



# Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>

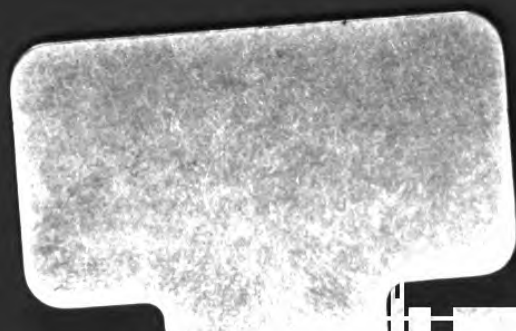


This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.





600100709N







THE  
LITURGICAL "REASON WHY:"  
BEING  
A SERIES OF PAPERS  
ON THE  
PRINCIPLES  
OF  
THE BOOK OF COMMON PRAYER.

BY  
ALFRED WILLIAMS, A.M.,  
RECTOR OF CULMINGTON, SALOP,  
AUTHOR OF "HOME SERMONS,"  
ETC.



LONDON:  
J. T. HAYES, LYALL PLACE, EATON SQUARE.

138. g. 202.

LONDON:  
SWIFT & CO., REGENT PRESS. KING STREET,  
REGENT STREET, W.

## LITURGICAL PAPERS.

---

Nos.

1. Antiquity of Forms of Prayer, p. 1.
2. Uses and Necessity of Forms of Prayer, p. 7.
3. A brief Account of our Liturgy, p. 13.
4. Rubrics, Sentences, Exhortation, p. 19.
5. Confession, Absolution, Amen, p. 25.
6. The Lord's Prayer, p. 32.
7. Altar and Priest, Christian Designations, p. 39.
8. Versicles, Responses, Priesthood of Laity, Doxology, p. 45.
9. Scriptural character of our Service, The Venite, the Prayer-book Version of the Psalms, Alternating, Objections, p. 52.
10. Lessons, the Jewish practice, our Church's arrangement and its excellence, Objections, p. 60.
11. Canticles, Te Deum, Benedicite, Benedictus, Jubilate, Magnificat, Cantate, Nunc dimittis, Deus miseratur, p. 67.
12. The Apostles' Creed, p. 74.
13. Nicene and Athanasian Creeds, p. 81.

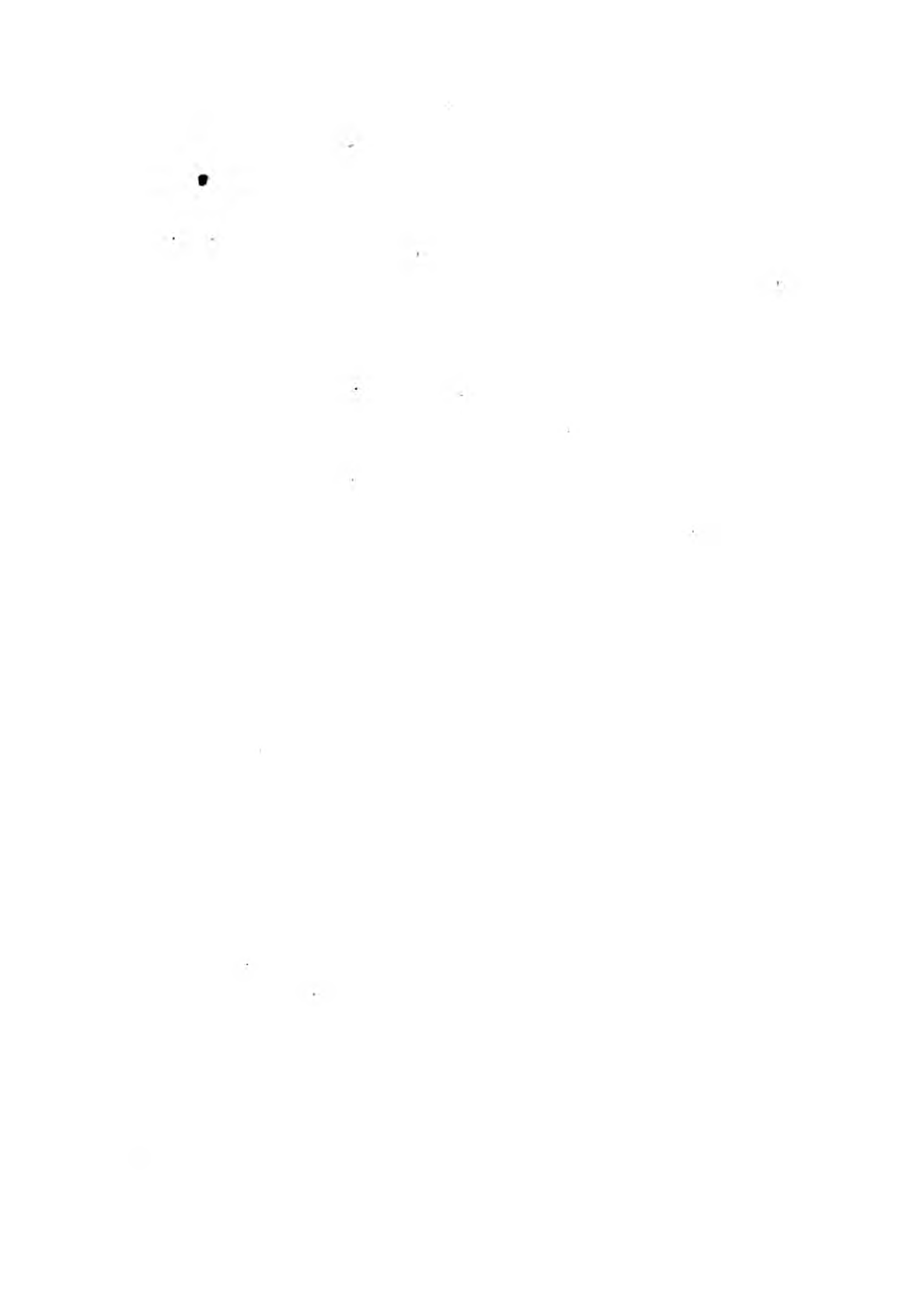


## Nos.

14. Versicular Petitions, Collects, Five Prayers, p. 88.
15. Litany, p. 96.
16. Litany continued, Prayers and Thanksgivings upon several occasions, p. 103.
17. The Order of Holy Communion, Rubrics, the Lord's Prayer, Commandments, Collects, Collects of the Day, p. 111.
18. Holy Communion continued, Epistles and Gospels, Rubrics, Sermons, Homilies, Bidding Prayer, Offertory, Sentences, p. 118.
19. Holy Communion continued, Prayer for Church Militant, the Three Exhortations, Worthy and unworthy receiving, p. 126.
20. Holy Communion continued, Prefaces, Octaves, Ter Sanctus, Prayer of Consecration, Administration and Receiving, p. 133.
21. Holy Communion continued, Post Communion, the Great Doxology, the six Collects, the nine Rubrics, the Declaration, Extracts from Hooker, p. 140.
22. Public Baptism of Infants, Lawfulness and Obligation of Infant Baptism, Publicity of the same, Godparents, the Font, p. 149.
23. Public Baptism of Infants continued, Questions and Answers, Benedictions, Consecration of the Water, naming the Child, Immersion, p. 158.
24. Public Baptism of Infants continued, Affusion, Form of Words, Reception, Sign of the Cross, New Birth and New Life, Children dying in Infancy, p. 165.

Nos.

25. Private Baptism of Children, when to be used, Lay Baptism, bringing into the Church, Inquiries to be made, Conditional Baptism, p. 173.
  26. Baptism of Adults, a few Notes on the Catechism, p. 180.
  27. Notes on the Confirmation Office, p. 187.
  28. Notes on the Form of Solemnization of Matrimony, the mystical character of Marriage, a religious ordinance, Guards against clandestine marriages, Bride-men and Bridemaids, Banns and License, Plighting of Troth, p. 194.
  29. Marriage Office continued, Proper Seasons, the Ring and its significance, "I thee worship," &c., Holy Communion, Excellences of the marriage state, p. 202.
  30. The Order for the Visitation of the Sick. The Salutation of Peace, Exhortation, Confession, and Absolution, p. 211.
  31. The Communion of the Sick. Order for the Burial of the Dead, Rubrics, Explanation of terms, p. 221.
  32. The Burial Service continued, the Churching of Women, the Communion Office, p. 229.
- Explanation of Church Terms, &c., p. 241.



## INTRODUCTION.

---

THE object of these Liturgical Papers is, at a very small cost and in the concisest form, to furnish Churchmen and others, who may not have access to standard works on the subject, with such information on "The Book of Common Prayer" as may tend to a better understanding of it and a fuller appreciation of its truly Scriptural and Catholic character. The "Papers" are thirty-two in number. The first three are of a preliminary nature, the rest are appropriated in due order to the Services of the Church, including the general offices; explanations are given when any appear to be

required; attention is called to the Rubrics, with which the laity frequently do not at all concern themselves; and occasionally practical and devotional remarks are interspersed. The principal authorities consulted and followed are Wheatley, Palmer, Blunt, and Procter.

# THE BOOK OF COMMON PRAYER.

---

## I.

### ANTIQUITY OF DEVOTIONAL FORMS.

THE Song of Moses, his Thanksgiving Ode, after the passage of the Red Sea, is probably the most ancient of all poems which have come down to us. (Exod. xv. 1—20.) It afterwards became part of the ordinary Jewish Liturgy; and so far is its being “a form” from being represented as inconsistent with the most spiritual worship; that, in the Revelation of S. John (xv. 3), they who have triumphed over the spiritual Pharaoh, or Antichrist, “having the harps of God sing the song of Moses.” A greater than Moses prescribed unto Aaron and unto his sons “a Form of blessing,” (Num. vi. 23—26); and the same is retained in our “Order for the Visitation of the Sick.” In Deuteronomy (xxvi.) there are appointed “Forms” of profession to

be used by those who offered the basket of first-fruits; and by those who, at the end of three years, brought forth the tithe of their increase. In the Second Chapter of the Book of the Prophet Joel (12—18), there is recorded the ceremonial of a solemn Fast of Divine Institution. The Jewish Church undoubtedly used hymns, benedictions, thanksgivings, and supplications, in a set order; together with readings of the Law and the Prophets. S. John the Baptist “taught his disciples” to pray (S. Luke xi. 1); and this, we may presume, by his giving them “a Form” of words; seeing that our LORD vouchsafed His disciples “a Form” in condescension to their request that He would teach them “as John also taught his disciples.” This prayer, together with other sacred “Forms” in Holy Scripture, has from the first obtained in the Christian Church. Moreover, in many passages in the New Testament, there is almost irresistible evidence that, in the earliest times of the Christian Church, there existed a regularly-appointed Liturgy or service for the use of congregations of the faithful. Of course, the “Forms” in Holy Baptism and in Holy Communion were reverently ob-

served. But the evidence in our possession extends beyond these two sacred ordinances. When it is said (Acts ii. 42) that the three thousand converts, on the day of Pentecost, “continued stedfastly in the Apostles’ doctrine . . . and in *the* prayers”—for this is the accurate translation—there appears to be a reference to some Form of doctrine, and to certain prayers, well known and purposely prepared for the use of the Church. So when S. Paul exhorts (1 Tim. ii. 1) that “supplications, prayers, intercessions, and giving of thanks be made for all men;” he seems to allude to some authorised Litany, like unto ours, in which evils were deprecated, blessings implored, intercessions made, and mercies acknowledged. And, again, when S. Paul speaks of “that form of doctrine,” “the doctrine which ye have learned,” “the form of sound words,” “the same rule,” “the profession of our faith;” it is difficult to avoid the conviction that he had present to his mind some definite Creed, or Formulary of faith, drawn up and prescribed for the Church’s use; (Rom. vi. 17; xvi. 17; 2 Tim. i. 13; Phil. iii. 16; Heb. x. 23). Be this as it may, and it can hardly be other than we take it to be, there



is witness abundant and incontrovertible to the great antiquity of “Forms” in aid of the worship of God; and to what has been stated, we might have added that certain of the early Fathers, as S. Basil and S. Chrysostom, in the fourth century, not only themselves composed Liturgies, but also referred to others, of a still more ancient date, which they ascribed to S. Mark and S. James.

The ancientness of Devotional forms has, of course, little weight in the minds, and a weak hold on the affections, of those who are greedy of novelty; but there are, we hope, countless multitudes, better “instructed unto the kingdom of heaven,” whose sentiments are in unison with those of the learned Bishop Pearson, and who respond a hearty Amen—“so it is”—to his words when he says, “I confess that I, for my part, am most moved by those prayers which I know to be old; and I feel myself transported, as it were, to those blessed times, when I give utterance to the words that belong to them. When I repeat the Lord’s Prayer, I fancy myself in the company of the Apostles, side by side with S. Peter and S. John. . . . When we chant after Communion the Eucharistic Hymn,

‘Glory to God in the Highest,’ are we not in the very midst of those Primitive brethren, those believers from the beginning, who composed this and other hymns at the first? What heed can I take of the idle cavils of the men of the new ways, about the responses of the people, when I read in S. Augustine ‘Daily, all the world through, almost with one voice, does the human race reply “We lift up our hearts unto the Lord.”’” The Bishop adds more to the same purport; and, as of a supplement to his words, we subjoin, from a devotional writer, a few reflections which are at least as applicable to public forms as they are to private ones: “How sweet, how solemn, is the feeling produced by the sight of the prayers of so many holy men thus brought together; it reminds us of the golden vials, which we read of in the book of Revelation, ‘full of odours, which are the prayers of saints;’ and, when we use them, does it not seem as though we were losing, for the time, our individual character, and joining the devotions of the Church Catholic, alone and yet in company; in company with the spirits of the just made perfect, as well as with those of the living who are still striving for perfection: by these

6            *The Book of Common Prayer.*

prayers, they who are dead do yet speak ; they pray by our lips, and we pray in their words ; we need not pray for them, we must not pray to them, but we do pray with them when we use their forms of devotion ; and we praise God for them, for having left behind them so precious a legacy." (*Hor. Sac. Introd.*)

## II.

THE USES AND NECESSITY OF PRESCRIBED  
FORMS : AND CERTAIN OBJECTIONS ANSWERED.

S. JAMES speaks of some who ask, and receive not, because they ask amiss. (James iv. 3.) A "Form" is an excellent provision for "asking aright" and acceptably to God. Besides the prescriptions of time, place, and posture, with which it is usually accompanied, a "Form" is a great security in respect of the language, spirit, comprehensiveness, and subject-matter of our Prayers. It imposes a reverential restraint on the terms in which the Majesty of God is approached; it forbids that He be addressed without due solemnity of speech, with indecent raptures, or bold expostulations, or a rude familiarity which would be offensive to an equal: as is often the case where a "Form" is not employed. A "Form" is also an effective precaution against the prevalence in our prayers of a worldly, selfish, and

presumptuous spirit. Without a guide of this sort we are apt, after the example of "the mother of Zebedee's children" (S. Matt. xx. 20), to restrict our petitions to the throne of grace to some all engrossing object of a merely earthly interest; or, being wholly intent on our own individual wants and desires, of what nature soever, to be forgetful of the charity and wide benevolence of prayer, and to ask of God as isolated beings rather than as members of a vast family dear to CHRIST, and whose common good ought to be desired and preferred in every private supplication. Without a "Form" it is scarcely possible to provide that none of the vast human family be overlooked in our addresses to the one Father of us all. By the means of "a Form," such as our Liturgy, all sorts and conditions of men are commemorated; and there is hardly any variety of individual circumstance to which a place is denied in our prayers and thanksgivings. Nay, without the aid and reminding of a "Form" there would be hazard of a fatal miscarriage of prayer by its not being invariably entrusted to His mediation, through Whom alone "we have access by one Spirit unto the Father." How strikingly is one chief

use of a "Form" exhibited in the structure of the Lord's Prayer! We know how prone we are, in our addresses to God, to place those things first which are foremost in our desires and anxieties; and we know, too, how commonly these things are, at best, of only a temporal and non-abiding concern; and, therefore, ought not to occupy the prominence assigned to them. The "Form" which our Lord hath taught us serves to the correction of this evil. It hardly, if at all, expresses those petitions which human nature would press forward as being of the first importance; it has almost exclusive respect to matters spiritual and eternal—the Glory of God, the furtherance of His kingdom, the fulfilment of His will, and the needful supplies of the soul. If there is in it (which some will not admit) any petition of a merely temporal bearing, this holds but a very subordinate place; evidently on the principle that if we seek "first the kingdom of God and His righteousness," all earthly things, of which our Heavenly Father knoweth we have need, shall be added unto us.

It is sometimes objected against the use of a "Form," that it begets indifference or languor.

Such mischiefs, however, do not necessarily attend on a "Form;" neither are they peculiar to it, for they are common to any mode of devotional service in which the heart is not engaged. If these evils had been inseparable from a "Form," surely our LORD had never imposed one on His disciples. Neither can it be, as many fancy, that extemporaneous prayer is more acceptable to GOD: for, if it be truly an outpouring of the moment in the public congregation, it savours of an offence against the Preacher's wisdom, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing (word) before GOD" (Eccl. v. 2); and to hold that GOD is better pleased with novelty and variety of language, and sudden expressions of faith and devotion, than He is with a well-prepared and deliberate service, is to represent the Ancient of days subject to infirmities and passions as we are.

We pass from objections to a notice of the necessity of a "Form," so far, at least, as public worship is concerned. How, without a "Form," can there be a fellowship or communion in Public Service; all speaking the same thing, and being perfectly joined together in the same mind

and in the same judgment? (1 Cor. i. 10.) How can there be secured that agreement in asking to which our LORD appended a special promise? (S. Matt. xviii. 19.) By the means of a "Form" the Holy Church throughout all the world may send forth, in the same words, and at the same time, the same offerings of prayer and thanksgiving, approach GOD as a society incorporated by the royal charter of His SON; and, being united together in mind and endeavour, take as it were by force the Kingdom of Heaven. (S. Matt. xi. 12.) Without a "Form" for common use, the individual prays by himself, and the prayer of faith shall not return void; yet in acceptableness and efficacy his offering may not be accounted "as the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings." (Rev. xix. 6.) The necessity of a "Form" is further exhibited in the fact that "Forms" of some sort are used by those who are loud in the condemnation of a Liturgy, and vehemently protest against it. In the public service of Dissenters, "Forms" are so far excluded, that there is not found in it any prescribed Creed, Confession, or Absolution, —nay, even GOD'S Table of Commandments is



banished ; and the same has been the case with the Lord's Prayer ; and any thing like a rule in such matters is so studiously avoided, that the reading of Holy Scripture is not in the way of any appointed order :—yet, notwithstanding their abhorrence of them, “Forms” do still occupy a very conspicuous position in their course of worship. Their meeting together is a “Form,” and so is their kneeling or standing ; are not their hymns “Forms” ? and what is the minister's prayer other than a “Form” of devotion, by which the people are supposed to pray ? We say “supposed,” because it is evident that, where the praying is extempore, the people, not knowing beforehand what is about to be uttered, and being hurried on from sentence to sentence, without opportunity of weighing and appropriating what is uttered, can hardly, and only most imperfectly, enter into the meaning and spirit of him that prayeth. Dissenters are the most intolerant of the Romish priest praying in an unknown tongue, or praying in the stead of the people ; yet how palpably does their own practice accord with what they condemn, and shut out congregations from any agreement and commonness in prayer !

III.

A BRIEF ACCOUNT OF OUR LITURGY.

It is a great injustice to our Liturgy to hold, as some do, that it is of only about two hundred years' standing. We have shown (No. I.) that there is good reason for believing that Liturgies are of most ancient date ; and, whilst it is undeniable that certain portions of our Liturgy are of Apostolic antiquity, it is true of a considerable proportion of the remainder that it claims an ancestry of above a thousand years. Of course the Lord's Prayer, and the forms of words for the administration of Holy Baptism and the celebration of Holy Communion, were dutifully retained and observed from the very time of their delivery. Besides these, we have seen (No. I.) that there are in the Christian Scriptures indications of the existence, in Apostolic times, of certain provisions for an uniformity of faith and worship. It was natural and prudent that, during the rage of persecution,

these forms should be rather taught by word of mouth than committed to writing; for books would most readily have furnished the enemies of the Cross with grounds of accusation and excuse of malice. Or, if books were in circulation among the disciples, ordinary discretion would dictate that they should be kept in secret, and not obtruded on the public, so as to imperil still more the fortunes and lives of believers. When, however, the Church had a measure of rest, and the imminence of danger had subsided; then these "Forms" came forth from their state of concealment; and, to this day, they remain amongst us to testify to the Primitive usage; especially in the matter of the celebration of the Holy Eucharist, the principal service of the Church, and the one to which the term "Liturgy" was originally exclusively applied. We have records of Christian Liturgies of the most early dates, and which are attributed to S. Mark, S. James, S. Clement, S. Chrysostom. Justin Martyr, who wrote about forty years after the death of the Apostle John, makes mention of one in established use. And those who have most thoroughly studied this particular subject hesitate not in pronouncing that *our Prayer*

Book is after the model of these venerable precedents ; and in fact trace its origin to a Liturgy, bearing the name of S. John, which was used in the church at Ephesus. This Liturgy was at a very early period introduced into France, and hence acquired the designation of 'Gallican.' In all probability it was used by the British churches also in the time of S. Augustine, in the sixth century, and for several hundreds of years subsequently. In the course of time as additions were made to it, and an uniformity of practice did not prevail, the Bishops issuing prayer books for their respective dioceses ; endeavours were set on foot to establish a Liturgy for universal adoption throughout the kingdom, and which should maintain a measure of conformity with the Roman ritual which now occupied a prominent position. Osmund, Bishop of Salisbury (A.D. 1085) attempted this, and with considerable success ; for he put forth a Liturgy known by the name of the "Salisbury (Sarum) use" which was adopted very generally in England from that time until the era of the Reformation. It was not, however, universally received ; for several Dioceses still retained their own books,

distinguished as the Uses or Customs of York, Hereford, Bangor, and Lincoln. These last did not materially differ from the Salisbury use : nevertheless, as they hindered an uniformity of worship, it was determined, at the Reformation, that there should be drawn up from the old service-books, and mainly from the Sarum use, one Form for the common benefit of the Anglican Church. This work was not hastily executed, but more or less pursued through several reigns. At length, in 1549, the first edition of the complete English Prayer Book was put forth by authority, and an Act of Uniformity passed forbidding the use of any other in public worship. Although this work was in one sense new, yet Archbishop Cranmer, who had taken a principal part in it, affirmed that it was substantially identical with the old, and the same which had been used in the Church for fifteen hundred years past. In 1551, this first Book was impaired through the prevalence of foreign and Puritanical influence ; but the nation was so dissatisfied with what was done, that Queen Elizabeth, immediately on her accession, appointed a Committee of Divines to restore, if possible, the original Prayer Book ; or, at least, to reduce the second

one to a closer and better conformity with it. The result of their labour was confirmed by the Legislature in 1559. All, however, was not yet finally settled. When King James I. ascended the throne (A.D. 1603) the Presbyterians made an effort to get rid of the Prayer Book, but failed in the Hampton Court Conference assembled for the purpose of considering their objections. Such, nevertheless, was the increasing spirit of hostility that, in about forty years from this last date, an "ordinance" was passed by the Parliament suppressing the public use of the Prayer Book; and this was quickly followed by another ordinance forbidding its use in private, and requiring, under heavy penalties, that all copies of it should be delivered up to appointed officers. For fifteen years the Book of the Church of England was subjected to this persecution; its place being supplied by a kind of regulation, for the performance of religious worship, known by the name of the "Directory," but which prescribed no form of prayer or outward rites. Cromwell's death was speedily followed by a far better state of things. In the course of the year 1660 the Liturgy was restored throughout almost the whole of the kingdom.

And finally, after the Savoy Conference in 1661, the last official attempt to reconcile hostile parties, the Prayer Book, as we now have it, was sanctioned by the Houses of Convocation; and in the next year an Act was passed by the Legislature enjoining conformity to it. This summary, brief and imperfect as it is, exhibits, nevertheless, the venerable lineage of our Liturgy; and the extreme perils into which it has been cast, but out of which, by the good Providence of God, it has triumphantly risen. We may learn from it, moreover, that the enemies of sound doctrine, sober religion, and social order, regard our Liturgy as the main obstacle in the way of their progress and tyranny; seeing that their most violent and persevering assaults are uniformly directed against our Prayer Book, as the citadel which must be taken by storm before other desolation can be spread around. Let us carefully watch and resolutely oppose any who would corrupt or deprive us of a precious and sacred treasure which many, even of the most unwilling, have valued as next in worth to the inspired Word of God.

## IV.

## RUBRICS—SENTENCES—EXHORTATION.

AT the beginning of Morning and Evening Prayer, it is ordered that “the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.” A direction, or rule, of this sort in our Prayer Book, is commonly known by the name of “Rubric,” signifying (from the Latin,) “a red colouring;” and such regulations were so called because they were formerly printed in red—a practice which is now with much propriety being revived, and taking the place of the small Italic type which has grown into use. The Rubrics are binding on the Clergy by several Acts of Uniformity confirmed in Parliament. It is observable in this Rubric that the Minister is directed first to “read,” and then to “say.” This variety of expression is of frequent occurrence; and it



may be well to note respecting it, and once for all, that to "read" is the more general term, and expresses to "recite" without limitation as to manner, whether by monotone, or by a musical inflection of voice : whereas the expressions "to be said or sung" point respectively and definitely to the simpler or more ornate modes of recitation. So there is no contradiction in the Rubrics which direct certain portions of the service, such as the "Venite," and the "Athanasian Creed," to be "read," and also "said or sung;" for the former expression consists with the varieties of the latter.

In obedience to the preceding Rubric, the Minister commences his public office by reading from Holy Scripture one or more appointed and very appropriate sentences. This practice is of ancient date, and is of use in preventing a too abrupt and hasty precipitation into the service of the Sanctuary. The sentences are selected with much judgment; for, in whichever of them is chosen by the Minister, there is either instruction as to the nature of true repentance, encouragement to the forsaking of sin, reproof of those who are insensible to their guilty condition before God, a call to humility

and contrition of soul, a warning of God's wrath upon the ungodly, or a proclamation of Divine mercy, forgiveness, and love to all true believers. The various bearings of these sentences are admirably adverted to in the Exhortation which next follows. This address cannot, with any certainty, be traced to any existing Form of a date more remote than that of the Reformation; yet its use is obvious, and the place which it occupies very judiciously chosen. Its opening words, "Dearly beloved brethren," remind us of our common relationship in the Church of God, and that we are brethren "beloved in the Lord." It proceeds, "The Scripture moveth," *i. e.* exhorteth, "us in sundry (various) places, to acknowledge and confess our manifold sins and wickedness." We "acknowledge" when we own, as belonging to ourselves individually, the particular "sins," or the "wickedness" in general, of which confession is made,—"and that we should not dissemble nor cloak them before the face of ALMIGHTY GOD our Heavenly Father." To "dissemble" our sins is to pretend to be not as sinful as we are, and to "cloak" them is to endeavour to conceal them under excuses and subterfuges; "but confess them with an humble,

lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy." We confess our sins, not, of course, in order to make God acquainted with them, but rather that, calling them to our own remembrance without disguise or deceitful pretence, and reflecting on their number and heinousness, we may present unto God the sacrifice of a broken and a contrite heart, which, for the sake of our Redeemer and Mediator, He will not despise. There next follows in this "Exhortation" a statement in detail of the true nature and proper duties of public worship,—matters in which many need to be instructed, and of which all require to be frequently reminded. And those who think that the service of the Sanctuary is fulfilled by a formal attendance, a compliance with customs of posture, a witnessing of others' devotions, or a listening to a sermon, will certainly find no sympathy of sentiment in our Church's language. First and foremost, the Minister explains that it is our duty in public worship to acknowledge our sins before God, seeing that it is only in the character of true penitents that God will favourably look upon us and our offerings ; and without

such acknowledgment there cannot be sincerity in our prayers, or full heartiness in our praises. The second duty specified is “to render thanks for the great benefits that we have received at His hands”—“our creation, preservation, and all the blessings of this life; but, above all, for His inestimable love in the redemption of the world by our LORD JESUS CHRIST; for the means of grace, and for the hope of glory.” The third duty named is, “to set forth His most worthy praise;” and this is most worthily done when, besides our joining with heart and voice in the Church’s Hymns and Psalms, we offer up the most Christian “sacrifice of praise and thanksgiving” in the Holy Eucharist; “ourselves, our souls and bodies, being also a holy and lively sacrifice.” The fourth duty enjoined is “to hear His most holy word,” given by inspiration, and as it is faithfully read and expounded. The fifth and the last particularized object of public worship is “to ask those things which are requisite and necessary, as well for the body as the soul.” We “ask,” in evidence of our entire dependence on the Giver of all good, and in proof of our dutiful resignation to the orderings of Infinite wisdom and goodness; we ask what is

necessary, not what is superfluous and may be hurtful; we ask in a body “assembled and met together” collectively, and not as isolated units, in fulness of confidence that such common supplications, made with one accord, have a special acceptableness with Him Who would have all men to dwell together in unity and love. Thus much having been stated as to the ends of public worship, the Minister returns to the subject at the opening of his address, and prays and beseeches those who are present to accompany him in confession, “with a pure heart,” a sincere mind and disposition, and humble, modest, and penitential voice, “unto the throne of the heavenly grace;” and that none may hold back in this necessary office, for want of matter, or through inability to give suitable utterance before God, the Minister takes the lead, and becomes a guide to the people saying after him.

V.

CONFESSION—ABSOLUTION—AMEN.

THE first duty which our Church requires of her congregations is that they make “confession” of their “manifold sins and wickedness.” Before this is done, the people are not invited, neither are they fitly qualified, to take part in the public prayers and praises, or to share in the benefit of the absolution which follows. The “Confession” being placed thus early, and not being repeated in the course of our Service, the religiously disposed will give all pains not to be late in their attendance at church; so as to fail in this very important office, and exclude themselves from the benefits covenanted to a righteous discharge of it. It is one of the many serious defects in Dissenting worship, that no provision is made for a general confession of the whole congregation. Whatever of this sort occurs in such service is interwoven in the minister’s prayer, which passes from one

subject to another, without opportunity to the people of pondering and applying what is uttered. Dissenting worship rushes at once into hymns and prayers; yet, surely, Christian humility recommends that a confession of our sinfulness and unworthiness should be our first act in approaching the perfectly Pure and infinitely Holy God. Our Church is obviously of this opinion; and, although the precise form of words in which the Confession now stands does not boast of any very great antiquity, yet our practice is agreeable to that of the earliest ages; for S. Basil, of the fourth century, informs us that it was the custom of the primitive Christians, immediately upon their entering into the house of prayer, to make confession of their sins to God; and with much sorrow, concern, and tears, every man to pronounce his own confession with his own mouth.

Our "Confession" is styled, in the Rubric preceding it, a "general" one, because it is drawn up in general terms. In no other way would it be suited to the use of a mixed or common assembly: for, if it had been more particular in its expressions, something had most probably been introduced which had not

been in unison with the feelings of “the whole congregation” by whom the Confession is to be said. The “generalness” of the Confession does not, however, exclude a more particular application, according to the circumstances of individuals. Every one may, and every sincere penitent will, call his own ways to remembrance, and the sins of which he is most deeply sensible: and he who is of this manner and spirit will invest what is “general” with a personal and also lively interest.

It is further ordered in the Rubric that the Confession be said of the congregation “all kneeling.” Bishop Cosin remarks that “kneeling is the most fit gesture for humble penitents; and being so, it is strange to see how, in most places, men are suffered to sit rudely and carelessly on their seats all the while this Confession is read; and others that be in church are nothing affected with it. They think it a thing of indifference forsooth, if the heart be right.” Yet certainly they whose “hearts are right” will not be guilty of such indecorousness and irreverence. If God commanded Moses to put off his shoes from off his feet, because the place whereon he stood was holy ground (Exod.



iii. 5) ; if the angels fall before the throne on their faces and worship God (Rev. vii. 11) ; if it is ordained that “at the name of JESUS every knee should bow,” (Phil. ii. 10) ; it cannot be according to the will of God that He should be approached with an ease and carelessness which we ourselves would studiously avoid in supplicating a human being. They who plead, in excuse for their irreverence, a dread of superstitious practices, need to be warned that there is something worse than superstition,—namely, an utter forgetfulness of God, His Majesty and ordinances.

The phrases in the “Confession” are borrowed from Holy Scripture ; and, for the most part, need not explanation. It may be well, however, to mention that “there is no health in us” means that “there is no saving health in us,” or “goodness unto salvation ;” and a “sober life” indicates a life moderated as to the desires and passions and the use of what is given for our sustenance and refreshment.

The “Confession” ends with “Amen,” a Hebrew word which signifies “verily or truly,” and has a little variety of meaning, accordingly as it is addressed to God, or used in reference

to what His Minister has said. At the end of Prayers and Collects, it implies “Be it so as has been prayed;” but at the end of confessions, absolutions, and creeds, it imports “So it is;” “we entirely assent to and approve of what has been said.” When the word is printed (as in the Confession) in the Roman type, it is, as a general rule, to be said by both Minister and people; when it is given in the smaller or Italic type, it is to be pronounced by the people and not by the Minister.

The Apostle John saith, (1 Ep. i. 9,) “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” In the full belief and assurance of this, our Church directs in the Rubric that confession having been made by the congregation, with, it is presumed, “humble, lowly, penitent, and obedient hearts,” “absolution or remission of sins be pronounced by the Priest alone, standing; the people still kneeling.” The people “kneel,” as being still penitents, waiting for the declaration of pardon; the priest “stands,” and the posture is most befitting one who is about to speak in the name of GOD and in virtue of a commission received

from CHRIST. The words of Absolution are to be pronounced by "the Priest alone;" that is, by no one under the order of a Priest. As in the Jewish Church there were, by Divine appointment, High-Priest, Priests, and Levites, so our LORD Himself ordained divers orders in the Ministry, the Apostles and the Seventy; and from Apostolic times there have ever existed in the Church the distinctive offices of Bishops, Priests, and Deacons: and it comes not within the province of the last of these either to absolve or to consecrate. Whoever is dissatisfied with this diversity or inequality in the Christian Ministry, is assuredly not of His mind Who is "the Head over all things to the Church."

GOD certainly absolves those whom the Priest absolves: for the Priest absolves those only that "truly repent and unfeignedly believe the Holy Gospel," and to the forgiveness of all such GOD is pledged in His Word. If it be objected, What need is there for a Priest to pronounce that which any one may gather for himself out of the sacred volume? it would seem sufficient to answer that GOD, by ordaining "the ministry of reconciliation" with authority in His name and stead to retain or remit sins (S. John xx.

23), has plainly declared His will that this ministry should be exercised, and we should avail ourselves of its benefits. God only can forgive sin ; but there is nothing in this, His prerogative, to forbid His forgiving through the agency of any to whom He has assigned the privilege and duty. It was through the instrumentality of the prophet Nathan that David was assured of pardon. Moreover, there are circumstances of weakness, doubt, and despondency, when we ourselves are slow or forgetful to make application of the written Word ; and the greatest encouragement and comfort are derived from the proclamation of an accredited “ambassador for CHRIST.”

The Rubric after the Absolution enjoins that “the people shall answer here, and at the end of all other prayers, Amen.” We infer from this that the people are expected to accompany the Minister, only mentally, in the prayers themselves. So hearty and simultaneous was the “Amen” of the primitive Christians that S. Jerome (of the fourth century) likens it to a clap of thunder. In how many of our congregations is it heard, if heard at all, as a partial murmur or an uncertain sound !

VI.

THE LORD'S PRAYER.

THE people—having confessed their sins and received absolution according to the sincerity of “their repentance towards GOD, and faith towards our LORD JESUS CHRIST”—are now accounted Christianly qualified to take their part in the service of the Church. And, as prayer in its comprehensive sense is the great business of Christian worship, the people are invited to begin with prayer; and with much reverence and dutifulness the prayer which the LORD Himself hath taught us is made their first devotional offering. The Rubric directs “Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine service.” It is probable that the “audible voice” is here specially enjoined, partly because it had grown to be the practice for the Priest alone to say the

greater part of it, and this in an undertone ; partly in significance of the greater boldness with which we approach the FATHER, when we use His SON'S words, than we do when we address Him after a fashion of human making ; and partly, that the ignorant, and any unable to read, may have facility afforded to them of learning what the SAVIOUR taught for the use of all His disciples. There is an exception to be made in applying the last part of this Rubric ; forasmuch as this prayer, at the commencement of the Communion Service, is expressly appointed to be said " by the Priest standing," as one having authority to celebrate the chiefest act of Christian worship ; and the people have no share in this his function.

That the Apostles, and the Christians of the first centuries, used the LORD'S Prayer might reasonably be inferred from the simplicity of discipleship and the circumstance of its comparatively recent injunction ; the fact, however, is established beyond doubt ; for this Prayer was always used in the celebration of the LORD'S Supper, which for some ages was of daily practice. Yet it is not likely that, originally, it was placed at the beginning of any public office, a custom

which subsequently prevailed ; for other than the “ faithful ” were permitted to be present at the earlier part of Divine Service, and this prayer was so revered, and considered so exclusively the privilege of Christians, that it was not publicly uttered before the unbaptised and other non-communicants had been dismissed. In after times Divine Service was made to commence with it ; as may be seen in the first Liturgy of King Edward VI. ; but, at the revision of the Prayer Book in 1552, it was made to occupy the place which it now holds, so that it may not be said hastily or without suitable preparation.

Our LORD commands that we use this Prayer “ when we pray ” (S. Luke xi. 2). Our Church understands by this “ whenever we pray ; ” and therefore inserts it in all and each of her services and offices, lest her other devotions should fail of their acceptableness through lack of what CHRIST Himself hath prescribed. It occurs twice in each of the daily services ; once with the Doxology, and once without it. This is agreeable to the variety observable in the Gospels (S. Matt. vi., S. Luke xi.) Probably our LORD delivered this Prayer on two different occasions ; once with the Doxology, and once without it ;

and, as it is said that the Jews never concluded their private but only their public prayers with a doxology, our LORD may by this variation have contemplated the adaptation of this prayer to both public and private use. A conjecture which certainly derives some support from the circumstance that, where the Doxology is omitted (S. Luke xi.), our LORD had just been praying privately. Be this as it may, our Church only follows the precedent of Scripture; and that, which is sometimes complained of as a needless repetition, is necessary to the use of the Prayer in the twofold form in which our SAVIOUR gave it. In our Book of Prayer this Doxology is with good judgment inserted where the office is matter of praise, as here after the Absolution, and omitted where there is not a direct act of thanksgiving.

It is satisfactorily established that this Prayer was not an original composition by our LORD Himself. So far was He from abhorring forms and loving novelties, that He adopted into His Church clauses taken from the Liturgical services of the Jews; instead of providing His disciples with a prayer entirely new and purely divine. With the single exception of the clause "as we forgive



them that trespass against us," the several members of the Prayer are counterparts of what were already in Jewish use.

It has been objected to this Prayer of our LORD'S own teaching that it does not follow the rule which He Himself laid down for the disciples' observance, forasmuch as it is not put forth "in His name" (S. John xvi. 23, 24). In answer to this we say, first, that our LORD did not impose on His disciples, at once and in an early stage of His ministry, all things which it was His will that they should dutifully perform—as is evidenced in the two Sacraments—and, therefore, there is nothing inconsistent or unaccountable in the circumstance that, in the delivery of this Prayer in particular, there should not be an anticipation of a condition required in all other prayer after His ascension. Prayer in CHRIST'S own words was, perhaps, put forth first, in order of time, as a model for praying afterwards "in His name," so that none might ask amiss, or fail in their requests. Secondly, although this Prayer is not offered in the name of JESUS, it is offered in His words, or in words which He made His own, and is such as the FATHER cannot refuse to hear. Moreover, essen-

tially this Prayer is in the name of CHRIST ; notwithstanding so much is not formally stated ; for it is only by virtue of His merits and mediation that we can speak unto GOD as “ Abba, Father,” and be inheritors of that kingdom for whose coming we pray. Our Church Catechism furnishes us with an excellent paraphrase of this Prayer in the answer to the question, “ What desirest thou of GOD in this prayer ?” and we shall only add a word or so respecting its principal divisions. The first three petitions are not those which human nature would place foremost ; they concern not our wants, but relate immediately to GOD ; that His name may be hallowed, His kingdom come, and His will be done. The last three petitions respect ourselves : we ask for daily bread, the supply from day to day, by GOD’s providence and grace, of all things that are needful for our souls and bodies ; we pray for forgiveness as we forgive others, and, if we do not forgive them that trespass against us, we pray GOD not to forgive us ; we beseech GOD that we may not be led into temptation so as to be led by it, but that we may be “ defended from all adversities which may happen to the body, and from all evil thoughts which may assault and

hurt the soul." These petitions are all in the plural form, instructing us that we may not ask, each for himself alone, but as members of a family, dear to GOD and CHRIST, "the body of CHRIST, and members in particular." (1 Cor. xii. 27).

## VII.

## ALTAR, PRIEST.

THERE is a prevailing prejudice against the long-established use of the terms “Altar” and “Priest” in connection with Christian worship. Certainly, in the highest application of the term, we recognise but one Altar—even the Cross on which the Lamb of God Himself, both Priest and Sacrifice, was offered for the sins of the world. But as, before this sublime consummation, there was in the Church of God, and by Divine ordinance, an altar on which were offered sacrifices and gifts *prefigurative* of the one offering from which they derived virtue; so, in the Christian Church, there is an altar on which are presented before God sacrifices and gifts *commemorative* of the Great Mystery which, in the Jewish Church, was prefigured. For the first three hundred years after CHRIST, “altar” was the name by which the Holy Table was constantly distinguished. In process of time, in

consequence of unhappy disputes, and out of tenderness to weak consciences, "the LORD's Table" and "the Table" were substituted for it; and this is now the term in our Rubrics. The original word, however, was retained in the Canons of 1640, and is still kept in the coronation service. And there is ample justification for the use of it. In the Old Testament, "table" and "altar" were names indifferently applied, as is sufficiently evident from a comparison of certain passages in the book of the Prophet Ezekiel, (xxiii. 41, xli. 22, xliv. 16.) Moreover, our LORD Himself (S. Matt. v. 23), and S. Paul (Heb. xiii. 10,) both spoke of an "altar" in its relation to Christian service; neither do the most scrupulous ordinarily hesitate in such expressions as a "Companion to the Altar," or "being led to the Altar." The plain truth is, that both terms are right, and each has a distinctive propriety. It is called a "Table," with reference to the LORD's Supper; and an "Altar" by reason of the great Sacrificial Memorial which, together with our own sacrifices of praise and thanksgiving, ourselves, our souls, and bodies, is there offered to God.

In like manner, exception has been taken to

the use of the designation "Priest" as indicating a Christian Minister. The word itself is most harmless, for it is only an abbreviation of "presbyter," which signifies "an elder;" yet, as it is associated in the mind with the Jewish office of offering up animal sacrifices, which sacrifices have been abolished, many have hastily concluded that the name and office of Priest have shared the fate of this one priestly function, and have no longer a place in the Church of God. Our Church is certainly not of this mind, for it constantly recognises both the one and the other. In one respect, indeed, and that the highest and fullest, we thoroughly grant that there is not, and never has been, more than One Priest who, by virtue of His office and offering, could make atonement for the sin of the world, even JESUS, the Son of God, that is passed into the heavens, and "is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them;" and also we grant that, this great propitiatory Sacrifice having been made once for all, the office of Priest, so far as it was concerned with the offering of animal and typical sacrifices, is obsolete. But, were there in the Jewish Church

no peculiarly priestly functions besides the immolation of victims? Undoubtedly it appertained to the priestly prerogative that no sacrifices of any sort were legal without the intervention of the Levitical ministry; and it belonged to the priestly office to minister in the tabernacle or temple, to offer incense, to set the shew-bread in order upon the table, to distinguish respecting certain uncleannesses, to pronounce concerning the cleansing of lepers, to make intercession for the people, and to bless in the name of the LORD. These all were as truly priestly functions as was the sacrifice of animals; and he was a "Priest" who performed them, even if it might not come within his lot to make the bloody offering. Similarly, we hold that, although in the Christian system there is but One Priest in the expiatory sense, yet by His will, and by His express appointment, there is still in the Church an order of men invested with certain priestly functions. Without question, CHRIST commissioned some in particular, and not His disciples in common, to baptize, to celebrate Holy Communion, to preach, to intercede for others, and to retain or remit men's sins. These are priestly offices as assuredly as they were such

in the Jewish economy ; and that our great High-Priest did not mean them to become extinct, when He Himself would have entered on His office in heaven, is made plain by the fact that the Apostles were not fully qualified to their commission before they were endowed with power from on high after His ascension. It is often objected that Christian Ministers are not in the New Testament expressly designated by the same word (*ἱερείς*) which is applied to Jewish priests. To this we might reply, that that difference of office which has been pointed out may well account for the difference of description or terms. In truth, however, the variety in name is of little moment, if, as we have seen, the thing is continued, or the priestly functions perpetuated ;—especially as even in the Old Testament “priests” and “ministers” are used synonymously, (Joel i. 9.) On the other hand, it has been argued that, as *all* Christians, being members of the mystical Body of the True Priest, are called in the New Testament “priests” and a “priesthood” (Rev. i. 6, 1 S. Pet. ii. 9) ;—therefore all Christians are on an equality in this respect, and there is no special priesthood in the Christian Church. But,



with what force or consistency can this be urged? Was not the priesthood of *all* the Israelites in like manner recognised by GOD Himself (Ex. xix. 6); and yet was there not also a separate priesthood for the discharge of holy and peculiar functions? The one statement does not clash with the other, and the case with the Jews supports the teaching of the Church. All Christians are "priests" for the reason just given, and also because, by virtue of our great High Priest, they have "boldness and access with confidence by the Faith of Him" to the throne of grace, that they may "obtain mercy and find grace to help in time of need;" and they are formally instated into this priesthood by the imposition of hands in the holy ordinance of Confirmation; yet they only who are called of GOD, as was Aaron, can lawfully and effectively minister in offices which, by CHRIST'S own ordinance, are assigned to a particular class or description of disciples.

VIII.

VERSICLES—RESPONSES—PRIESTHOOD OF THE  
LAITY—DOXOLOGY.

IN her system of Divine worship our Church as fully recognises and provides for the priesthood of the Laity as she insists upon a distinctive priesthood in her Clergy. In the New Testament all Christians are described as “priests unto God,” and “a royal priesthood” (Rev. i. 6, 1 S. Pet. ii. 5—9), and our Church never loses sight of them in this character. Whilst, in conformity with CHRIST’S institution and the practice of the Catholic Church from Apostolic times, she restricts certain functions to a ministry, lawfully set apart; there are other priestly offices which she plentifully accords to the people, and the proper discharge of which she has done her best to insure. All Christians have a right, and they are also bound, to take a part in the offerings of prayer and praise; and a very considerable portion of our service is

assigned to them. The first occasion on which they are called upon to exercise a distinctive office of priestly character occurs in the four versicles, or little verses, closely following the LORD'S Prayer. In that Prayer, and in the Confession which had preceded it, the people had gone with or after the Minister; but now a more independent action is appointed to them. These versicles are taken from the Psalms (li. 15, lxx. 1), and two of them are apportioned to the Priest, and two to the people; and it is evident that, so far as these are concerned, the Minister and the people are put on an equality; it being as priestly to pray "O LORD, make haste to help us," as it is to pray "O GOD, make speed to save us." The same is true in respect of the many other versicles in our service; certain portions are made over to the priesthood of the Laity. Moreover, this, their Gospel privilege, is consulted by their being required to take as prominent a part as the clergy do in the Confessions, Creeds, and the LORD'S Prayer; and in the singing of the Psalms, Hymns, or Canticles. Again, the Litany is equally divided between Priest and people; and actually so constructed that, unless the people fulfil their duty

of priesthood, the Priest's supplications are not only incomplete but without sense ; and in what is called the lesser Litany, " LORD, have mercy upon us : CHRIST, have mercy upon us : LORD, have mercy upon us," unless the people discharge their office, He, in whose name we are expressly commanded to ask, is the one Person of the Godhead who is not invoked ; an omission so grievous and dishonourable to the SAVIOUR, that in one place of our service, at the close of the greater Litany, our Church has provided against it by directing that every one of the three sentences be said by the Minister as well as by the people. Once more, the priesthood of the laity is acknowledged and maintained in our Church by special appeals to them, " Let us pray," and by its being ordered that, at the end of the Minister's prayers, they answer " Amen," which is itself a prayer, " So be it," and also a seal and confirmation on their part of the words which have been uttered.

Thus practically, as well as in theory, is our Church mindful of the privilege of the Laity as " an holy priesthood to offer up spiritual sacrifices, acceptable to GOD by JESUS CHRIST ;" " a chosen generation, a royal priesthood, an

holy nation, a peculiar people, that they should shew forth the praises of Him who hath called us out of darkness into His marvellous light." While she limits to a particular class certain functions which are theirs by Divine appointment, she concedes to the people nearly as great a share in her services as is committed to the clergy. In no part, indeed, if we except the reading of Holy Scripture and ministerial addresses, does she expect the congregation to be merely passive listeners. The people are required to accompany the Minister throughout, mentally or else audibly; and, without their co-operation, his part can be only imperfectly executed. In no other form of worship is the priesthood of the laity so faithfully maintained and so fully called into exercise. In Dissenting congregations there are no means afforded for the united and hearty devotions of the people, beyond the repeating of the LORD'S Prayer and the singing of Hymns: the principle and the rule of our service is rather that the priests and the people be as one, "to make one sound to be heard in praising and thanking the LORD" (2 Chron. v. 13). Yet, in the face of facts which cannot be gainsaid, it is sometimes alleged (and the complaint is made a reason for quitting com-

munion with us) that our Service is too formal and monotonous to awaken devotional feelings, and too wanting in life and warmth to sustain them. But by whose fault does this come to pass? It cannot be pretended that it is owing to our Church's prescription or pleasure; for in every way possible she has endeavoured that such defects should not be imputable to her. The people themselves are the guilty cause of the reproach which they would shift to the account of our service. They do not discharge the parts expressly allotted to them; they confess without thinking to whom or of what; they do not pray in the prayers or sing in the Psalms; there is no hearty use of the devotional sentences and ejaculations which are dispersed everywhere in the service, and are admirably adapted to counteract sluggishness and to refresh and enliven spiritual emotions; they do not avail themselves of those seemly changes of posture which the Church orders, and which, besides their reverential fitness, are some security against carelessness and indifference, but they lounge or sit when they are directed to kneel or stand. In a word, the people, too commonly in our Churches, behave themselves as stocks

and stones ; and, when by such means the congregation is more or less transformed into a lifeless mass, they are dissatisfied with their own creation ; and, for peace of conscience' sake, set it down as another's offspring.

The Doxology, "Glory be to the Father," &c., is probably of Apostolic origin ; it is certainly traceable in the second century. It is a short "Creed" expressing the Christian's faith in the mystery of the Holy Trinity ; it is also a most excellent "Hymn" ascribing to God that glory which is the end of our creation, and ought to be the aim of all our services. On this account it finds a most fitting place at the close of praise, prayers, thanksgivings, and confessions of faith. The latter portion of it, "As it was in the beginning," &c., asserts that this was the primitive form of praising God ; and, by implication, condemns all doubters or deniers of the Trinity. This portion seems to be of a later date, and to have been introduced as an antidote to the Arian heresy. It was and still is customary in some places to turn to the East whenever in Divine Service this Doxology is said or sung ; and also to incline the head during the first half of the hymn, as a humble gesture re-

cognising the Divine glory of each of the Three Persons ; and in imitation of the gesture of the angels, who veil their faces with their wings when singing to the glory of the Trinity (Isa. vi. 3).

“ Praise ye the LORD ” is the English of the Hebrew “ Hallelujah ; ” a word so sacred that (according to S. Austin) the early Church scrupled to translate it ; and a word so reverend and proper that, as S. John in the Revelation informs us, it is heard in the assemblies of the blessed in heaven (Rev. xix.)



IX.

SCRIPTURAL CHARACTER OF OUR SERVICE—THE  
VENITE—THE PSALMS, PRAYER BOOK VER-  
SION—ALTERNATING—OBJECTIONS.

THE author of a very useful work, bearing the title "Household Theology," delivers the following statement: "From a careful and detailed calculation I am able to say that, of the whole Prayer Book from beginning to end, three-fifths are taken from Holy Scripture; one-fifth consists of prayers, creeds, and canticles more than 780 years old, and some reaching to Apostolic times; one-fifth consists of prayers and exhortations 200 to 300 years old. The same calculation shows that (taking the average of the various services, and not reckoning sermons) two-fifths of all Divine Service in the Church of England are carried on in the actual words of Holy Scripture. Again, that one-half of this Divine Service is praise; one-fourth prayer; and one-fourth reading of Holy Scripture."

Of no other Order for religious Service can such an account as this be given. In these regards our Prayer Book is unrivalled. And how clearly, by this arrangement, is the mind of our Church declared to be in opposition to their view and practice who consider preaching the chief business and attraction of Christian worship : as if we met together in the Name of JESUS only to listen to human instruction, or eloquence, and not to discharge devotional offices of prayer and praise. One half of our service is praise ; and we are thankful that this fact is now at length pressed on the attention of churchmen, and that the duty of praise is more generally acknowledged and more heartily performed.

The priest having called upon the people to praise the LORD, and the people having expressed their readiness and determination so to do, the work of praise is immediately entered upon, by saying or singing one of the most heart-stirring of sacred melodies. This is Psalm xcvi., commonly known by the name of "Venite," from the first word in the Latin version ; and it is appointed to be constantly used in this place of the Morning Service ; except on Easter Day, when another anthem is substi-

tuted for it; and on the nineteenth day of the month, when it occurs “in the ordinary course of the Psalms.” This Psalm was probably adopted by the Church from the services of the Temple; and being of an invitatory nature, or consisting of invitings of one to another to praise God, to worship Him, to pray to Him, to hear His word, and to beware of hardening our hearts after the manner of our fathers, whose sin and punishment are set before us, it is a most suitable preparation for the Psalms, Lessons, and Collects which follow.

The way of praise having thus been opened, the Rubric directs, “Then shall follow the Psalms in order as they are appointed; and at the end of every Psalm throughout the year, and likewise at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis* shall be repeated” the Doxology, Glory be, &c. As all Israel “stood” when the Priests and Levites offered up praises to God (2 Chron. vii. 6); and as “standing” is the posture which best suits and expresses the elevation or lifting up of our souls and voices to God, it is the custom of our Church to stand when the Psalms are being said or sung. There is no Rubric enjoining the

alternate recitation of the Psalms ; yet as Psalms composed for the Jewish Temple (such as Pss. cxviii. cxxiv.) were evidently drawn up for use in this form ; and as we have the testimony of S. Basil of the fourth century that in Psalmody the people divided themselves into two parts and sang by turns ; and as, moreover, this alternation is obviously calculated to excite attention and assist devotion ; the practice of our Church is recommended by its great antiquity, and by its usefulness. Most persons have doubtless noticed that the Psalms in our Prayer Book differ from those in the Bible, in expression and sometimes in sentiment also. This is accounted for by the circumstance that the Prayer Book version of the Psalms is the older, being taken from the Great Bible as revised by Cranmer in 1540 ; and when other portions of Scripture in the Prayer Book were made to conform to later translations, the Psalms in the Prayer Book were left unaltered, because the choirs had grown accustomed to them, and the old version was considered smoother and fitter for song.

Two objections of an opposite character have been urged against our use of the Psalms. On

the one hand, it has been said that certain portions of them are too spiritual and pious, to be uttered by Christians in ordinary. To this it is replied that a truly devotional spirit shares in and sympathizes with sentiments of most exalted piety; and if this be not a justification for joining in them, few, even of the best of us, would be at liberty to use, as our own, certain heavenly aspirations in that Prayer which the Lord hath imposed on the disciples at large when they pray. On the other hand, it has been complained that in some of the Psalms (in particular Pss. lxix., cix.) there are curses and vindictive expressions which ought not to issue from Christian lips. In answer to this we say, first, that (however David may have at times erred in this way) we, in giving utterance to his imprecations, do not gratify any private malice, but only, with our voices, ratify the just judgments of God against the guilty and impenitent (such as the traitor Judas) the worst enemies not of David only but of our LORD and of His CHRIST: and, secondly, we say that these imprecations may, in the judgment of approved Hebrew scholars, be read as merely predictions or prophecies of Divine vengeance on the

wicked ; thus, "his children shall be fatherless" may be substituted for "let his children be fatherless" (Ps. cix. 9) ; and so in other parts of the Psalm ; and in this way the "future" being put for the "imperative," there is no more cause of offence or scruple in such passages than there is in the heavy denunciations of Almighty wrath and retribution which are elsewhere in the sacred volume.

In Dissenters' service the people are deprived of their rightful part in the Psalms ; and no opportunity is afforded them of learning and appropriating their substance, or of imbibing their devotional spirit by constant repetition. In such congregations the minister may, at his pleasure, read, or read and expound, a Psalm or a portion of one, as he may other parts of Scripture ; but to the people is left only the office of listening to and improving by what he imparts. Our Church is a great lover of ancient and holy precedents. As the Temple service consisted chiefly of forms taken out of the Psalms, and the prayers of the modern Jews are mostly gathered from the same source ; as, in the times of the Apostles, Christians' practice was that of "teaching and admonishing one another in

psalms and hymns and spiritual songs ;” and, in the following ages, the Psalms were repeated so often in the Church that Christians in ordinary could rehearse them when engaged in their daily labour ; our Church acts up to the holy and useful example thus set before her, and has so arranged that where there is daily service, which she contemplates, and indeed orders, the Book of Psalms is said or sung throughout once in every month. And on many accounts the Book is eminently entitled to this distinction. It appears to have been the manual of the Son of GOD in the days of His flesh ; for, in passages taken from it, He solaced Himself in His greatest agony, and at last breathed out His soul. Bishop Horne says of the Book of Psalms that “ like the Paradise of Eden, it affords us in perfection, though in miniature, ‘ every tree that is pleasant to the sight and good for food ;’ and above all, what was there lost but is here restored, ‘ the tree of life ’ in the midst of the garden.” The learned and devout Hooker asks, “ What is there necessary for man to know which the Psalms are not able to teach ? . . . repentance unfeigned, unwearied patience, the mysteries of GOD, the sufferings of CHRIST, the

terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come ; all good, necessary to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto 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 ready to be found." Plentiful reason is there wherefore our Church assigns to the Psalms a preponderance in her Service, and uses her best endeavours that the people may know them by heart so as to make ready application of them.



X.

LESSONS — JEWISH PRACTICE — OUR CHURCH'S  
ARRANGEMENT — ITS EXCELLENCE — OBJEC-  
TIONS.

THE Jews divided the books of Moses into as many portions as there were weeks in the year : so that one of these portions being read every Sabbath, the whole was read through in the course of the year. We are informed of this practice in the fifteenth chapter of the Acts of the Apostles, (v. 21) where it is written, “ Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.” And we learn from the thirteenth chapter of the same book (v. 15) that to this portion out of the law it was customary to add a certain reading out of the prophets ; which was followed by a word of “ exhortation for the people.” Our Church obviously acts upon this precedent. Before the Reformation seven or eight lessons

were read, consisting of short portions of Holy Writ; much after the fashion of the Epistles and Gospels for the day. This arrangement made no provision for the public reading of the whole Bible; and our Reformers, sensible of this defect, and aware of sundry other evils of this system, thought it desirable to regulate the reading of Holy Scripture according to our present practice. The rule appointed by our Church is that, for the first Lessons on ordinary days, we begin with the Book Genesis, and proceed in due order with the other Books until the Old Testament is read through; with the exception, however, of the two Books of Chronicles, which are omitted as being for the most part the same with the Books of Samuel and of the Kings; and also some other chapters in other Books are left out either for a like reason, or because they contain genealogies or matters little interesting and profitable to ordinary hearers. Moreover, the Song of Solomon is excluded from public reading, by reason of its unsuitableness for a mixed congregation; and many chapters of the Book of the Prophet Ezekiel are not rehearsed, because of their highly mystical character. After the Canonical Books of the

Old Testament have thus been gone through—not, however, including the Book of the Prophet Isaiah, which, being of a peculiarly Evangelical stamp, is reserved for a later reading and until the season of Advent—our Church sanctions and enjoins the public reading of certain portions of the Apocryphal Books, which, though they are not accounted Canonical, bear upon them a certain impress of the Divine, and are profitable for example of life and instruction of manners.

In this way has our Church secured that, where her daily Service is maintained from the beginning to the end of the year, the ancient Scriptures shall be faithfully delivered to her people in the first Lessons for the day. Her plan cannot of course be so fully carried out where the public reading is restricted to Sundays; as in many places has grown to be the practice. In this case, her arrangement is different, yet ordered with a special view to the religious edification of the people who meet together in greater numbers on the LORD'S Day than on common days. "From Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book con-

tains the clearest prophecies concerning CHRIST. Upon Septuagesima Sunday Genesis is begun ; because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order ; only on Great Festivals, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read ; and on the Saints' days the Church appoints Lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., and also from the Apocrypha, as containing excellent instructions for the conduct of life."

As to the second Lessons the Church makes no distinction between Sundays and other days. They are read in due order, the Gospels and the Acts of the Apostles in the morning, and the Epistles in the evening ; unless, indeed, there be ordered special deviations. The Revelation of S. John is, however, omitted in the public reading, by reason of its obscurity and mystical character ; yet not wholly, for the first and last chapters are to be read on the day of the Feast of S. John, the author of the book ; and part

of the nineteenth chapter on the Festival of All Saints.

The rule of the Church, as here set forth, insures that by far the greater portion of the Old Testament shall be publicly read through once every year ; and the New Testament (with the single exception of the Revelation) three times. By this means the whole counsel of God, contained in the Sacred Volume given by inspiration and able to make wise unto salvation, is regularly laid before the people, and impressed on their minds by constant repetition. Also, by this means is obviously provided a lasting security for the entireness of God's word ; for how, unless by a conspiracy of our clergy throughout the world, can any considerable portion of the Scriptures be withdrawn from public reading or fall into disuse ? These advantages are not to be had where, as among Dissenters, the reading of Scripture is left to the minister's election of chapters or portions ; for he, naturally enough, will make choice of what best suits his views or immediate purpose, and pass by much which, though equally the word of God, is not recommended in such respects. The public reading of certain Chapters is sometimes objected to, on

the ground that they are wanting in interest or practical instruction ; we should remember that, in such cases, a great end, even the entireness of the Bible, is being consulted at only the cost of a little reverent patience on our parts. Other chapters are complained of on the score of indelicacy in subjects or expression. In addition to the fact that, within the last few hundred years, language has undergone a great change, so that what is now accounted offensive in this way was not regarded in the same light when the Bible was translated—in addition to this we may say that when, and not before, we have done with gross sins the fitting time will be to cease from the mention or condemnation of them ; but whilst we hesitate not to do what we blush to hear and speak of, and disguise foul sins under fair names, we are thankful for the freedom and faithfulness of Scripture, which, in spite of refinement and hypocrisy, represents vice in its hideousness and boldly denounces God's judgment on it. The Church by calling the Chapters which are read by the name of "Lessons," intimates that they are intended for the instruction of her children ; and they who follow her course of reading, and with her

mind, will assuredly become Bible scholars of no ordinary proficiency.

The Rubric directs that the Lessons be read “distinctly with an audible voice ;” and that “he that readeth stand and turn himself as he may best be heard.” The direction to “turn himself” shows that in prayer he looks another way. Accordingly, in some churches, the reading-pews have two desks ; one for the Prayer Book, looking away from the people ; and one for the Bible, facing the people.

XI.

CANTICLES — TE DEUM — BENEDICITE — BENE-  
DICTUS — JUBILATE — MAGNIFICAT — CANTATE  
— NUNC DIMITTIS — DEUS MISEREATUR.

AFTER the Lessons there are set down in our Prayer Book eight Canticles or Hymns to be “said or sung;” and singing is most proper for them as songs of praise. There are four in each of the daily Services, and they are distinguished and very commonly known by the word or words with which they respectively commence in the Latin version. We shall remark on them in the order in which they stand. The most venerable hymn “Te Deum” was at one time known by the name of “the Song of S. Ambrose and S. Augustine;” from a tradition that it was composed, or extemporized alternately, by these two saints at the baptism of the latter, in the close of the fourth century. There is reason, however, to account it much older, and to receive it as one of the Hymns of the primitive Church.



mind will assuredly become Bible scholars of no ordinary proficiency.

The Rubric directs that the Lessons be read "distinctly with an audible voice;" and that "he that readeth stand and turn himself as he may best be heard." The direction to "turn himself" shows that in prayer he looks another way. Accordingly, in some churches, the reading-pews have two desks: one for the Prayer Book, looking away from the people; and one for the Bible, facing the people.

XI.

CANTICLES — TE DEUM — BENEDICTE — BENEDICTUS — JUBILATE — MAGNIFICAT — CANTICUM — NUNC DIMITTIS — LITANY MISERICORDIAE.

AFTER the LESSONS there are set down in our PRAYER BOOK eight Canticles or Hymns to be "said or sung;" and singing is most proper for them as songs of praise. There are four in each of the daily Services, and they are distinguished and very commonly known by the word or words with which they respectively commence in the Latin version. The usual names of them in the order in which they stand. The most venerable hymn "Te Deum" was at one time known by the name of "the song of S. Ambrose and S. Augustine;" from a tradition that it was composed and extemporized alternately, by these two saints. The latter, in the

There is reason,  
to receive  
Church.

In 1549 it was ordered to be used throughout the year, except in Lent, when "Benedicite" was to take its place: but in 1552 this restriction was removed, and the Minister left at liberty to use the one or the other at discretion. This glorious Hymn is a Creed, or Confession of Faith, as well as an offering of praise and thanksgiving; for in the name of the whole Church, triumphant and militant, acknowledgment is made in it of the Unity and Trinity of the Divine Nature, and of each Person as the object of Divine worship; and most fully is confession of faith made in respect of the "Everlasting Son of the Father," His incarnation, death, glorified condition, and second advent as the Judge of mankind; and the whole closes with supplications, founded on this confession, for all the redeemed that, as the heritage of Christ, they may be blest, pardoned, kept from sin, and finally numbered with His saints in glory everlasting. The "Benedicite," or "Song of the Three Children," is a part of the Greek addition to the third chapter of the Book of the Prophet Daniel. It is so like in words and sense to Psalm cxlviii. that, although it is apocryphal, any scruple as to using it would lie equally against

what is Canonical. It had a place in the later Jewish Church ; and there is ample testimony that it was adopted by Christians in the earliest centuries. The Minister has, as we have before said, full liberty to substitute this song for the “*Te Deum* ;” yet ordinarily the latter is preferred, lest undue honour should be thought to be assigned to what is apocryphal. There is, however, no valid objection to the use of it in Divine Service ; seeing that it is in perfect agreement with Canonical Scripture ; and there are certain seasons and days, such as Lent, Septuagesima Sunday, and the nineteenth Sunday after Trinity, when it peculiarly harmonises with the Lessons. This hymn and “*Te Deum*” are the only portions appointed in the English Service which are not taken from Canonical Scripture. The proper names Ananias, Azarias, and Misael, are respectively Jewish designations of Shadrach, Abednego, and Meshach.

Of the other six Canticles, those which come first in order, and are taken from the Gospels, have a claim to use above the others which are sung in the Monthly course of the Psalms. The Hymn named “*Benedictus*,” “*Blessed be the Lord God of Israel*,” is to be used

“except when it shall happen to be read in the Chapter for the day, or as the Gospel on S. John Baptist’s Day;” on either of which occasions the “Jubilate” is to be substituted. It is taken from the 1st chapter of S. Luke’s Gospel, but from an older translation, and differs in a few respects from our present version. It is the song, or thanksgiving, of Zacharias, at the circumcision of his son, S. John Baptist; it praises God for the salvation raised up “in the house of His servant David,” and according to the covenant which He made with “our forefather Abraham;” and, being the last prophecy of the old dispensation and the first of the new, it is most suitably introduced after the Lessons which have just been read, as a kind of link between them. The “Jubilate,” “O be joyful,” &c., is in like manner rendered from the older or “Cranmer’s Bible.” It is Psalm c., and very appropriate to seasons of solemn thanksgiving; but not being so fully evangelical as the “Benedictus,” it is appointed to be only occasionally substituted for it. The two Canticles, which follow the first Lesson in the Evening Service, are the “Magnificat,” or the Song of the blessed

Virgin, and the “Cantate Domino,” Ps. xcvi., which on the nineteenth day of the month occurs in the ordinary course of the Psalms. These, too, are rendered according to the older version. The “Magnificat” (S. Luke i.) can be traced in use in the daily Service of the Church as far back as the beginning of the sixth century, and it has been used by the English Church for at least eight hundred years. It is fitly placed here, *i. e.* after the first Lesson, seeing that it was evidently after reflection on the promises of the Old Testament, now to be fulfilled in her, the “hand-maiden” of the Lord, that she broke forth in this strain of holy praise and joy. Highly favoured, however, as she was, and blessed to all generations as she accounted herself, yet all her utterances regarding herself are in a spirit of the profoundest humility; and her rejoicing was not in a sinless nature, but in God her Saviour Who tabernacled in her flesh. The “Cantate Domino” has not occupied its present place in the Service from any very remote date. It was inserted as a substitute for the “Magnificat” in 1552, and probably out of tenderness to the consciences of some, who objected that Mary’s song was of a

character too exclusively personal for general adoption. In several portions of it there is a marked resemblance to the sentiments of the "Magnificat." After the Second Lesson in Evening Prayer there follows the "Nunc Dimittis," or Song of Simeon (S. Luke ii.) in praise of the manifestation of the Incarnate Word, the Light enlightening the Gentile as well as the Jewish world. This has been used throughout the Church from the earliest ages. Instead of it, however, may be substituted, except on the twelfth day of the month, "Deus Misereatur," "GOD be merciful unto us," or Psalm lxxvii. in the older form. This Psalm, together with "Cantate Domino," was supplied as an alternative in 1552; and it possesses much in common with the "Nunc Dimittis," praising God for His salvation, and praying for its extension to all people.

With singular propriety the Church has appointed these "Canticles" to follow the Lessons; for what can be fitter, when we have listened to GOD Himself speaking to us, than to rise up and praise Him for the gracious revelations of His providence, faithfulness, and redeeming love? and how can this be better done than in those

devout, exciting, and glorious strains which our Church has appropriated? Oh, that our congregations, as with one voice, joined in these heart-stirring melodies! How formal, chilling, and seemingly destitute of heart and soul, is too often the tone in which these noble Hymns are uttered, if uttered at all; and this, too, after God has been solemnly invoked to open their lips, and the people have declared that their mouth shall show forth His praise!



## XII.

## THE APOSTLES' CREED.

OUR word "Creed" is taken from the Latin, "*Credo*," "I believe," the declaration with which two of our Creeds begin. In Latin, however, the proper term for it is *symbolum*, "a symbol, or token, or secret form of words," by the use of which they who professed the Christian faith were made known to one another, without openly exposing themselves to persecution; or, as this word signified certain signs, marks, or watchwords, by which soldiers on duty and in battle could distinguish friends from foes,—so that profession of faith, by which the true soldiers of JESUS CHRIST were ascertained, may have been called by the military word "symbol." It is doubtful on what ground this application of the term was made, and the matter is of little importance. The antiquity, however, of a Christian Creed is beyond all question. In the New Testament there is a variety of expressions

which testify to the existence of a summary of this sort in Apostolic times ; such as “ the profession of our faith ” (Heb. x. 23), “ the form of sound words ” (2 Tim. i. 13), “ that form of doctrine ” (Rom. vi. 17), “ the doctrine which ye have learned ” (Rom. xvi. 17), “ the same rule ” (Phil. iii. 16). Indeed, in the first rise of the Gospel, and before the books of the New Testament were published, a short statement of Christian belief would be necessary for the instruction and edification of converts. It is not to be expected in a Creed that it should contain *all* necessary articles of faith ; but rather that it should deal with points which, at the time, most demanded specification, as being peculiar to the Christian system, or as matters disputed or gainsaid.

Our Church adopts into her Service three Creeds,—viz., the Apostles' Creed, the Nicene Creed, and the commonly called Creed of S. Athanasius. The first instructs in necessary articles of faith ; the second more fully expounds them ; and the third defends them against sundry heresies.

The Apostles' Creed, as it now stands, is not to be found in the Apostolical writings ; yet, as

its several portions may be gathered out of these, it has been thought that the name was given to it on this account. Probably, however, the Apostles furnished their converts, according to their need, with the several articles of which it consists; and these articles being treasured up by the respective Churches, and afterwards put together into one form, the whole was designated by the title which it bears, and called the Apostles' Creed,—being drawn up from their different forms, as the Nicene Creed was from the general confessions of all Churches. Be this as it may, we have evidence that a great part of this Creed was used as early as A.D. 160. “The descent into hell,” “the communion of saints,” and “the life everlasting,” had not originally a place in it, and were added in counteraction of certain errors and heresies; but the whole form, as we now have it, occurs in writers of the fourth century. The Rubric directs that this Creed (and also the other Creeds), “be sung or said by the Minister and the people, standing,” in significance of our readiness and steadfastness of purpose to maintain it; and in Poland the nobles used to draw their swords during its rehearsal, as a sign that, if necessary,

they would defend it with their lives. Moreover, it is customary, though not expressly enjoined by our Church, to turn to the east when we repeat the Creeds. And the fitness of this practice is shown by various considerations. It was a habit of the Primitive Church ; and as some attitude is, of course, necessary, and as, in repeating the Creed, there is, on the part of all, a oneness of purpose and speech, a sameness of attitude or aspect is in best agreement with this unity : moreover, as the confession is made to God, it is reverential to turn our faces away from men, and set them in the direction which is associated in our minds with the peculiar residence of the Father of lights ; where all light dwells, whence all light comes, which was hallowed by the rising of the Sun of righteousness, and from whence also we look for His second coming. The holy name "JESUS" occurs in this Creed ; and the 18th canon of our Church ordains that "when in time of Divine Service the LORD JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed" (Comp. Phil. ii. 10.)

It may be useful to add a few brief notes, in

explanation of certain portions or expressions in this Creed. "Almighty" implies not only infinite power, but absolute authority and universal dominion. By "heaven and earth" is meant the universe, "the world and all things therein" (Acts xvii. 24); "JESUS" signifies "Saviour" (S. Matt. i. 21); and "CHRIST," "Messiah," or "Anointed" (Acts x. 38). "Suffered under Pontius Pilate" defines the date of our LORD'S death on the Cross. "Was crucified, dead, and buried," was added in contradiction to some who denied the truth of these facts in reference to our LORD, alleging that another was substituted in His place. By "hell" is not intended the place of torment, but only Hades, the invisible world, and receptacle of departed spirits; and the design of this article was to maintain, against certain heretics, that our LORD fully underwent the law of death, His soul being separated from His body. "The right hand of God" is, of course, figurative; it means the peculiar exaltation which was vouchsafed to our Saviour, by reason of His having completed the work of man's redemption (Phil. ii. 5-12). "The quick"—that is, those who shall be alive on the earth at our LORD'S second coming (Acts x. 42,

1 Thess. iv. 17.) “The holy Catholic Church” is an expression full of Christian import:— “Church” (derived from a Greek word) means “what belongs to the LORD,” *i. e.* His family, or inheritance, consisting of believers in Him, who have been called out of darkness into His marvellous light, make profession of Christian faith and morals, and, under a ministry according to CHRIST’S ordinance, receive the Holy Sacraments and the preaching of the pure Word of GOD. “Catholic” signifies “universal,” not limited to one nation, and also holding all truth; and this Church is named “holy,” not because of its perfect sanctity in its present militant state, but because it is holy in its Author, ordinances, and design; and when all things which offend shall be cast out, CHRIST shall present or unite it to Himself a glorious Church, “holy and without blemish.” (Eph. v. 27.) “The communion of saints” implies that all in the Church of CHRIST, who are truly sanctified, have fellowship with the Blessed Trinity dwelling in them and with them; with the blessed angels ministering for them as heirs of salvation; with all true members of CHRIST who are yet living on the earth, and with all who

have departed hence in the LORD ; an external fellowship in the Word and Sacraments, an intimate union in spirit, purpose, and happiness or hope of happiness. (1 S. John i. 3 ; 2 Cor. xiii. 14 ; Heb. i. 14, xii. 22, &c.) “ The forgiveness of sins” involves the doctrine of CHRIST’S sacrifice for sin ; for “ without shedding of blood is no remission.” (Heb. ix. 22.) “ Amen,” to be said by the Minister and people, implies “ it is so as has been stated ;” or we, one and all, assent to the aforesaid Articles of Faith.

This Creed is said daily, twice, morning and evening. A Father of the Church enjoins, “ Say it daily, in the morning before you go forth ; at night before you sleep ; guard yourselves with your faith ; if the adversary assault you, meet him with the banner of the cross and the shield of faith ; faith is a shield to the soul, therefore be careful to keep it entire.” And for this purpose we may add, rehearse it often, for this will be as the constant burnishing of your spiritual armour, “ wherewith ye shall be able to quench all the fiery darts of the wicked.”

XIII.

NICENE AND ATHANASIAN CREEDS.

THE "Nicene" Creed, appointed to be "sung or said" in the Order of Holy Communion, was so called from its having been drawn up at the first General Council of Nice, or Isnick, in Asiatic Turkey, in the year 325. It was originally framed in opposition to the heresy of a certain presbyter Arius, who denied the Eternity and Deity of God the Son. As sanctioned by this Council the Creed ended with "I believe in the HOLY GHOST." The remainder was for the most part added by the second General Council, held at Constantinople, 381 A. D., in condemnation of another heretic, Macedonius, who taught that the HOLY GHOST was not a Divine Person, but only a Divine energy or influence. In the fifth century, to the clause "Proceedeth from the FATHER," was annexed "and from the SON." This addition was, in like manner, intended to assert the distinct Personality of the HOLY



GHOST ; but having unhappily been made by the Western Church without the assent of the Eastern—which assent ought to have been obtained for altering the decision of a General Council—a schism between the Churches was the consequence, and this was confirmed and aggravated by other causes which are deeply deplored by Christendom. To this day the words in question, though they are perfectly agreeable to Holy Scripture, are not in the Creed of the Eastern and Greek Churches.

In this Creed “**GOD of GOD**” is not to be understood as asserting a superiority, or in the same sense in which we say, “**KING of Kings, and LORD of Lords ;**” the meaning is (and it is most fully explained by the Greek and Latin prepositions employed) “**GOD out of or from GOD,**” “**GOD derived from yet not divided from the FATHER.**” “**Being of one substance with the FATHER**” imports being of one Essence or Nature with the FATHER,” and condemns those who held that the SON was only of a *like* nature with the FATHER. “**By whom all things were made**” is plainly said of the LORD JESUS CHRIST ; conformably with S. John i. 3. “**Was incarnate**” signifies assumed the body and soul

of human nature unto the Divine. The HOLY GHOST is styled "The LORD," co-equal with the FATHER and the SON (2 Cor. iii. 17, 18); as is more formally declared in the Athanasian Creed: "The FATHER is LORD, the SON LORD, and the HOLY GHOST LORD:" moreover, He is here distinguished as the "Giver of life," *i. e.* spiritual life, as He is the Regenerator and Sanctifier of the elect people of God. "Proceedeth from the FATHER and the SON" signifies that the HOLY GHOST is neither begotten nor created, but "proceedeth," as being mysteriously sent by the FATHER and the SON (S. John xiv. 26; xv. 26). The Church is "Apostolic" because it was founded by the Apostles, and is possessed of a ministry derived from CHRIST by direct transmission through the Apostles and their Episcopal successors. "One Baptism," *i. e.* to be administered once only to an individual, and only in one manner or form (S. Matt. xxviii. 19; Eph. iv. 5.)

On certain occasions, specified in the Rubric which immediately precedes it, the Athanasian Creed is to be substituted for the Apostles' at Morning Prayer. "This confession of our Christian faith, commonly called the Creed of

S. Athanasius," takes its title, not from its having been composed by this great opponent of Arianism, and champion of the Christian faith; but from its containing an accurate statement of his defence of the true faith. Its actual author is not known; but it was written, as we now have it, not later than the middle of the fifth century, and it has been received by the Greek and Latin Churches in Europe for about one thousand years. It was introduced into our Liturgy at the Reformation; and Luther, Calvin, and the Puritans made it their profession of faith. It was originally written in Latin, and not, as many have assumed, in Greek; a fact which ought to be borne in mind, seeing that the Greek translation has led to the belief that there is in one article of it a contradiction to the Nicene Creed.\* The seeming inconsistency is, however, easily explained. The Creed itself is a most thorough exposition and defence of the doctrine of the Holy Trinity; and of the attributes of each distinct Person of the Godhead, as they are declared in Holy Writ. Our Church asserts, in her Eighth Article, that it, in common with the

---

\* See Nares on the Three Creeds, p. 287, &c.

other Creeds, “ may be proved by most certain warrants of Holy Scripture ;” and this has been done again and again, by quoting Scripture side by side of its several portions. The objections, most popularly and vehemently urged, are directed against what are known as the damnatory clauses : yet to censure them is undoubtedly to censure the teaching of Holy Writ and of our LORD Himself. Compare, for instance, S. Mark vi. 16 ; S. John iii. 36 ; 2 S. Pet. ii. 1 ; 1 S. John ii. 22, v. 10. However, if there be any relief in the statement, we need not scruple in saying, first, that the damnatory clauses are no part of the Creed, although they are perfectly agreeable to GOD’S word ; secondly, that the Creed, being peculiar to the Christian Church, regards only the case or belief of Christians ; and, thirdly, that the faith to which, in this Creed, the Christian is pledged is briefly delivered in the third and fourth verses, namely, “ That we worship one GOD in Trinity, and Trinity in Unity : neither confounding the Persons nor dividing the Substance.” All that follows, to the twenty-sixth verse, though capable of Scriptural confirmation, is only brought forward in the manner of proof and illustration.

“Person,” in the Creed, is a word which marks the individual Unity of the FATHER, of the SON, and of the HOLY GHOST: and “Substance” marks their collective Unity, and is synonymous with “Essence” or “Nature,” comprehending all that GOD is. “Incomprehensible” means, according to the Latin word “immense,” or that which cannot be confined within limits or bounds. “Compelled,” *i. e.* by force of Scriptural evidence.

The Creeds of the Church serve, in several ways, to most important uses. They are summaries of Christian doctrine gathered out of the sacred Scriptures, and stamped from the earliest period with the seal of the Catholic Church. They are so framed that children may learn and remember them; and, being constantly repeated in our Service, they are constant reminders and upholders, to the more advanced in years, of those things wherein they have been instructed; an advantage not to be had where, as among Dissenters, no public rehearsal of the kind is practised. They are a bond of union in the essentials of the faith, not only among ourselves, but with the Universal Church. They supply an overwhelming argument against heretics and unbe-

lievers ; for what force can these produce to contend with the consentient testimony of so many centuries ? And last, but not least, they are to the believer a sure and peaceful resting place amidst distracting and disturbing controversies ; he appeals to the Creeds as the belief of the Church of CHRIST when it was comparatively fresh from the moulding hands of the Apostles ; he calls to mind the severe ordeal through which almost every article has passed ; and, when assailed, from within or from without, with doubts or disputes, he flies to the Creed as to a judge, whose decision has taken in all arguments and authoritatively settled the matter, once for all.

## XIV.

VERSICULAR PETITIONS—COLLECTS—FIVE  
PRAYERS.

AFTER the Creed, in Morning and Evening Prayer, are certain Versicles, called also Suffrages, in which the Minister supplicates the Divine blessing on the people ; and the people, in the discharge of their priestly character, implore the same on the Minister. The Minister then adds, “ Let us pray ”—it being an old custom for the Deacon to renew or sustain the people’s devotion by often calling to them in these words, and inviting them to pray, that is, earnestly. This is followed by what is known as the short or lesser Litany : “ LORD, have mercy upon us. CHRIST, have mercy upon us. LORD, have mercy upon us,”—addressed to each Person of the Blessed Trinity : the first and last clauses by the Minister, and the middle one by the people, without whose co-operation the SAVIOUR is not entreated. The Rubric directs that after

this “the Minister, clerks, and people shall say the LORD’S Prayer with a loud voice.” By “clerks” are now understood “lay-clerks” or “the choir;” but before and for some time after the Reformation “clergymen assisting the officiating Priest” were meant. Next after the LORD’S Prayer, in this place, “the Priest standing up shall say” certain Versicles adapted from the Psalms and other portions of Scripture. It would seem from the type, and also from ancient practice, that the Priest is to say the whole of these and not merely a part of them, as is the present custom; or it may have been taken for granted that some other Priest would be present and alternate with the one officiating. And the Priest is to say them “standing,” to signify his office and authority; whereas he kneels as a fellow sinner in confessions and penitential prayers.

After these, it is directed in the Rubric, “shall follow three Collects: the first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as fol-



loweth ; all kneeling.” The same rule is prescribed respecting the fixed Collects at Evening Prayer. We are unable to give the precise reason for which certain short prayers in our Service are distinguished as “Collects.” Those “of the day” almost always “collect” or embrace the leading ideas contained in the Epistle and Gospel ; and this might fairly account for the name being given to them ; but as the term is used in a wider application, a Collect has been more satisfactorily interpreted as the Priest’s “gathering together” into one form sundry petitions in behalf of the people ; in contradistinction to the Versicles or alternations which have just preceded, and in which the people have taken part with the Minister. However this may be, our Collects are certainly of very ancient date ; and the use of them is attended with certain religious benefits which ought not to be overlooked. They afford relief to the worshippers, impart variety to the Service, renew and sustain attention by fresh supplies of devotional subjects ; and the constant ending of them suffers not any forgetfulness of His merits and mediation through Whom alone we have access unto the FATHER. The Collects

of the day are, with few exceptions, as old as the fifth century; some are even more ancient: and being “appointed at the Communion,” they are introduced into the ordinary Service to connect it with the great act of sacrificial worship, and also to keep in remembrance the course of the Ecclesiastical year. The Collect of the day is followed both in the Morning and Evening Services by a Collect for Peace. The two Collects date, in all probability, from the fifth century. Their title is the same, but they are not identical in subject matter, for the Morning one seems to have special respect to the peace of the Church militant, and of the Christian engaged in outward warfare with his adversaries; whereas the Evening one has more direct regard to that inward peace, that peace of GOD, which keeps the hearts and minds of the faithful “in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD,” and defends them from the fear of their spiritual enemies. The third Collects at Morning and Evening Prayer are as ancient as the preceding; and these, too, have one common subject with a like variety of application. The Morning Collect for “Grace to live well” is for grace and guidance during

the day when we are active ; the Evening Collect for " Aid against all perils," is for light and defence during the night when we are passive.

The learned in Liturgical points have satisfactorily shown that Morning Prayer used to end with the third Collect, and that this was the custom for one hundred years after the Reformation ; only " in quires and places where they sing," *i.e.* in Cathedrals, Collegiate Churches, Royal Chapels, &c., an anthem followed, and for this probably was substituted in process of time and in churches where an anthem was not sung, the organ voluntary at the dismissal of the congregation.

The next Rubric enjoins that " then," *i.e.* after the anthem, " 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." From this wording it is fairly inferred that, where there is no anthem, these five prayers are not to be read ; but, as already stated, the Morning and Evening Services are to terminate with the third Collect. The reason of this difference is, perhaps, discernible in the character of the five prayers ; for they are obviously more suitable for daily use in

Cathedrals, &c., “where they sing,” than they are for daily Service in rural and humbler congregations, by whom the interests of Church and State are less understood and appreciated.

These five prayers were inserted as they now stand in the year 1661. “The Prayer for the Queen’s Majesty” is, in expressions and substance, perfectly conformable to certain primitive models. The ancient Fathers, Liturgies, and Councils, fully prove that, agreeably to S. Paul’s exhortation (1 S. Tim. ii. 1, 2), prayers were daily offered up by Christians for their rulers, even for those who were enemies to the faith; the distinction being made that when the Emperors were Christian, and not otherwise, they were mentioned in the prayers by name. And, when we consider how intimately the best interests of the Church and people are interwoven with the individual character and conduct of the Sovereign, piety and patriotism alike suggest that we beseech the only Ruler of princes to have them in His care and incline them to His will: and the less disposed they themselves are to godliness the more urgently are our prayers demanded. This prayer—added to the daily Service by our Reformers to supply a defect in the

Liturgies of King Edward VI. which left the Sovereign not duly prayed for, except when the Litany or Communion office was used—is followed by one for “the Royal Family,” after a very primitive model, yet not introduced into our Service before the reign of King James I., the first Protestant prince who had children (comp. Ezra vi. 10). The prayer for “the Clergy and People” is as old as the fifth century. In it we address God as One Who alone worketh “great marvels,” in allusion, perhaps, to that great miracle of power and love by which the nations have been called out of darkness into the marvellous light of the Gospel; or else, more particularly, to the miraculous descent of the HOLY GHOST on the day of Pentecost. By “Curates” in this prayer are meant all who, besides Bishops, are intrusted with the cure or care of souls. The beautiful “Prayer of S. Chrysostom” is found in the Liturgy of S. Basil of the fourth century, and is remarkable for the circumstance that in our translation it is addressed to the Second Person of the Trinity Himself as “Almighty God,” instead of being, like other prayers, presented to the FATHER through Him. By “common supplications”

are intended the united supplications of the Ministers and people ; and it is worthy of note that the only absolute requests in it are for the knowledge of the truth and for life everlasting in the world to come ; all other desires and petitions are chastened with the condition “ as may be most expedient.” The order of Morning and Evening Prayer concludes with the form of benediction used by the Apostle Paul, 2 Cor. xiii. 14 ; “ with us ” being substituted for “ with you ”—and as the Minister is thus included with the people, and continues kneeling, the form must be accounted a prayer rather than a blessing.

## XV.

## LITANY.

THE word "Litany" is the English form of a Greek word which signifies "supplication," and it was, originally, a term applied to prayers whether public or private. In the fourth century, however, it came to be used with special reference to certain solemn offices, performed as occasion required, by the clergy and laity in procession. These supplications in procession were known also by the name of "Rogations;" from a Latin word of the same meaning with "Litany." Ecclesiastical writers record several instances of the singular efficacy of such processions in allaying or averting public calamities. And the form still observed by us in beating the bounds of parishes on Ascension Day, in Rogation week, is an obvious, though imperfect, representation of the ancient custom. Although our Litany, in its present form, dates only from the Reformation, yet it is greatly made up of

very ancient materials. It was originally intended to be a distinct office, and was put forth in a separate book by King Henry VIII. Morning Prayer was at eight o'clock ; the Litany and Holy Communion at ten ; and it was customary, whilst the Litany was being said or sung, to toll a bell as a warning to the people that the Holy Communion would follow. This division of the Services being found to be practically objectionable, Archbishop Grindal, in the year 1571, directed his clergy to proceed with the Services without any interruption or pause, that the people once gathered together might not separate before the conclusion of the whole. This order, at first only partially observed, is now very generally followed. Nevertheless, as the Rubric not only enjoins the Litany "to be sung or said after Morning Prayer upon Sundays"—when there is the greatest assembly to join in it—on "Wednesdays, and Fridays," ancient fasting days of the Church, by reason of our LORD'S having been sold by Judas on the one, and crucified on the other,—but also adds "at other times when it shall be commanded by the Ordinary" (a Bishop or other person having ordinary jurisdiction in ecclesiastical matters),



permission is clearly still continued, with this proviso, to use the Litany as a distinct Service on special occasions, and when circumstances render it expedient. We may add in passing that the Litany was the first part of our Service which was appointed to be used in English, June 11, 1544.

As to the composition of our Litany, it is usually considered to consist of four main divisions. 1st. "Invocations;" these are addressed to each Person of the Adorable Trinity, and then to the Eternal Three in One. In the seventh or eighth century invocations of certain saints were added; but these our Church has most properly rejected. The expression "of heaven," in the first clause, means "from heaven," *i. e.* Who heareth from heaven. Comp. 2 Chron. vi. 21. 2nd. "Deprecations;" these extend from the fifth to the eleventh clause, and are an amplification of the petition in the LORD'S Prayer, "Deliver us from evil." In this portion, by "the offences of our forefathers" are most likely intended, not our forefathers' sins, but the temporal judgments with which their sins may be visited on the children. "Crafts and assaults" indicate the secret and

open attacks of our spiritual adversary. For "fornication" some ancient forms have "the spirit of fornication;" so as to imply "all uncleanness of mind and body." "Deadly sin" has no reference to the Romish distinction of mortal and venial sins, but means all presumptuous and flagrant sin of which, above other sorts, "the wages is death." Under the term "battle" are probably signified "war and persecution." "Sudden death" is death for which in temporal or spiritual respects we are not duly prepared. 3rd. "Obsecrations or Intercessions;" these begin with "By the mystery," and proceed on the principle that every several act of our LORD'S mediatorial life has its appropriate saving energy; that virtue goes out of each, because each is the act of a Divine person, and has a Divine preciousness. In the third and last of these the word wealth ("in all time of our wealth") is used in a sense which was formerly common, and denotes prosperity. 4th. "Petitions or Supplications," framed in conformity with S. Paul's exhortation that "supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a

quiet and peaceable life in all godliness and honesty." We may notice in this section that "Holy Church universal" explains "Holy Catholic Church" in the Creed. "Lords of the Council," *i. e.* of the Privy Council. "Maintain truth," or "the true faith;" and so afterwards "to bring them into the way of truth." "Beat down Satan," &c., adapted from Rom. xvi. 20. "Kindly fruits," *i. e.* "the fruits of the earth according to their several kinds.

The Deprecations, Intercessions, and Supplications are all addressed to the Second Person of the Eternal Trinity; and, after these, the same Divine Person is invoked by His Deity, "SON of GOD;" and by His humanity, "O Lamb of GOD that takest away the sins of the world;" and this latter invocation is twofold, being addressed to Him, first, as "the Prince of Peace," for His "peace," or that peace which He only can give (S. John xiv. 27); and, secondly, for "mercy," of which He alone is the meriting cause; and it has been further remarked that the wording of this Invocation is most deserving the Christian's notice, for it is not "O Lamb of GOD that hast taken away," &c., but "O Lamb of GOD that takest away," &c., representing, agreeably to

Holy Scripture, that, though the Sacrifice on the Cross was made once for all, yet that Sacrifice is ever living and continuous by His presenting Himself to His FATHER in heaven, and by His Church on earth sacrificially commemorating Him, as the Lamb that was slain. (Comp. S. John i. 29 ; Rev. v. 6 ; Heb. vii. 24, 25.) Lastly, He is invoked by His Messiahship, "O CHRIST."

These invocations are followed by a short Litany to the whole Trinity, "LORD, have mercy," &c. ; and this is the only occasion on which, with us, the people repeat every one of the sentences after the Minister.

The second part of the Litany commences with the LORD'S Prayer ; which is succeeded by two versicles in which the word "after" is used in the sense of "according to." (Ps. ciii. 10.) The Prayer "O God, merciful Father," &c., which comes next, is taken partly out of Holy Scripture, and partly out of primitive forms ; and it ends, not with the usual "Amen," but with a supplicatory sentence adapted from the Psalms, and answering the same purpose. So also of the following sentence, "O God, we have heard," &c. The Doxology in this place is to

be said “kneeling ;” being regarded as a prayer that, by such deliverances as have been asked and witnessed unto, “glory” may redound “to the FATHER,” &c. Of the versicles which are added, we shall only note that the last two are both printed in the same type, and not with the difference marked in the others ; the reason of this is not fully ascertained, but, possibly, it is because in several editions of our Litany they are designated “the versicle” and “the answer ;” as in the two books of King Edward VI. It can scarcely be instruction to any if we add that in the prayer for the sanctification of our troubles, which comes next after these versicles, and which is traceable to the sixth century, “We humbly beseech Thee O Father, &c.,” the expression “righteously have deserved” means “justly have deserved.” The two remaining prayers have been noticed in another place.

XVI.

THE LITANY CONTINUED—PRAYERS AND THANKS-GIVINGS UPON SEVERAL OCCASIONS, TO BE USED BEFORE THE TWO FINAL PRAYERS OF THE LITANY, OR OF MORNING AND EVENING PRAYER.

THE preceding notice of the Litany may suitably be followed by some specification in detail of its more or less peculiar recommendations as a Devotional Service. In the first place, the Litany serves greatly to the purpose of a Creed; for it puts forth, not in a dry but in an impassioned form, the grand essentials of the Christian faith; in direct and distinct invocations of the Persons of the Eternal Trinity, and in express acknowledgments of the saving efficacy or virtue of all and everything that our SAVIOUR did and suffered for His Church. Secondly, the Litany is so comprehensive, so particular and yet so large-hearted, that in it we may say, with scarcely a figure of speech, “all our requests are

made known unto God.” It would be difficult to name any sort or condition of men, any temporal or spiritual necessities, which do not find a place here ; so that it would seem impossible that the Apostle’s injunctions could be more perfectly obeyed. (1 S. Tim. ii. 1, 2 ; Phil. iv. 6.) In this respect it has plainly a great advantage over extempore productions ; for these can hardly embrace such wide and varied interests. Again : the Litany possesses the recommendation that it is not a long continuous prayer, but consists of short and pithy supplications and ejaculations ; by which the attention and devotion of the congregation are sustained and enlivened. How, in the face of this fact, can any complain that, in our Service, there is no provision or opportunity for the outpourings of a devotional spirit ? surely they ought rather to be thankful that our Church furnishes them with Scriptural and reverential addresses to the ALMIGHTY, in the place of those familiar, presumptuous, and often profane terms, in which many fear not to speak unto God. Further, in our Litany more than in any other portion of our Service, the people themselves are called upon to exercise those priestly functions, which are the common privilege of all

the members of CHRIST'S Body: for, unless they pray and intercede "Good LORD, deliver us," "We beseech Thee to hear us, Good LORD," the form of supplication is throughout not only incomplete but senseless. Alas! how sadly is this glorious service impaired and mutilated, and its efficacy minished, by the people's fault! They have hearts, and yet apparently feel not; they have mouths, and speak not: and, in the stead of the deepfelt and earnest supplications of whole congregations, as with one voice throughout the world, there are only dumb show, or indistinct murmurings, which are hindrances and not aids to heartiness of worship and its acceptableness before God. Oh! let us endeavour to wipe away this shame and reproach. Besides reflecting on the solemn responsibility which we take upon ourselves, when we thus invoke the awful Majesty of the Trinity in Unity, let us call to mind how "all sorts and conditions" of men are commemorated in this general supplication; how fully taken up it is with the welfare, moral and spiritual, temporal and eternal, of ourselves and fellow mortals; how vast is its range of charity and sympathy, and how minute it is in setting forth the particular interests and urgent



necessities of the Church, individuals, and nations. If we duly pondered this, and also that God heareth prayer, and that there is a special acceptableness before Him in united prayer, or *agreement* in prayer, as is evident from the structure of the "form" which the LORD Himself hath taught us, as well as from His own express declaration (S. Matt. xviii. 19)—if we religiously thought of this, our Litany would assume more and more the character and virtue of that prayer of the righteous man which, S. James said, "availeth much" to the good of others as well as to his own benefit (v. 16): for, we should fear lest, through our fault of supineness or unheartiness, this supplication to heaven might not ascend in its fulness of odour, but be rather hindered than prospered in its deprecations of the Divine wrath and of all evil; in its implorings of Almighty protection to the Church, and of unity, peace, and concord to all nations; in its beseechings of mercy upon all men, of grace and strength to God's people, and of light and repentance to all who are in error; and in its tender intercessions for all who are in danger, necessity, and tribulation; for all who travel by land or by water; for all women labouring of child, all sick

persons and young children ; for widows, and all that are desolate and oppressed, including prisoners and captives whom tyrants may bind but prayer can set free. (Acts xii. 4, &c.)

We shall not dwell in detail on the “ prayers and thanksgivings upon several occasions, to be used before the two final prayers of the Litany or of Morning and Evening Prayer.” These were not set in their present place before the last revision of the Prayer Book in 1661 ; but some of them are in substance of great antiquity. The first six are beseechings of Almighty God for sundry temporal mercies and blessings ; and all scruple as to the use of these, on the ground that they bespeak a degree of dissatisfaction at the course of God’s Providence, is fully answered by Scriptural precedents. (Comp. 1 Kings viii. 25, &c. ; S. Matt. vi. 13, xxiv. 20, xxvi. 39). The Prayers in “ the Ember weeks, to be said every day for those that are to be admitted into Holy Orders,” appear to be peculiar to the English ritual. They are in manifest agreement with S. Paul’s intreaty to the Thessalonians and others, “ Brethren, pray for us ;” and never is the prayer of the Church Catholic more needed and seasonable than when any are to be ap-

pointed to its most holy functions. The first of these two Collects seems most appropriately used whilst the candidates are under examination; and the second, when they have satisfactorily passed it. Ember days are the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Whitsunday, the 14th day of September, and the 13th of December; the Sundays next following these days being the stated times of ordination in the Church. The weeks in which these days fall are called Ember weeks. The derivation of "Ember" is most uncertain; yet, perhaps, after all that has been conjectured, the name may owe its origin to a Saxon word meaning "ashes," as the Wednesday before the first of the weeks was called Ash-Wednesday; it having been an ancient custom in seasons of fasting to sprinkle the heads of the people with ashes and to eat only cakes baked under embers, called Ember bread.—"A prayer that may be said after any of the former" is clearly traceable to the sixth century. This is followed by a prayer for the High Court of Parliament, to be read during their session," *i.e.* always, except when Parliament is either prorogued or dissolved. The primitive Christians used to pray for the

Roman Senate ; and prayer for a Christian Parliament is certainly most imperative, when we take into account the important interests of Church and State, which may be affected by its consultations and decisions. This prayer, it is noteworthy, was introduced in the reign of King Charles I. In it the phrase “ High Court of Parliament ” includes the Lords and Commons, and two Houses of Convocation ; and to the last of these “ the advancement of Thy glory, the good of Thy Church, ” specially applies. The appellation “ most religious and gracious, ” in reference to the Sovereign, corresponds with the high ascriptions of respect and reverence to Christian princes by the early Church ; and is not inappropriate to any Christian sovereign who, in his public capacity, consults the interests of the true faith, however much at variance the title may be with his private character. The excellent “ prayer for all conditions of men, ” to be used when the Litany is not used, is the last of these occasional prayers, and is not of a more ancient date than the preceding. These prayers are followed by “ Thanksgivings. ” The “ general ” one bears some resemblance to a form in use in the fourth century, and was added at the last revision of

our Prayer Book ; and the occasional or special thanksgivings for Divine mercies were, for the most part, introduced at the same time. These special thanksgivings are peculiar to our Ritual, and supply an omission observable in every other.

XVII.

THE ORDER OF HOLY COMMUNION—RUBRICS—  
THE LORD'S PRAYER.—THE MASS—COM-  
MANDMENTS—COLLECTS—COLLECTS OF THE  
DAY.

ALTHOUGH it may not be practicable, under the present circumstances of the Church and of society, to enforce to the letter the directions in the first three of the four Rubrics which are prefixed to the "Order of the Administration of the Lord's Supper, or Holy Communion;" yet is it most desirable both that "the Curate" or officiating Priest should do his utmost to give effect to them; and also, that persons intending to communicate should seriously ponder and conform themselves to them, lest they be guilty of that unworthy receiving which brings a curse and not a blessing. (1 Cor. xi. 29.) "The Canon," referred to in the third Rubric is the 109th, which requires Churchwardens, and some other officers, to present to the Ordinary any

who “ offend their brethren ” by notorious crimes and scandals. In the fourth Rubric, “ the north side of the Table ” is most fully proved to mean not the “ north end,” but the northern part of the western side ; the Priest looking eastward. The Priest standing thus “ shall say the LORD’S Prayer with the Collect following, the people kneeling.” In this instance the LORD’S Prayer is distinguished, in several particulars, from its ordinary usage. Not only is the Doxology omitted ; as, indeed, is usual when no direct act of thanksgiving precedes ; but the Priest alone is to say it, without any audible accompaniment on the part of the people, who are not to render even the “ Amen ” response ; and he is to say it, not as at other times, kneeling, but “ standing,” in the attitude of one charged with the performance of some peculiar and exalted function. The reason of these differences is, probably, to be had in the circumstance, that as the primitive Fathers accounted the LORD’S Prayer peculiarly adapted to Holy Communion, expounding the petition “ Give us this day our daily bread,” of the Body of CHRIST, the Bread of Life ; so our Church regards this Prayer, in this particular position, as part of the consecra-

tion prayer, and, as such, the exclusive office of the Priest.

In the first Prayer Book of King Edward VI. this office of the Church is styled "The Supper of the Lord, and the Holy Communion, commonly called the Mass." The word "Mass," offensive to many ears, is, nevertheless, of the most innocent origin. It is another form of a Latin word (*missa*) and signified simply a "dismissal;" either after the service, of those who had communicated; or else before this service, of those who, being unbaptised or under sentence of penance, were disqualified for Holy Communion, but yet allowed to be present at more general parts of Divine worship. Originally the office of Holy Communion was designated "The Liturgy," *i.e.* "The public Service," from its being the principal and most characteristic act of Christian devotion; and it is also very commonly known as "the Eucharist," because it is, as the term implies, the Christian's sacrifice of "praise and thanksgiving."

Our "Office" commences very appropriately, as has been already said, with the Lord's Prayer; and this Prayer is followed by a collect for purity; a very ancient one, being at least



nine hundred years old ; and it is very judiciously placed in its present position. For, as the people were to be purified before the first publication of the Law (Exod. xix. 14) ; so, unless our hearts are cleansed by the inspiration of the Holy Spirit, we shall not hear what is read with befitting reverence ; or, with sincerity of feeling and purpose, ask God's mercy for our transgressions of His Law in time past, and grace to keep His commandments for the time to come.

The Rubric now directs that " the Priest, turning to the people," implying that as yet he had turned away from them, " shall rehearse distinctly all the Ten Commandments ; " and the people, still kneeling, shall after every commandment " beseech God to incline their hearts to keep it, and to pardon whatever has been done amiss. The Ten Commandments were inserted in this place in the year 1552 ; and, probably, for the three following reasons ; first, to provide that the second commandment should be constantly read in public, as an antidote to Romish superstition ; secondly, to counteract the spirit of rebellion which showed itself at intervals during the reign of Edward VI. ; and thirdly, to arrest the mischievous doctrines of the Anabaptists, and other

fanatics, who held that "the liberty wherewith CHRIST hath made us free" is a release from the obligations of the moral law.

After the commandments have been read, the Rubric enjoins "then shall follow one of these two Collects for the Queen (or Sovereign) "the Priest standing as before," (*i.e.* facing the east), "and saying, Let us pray." In the Primitive Church, supplications for princes were always made at the time of the celebration of the Holy Eucharist; and this practice is certainly agreeable to, if it be not literally imposed by, S. Paul's exhortation (1 S. Tim. ii. 1, 2). And these our Prayers for the sovereign are most fitly placed just after the reading of the commandments, seeing that the people's "keeping" them is eminently promoted by the righteous government and religious example of persons in such high authority. In early times the deacon generally made this proclamation, "Let us pray," not only exciting the people to pray but informing them what they were to pray for: thus, "Pray ye for the Emperor," on which the whole people prayed three times, crying aloud "Lord, have mercy upon him." And then the Priest or Bishop summed up or collected their devotions

in the collect following, to which all the people responded, Amen.

One or other of these two Prayers is to be followed by "the Collect of the Day." Some notice of Collects has been taken in a preceding paper (No. 14). We shall only add here a few desultory remarks on Collects of the day. They are eighty-three in number; of these, fifty-eight or fifty-nine are traceable to at least the sixth century; and the remainder, which cannot be so entirely assigned to such early date, exhibit satisfactory evidence of being fashioned after some ancient model. A learned writer explains that commonly a Collect consists of five parts; (1) an invocation; (2) a reason on which the petition is to be founded; (3) a single petition; (4) benefit hoped for; (5) mention of CHRIST'S mediation, or ascription of praise, or both. The Collects of the Day mark out the great seasons of the Ecclesiastical year; Advent, Christmas, Epiphany, Lent, Easter, Ascension-tide, Whitsuntide, and Trinity; and, in this way, we are perpetually reminded, and in due course, of the *facts* on which the Articles of our faith are founded; and *all* these are brought under constant notice; no undue prominence

being assigned to one, to the exclusion or prejudice of another; and thus a fault is avoided which is conspicuous where no rule such as ours is observed. Moreover, the Collects for Saints' days generally direct our attention to some most edifying and encouraging particular in the life and character of the several Apostles and Martyrs; so that the Collects, besides being refreshers of faith, animate us with examples of the divers excellences which, by the grace of God, have been attained unto by men of like passions with ourselves.

XVIII.

ORDER OF HOLY COMMUNION CONTINUED —  
EPISTLES AND GOSPELS—RUBRICS—SERMON,  
HOMILIES—BIDDING PRAYER—OFFERTORY AND  
SENTENCES.

IMMEDIATELY after “The Collect of the Day” are to be read portions of Holy Scripture described emphatically as “the Epistle” and “the Gospel.” At an early period of the Church, the Epistle was more generally known by the appellation of “the Apostle,” meaning S. Paul, from whose writings the Epistles are most commonly taken. By Queen Elizabeth’s Injunctions, special readers of the Epistles and Gospels were introduced and distinguished as Epistolers and Gospellers. In the sixth century the people “stood” at the reading of both these lessons; but, by degrees, the custom grew, as is now enjoined in the Rubric, of “standing” during the Gospel only; it may be, because, as the Gospel always contains some-

thing that our Lord Himself said, or did, or suffered, it was thought that greater respect should be shown in this way to Him than to any other. At the end of the Epistle the Priest is to say, "Here endeth the Epistle;" but he is not to say the like at the close of the Gospel, for the Gospel is still continued in the following Creed and the remainder of the Service. Moreover the custom of saying before reading the Gospel, "Glory be to Thee, O Lord!" and of singing Hallelujah, or saying after it, "Thanks be to God for His holy Gospel," is as old as the time of S. Chrysostom, or the fourth century; and the first was ordered by King Edward's first Book, yet most strangely omitted afterwards. With regard to the particular passages selected for the Epistles and Gospels, they have, generally speaking, held their present positions for above twelve hundred years, and from the time of S. Augustine, 595. And the principle on which this selection has been made is stated, with great likelihood of truth, to be that of illustrating the two great divisions of the Christian year, from Advent to Trinity, and from Trinity to Advent. "The first half teaches us the Creed; the latter half

teaches us to keep the Commandments. From Advent to Trinity, the doctrinal part of the year, we have set before us the great work of our Redemption; and, as has been well expressed, “live over again, year by year, the time of the Incarnation, from Bethlehem to Bethany;” and from Trinity to Advent we are taught more particularly how we may walk, as we have CHRIST for our example, and what He requires of us as His peculiar people.”

After the Gospel of the day has been read, the Rubric appoints that there “shall be sung or said the Creed following” (*viz.* the Nicene Creed), “the people still standing, as before.” A few notes respecting this Creed were given in a former paper (No. 13). Therefore, we pass on to some remarks on the Rubrics immediately after this Creed. The first orders that “then the curate shall declare unto the people what holy-days, or fasting-days are in the week following to be observed.” This injunction was inserted in the second Book of King Edward VI., “And then also (if occasion be) shall notice be given of the Communion.” This is obviously before the sermon; yet, in the Rubric prefixed to the first exhortation, the warning is ordered to

be given after the sermon,—possibly the revisers intended that both rubrics should be observed, that notice of Communion should always be given before the sermon, as here directed ; and that, when the sermon was not preparatory to the Communion, the Priest should return to the Lord's Table, and read the exhortation after his discourse. The Rubric prescribes also that in this place “the banns of matrimony shall be published, and briefs, citations, and excommunications read, and that nothing shall be proclaimed or published in the Church during the time of Divine Service but by the minister.” This is legally established as the proper place for the publication of banns of marriage ; only in case of there not being any Morning Service, an Act of Parliament legalises another time, *viz.* after the second Lesson of the Evening Service. “Briefs,” now disused, were letters patent granting a public collection in churches. Queen's letters are now occasionally issued for such purpose. “Citations” are summonses by an ecclesiastical judge, calling upon certain persons to appear before him, &c. “Excommunications” are sentences of exclusion from the communion of the Church.



The next Rubric orders, “ Then shall follow the sermon, or one of the homilies already set forth, or hereafter to be set forth, by authority.” The fifty-fifth canon of our Church directs that before all sermons, lectures, and homilies a form shall be used which is known by the name of the “ Bidding Prayer,”—so called, because it is not itself so much a prayer as it is a bidding or calling upon the people to pray for certain specified objects, and in particular for the reigning Sovereign. It is still retained in cathedrals, collegiate churches, and the like ; but as one main design of it was to secure the loyalty of the Preacher in troublesome times, which have happily passed away ; and as the pulpit is not the fit place for prayer, but for instruction and edification, the Bidding Prayer has commonly fallen into desuetude, and the preacher proceeds to his discourse without any such preliminary. The reason why the sermon is set in this place is because its original design was to explain the preceding Epistle or Gospel, or some portion of the same, agreeably to the custom of the Jews, as we learn from the Book of Nehemiah (viii. 8) : “ So they read in the book in the law of God distinctly, and gave the sense, and caused them

to understand the reading." The "Homilies" referred to are two books of plain "discourses," as the word means. The first, dating from the beginning of King Edward VI.'s reign, was composed, it is thought, by Cranmer, Ridley, and Latimer, and may be considered as conveying the doctrine of the Reformers. The second, set out in Queen Elizabeth's time by order of Convocation, A. D. 1563, favours certain Calvinistic peculiarities, and was probably composed by divines whose names are only conjectured, but who, in consequence of Queen Mary's persecution, had fled to Germany and Switzerland, and more or less become imbued with strange and puritanical notions.

The third Rubric in this place mentions the "Offertory," so called from the people's offerings during the saying of the sentences which follow. The Jewish Lawgiver enjoined that, at the principal feasts, the people should not appear before the LORD empty; but every one should give as he was able, according to the blessing of the LORD their God (Deut. xvi. 16, 17). Our Blessed Saviour alludes to such offerings as a matter of course (S. Matt. v. 23). S. Paul pre-

scribes such a collection on every Lord's Day, (1 Cor. xvi. 1, 2) ; and that it was customary in the earliest Church is signified under the term "fellowship," in which the first disciples "continued stedfastly" (Acts ii. 42).

The "sentences" which follow are taken partly out of the canonical Scriptures, and some few out of the Apocrypha, which our Church allows to be "read for example of life and instruction of manners." They occupy the place of the Anthem which is found in the old Liturgies after the Gospel, and which, from being sung during the collection of the offerings, was called Offertory.

The custom now is, that these offerings, having been collected in anything convenient for the purpose whilst these sentences are in reading, and by fit persons appointed,—are received by the Priest into "a decent bason," or alms-dish, and he humbly presents and places upon the holy Table what is thus reverently brought to him. "And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient." This Rubric clearly indicates that now, at this

period of the service, and not before, the elements are to be brought from the credence table, or some other convenient place, by the celebrant or his assistant, and reverently set on the Altar.

XIX.

ORDER OF HOLY COMMUNION CONTINUED —  
PRAYER FOR CHURCH MILITANT—THE THREE  
EXHORTATIONS — WORTHY AND UNWORTHY  
RECEIVING.

A PRAYER resembling ours “for the whole state of CHRIST’S Church Militant here in earth,” is found in all Liturgies. “Militant” is from a Latin word, and signifies “serving” or “soldiering;” and the term is here applied to the Church on earth, engaged as it is in a warfare with the world, sin, and the devil, in contradistinction to the Church triumphant or victorious in heaven. In close agreement with this signification we are, in baptism, signed with the sign of the Cross, in token that we will *fight* manfully under CHRIST’S banner against our spiritual adversaries, and continue His faithful soldiers and servants. This prayer is (1) for the Universal or Catholic Church; (2) for Christian kings and rulers; (3) for bishops

and clergy; (4) for all the people of God, and especially for the congregation present; (5) for all who are in any adversity; and lastly, there is a most thankful commemoration of those servants of God who have entered into their rest; together with a devout beseeching that with them we may be partakers of the Heavenly Kingdom. In this prayer "alms and oblations" seem to correspond with "alms for the poor and other devotions of the people," mentioned in a preceding rubric; and by the last of these ("oblations" and "other devotions") are probably meant gifts and offerings for pious purposes yet distinct from alms. Moreover, under the term "oblations" are included the Bread and Wine; for these originally constituted part of the usual offerings; and, as the Priest has just before placed them upon the Table, he now "offers them up." In the prayer of consecration our Lord's own offering of Himself, His most blessed Body and Blood, is styled "His one oblation;" and this alone suggests that, in the name, reference to the typical elements is intended.

The three "Exhortations" which follow belong entirely to the Reformed offices. The

first of these is a general instruction to communicants, and also a warning to despisers of the Holy Ordinance. It deserves a most thoughtful pondering on the part of all, and especially of any who are doubtful in the matter of worthy and unworthy receiving. And we would call particular attention to the concluding portion of it in which any one, who is troubled in conscience, is admonished to resort to a "discreet and learned minister of God's Word," and "open his grief," that he "may receive the benefit of absolution, together with ghostly (spiritual) counsel and advice." The second Exhortation is to be used instead of the former, when the minister shall see the people negligent to come to the Holy Communion." This consists of an earnest and affectionate expostulation with such persons, together with a vigorous combating of the most commonly alleged excuses. These Exhortations are preparatory to the third Exhortation to be used "at the time of the celebration of the Communion;" but perhaps not at every celebration, for, as in places where there is Daily Communion, it is thought that a certain discretion on this point is allowed to the Minister. This Exhortation is to refresh

the memory of those now about to communicate, with a statement of the needful qualifications, and to provide that they be now in a suitable frame of mind; and whilst this is being read, the people are expected to “stand,” for the Rubric directs them presently afterwards to kneel, and besides, “standing” is the posture most expressive of readiness to listen and obey. After this Exhortation, they who are fitly disposed are invited “to draw near,” and by this probably is meant that they should now come from the remoter parts of the Church, as near to the LORD’S Table as they can, “and take the Holy Sacrament to their comfort;” but first they are required to make their humble confession to Almighty God, meekly kneeling upon their knees. This “General Confession” cannot be traced in its precise form to any primitive Liturgy; yet it resembles some very ancient examples. It is followed by the “Absolution” or Benediction to be pronounced by the “Priest or the Bishop (being present);” and then the Priest is to say certain “comfortable words” of Holy Scripture in confirmation of the terms of the Absolution.

Persons who are undecided as to the distinc-



tion between a worthy and unworthy receiving should study attentively the three Exhortations which have been noticed in this paper; and also what is stated in our Church Catechism as being “required of them who come to the LORD’S Supper.” It is clear from these, one and all, that the “unworthiness” which excludes from Communion does not consist in our being sinners or grievous sinners, but in our being impenitent sinners; such as continue in a wilful commission of sin or in the indulgence of sinful passions and affections; and uncharitableness, envy and malice, are mentioned in particular. It is also equally apparent that by “worthy receivers” our Church does not mean those who are absolutely, entirely, and perfectly worthy; for this cannot be affirmed of any human being; and, besides what we may learn from the teaching of the Exhortations, such a sense is plainly contradicted in the words of the Prayer before Consecration, wherein confession is made in the name of all the Communicants—“We are *not* worthy so much as to gather up the crumbs under Thy Table.” Neither under the name of “worthy receivers” does our Church reckon those only who have attained to the most saintly piety, for

her Exhortations and Invitations are evidently addressed to persons far more numerous and less privileged. By “worthiness” in this matter our Church intends “meetness or fitness for this Holy Ordinance;” and she pronounces all to be meet or fit who repent them truly of their former sins, (which signifies that these are now broken off,) stedfastly purposing to lead a new life, have a lively faith in GOD’S mercy through CHRIST, with a thankful remembrance of His death, and are in charity with all men.

S. Paul says “he that eateth and drinketh unworthily, eateth and drinketh damnation to himself”—(1 Cor. xi. 29.) Our Church repeats his words, and some, who are meet and fit for the Holy Ordinance, are hindered from Communion by their taking as certain that the term “damnation” implies in this place everlasting perdition. This, however, it does not. In the margin of the Bible “judgment” is substituted for “damnation;” and in the text of the last verse of the chapter “condemnation” is put as the proper translation of precisely the same Greek word. Our Church explains that unworthy receivers “kindle,” as all gross sinners do, “GOD’S wrath against them, and provoke Him

to plague them with divers diseases and sundry kinds of death.” And the Apostle certainly did not intend that such guiltiness necessarily precluded all hope of salvation; for he expressly states that they who are thus judged, or visited with such judgments, are chastened of the LORD that they may *not* be condemned with the world. (1 Cor. xi. 32.)

XX.

ORDER OF HOLY COMMUNION CONTINUED —  
PREFACES—OCTAVES—TERSANCTUS—PRAYER  
OF CONSECRATION—ADMINISTRATION AND RE-  
CEIVING.

WE now enter upon the most solemn part of the Liturgy, or rather that part which itself constituted peculiarly the Liturgy, according to the judgment of the Primitive Church. All the preceding lessons and prayers are preparatory; it is here that the mystical and solemn prayer of thanksgiving, of blessing, and commemoration commences. It was anciently called the Canon, beginning with the Preface. The versicles, "Lift up your hearts," &c., are found in all Liturgies: the Priest takes up the last of them, and repeats, "It is very meet, right, and our bounden duty that we should at all times, and in all places, give *thanks* unto Thee, O LORD, Holy Father, Almighty, Everlasting God." This portion of the office is so occupied with thanks-

giving that, as has been before explained, the whole Service is frequently designated “the Eucharist”—*i. e.* thanksgiving. “Then shall follow the Proper Preface, according to the time, if there be any specially appointed.” The “Preface” is so called because it is an introductory form, on particular festivals, immediately before the anthem, “Therefore with angels and archangels,” &c. Our Church has five such Prefaces, which are either themselves very old, or else composed after very ancient models. Three of them, *viz.* those upon Christmas Day, Easter Day, and Ascension Day, are to be repeated when there is a Communion for seven days after the festivals. This observance of seven days, and of the octave, borrowed from the practice of the Jews in respect of their greater festivals, (Lev. xxiii. 36,) evidently tends to make a deeper impression of the great truths commemorated, and is also attended with the advantage that, if any are unable to be present on the very festival days, they may yet have opportunities of such remindings of their faith, and of such special praise to God for the glorious and comfortable facts and doctrines of the Gospel. The Preface upon Whitsunday is to be repeated for only “six

days after ;” because Trinity Sunday, which is the seventh day after, has a Preface peculiar to itself; and the Preface upon the Feast of Trinity is to be said only on that day in celebration of the significance of unity in Trinity. (Procter, 347 note).

The Rubric directs that “after each of these Prefaces,” when there is one appointed, or else immediately after the Laud, “It is very meet, right,” &c., shall be sung or said the angelic or seraphic hymn, “Therefore with angels and archangels,” &c. This hymn contains little more than the words which Isaiah describes as being sung by the angels and six-winged seraphim (Is. vi. 3). It is the most ancient, celebrated, and universal of Christian hymns, and has been used in the office of this Sacrament from Apostolic times. From the word “holy” thrice repeated in it, is called after the Greek, “Trisagium,” or after the Latin, “Tersanctus.” In King Edward’s Books this hymn was divided into two sections, the Priest saying so far as to the word “holy,” and then the people joining. The Priest and the rest of the congregation are herein regarded as communicants with the Church triumphant, and uniting with that blessed

society in the praises of the Triune Godhead. (Comp. Heb. xii. 23.)

In the Rubric prefixed to the following prayer, "the LORD'S Table" has been substituted for "GOD'S Board," in King Edward's Books. The prayer closely resembles in substance and spirit one of the fourth century. In it profession is made that "we are not worthy so much as to gather up the crumbs under the LORD'S Table;" and this acknowledgment shows that the "worthiness" required in communicants consists not in perfection of life and character, but in those qualifications of faith, repentance, and love, which justify a trust in the mercies of GOD, through JESUS CHRIST our LORD.

The prayer of consecration comes next in order, and this is to be said by the Priest "standing before the Table," ("altar" in King Edward's first Book)—*i. e.* in front of the altar, having so ordered the Bread and Wine "that he may with the more readiness and decency break the bread before the people, and take the cup into his hands." This prayer is carefully worded, so as to exclude all notions of physical change in the elements, by virtue of which they are identified or confounded with the Body and

Blood of CHRIST ; while the doctrine that every faithful recipient there partakes of CHRIST'S glorified humanity is quite as carefully retained. " Grant that we, receiving these Thy creatures of Bread and Wine . . . may be partakers of His most precious Body and Blood."

After this prayer is the administration of the consecrated elements. The Rubric directs— " Then shall the minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons in like manner (if any be present)"— a likely reason for these communicating first is that they may be ready to assist the celebrant in case of need—" and after that to the people also in order, into their hands, all meekly kneeling : " the direction " into their hands " is inserted to guard against accidents. The most primitive custom was (as S. Cyril of the fourth century records) to receive into the hollow of the right hand, holding their left hand under their right in the form of a cross. As the same injunction, " into their hands," refers also to the cup, the plain meaning is that the cup shall be (and this too for safety sake) taken with both hands ; and reverence suggests that *both* hands should be



uncovered. Communicants are to receive "all meekly kneeling;" and this has been the habit of the Western Church for more than twelve hundred years. The posture is significant of an humble and grateful acknowledgment of blessings received. "Standing" was anciently the practice in the Eastern Church, but this was done in an attitude of worship and adoration. "Sitting" is the mode of Dissenters' preference, and in this they are followers of the Arians, who first introduced this irreverent practice; for, denying the Divinity of the Saviour, they thought it no robbery to be equal with Him, and to sit down with Him at His Table; and moreover, in this particular (as in some other respects), they are at one with the Pope of Rome himself, who is avowedly the object of their special abhorrence, for he receives "sitting," and uses this familiarity with his LORD on the ground of his arrogated pre-eminence in the Church. (Wheatly.)

The form of words used in delivering the consecrated elements has undergone many changes: as it now stands it dates from the time of Queen Elizabeth; it is so framed that it declares both the Real Presence and the commemorative character of the Sacrament. These words are to be

said to “any one,” or every one singly, and he is to receive in both kinds: the Romish custom, of communicating under one kind only, having been unknown to the Church for a thousand years after CHRIST.

The Rubric next following provides for a second consecration if required, which seems to imply that at this time (A.D. 1661) the practice of signifying beforehand the names of intending communicants had fallen into some neglect. And then, “when all have communicated,” the minister shall cover what remaineth of the consecrated elements with “a fair linen cloth.” This cloth is known by the name of the “corporal,” from its being spread over the “Body” (Lat. *corpus*); and for the same reason it is called also “the Pall.”

XXI.

HOLY COMMUNION CONTINUED — POST COMMUNION—THE GREAT DOXOLOGY—THE SIX COLLECTS—THE NINE RUBRICS—THE DECLARATION—EXTRACTS FROM HOOKER.

THE Canon of Holy Communion being now ended, we proceed to our post-communion service, which consists of the LORD'S Prayer, a Thanksgiving, the great Doxology, and the Blessing. The LORD'S Prayer used to be the conclusion of the Canon, but it was transferred to its present position at the revision of the Liturgy in 1552; and many consider it more appropriately placed where it stands; for it is a prayer for the daily supply and continuance of that spiritual food of which the faithful have now partaken. As there is an act of praise and thanksgiving, the doxology is added, and the people are to repeat after the Priest "every petition." The two forms of thanksgiving which follow are not of very ancient date, but yet resemble

some in the oldest liturgies. In the former of these, says a learned writer, "the words sacrifice of praise and thanksgiving" (as any one who is in the least conversant with any Communion Service besides our own well knows) allude not to any act of praise in the Service (such as the *Tersanctus*, for instance), but to the Eucharist itself, *i. e.* the blessing, breaking, giving, taking, and eating, as a memorial of CHRIST." (Sadler.) As we learn from Holy Scripture that, after our LORD had celebrated His last pass-over with His disciples, they sang a hymn or a psalm (S. Matt. xxvi. 30); our Church very dutifully and appropriately closes the office of Holy Communion with the great Doxology, "Glory be to GOD on high," &c., which has been in use in the Eastern Church for more than fifteen hundred years, and in our Church for above twelve hundred years. The whole concludes with the Benediction dismissal, "The peace of GOD," &c.; in substance agreeing with forms in Holy Writ. (Comp. Phil. iv. 7; Num. vi. 24, &c.)

Of the six "collects to be said after the offertory when there is no communion," &c., the first, second, and fourth have been used in

our Church from the sixth century; the others were composed in the sixteenth century. The first word in the fourth of these collects, “prevent” means “go before as a guide,” “anticipate;” the sense being that of the Latin word “*prævenio*.”

A word or so may be generally acceptable respecting certain of the Rubrics, nine in number, which are appended to this office. Some are of opinion that by directing the Priest, in the first Rubric, to say a portion of this Service when there is “no Communion,” our Reformers intended that he should always show that he is ready to proceed to celebration, and is only hindered by a want of communicants. The second and third of these Rubrics are directed against the solitary masses of the Roman Church, which were occasion of much abuse and scandal. The Priest seems to be allowed a “discretion” respecting the “convenient number” for a celebration; but four or three persons are mentioned as the least number required. The fourth Rubric enjoins a celebration “every Sunday at the least” “in cathedral and collegiate churches and chapels;” and our Reformers contemplated the same in every

parish ; for, by a Rubric of 1549, it is prescribed that the parishioners shall every Sunday provide the elements or the charge of the same, "by course" or in turn ; so that they to whose turn this fell would in themselves furnish communicants each Sunday. The sixth of these Rubrics is aimed against certain abuses which had grown out of the reservation of the Consecrated Elements for the Communion of sick persons, or for a superstitious purpose. The seventh Rubric directs how the Bread and Wine shall be provided, in place of the custom whereby every house in the parish provided in turn "the holy loaf." The eighth Rubric requires every parishioner to "communicate at the least three times in the year, of which Easter is to be one ;" and that "yearly at Easter" "all Ecclesiastical duties, accustomedly due," shall be paid to the parson, &c. There used to be four customary offering days, Christmas, Easter, Whitsun, and the feast of the dedication of the parish church ; afterwards Midsummer and Michaelmas were substituted for the last two. The last Rubric, added at the last revision in 1662, orders that after "the Divine Service" "the money given at the

offertory shall be disposed of to such pious and charitable uses as the minister and churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint." This evidently means—not that the offertory money shall be divided into certain portions for an independent distribution by the minister and churchwardens respectively, but—that the Minister and churchwardens are to consult together as to the disposal of it, and if they cannot agree, refer the matter to the Ordinary, *i.e.* the Bishop, or some other ecclesiastical officer having authority to determine in such case.

At the end of the whole office a declaration is added concerning "kneeling" at Holy Communion: "Whereas it is ordained," &c. This first appeared as a rubric in the second Book of King Edward VI., in order to disavow that, by "kneeling," any adoration was intended "either unto the sacramental bread or wine there bodily received, or unto any real and essential presence there being, of CHRIST'S natural flesh and blood." Upon Queen Elizabeth's accession it was omitted, that it might not be a hindrance in the way of the Church's peace. At the last

review, in 1662, it was restored in nearly the same form, but with this most important difference, that “any corporal presence” was substituted for “any real and essential presence.” This was rightly done; for Scripture warrants us in holding, and our Church (in this very office, in her articles, catechism, and homilies) asserts, a *real* presence of the Body and Blood of CHRIST in the Eucharist, but not a gross corporal one.

The grace of Baptism begins the spiritual life; the grace of the Eucharist continues it. Our Saviour Himself said, “Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” Words could not more plainly declare that the spiritual life cannot be sustained without spiritual food, and that this spiritual food is the body and blood of Christ. “Let us not be nicely curious, and wander, perhaps lose ourselves, in the mazes of controversy. Where God Himself doth speak those things which either for height and sublimity of the matter, or else for secrecy of performance, we are not able to reach unto; as we may be ignorant without danger, so it can be no disgrace to confess that we are ignorant. Such as love piety will,



as much as in them lieth, know all things that GOD commandeth, but especially the duties of service which they owe to GOD. As for His dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge which, curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard. Let it, therefore, be sufficient for me, presenting myself at the LORD'S Table, to know what there I receive from Him, without searching or enquiring of the manner how CHRIST performeth His promise; let disputes and questions, enemies to piety, abatements of true devotion, take their rest; the very letter of the words of CHRIST "This is my Body," "This is my Blood," giveth plain security that these mysteries do, as nails, fasten us to His very Cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side. This bread hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body; in that it serveth

as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving. What these elements are in themselves, it matters not: it is enough that by the word and promise of CHRIST they are His Body and Blood: His word is plain, His promise He knoweth how 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!” (Adapted from Hooker, E. P., book v.)

---

### POSTSCRIPT.

“There is one mode of seeking to increase the number of communicants to which I feel bound to say to you that I entertain the gravest objection. I allude to the introduction of afternoon and evening celebrations. I have the warmest and most entire sympathy with the purpose and desire which has prompted some to begin or to adopt this custom: I know that it has arisen from a tender longing to meet the difficulties of classes of our people to whose presence at the mid-day celebrations our social

habits present a formidable difficulty ; but I cannot allow that any difficulties warrant this innovation, and I believe that our difficulties may be otherwise and unobjectionably met. It is right that I should place before you the grounds of my objection to the practice. They are briefly these :—1. That it is contrary to the usage of the whole Church, certainly from very early, and most probably from Apostolic, times : 2. That it involves an unlawful use of our Liturgy : and 3. That it directly tends to the desecration of the highest rite of our holy religion.” See these objections stated and amply supported in the Bishop of Oxford’s Charge, 1860, pp. 13, &c. The Bishop contends that “ celebrations either in the early morning, or at some hour of the forenoon,” would meet the cases of those persons for whose benefit the innovation of which he complains is said to be practised.

XXII.

THE MINISTRATION OF PUBLIC BAPTISM OF  
INFANTS, TO BE USED IN THE CHURCH—  
LAWFULNESS AND OBLIGATION OF INFANT  
BAPTISM—PUBLICITY OF THE SAME—GOD-  
PARENTS—THE FONT.

THE lawfulness and obligation of Infant Baptism are most fully established by facts and arguments. If exception be taken on the ground of the “tender age” of infants, we oppose the fact that, under the Jewish dispensation, infants “only eight days” old were by circumcision admitted into covenant with God. Is it pretended that infants are incapable of spiritual gifts? How would this accord with the fact that our LORD, with solemn imposition of hands, blessed them? (S. Mark x. 16.) Was this act of His a senseless and fruitless form; or, did it testify that He accounted them capable of spiritual blessings, and desired that they should be so considered by the persons present? More-

over, since our LORD taught that except one “ be born of water and the Spirit he cannot enter into the kingdom of God” (S. John iii. 5) ; unless there be an early initiation into that kingdom, the virtues and graces of young children are wanting in any character of Christian acceptableness with God. It is sometimes urged, against the practice of infant Baptism, that our LORD made no mention of children in His commission to the Apostles, “ Go ye therefore, and teach all nations, baptizing them” (S. Matt. xxviii. 19) ; but, surely, it may with some weight be replied that our LORD said “ all nations,” and that, as children are held to constitute one-fifth of a nation, our LORD’S commission could not be fulfilled without the Baptism of children. The expression “ all nations” includes infants, and there was no need of specifying these last in particular, as they were embraced in the general term ; on the other hand, had it not been agreeable to our LORD’S will that infants should be baptized, we may confidently believe that He would have excepted them by name, in that commission which, literally and naturally interpreted, was evidently calculated (in the case we are supposing) to betray the Apostles into

error of doctrine and practice. Again, it is alleged that Holy Scripture is silent on the subject of Infant Baptism, and hence it is argued that it was not a primitive custom of the Church. This, however, is unjustifiable reasoning; for the uniform practice, and the matter-of-course nature of a thing never called in question, may be the very cause wherefore no particular notice of it is recorded. We eat and drink and clothe ourselves daily, and no mention is made of what is taken for granted. Yet, in truth, is it the case that the Scripture is as silent as many assert, respecting the Baptism of infants? When we read that Lydia "was baptised and her household," the jailor "and all his," and "the household of Stephanas;" how are we justified in excluding children, as if they were not members of the respective families? (Acts xvi. 15, 33; 1 Cor. i. 16.) From such language the natural and ready inference is, that the Baptism of infants was of Apostolic usage. And there is a celebrated passage in one of S. Paul's Epistles (1 Cor. vii. 12-14), which, in the judgment of most approved Divines, amounts to a positive assurance on this point. He is treating of the marriage of a Christian man or

woman with an unbeliever; and delivers as his opinion that such parties ought not to separate, if they be pleased to dwell together; and this for two reasons; first, because the believer by remaining might convert the unbeliever; and secondly, because the believer by remaining would see to the "holiness" of the children by providing that they should be baptised, and thus enrolled in the number of God's elect; whereas, if the believer departed, the children would in all likelihood be left unclean, and be brought up as heathens. If this is the Apostle's sense, the Baptism of children is in this passage assumed as the ordinary practice with Christian parents. In addition to all this we have, in the writings of the earliest Fathers, most satisfactory testimony on the side of Infant Baptism. Justin Martyr, in the middle of the second century, affirms that Baptism is to us in the place of circumcision, and makes mention of several persons who were made disciples of CHRIST "whilst children;" and as some of these were sixty or seventy years old, they must have been baptised as children in the days of the Apostles. Irenæus also, in the same century, reckons infants amongst those who were "born again to

God," or regenerate in Baptism. Tertullian, a few years later, speaks of Infant Baptism as the general custom of his time ; and Origen, in the third century, speaks to the same effect. Indeed, during the first three centuries Infant Baptism is not called in question, but is treated as a practice generally understood and followed.

The first Rubric, prefixed to our Church's Office for the Public Baptism of Infants, enjoins that the people be admonished that " it is most convenient (fitting and becoming) that Baptism should not be administered but upon Sundays and other holydays, when the most number of people come together." And two most sufficient reasons for this are assigned ; first, that the congregation present may testify the receiving of the newly baptized infant into the number of CHRIST'S Church ; and, secondly, " that in the Baptism of infants every man present may be put in remembrance of his own profession made to God in his Baptism." Nothing can be more opposed to the mind of the Church thus expressed, than the Baptism of infants (where there is no necessity of illness) in private houses ; or the purposely bringing children to be baptized at times when there is every likeli-



hood of the fewest number being present ; a practice to be referred, in some cases, to ignorance or thoughtlessness ; but in others, to the vanity of parents, who desire, in this way, to gratify a feeling of exclusiveness in respect of their children. It is added at the end of this Rubric, “ Nevertheless, (if necessity so require,) children may be baptised upon any other day.”

As in Baptism children are “ born again,” and enter on a new relationship with GOD through CHRIST ; the Church has wisely ordered that they be provided with spiritual guardians to insure as far as may be, especially in case of the natural parents’ negligence or death, that the children “ be virtuously brought up to lead a godly and a Christian life.” These guardians are distinguished by certain appropriate appellations. They are called “ God-parents ” (or parents in God) in respect of their office in bringing about the new birth, and using all godly care that it may grow into a new and Christian life. The older name, and it is not yet obsolete, was “ Gossips,” *i. e.* “ God-sibs ;” “ sibs ” meaning relations. They are also termed “ sponsors ;” because they respond or answer for the infants ; and “ sureties ” because they undertake for them.

The original institution of God-parents is very doubtful. Some think that sureties of a like nature are meant by the "faithful witnesses" in Isaiah (viii. 2). The early Fathers do certainly speak of them, and they seem to have been known in the Christian Church from the beginning. They were manifestly of great use in times of persecution, when Christian parents were so liable to be withdrawn, by banishment or death, from the care of their children; and they may still render most essential service, by a conscientious discharge of their obligations. And as, in secular respects, infants are bound, when they come of age, to fulfil what was wisely and beneficially undertaken for them in their tender years; so, beyond all comparison, are they responsible for the performance of those things necessary to salvation which their spiritual guardians promised, and vowed for them. In the thirteenth century, and perhaps earlier, the number of God-parents was fixed; and our Church requires in this rubric that a preponderance be given according to the sex of the child; and further, in her 29th Canon, forbids non-communicants to act as sponsors; assuming that non-communicants are either not of age to be trusted

in an office of this importance, or else that persons careless of Holy Communion are not fit to have this spiritual charge committed to them.

In the next Rubric mention is made of “the Font,” which has its name from the fountains, or springs, in which Baptism was originally administered. In process of time baptisteries or fonts were built near to the Church; afterwards in the Church porch; and at length they were introduced into the Church, and set at the west end, near the south entrance; in significance that Baptism is the entrance or admission into the mystical Church of CHRIST. Anciently, there was not a font in every Church, but only in the cathedral Church; which was styled the mother Church, as it gave spiritual birth by baptism. Our 81st canon requires that the font shall be of stone; in reference, perhaps, to that water in the wilderness which flowed from a rock and was a type of Baptism; or else as a symbolism of CHRIST our Saviour, who giveth the living water, and is styled the rock and the cornerstone (Exod. xvii. 6; 1 Cor. x. 4; Eph. ii. 20). This Rubric moreover enjoins that Baptism be administered “immediately after the last lesson at Morning Prayer, or immediately after the last

lesson at Evening Prayer, as the curate in his discretion shall appoint," by which time it is presumed "the most number of people" will have come together. (See the first Rubric.)

XXIII.

BAPTISM OF INFANTS CONTINUED—QUESTIONS  
AND ANSWERS—BENEDICTION AND CONSE-  
CRATION OF THE WATER—NAMING THE CHILD  
—BAPTISM BY IMMERSION.

THE Priest's part in the ministration of Baptism commences with the question, "Hath this child been already baptised or no?" This question is put to prevent a repetition of Baptism, there being but "one Baptism, as there is but one LORD, one faith" (Ephes. iv. 5); and a second spiritual birth being as unscriptural as a second natural birth is impossible. When this question has been satisfactorily answered the Priest proceeds with a brief exhortation, founded on our LORD's own doctrine of the new birth (S. John iii. 5, 6); and beseeches the congregation to call upon GOD in prayer that the child may realize the spiritual gifts and graces of the holy ordinance. In the close of this address the expression, a "lively member" of the Church

means " a living member," one living or " alive unto GOD through JESUS CHRIST our LORD." (Rom. vi. 11 ; Gal. ii. 20.)

The prayer which next follows is in substance Holy Scripture itself : (1 S. Pet. iii. 20, 21 ; 1 Cor. x. 2 ; S. Matt. iii. 13, &c.) In it the element of water is spoken of as being, first, the instrument by which, in the Deluge, the world was cleansed of wickedness ; secondly, the means of deliverance to the people of GOD from their former condition (as exhibited in the flood and in the overthrow of Pharaoh's host), and of their regeneration or introduction into a new life and new privileges ; and thirdly, as being, by virtue of the Saviour's Baptism in the river Jordan, the medium of remission of sins and of sanctification with the HOLY GHOST.

To this is added a collect (which may be traced to the sixth century), wherein, with renewed earnestness and importunity, we pray that the infant coming to Holy Baptism may receive " remission of sins by spiritual regeneration," and come to the eternal kingdom " promised by CHRIST our LORD."

The people are now directed to " stand up," which assumes that they were kneeling at the

two foregoing prayers; and the Priest shall say, "Hear the words of the Gospel," &c. The reading of this portion of S. Mark's Gospel is to be followed by a "brief exhortation" founded upon it. In this are set forth the grounds of our assurance that the bringing infants to Holy Baptism is approved of GOD, and agreeable to the good will declared toward them by His Son JESUS CHRIST; and then, in the fullest confidence of this, thanksgiving is rendered to our Heavenly Father for the benefits of which we were in Baptism made partakers; and, together with a devout supplication for our own increase in grace and faith, there is a prayer in behalf of those who are being admitted into CHRIST'S family, that they may realize the benefits of His holy ordinance.

And now, all doubt of GOD'S readiness and willingness to perform His part of the covenant being thus cleared away, the Priest addresses himself to the sponsors, and takes security from them that the infant shall fulfil his part, or the conditions required of him. And in this there is nothing new or strange, the principle being very ancient, and commonly acted upon, namely, that in case of our own inability

others may undertake for us what is right and good, the undertaking being binding on us when such inability is removed.

In the first Book of King Edward the demands which follow were addressed to the child: they are now, with greater propriety, put to the sponsors, "in the name of the child." The Holy Scriptures show satisfactorily that some form of questioning always preceded Baptism (Acts viii. 37; 1 S. Tim. vi. 12; 1 S. Pet. iii. 21); and the earliest Christian writings bear witness to the same practice. First is required the vow of renunciation, "Dost thou, in the name of this child, renounce," &c. In this form the word "pomp" (adopted from the Greek, and meaning a religious procession), had originally, it is thought, special reference to public games and shows of a heathen and idolatrous character. Hence Tertullian speaks of "the devil and *his* pomp." And when this renunciation was made, it was customary to face the west, as "the region of sensible darkness," and to stretch out the arm, as though actually speaking to the evil one. Of course the expression is not now to be understood in this limited sense. After the "renunciation" comes the vow of profession, or belief,



embracing all the articles of the Apostles' Creed, and this was made facing the east, as is fittest, when we pray or make confession unto God.

The first question and answer after the profession of faith, "Wilt thou be baptized," &c., are to be found in a manuscript a thousand years old. And the second question and answer, "Wilt thou then obediently keep," &c., are testified unto by Justin Martyr in the second century.

We proceed now from the preparatory parts of the office of Baptism to the benedictions and consecration of the water. These consist of four petitions for the child and a prayer for the sanctification of the water. It is not held that by this prayer the water contracts any new quality in its nature or essence, but only that it is made holy in its use, and separated from common to sacred purposes. The primitive Christians believed that the element itself was sanctified by the baptism of our LORD in the river Jordan; yet, when any particular water was used in Baptism, they did not fail to consecrate it by a solemn invocation of the Holy Spirit. A learned writer on the subject remarks:—"It must be remembered that the benediction of the

water for Baptism, is of a very different nature from the benediction of the elements with our LORD'S OWN words in the Holy Eucharist. In the former case the blessing simply sets it apart for a very holy use, and effects no sacramental change in the element. The rite is not (so far as we know) of our LORD'S institution, nor did He ever use such words respecting water, as He used respecting the Eucharistic elements."

In the Rubric, directly following the prayer of consecration, the Priest is instructed to say to the God-parents, "Name this child." The Jews named their children at the time of circumcision, as appears from the instances of Isaac, S. John Baptist, and our LORD Himself (Gen. xxi. 3, 4; S. Luke i. 59, 60, ii. 21). In accordance with this custom, and also in significance of the new birth on which he is entering, the infant, already provided with new parents, receives a new or Christian name in addition to his family or surname. "The Nicene Council forbids the giving of heathen names to Christians, and recommends the giving the name of some Apostle or Saint . . . and by a provincial constitution of our own Church, made by Archbishop Peccham, A.D. 1281, it is provided that no

wanton names be given to children ; or if they be, that they be changed at Confirmation.” (Wheatly).

The infant having received a name from the sponsors, the Priest is directed in the next Rubric to name it after them ; and then it is added, “ If they shall certify him (the Priest) that the child may well endure it, he shall dip it in the water discreetly and warily.” Hence it appears that Baptism by immersion may be had at the God-parents’ discretion. It is certain that such Baptism was of very primitive usage, and it cannot be denied that it best expresses the intents and ends of the holy ordinance ; for by putting the person under water, his abiding there for a time and his rising up again, are sensibly represented CHRIST’S death, burial, and resurrection ; and in conformity to the same, our dying unto sin, the destruction of its power, and our rising to newness of life. (Rom. vi. 3-5.)

XXIV.

BAPTISM OF INFANTS CONTINUED—AFFUSION—  
FORM OF WORDS—RECEPTION—SIGN OF  
THE CROSS—NEW BIRTH AND NEW LIFE—  
CHILDREN DYING IN INFANCY.

As it cannot be doubted that Baptism by immersion was a most primitive custom, the same appears certain respecting Baptism by affusion, or a pouring of water upon the child. This last method must, we think, have been applied in cases of sickness or sudden emergency, and in places where there was not a running stream or river. The jailor and his family baptised in the night (Acts xvi. 33) were most probably baptised in this way; and the same we may well believe was the case with the three thousand converts after S. Peter's sermon (Acts ii. 41), for there was no river at hand; neither could the Baptism of such a multitude by immersion have been accomplished "the same day." Moreover, writers of the second and third cen-

turies allude to the practice of affusion, and that the word "Baptism" is not limited to the sense of "dipping" is evident from various passages in the New Testament (such as S. Mark vii. 4, S. Luke xi. 38, Heb. ix. 10) especially if they be read in the Greek. Agreeably to this our Church allows of the two modes; and, in the Rubric next after the one which we last considered, prescribes that "if they (the Godparents) certify that the child is weak it shall suffice to pour water upon it, saying," &c. "The *weakness* of the Rubric (says a judicious annotator) may justly be assumed without supposing actual sickness. In such a climate as ours, with such habits as those of modern times, and all its consequences considered, the dipping of infants could seldom be seemly, and would often be attended with danger." "Weak" seems to be the opposite of "well endure" in the former Rubric. Of the validity of Baptism by affusion we may be perfectly assured. Things essential to this Sacrament are the "matter" and "the words," with which the child is baptised. This is plainly set forth in our Catechism and in the office for the private Baptism of children. If, then, these essentials are secured,

we may confidently pronounce that “all is well done ;” and, although immersion may more fully *express* the interests and virtues of Baptism, it may not be thought that the Divine Grace is dependent on a large measure of water. At the same time, in baptising by affusion, care should be taken that there be an “actual contact of the water with the person of the child while the words are being spoken ;” without this, one essential of Baptism is wanting ; and to guard against such omission the Rubric directs that water be “poured” (not sprinkled) upon the child ; and this may be done from the hollow of the hand, or from a small shell set apart for the purpose ; and it is most reverent and in accordance with primitive usage that this be done thrice, at the naming of each Person of the Holy Trinity.

The form of words to be employed is that which was prescribed by our LORD Himself (S. Matt. xxviii. 19), and it has ever obtained in the Christian Church. The child is baptised “in (or into) the Name of the FATHER, and of the SON, and of the HOLY GHOST ;” in other words, he is baptised into the faith of the Holy Trinity, and thus distinguished from the dis-

ciples of all false religions. He is baptised into the name, not into the names; in significance of the Unity in Trinity. And it merits special notice that Baptism is the only rite which our LORD Himself hath commanded to be administered in this most solemn manner. Can we reverently imagine that the Divine author of a spiritual dispensation would have enjoined this if, to His mind, Baptism had been an ordinance void of spiritual benediction and endowments?

The act of Baptism is itself the child's admission into the family of CHRIST, and after it has been performed the Priest is directed to make public declaration of the same, and say, "We receive this child," &c., and then he is to make "the sign of the cross" on the child's forehead "in token" of certain obligations which are specified, and with which the baptised are bound. The early Christians used the sign of the cross on every occasion; and there is certain evidence that, in particular, it was used by them in the solemnity of Baptism. In several of his Epistles (1 Cor. i. 17, 18, Gal. v. 11, Phil. iii. 18) S. Paul makes mention of the cross as identical with the Gospel itself: and in

one place (Gal. vi. 17) it may be that he alludes to his having been himself in Baptism marked with the sign of the cross. Certainly he was not ashamed of, but gloried in, the cross of CHRIST ; and no sign is more universally distinctive of our holy calling, more befitting a disciple of the Crucified, or more calculated to recall faith, to regulate morals, and to silence adversaries. The sign is to be made on "the forehead" for the reasons given in this portion of our service ; and also as being in agreement with what we read in the Revelation (vii. 3, xiv. 1) of "the servants of our God," and of the company which stood with the Lamb on Mount Sion. Puritans have imagined some evil in this sign, and eschew what is good rather than renounce their own superstition.

After the reception of the child has been thus published, the Priest calls upon the people to give thanks to Almighty God for the benefits of "regeneration and grafting into the body of CHRIST'S Church, of which the infant has been made partaker ;" and invites the congregation to unite in prayer that the infant "may lead the rest of his life according



to this beginning." Then follows the LORD'S Prayer ; and the position, which it here occupies, is in agreement with the custom of the primitive Church which did not allow the use of this prayer to the unbaptised. To this is added a Collect of Thanksgiving in which, in the plainest terms, the regenerating and sanctifying effects of Holy Baptism are declared ; and there is added an humble beseeching of God that the new birth may grow into a new life, a life of growth and perseverance in all Christian godliness. However some may dispute the doctrine of regenerating grace in Baptism, it is undoubtedly held by our Church : even its opponents admit thus much ; and the language employed in this office and elsewhere also (see in particular the Collect for Christmas Day) precludes ingenuous controversy on this point. Neither can we think that so many would hold out against the clear teaching of Holy Scripture in this matter (S. John iii., Acts ii. 38, 39), if it were not the habit of their minds to confound the new birth with a new life ; and to argue that the first cannot be where the second is not. Naturally a birth is no assurance

of a continued life; spiritually the new born may fall from grace given, and never be developed into a new man. In neither case may we say that there has been no birth because death has ensued.

This Collect of Thanksgiving is followed by an address to the God-parents, in which they are reminded of the nature and solemn responsibility of their spiritual undertakings for the child; and a direction is added that they take care that the child be brought to the holy ordinance of Confirmation so soon as he is qualified in the manner set forth.

The Rubric next after this declares the undoubted salvation of baptised infants "dying before they commit actual sin." They "have put on CHRIST" (Gal. iii. 27), and their union with Him has never been impaired or interrupted. As to infants who die unbaptised, the Scripture is silent, and therefore our Church is silent; yet we are not forbidden to hope, for, as there is a God in covenant, so also is there uncovenanted mercy.

The last Rubric refers any who have scruples "concerning the use of the sign of the cross in Baptism" to the thirtieth canon of our Church;

in which it is explained that this signing is not of the essence of the Sacrament, but only a distinctive mark and honourable badge of the infant's dedication to the service of CHRIST.

XXV.

PRIVATE BAPTISM OF CHILDREN—NOT TO BE  
USED EXCEPT WHEN “NEED SHALL COMPEL”  
—LAY BAPTISM—BRINGING INTO THE CHURCH  
—INQUIRIES TO BE MADE — CONDITIONAL  
BAPTISM.

THE Catholic Church has always permitted the private Baptism of persons unable to receive this Sacrament in public; and “in such cases of necessity it was administered with very few forms, and often consisted of nothing more than the affusion of water on the person baptised, with a repetition of the words of Baptism.” In the first Rubric prefixed to the office of Private Baptism of Children, the Curates are directed to admonish the people often “that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause to be approved by the Curate.” The second Rubric calls upon the

Curates to warn the people “that without like great cause and necessity they procure not their children to be baptised at home in their houses,” but only “when need shall compel them so to do.” Except in cases where there is manifest peril of death, it is advisable that the Curate require a medical certificate of the child’s sickness or weakness, otherwise this office is likely to be very greatly abused; by some, simply because they prefer a private Baptism to a celebration of the holy ordinance during the time of Divine Service; by others, because by its means they can avoid the expense (which they can ill bear) of entertaining friends on such occasion; and by others, because, not caring or intending to bring their children to Church, they can in this way insure a Christian burial for their children should they die; or merely, perhaps, because a certificate of a child’s Baptism is required of the parents, in order to entitle them to certain gratuities covenanted by clubs and friendly societies, in the event of a child’s death, but denied in the case of the unbaptised.

When “need shall compel” to the use of this office, “then Baptism shall be administered

on the fashion prescribed in the third of these Rubrics. “First, let the Minister of the parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon GOD, and say the LORD’S Prayer, and so many of the Collects appointed to be said before in the form of Public Baptism, as the time and the present exigence will suffer.” From this language it appears that, although lay Baptism has been held to be legally allowable in certain necessities, yet our Church does not encourage it, but virtually forbids it, by requiring the agency of a “lawful Minister.” Indeed after the Hampton Court Conference (A. D. 1604) the Bishops formally discountenanced and censured the practice; and in the last revision of the Prayer Book (1661) there is no permission of it. The administration of this Sacrament pertains to those who are duly called of GOD to the holy function; and where such ministry, *diligently sought for*, cannot be had, it is not to be feared that infants, dying unbaptised, are without the benefits of Baptism. This portion of the Rubric enjoins the Minister “to say the LORD’S Prayer” before the Baptism; in the public office this Prayer is to be said after the

Baptism ; the reason of the difference seems to be that this, emphatically *the* Christian prayer, must be said, though the emergency may not admit of any other. If, however, the case is not one of such extremity, the Minister shall add thereto certain Collects out of the public form ; these are not specified, but preference will commonly be given to the four petitions for the child, beginning with “ O merciful God, grant that the old Adam in this child,” &c., and to the following prayer for the sanctification of the water. If “ the time and present exigence ” will not permit the use of these Collects, the LORD’S Prayer will alone suffice ; and the Minister shall straightway proceed after the child has been named to “ pour water upon it,” and baptise it with the words of our LORD’S own ordinance. This having been done, the Minister gives thanks for the infant’s regeneration, and prays that the child may realise the everlasting benefits of the holy ordinance ; and the form of words is the same as the one in the public office, with the omission, however, of certain particulars, the introduction of which would not accord with the immediate peril of death in which the child is supposed to be.

The Rubric which follows commences with a forbidding of all doubt “that the child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again;” and then it adds, “yet nevertheless, if the child, which is after this sort baptised, do afterwards live, it is expedient that it be brought into the Church to the intent that, if the Minister of the same parish did himself baptise that child the congregation may be certified of the true form of baptism by him privately before used:” and then are prescribed the terms in which this certification is to be made. Many persons are careless of “bringing into the Church” children who outlive the seeming “exigence” which called for a private baptism; but in this they are assuredly blameworthy. For, without such bringing, with what completeness can the children be accounted in covenant with GOD IN CHRIST? GOD, indeed, has by bestowing His grace fulfilled His part; but the children neither in themselves nor by sponsors (for in private Baptism God-parents are not required) undertake the conditions necessary to the maintenance of this grace. Moreover, if such children are not “brought into the Church” there is no public



recognition of them as members of that body of which CHRIST is the Head ; and the congregation is deprived of those benefits which might result from their being “ put in remembrance of their own profession made to GOD in their Baptism.”

If the child has been baptised “ by any other lawful Minister,” and not by the Minister of the parish to whom he is brought that his “ reception” may be publicly declared ; this latter is directed in the next Rubric to make certain inquiries of “ those that bring the child ” that he may learn “ whether the child be lawfully baptised or no.” The first two of these inquiries concern the administrator and witnesses of the private Baptism ; but the most important of them relate to “ things essential to this Sacrament, namely, “ With what matter,” and “ with what words was this child baptised ? ” If the answers shall satisfy the Minister “ that all things were done as they ought to be,” he is to certify the same in a form prescribed, and to proceed forthwith with the appointed service ; which it is not necessary to examine in detail, as it is (speaking generally) identical with the public office.

After the concluding exhortation to the God-

parents, "Forasmuch as this child," &c., the final charge in the public office, "Ye are to take care," &c., is omitted, but on what account is not quite certain. Probably it was an oversight; for, before the last revision, the Rubric sanctioned its being added; and the address certainly ought to be supplied, seeing that it is as much required in this place as it is in the other Form.

The last Rubric in this office provides that "if they which bring the infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the child was baptised with water, in the Name of the FATHER, and of the SON, and of the HOLY GHOST (which are essential parts of Baptism,)" then the Priest shall use a conditional form, saying, "If thou art not already baptised," &c. This guards against the iteration of Baptism, which may not be repeated, insures the infant's Baptism, and also serves to the peace of the conscience of the Priest who may feel some misgivings in the matter.

XXVI.

BAPTISM OF ADULTS—NOTES ON THE  
CATECHISM.

THE office for “the ministration of Baptism to such as are of riper years, and able to answer for themselves” was added to the Prayer Book in A.D. 1661: such an office having been much called for in consequence of the spread of Anabaptism, and of the general neglect of the ordinance of the Church during the Rebellion. It is now used in the Baptism of converts from Judaism or heathenism, and of any whose Baptism has been neglected in infancy. For obvious reasons, both because of the age and responsibility of the persons, and because of the rareness of its occurrence, this office is distinguished by several peculiar solemnities. The first Rubric enjoins that “timely notice” “a week before at the least” “be given to the Bishop, or whom he shall appoint for that purpose,” “by the parents or some other discreet

persons ; that so (1) due care may be taken for their (the adults') examination, whether they be sufficiently instructed in the principles of the Christian religion ; and (2) they may be exhorted to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament." Justin Martyr (A.D. 140) bears witness that fasting was a discipline practised before Baptism by the converts of his time.

When due care has been applied in these respects and with a satisfactory result, the Priest proceeds with the ministration. As the office is formed in general on the model of the one for the Baptism of infants, we shall not follow it step by step, but only point out certain variations which are made in accordance with the different circumstances of the persons to be baptised.

First, it may be noticed that in this office the plural number ("these persons," "these Thy servants," &c.) is substituted for the singular ("this infant," "this child," &c.) in the other offices. This difference seems to bear indirect evidence to the fact that, in the troublesome times before mentioned, infant Baptism had been shamefully neglected ; and that now, when

this office for adults was introduced, there were numbers “of riper years” waiting for and desirous of this Holy Sacrament; and that they would come to it not singly but in companies.

Secondly, instead of the portion of Scripture from S. Mark’s Gospel used in the other offices, there is here introduced from S. John’s Gospel our LORD’S discourse with Nicodemus, in explanation of the new birth; and this is followed by an exhortation to faith and repentance, of which adults are capable, and which are required of them in order to a worthy receiving of this Sacrament.

Thirdly, in this office the address, beginning with “Well-beloved,” and the questions following, are directed not to the GOD-parents but to the persons about to be baptised; who are “come of age” to take the responsibility on themselves. In this office the GOD-parents are regarded, not as sponsors, but as witnesses, whose duty is to remind the baptised of their solemn vow and profession.

Fourthly, in this office it is directed that “the Priest take each person to be baptised by the right hand, and place him conveniently by the font.” Kneeling is the most seemly and

reverent posture for the person about to be baptised; and, of course, the head should be uncovered.

The first of the two Rubrics at the end of this office declares it “expedient that every person thus baptised should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.” The second of these Rubrics provides that, not this, but one of the other offices, shall be used in the Baptism of those who have not “come to years of discretion.” No precise limit of years is here laid down, but the use of this office is evidently restricted to the case of those who “are able to answer for themselves.” Hence it follows that one of the other offices is to be employed in the Baptism of adult idiots, with such verbal alterations “as occasion requireth.”

The Catechism, or “instruction to be learned of every person before he be brought to be confirmed by the Bishop,” is very generally taught and explained; yet a few desultory observations upon it may not be unacceptable. The word “catechism,” derived from a Greek word, means “instruction by word of mouth of such a

kind as to draw out a reply or echo." This manner of instruction is of most ancient usage. Before the last revision of our Prayer Book the Catechism was prefixed to the order of Confirmation; and it went not beyond an explanation of the LORD'S Prayer. There is some uncertainty respecting the authors of the composition as it now stands; but that portion of it which relates to the Holy Sacraments is generally attributed to the good and learned Bishop Overall. "The Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith and other doctrines most necessary to salvation.

The first question is "What is your name?" or Christian name, which is used in Baptism, here, and in the marriage service, and was formerly used at confirmation also. The answer is N or M. "N" means "the name," if the child has only one; and "M" (being, perhaps, a fusion of two NN's into one letter) signifies "names" if the child has more than one. The Commandments here, as in the Communion office, are according to the translation of the "Great Bible" of 1540; and the subsequent classing of the Ten under "two things," or

heads, is sanctioned by our LORD'S precedent (S. Matt. xxii. 37—40). The question "How many Sacraments," &c., has respect to those only which CHRIST hath ordained; and when, in answer to this, it is said, "Two only as generally necessary to salvation," &c., by "generally" is to be understood "universally;" signifying that these two are necessary to the salvation of all persons. There are other rites often called by the same term (such as Holy Orders, Matrimony, and some others) which are restricted to particular classes of persons. The answer to the question "What meanest thou," &c., will be more accurately rendered and better understood if we read "I mean an outward and visible sign" (ordained by CHRIST Himself) "of an inward and spiritual grace given unto us; as a means," &c.—When it is said "Infants cannot perform *them*," and "promise them *both*," the reference is plainly to "repentance" and "faith" just mentioned.

Four Rubrics are added, and it is greatly to be lamented that some of them are so imperfectly observed. The first directs the Curate to catechize on Sundays and Holy-days, after the second lesson at evening prayer, children sent to



him for this purpose. The second enjoins parents and heads of households to send their children, servants, and apprentices, which have not learned their Catechism, that they may be instructed by the Curate. The third orders children of a competent age, and qualified in the manner specified, to be brought to the Bishop for Confirmation, and that every one shall have a Godfather or a Godmother as a witness of the same. And the fourth prescribes that the Curate shall give in under his signature, and to the Bishop, the names of those whom he considers fit to be confirmed: “and if the Bishop approve of them” (which shows that he himself may question and examine the candidates and reject the unworthy) he shall proceed with the office next following in the Prayer Book.

XXVII.

NOTES ON THE CONFIRMATION OFFICE.

THE office which comes next in the arrangement of our Prayer Book is entitled "The Order of Confirmation, or laying on of hands upon those that are baptised and come to years of discretion." The first designation is proper to it, because, in this holy ordinance, they who worthily come to it confirm in their own persons the solemn obligations of their Baptism; and are themselves confirmed or strengthened by a special gift of heavenly grace. The other title given, "Laying on of hands," &c., bespeaks the outward visible sign, or imposition of the Bishop's hands, by which a lesser kind of ordination is conferred, and a certain priesthood established to the confirmed. This priesthood (commonly known as "the priesthood of the laity") does not, of course, embrace the peculiar functions of the sacerdotal order: but, these being excepted, it is the seal of qualification for

an acceptable discharge of prayer and praise, and other obligations of a Christian life; and it is an enrolment of Christians in ordinary as “a royal priesthood.” (1 S. Pet. ii. 9.) Confirmation was not “ordained by CHRIST Himself,” after the manner of “Baptism and the Supper of the LORD,” and therefore is not counted by our Church a Sacrament of the Gospel; yet, but for our Church’s definition, there would be no impropriety in calling it by this name; seeing that anciently it was a term of a very wide application, and used in respect of almost any religious ordinance. Though not thus ordained by our LORD, the rite was certainly administered by the Apostles; and there are frequent allusions to it under different names in the New Testament. That the Apostles used it, clearly appears from Acts viii. 14—17; xix. 6; Rom. i. 11. In the Epistle to the Hebrews (vi. 2) it is expressly noticed under the title of “laying on of hands;” and it is elsewhere spoken of under the name of the “seal,” or the “sealing;” Ephes. i. 13, 14; iv. 30; 2 Cor. i. 21. In the cases recorded in the Acts, this ordinance was accompanied with a bestowal of miraculous powers; but these were special cases; generally

it was ministered for the confirmation and increase of the ordinary gifts of the Spirit in Baptism.

The age at which children may be confirmed is not precisely fixed by our Church. A Rubric at end of the Catechism orders "so soon as they are come to a competent age, and can say in their mother (elsewhere vulgar) tongue, the Creed, the LORD'S Prayer, and the Ten Commandments; and also can answer to the other questions of this short Catechism." The 61st Canon requires that "none shall be presented to the Bishop for him to lay his hands upon them, but such as can render an account of their faith according to the Catechism." The 112th Canon sets down "sixteen years" as the age before which all ought to be communicants. Nothing on this point is definitively settled, and it is well that it is left as it is. The Curate is to present for Confirmation "such as he shall think fit;" and he is wisely and religiously allowed to exercise his discretion, according to the worthiness of the candidates, their circumstances, and their more or less frequent opportunities of availing themselves of this ordinance.

The "Preface" to "the Order of Confirma-

tion" may be read by the Bishop, or by "some other minister appointed by him:" the rest of the office is to be said by the Bishop only. One or two expressions in this "Preface" are noteworthy. "Ratify and confirm" (in the Prayer Book of 1549, "Ratify and confess," *i.e.* profess) refer, of course, not to the Baptism, but to what the God-parents promised. "Endeavour themselves" is a reflective form of the verb "endeavour," and is now obsolete. It is found, however, in other places in the Prayer Book, and was common in writings of the same date. (See Collect for Second Sunday after Easter.)

The Prayer of Invocation ("Almighty and everliving God," &c.) which follows the versicles, is at least as old as the fifth century. In it supplication is made that the persons to be confirmed may be made partakers of the sevenfold gifts of the Spirit (Is. xi. 2, 3) which rested upon our LORD and Saviour after His Baptism in the Jordan.

In the Act of Confirmation ("Defend, O Lord," &c.) it was the custom to introduce the name of the child or person; this, in course of time, afforded the Bishop an opportunity of

changing the baptismal name if he saw fit. In this Act the Bishop is to "lay his hand upon the head of every one severally;" one of the most ancient forms in the world, practised by Jacob, Moses, the Apostles, and our LORD (Gen. xlviii. 14; Num. xxvii. 18; S. Matt. xix. 13; S. Mark x. 16; S. Luke iv. 40; Heb. vi. 2): it is here an ecclesiastical action by which a blessing is conveyed from God, through His minister, to such as are prepared by faith and repentance to receive it; and it is, besides, the mode of the lesser ordination by which baptised Christians are formally set apart to the lay priesthood of which we have before spoken, and to which the Apostle Peter alludes (1 Ep. ii. 9).

As the Apostles prayed when they laid their hands on the Samaritan converts (Acts viii. 15), so the imposition of the Bishop's hands is accompanied and followed with prayer. The former of the two concluding collects has, with certain variations, been in use for many centuries; the latter has not been traced to any primitive model. The Rubric at the end ("And there shall none be admitted to the Holy Communion until," &c.) is conformable to the ancient practice of the English Church: and the last

clause in it sanctions the administration of the Eucharist to such as “be ready and desirous to be confirmed;” though, through some unavoidable hindrance, they have been and are unable to avail themselves of the preliminary rite.

They who, in a devout spirit and in sincerity of purpose, partake of this Apostolical ordinance do undoubtedly receive a special measure of heavenly grace and are strengthened with the Holy Ghost. To them this holy rite becomes a fresh spring of the spiritual life which—if they cultivate it by prayer for a daily renewing, and by their own earnest endeavour to persevere, and grow in all Christian godliness—shall more and more abound even to their continuance as CHRIST’S for ever, and their inheritance of a blessed immortality. The confirmed, however, may need to be reminded that the “kingdom of God cometh not with observation;” that the operations, always mysterious, of the HOLY GHOST are not to be judged of by sensible impressions; lest, being ignorant of this truth, they be disappointed or grieved because they are not conscious of any sensible effects, attendant or consequent upon the celebration of this ordi-

nance. The work of Divine grace is not on the senses, but in the soul; the seed is sown in the soul; there it takes root, there it receives its spiritual nourishment, there with proper culture it springs up and grows; men know not how, but they know in themselves that it more and more brings forth "the fruits of righteousness which are by JESUS CHRIST unto the glory and praise of God."



XXVIII.

NOTES ON THE FORM OF SOLEMNIZATION OF  
MATRIMONY—THE MYSTICAL CHARACTER OF  
MARRIAGE — A RELIGIOUS ORDINANCE —  
GUARDS AGAINST CLANDESTINE MARRIAGES  
—BRIDEMEN AND BRIDEMAIDS — BANNES AND  
LICENSE—PLIGHTING OF TROTH.

MARRIAGE “is an honourable estate, instituted of God in the time of man’s innocency, signifying unto us the mystical union that is betwixt CHRIST and His Church.” In proof of the first part of this proposition, we may refer to the earliest origin of the rite as it is recorded in the Book Genesis (ii. 18, 22-4), and to our LORD’S own comment on this passage (S. Matt. xix. 4-6). In proof of the second part, it needs only to study what S. Paul saith in his Epistle to the Ephesians (v. 22-32) ; where he plainly assigns to matrimony a religious and spiritual significance, a mystical import of a peculiarly Christian character ; and, by describing it as an ordi-

nance emblematical of the union betwixt CHRIST and His Church, the Apostle gives us to understand that the celebration of it comes not within the province of the civil magistrate, but demands the intervention of a spiritual person. And this, indeed, has been from the first the opinion of the Catholic Church, and still is. Considerations of political expediency have, in various countries, degraded marriage to a merely civil contract ; but the voice of the Church firmly proclaims that “ so many as are coupled together otherwise than as God’s Word doth allow (approve), are not joined together by God ; neither is their matrimony lawful,” *i. e.* in the judgment of God.

Our Church takes the utmost care to prevent clandestine marriages. The Rubrics prefixed to the service enjoin that “ the Banns (proclamation) of all that are to be married together must be published in the Church three several Sundays or Holydays in the time of Divine Service, immediately before the sentences for the Offertory.” If there be no Morning Service the fitting time of publication is “ immediately after the Second Lesson ” at Evening Prayer. “ If the persons that are to be married dwell in

divers parishes, the banns must be asked in both parishes ; and the Curate of the one parish shall not solemnize Matrimony betwixt them without a certificate of the banns being thrice asked from the Curate of the other parish." These regulations do not, of course, hold where the marriage is by license ; for in this case the responsibility is transferred from the officiating minister to other ecclesiastical persons. The third of these Rubrics requires that the marriage be celebrated in the presence of witnesses, for the persons to be married are to come "with their friends and neighbours." Such friends and neighbours, bridemen and bridesmaids, appear to be frequently alluded to in Holy Scripture (Judg. xiv. 20 ; Ps. xlv. 9, 14, 15 ; S. John iii. 29) ; and we may add, in passing, that eating of the bridecake, in token of the covenant between the parties contracting marriage, is a custom of very great antiquity.\* In addition to the precautions which have been specified, the sixty-second Canon forbids the solemnization of marriage except between the hours of eight and twelve in the forenoon and in the Church. And the Mar-

---

\* Cudworth, *Intell. Sys.* iv. 275.

riage Act (4 Geo. IV. c. 76, § 7) enacts that “no minister shall be obliged to publish banns unless the persons shall, seven days at least before the time required for the first publication, deliver or cause to be delivered to him a notice in writing of their names, of their house or houses of abode, and of the time during which they have dwelt, inhabited, or lodged in such house or houses.” “The marriage of minors by banns is forbidden (under the same Canon and Statute of Geo. IV.) unless with the consent of parents or guardians.” Banns hold good for three months, and no longer, from the date of the last publication; and licenses for the same time, from the day on which they were granted; and “no marriage by banns is voidable on account of any mistake or error in names of both parties, or even of the fraud of one party; but the marriage can only be vitiated by such circumstances of wilful fraud and conspiracies between the contracting parties as would vitiate any transaction whatsoever.”\*

“At the day and time appointed for solemnization of Matrimony, the persons shall come into the body of the Church,” or some portion

---

\* Cripps, 657.

of the nave, where the first part of the Service, the betrothal, used to be, and in some places still is, performed; “and there standing together, the man on the right hand and the woman on the left”—the Jews arrange contrariwise, being guided, perhaps, by a passage in the Psalms (xlv. 9); and several reasons recommend that, notwithstanding the literal prescription of the Latin Rubric, we should follow the Jews’ custom, and take the right hand to mean that of the Priest and not of the bridegroom—“the Priest shall say,” or begin the service with, the address which follows; in which are set forth the instruction and uses of this holy ordinance; together with an admonition to all assembled that “if any man can show any just cause why the persons may not lawfully be joined together let him now speak, or else hereafter for ever hold his peace.” To this is added a solemn charge or appeal to the persons themselves that they should “now confess” if they are cognizant of any impediment to their lawful union. In Canon cii. our Church classes lawful impediments under three heads: (1.) A preceding marriage or contract, or any controversy or suit depending in any Court touching the same;

(2.) Consanguinity or affinity within the prohibited degrees; (3.) Want of consent of parents or guardians.

If any impediment be alleged, the next Rubric seems to direct that the marriage must be deferred only in the case of the objector's being "bound, and sufficient sureties with him," "to prove his allegation;" yet, surely, the Curate would be justified in stopping the marriage, without requiring such securities, if the fact of an "impediment" came in any way within his own knowledge, or was asserted by a person of known credit. "If no impediment be alleged," the Curate proceeds to inquire of the man and of the woman, separately, whether the marriage is of their own freewill, and it is their purpose to fulfil its obligations: "Wilt thou have," &c. These questions being satisfactorily answered, "then shall the Minister say, 'Who giveth,'" &c.: by "Minister" is meant "Priest," for no authority to celebrate marriage is given to a Deacon at his ordination, and the office being one of benediction is proper to a Priest; and besides this, high legal authorities have so decided. According to the York use, the Priest says, "Who gyves me this wyfe?" signifying

that the woman is first given to God's Minister, and then given by him to the man to be married in the LORD. Agreeably to this view, when the persons "give their troth to each other," or pledge their allegiance and fidelity in the manner prescribed, the Minister, and not the man, is spoken of as "receiving the woman at her father's or friend's hands." The "joining of hands," in the betrothal, in token of friendship and a covenant, is a custom of very great antiquity (2 Kings x. 15, Prov. xi. 21); and, of the terms employed in it, we may note that (1) "to have" is probably an abbreviated form of "to have all bed and all borde" in the York Use; (2) "for better for worse" seems to apply to any change of disposition or manners; in the York manual is added "for fairer for laither," *i. e.* fouler or more loathsome in reference to personal comeliness; (3) for "do part" we read in older forms "depart," *i. e.* "part asunder;" (4) in the woman's plighting, instead of "to love, cherish, and obey," a more ancient Use has "to be bonour" (*debonnair*, kind, gentle) and "buxum" (boughsome *i. e.* obedient).

"The words and the accompanying ceremony . . . have a very striking Christian significance.

In the ceremony of betrothal . . . woman is recognised throughout as still subject to the law of dependence under which she was originally placed by the Creator. As soon as the mutual consent of both the man and the woman has been solemnly given in the face of GOD and the Church, the Minister of the office is directed to ask, ‘ Who giveth this woman to be married to this man ? ’ ” Then she is given up from one state of dependence to another, through the intermediate agency of the Church ; “ the Minister receiving the woman at her father’s or friend’s hands ” (to signify that her father’s authority over her is returned into the hands of GOD, who gave it), and delivering her into the hands of the man in token that he receives her from GOD, who alone can give a husband authority over his wife.”\* Jeremy Taylor has well pointed out that nothing is said, in the husband’s part of the marriage vow, about “ rule,” for this is included in the word “ love.”

---

\* Blunt’s Annotated Book of Common Prayer.



XXIX.

MARRIAGE OFFICE CONTINUED—PROPER SEASONS—THE RING AND ITS SIGNIFICANCE—“ I THEE WORSHIP,” &c.—HOLY COMMUNION — EXCELLENCES OF THE MARRIAGE STATE.

It is now the custom that Marriage follows immediately after the espousals and betrothal. The espousals are represented in our office by the consent expressed in the answer “ I will,” to the question “ Wilt thou have,” &c. ; and the betrothal is made in the form “ I, N., take thee N.,” &c. Anciently, however, a considerable interval of time was interposed between the two. There are evident allusions to this in Holy Scripture (Jer. ii. 2 ; xxxi. 32 ; 2 Cor. xi. 2) ; and so late as the seventeenth century there is proof that our Church allowed even years to transpire between the espousals and the marriage. The Rubric directs that the Service shall be performed in “ the body of the

Church ;” some portion of the nave, probably the inner porch. A change of place is afterwards prescribed, preparatory to Holy Communion. There is not any modern canon prohibiting the celebration at certain seasons of the ecclesiastical year, yet it is undoubtedly the mind of the Church that the following times are best excepted ; *viz.* from Advent Sunday until eight days after the Epiphany ; from Septuagesima until eight days after Easter ; and from the Monday in Rogation week until Trinity Sunday. The Council of Laodicea, in the fourth century, expressly forbade the celebration in Lent.

The Rubric directly preceding “the marriage,” requires that now “the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the priest and clerk.” In the first Book of King Edward VI., as in the Sarum Use, the wording was somewhat different—“the man shall give unto the woman a ring, or other tokens of spousage, as gold or silver, laying the same on the book.” Possibly the “gold or silver” stood in the place of “the accustomed duty” or fee ; or it may have been given in significance of the ancient

practice of purchasing a wife with money, or its equivalent (Gen. xxix. 18 ; xxxiv. 12) ; or, it may have been meant simply as an earnest that the woman should be made partaker of the man's worldly goods. " And the Priest taking the ring shall deliver it unto the man"—showing again that the giving in marriage is from God through His Minister—" to put it upon the fourth finger of the woman's left hand." The Sarum office ordered that the ring should be placed first on the thumb, at the invocation of the First Person of the Trinity, on the next finger at the Name of the Second, on the third at the Name of the Third, and on the fourth at the word Amen. " And the man holding the ring there"—*i.e.* on the fourth finger, on which only it is now put, and from which in popular belief there is a vein going to the heart—" taught by the Priest shall say, (1) " With this ring I thee wed ;" the ring " given and received " is explained in the following prayer, to be " a token and pledge " that " these persons will surely perform and keep the vow and covenant betwixt them made ;" and, in particular, its being given by the man may be understood as an earnest of the woman's dowry ; and its being accepted by the woman

expresses her consent and readiness to make herself over to the man, and to live in subjection to him. Besides this, the ring is a seal; and the delivery of it to another a mark of the highest friendship and trust (Gen. xli. 42; Est. iii. 10, 12); and so implies that the wife is to be admitted into a participation of the husband's honours, and to a special share of his confidence. And the ring, being gold, and round in form, signifies that the union is honourable and that the mutual affection should be of inviolable constancy, or without end, "so long as both shall live." (2) "With my body I thee worship;" "worship" is here used in the sense of "honour;" it is so applied in S. Luke xiv. 10; "then shalt thou have worship in the presence of them that sit at meat with thee;" and in older translations there are several instances of the kind. In this place the Latin has *honoro*, and in our day we employ worship and honour as convertible terms, for we say indifferently "your worship" or "your honour," and "worshipful or honourable courts and companies." The full force of the clause is, "With my person I honour thee as my lawful wife, whom I have promised, forsaking all other, to keep me only

unto, so long as we both shall live.” (Comp. 1 S. Pet. iii. 7.) (3) “With all my worldly goods I thee endow”—it would be a manifest absurdity to interpret these words as implying that the man makes over all his worldly possessions to the woman’s sole use, for she has already placed herself under his authority. “To endow,” means “to enrich with a portion” (Exod. xxii. 16); and agreeably to this, the Latin rendering is to the effect “I make thee partaker of all my goods;” declaring, as is undoubtedly the just sense, the woman’s right to a suitable maintenance at the man’s hands, and to a joint share in his possessions. (4) “In the name of the Father,” &c.—by the giving of the ring, with this solemn invocation of the Trinity, the ceremony is completed so far as it is a contract between the man and the woman. “In all that follows they are receiving the benediction of the Church and its ratification of their contract.”

The Rubric after this enjoins that the man and woman shall both kneel down and the Minister shall say a prayer (“O eternal God,” &c.) formed from the two prayers which were anciently said at the blessing of the ring. An able annotator, often quoted in these pages, re-

marks that “all present should also kneel at this prayer, except the Priest. It is the only part of the service, in the body of the church, at which the bystanders are required to kneel; but the married couple ought to continue kneeling until the commencement of the Psalm or Introit.”

“Then shall the Priest join their right hands together and say, Those whom God,” &c.—the very words of our LORD (S. Matt. xix. 6) are here applied testifying to the indissolubility of the marriage, and its sacramental or mystical character; and also affirming, in the plainest terms, that what has been rightly done by the Priest is accounted by the Church as God’s doing. This solemn form is followed by the Priest’s proclaiming to the people, and in the name of the Holy Trinity, that the persons thus married are “man and wife together;” and then he invokes on these last the blessings of Divine favour and protection and “all spiritual benediction and grace.”

The Rubric which comes next in order appoints that “the Minister or clerks going” from the body of the Church “to the LORD’S Table, shall say or sing” one of two Psalms which are

specified (cxxxviii. lxvii.) both having reference to the blessings of the mystical union of CHRIST with His Church. The second of these should be used where the language of the first is obviously inappropriate. And although "the Minister or clerks" are the only ones mentioned in this Rubric as "going to the LORD'S Table," it is clear that the bride and bridegroom and bridal company are also to advance toward the Altar, during the singing of the processional Psalm. Then follow a short Litany, the LORD'S Prayer, certain versicles out of the Psalms, some prayers of ancient date, and the final benediction, to be said by "the Priest standing at the Table," *i. e.* in front of the Altar, "and turning his face towards" the persons blessed. "After which, if there be no sermon declaring the duties of man and wife, the minister shall read" an address or exhortation, given at large, and ending with the clause (1 S. Pet. iii. 6) "whose daughters ye are as long as ye do well, and are not afraid with any amazement;" meaning that married women are veritable daughters of Sarah, if they copy her dutiful and holy example, and avoid her fault; in particular the sin into which she was betrayed or surprised by her fear and mis-

trust of God's truth and Providence. (Gen. xviii. 15.) Until the last revision the Rubric at the end of the office was worded as follows: "the new-married persons (the same day of their marriage) must receive the Holy Communion;" the present Rubric only declares that "it is convenient," fit and proper, "that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage." And surely they who desire the fulness of God's blessing on their union will crown it with the highest act of Christian worship.

Tertullian (A. D. 192) exclaims, "How can we sufficiently set forth the happiness of that marriage which the Church effects, and the oblation confirms, and the benediction seals, and the angels report, and the FATHER ratifies?" Bishop Jeremy Taylor says, "The first blessing God gave to man was society; and that society was a marriage; and that marriage was confederate by God Himself, and hallowed by a blessing . . . The first miracle that ever JESUS did was to do honour to a wedding. . . . CHRIST descended from His FATHER'S bosom, and contracted His Divinity with flesh and blood, and married our



nature ; and we became a Church, the spouse of the Bridegroom, which He cleansed with His Blood, and gave her His Holy Spirit for a dowry and heaven for a jointure ; begetting children unto GOD by the Gospel. This spouse He hath joined to Himself by an excellent charity, He feeds her at His own table and lodges her near His own heart, provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings ; He is become her Head and she as a signet on His right hand." S. Paul says, "Husbands, love your wives, even as Christ also loved the Church ;" "as the Church is subject unto CHRIST, so let the wives be to their own husbands in everything." (Eph. v. 24, 25.)

XXX.

THE ORDER FOR THE VISITATION OF THE  
SICK—SALUTATION OF PEACE—EXHORTATION  
—EXAMINATION—CONFESSION—ABSOLUTION.

THE first Rubric in this Order directs that “when any person is sick”—it does not say, as many seem to understand, “when any person is dying and little capable of religious offices”—“notice shall be given thereof to the Minister of the parish”—the Minister cannot be expected to be cognizant of every sudden visitation of sickness which may occur in his parish, especially if his Cure is a large one; and, therefore, they who have such knowledge are enjoined, agreeably to S. James’s rule (v. 14), to impart it to the Minister—“who, coming into the sick person’s house, shall say, Peace be to this house, and to all that dwell in it.” “Peace, be still,” is the first necessary caution to the sufferer, that he may in patience possess his soul, and receive and profit by ministerial counsel and consolation.

“Peace in the LORD” is a proclamation of the first necessity to a sorrowing household, that they may not be forgetful whence their affliction comes, and of its spiritual and everlasting benefits, and through excess of anxiety and grief cast away their confidence, and judge “the LORD by feeble sense.” Peace is the foremost want of all, and therefore by command of the Prince of Peace (S. Luke x. 5) it is the first invocation and salutation of the Minister of the Gospel of peace. In the more ancient services the Priest and his clerks used, on their way to the sick man’s house, to say the seven Penitential psalms; and formerly the sick were anointed with oil (S. James v. 14, 15); but as the object of this was to procure a miraculous recovery of the sick by a remission of the temporal punishment which their sins deserved; and as such miraculous cures are withdrawn from the certain knowledge of the Church, this Apostolic custom is discontinued.

There is no occasion for dwelling in particular on those portions of this office which immediately follow; for the short Litany and the Versicles from Holy Scripture have been noticed in other places; and the two prayers, substan-

tially of ancient date, which come next call not for any explanation. The Form of Exhortation, "Dearly beloved, know this," &c., is, as to its principal heads, more than eight hundred years old, and mainly consists of Holy Scripture. It is divided into two portions; the first treats of the causes of sickness, and its purpose in reference to the sufferer; the second is an exhortation to patience, self-examination, and faith. If the sickness be extreme, the Rubric allows that the Curate may end his exhortation with the first part; but in any case, if it can be done, he is to require the sick person to examine himself and his estate "both toward God and man." And, as a guide to the sick person in the conduct of this examination, the Minister shall first "rehearse the articles of the faith," and call upon him to acknowledge whether or no he believes "as a Christian man should," and whether he still professes the faith into which he was baptised, and to which he was solemnly pledged. In our Prayer Book the Creed only is formally retained as the matter to be examined into, under the circumstances, and for this several reasons may be assigned. Whosoever holds the Catholic faith believes as is necessary

to salvation ; whosoever holds it heartily and in a pure conscience, believes unto righteousness, to the constant purification of his heart and amendment of life ; and, further, in cases contemplated by this office, it is frequently impossible, “ for haste of death,” to pursue a minute inquiry into all the duties of a Christian life. However, in older manuals, certain matters of “ duty ” (as well as articles of faith) were specified, as fit subjects in which a sick person should examine himself ; and our Prayer Book is not altogether wanting in this respect, for, straightway on the sick person’s profession of his faith, a Rubric requires of the Minister that he shall examine whether the sick person “ repent him truly of his sins, and be in charity with all the world ; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.” And the Rubric goes on to say, if the sick “ hath not before disposed of his goods, let him be admonished to make his will, and to declare his debts, what he oweth and what is owing unto

him ; for the discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.”

This Rubric clearly shows that although the examination of the sick person’s words and conduct is not prescribed in the Prayer Book in the same form and type which are used in inquiring into his faith : yet such examination is not by any means to be omitted, but is to be extended even to his secular affairs, so that, in the event of his death, no injustice may be done to his neighbour, suitable provision may be made for his family, and the disposal of his worldly goods so arranged as may insure the settlement of his concerns with the least trouble, and defend his surviving relatives and friends from those miserable contentions and jealousies which too commonly estrange the affection and ruin the peace and prospects of those who are most bound to “ dwell together in unity.” Our Church evidently intends such an examination to be instituted ; for in the second of these Rubrics it enacts : “ These words, before (*i. e.* in the preceding Rubric) rehearsed, may be said before

the Minister begin his prayer, as he shall see cause ;” and to this it is added in the next following Rubric, “ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.” (Gal. vi. 10 ; Heb. xiii. 16.) In the last of these Rubrics it is directed, “ Here shall the sick person be moved ” (admonished) “ to make a special confession of his sins, if he feel his conscience troubled with any weighty matter.” It can hardly be doubted that it is intended (although not expressly stated) that the confession be made to the Priest privately ; for it is to the Priest and not to the bystanders, that the sick person looks for “ the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness ; moreover, if a public confession were meant, it would most probably be a general and not “ a special ” one ; and so the weighty matter, troubling the conscience, would be kept in secrecy and without advantage of ministerial advice and comfort.\*

---

\* By the 113th Canon of our Church the Minister is, under the severest penalties, forbidden to reveal or make

Whilst, however, it be special and private to the Priest, the confession is not represented as being absolutely required to salvation, or compulsory ; for the sick person is to be only “ moved ” or advised, not forced, to make it. The Rubric proceeds, “ After which confession, the Priest shall absolve him (if he humbly and heartily desire it) ”—showing that the absolution is not to be pronounced as a matter of course ; but only when the sick person himself earnestly requests it for his full assurance of hope.

The absolution is “ after this sort,” “ Our LORD JESUS CHRIST, who hath left power,” &c. In this form there is first a dutiful acknowledgment of CHRIST’S promise to the Ministers of His Church (S. John xx. 23), together with an earnest prayer that He would verify it in the present instance ; and, secondly, relying on His Truth, the Priest declares that pardon to be granted, accordingly as it is covenanted in the Gospel. God in His Word promises forgiveness of sins

---

known what in such confessions is 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.”



to all who truly repent and believe. His Priest cannot err in pronouncing the promise fulfilled, where the conditions are fully and sincerely performed ; of which God and the man's own conscience are the competent judges. Neither is the Priest chargeable with taking too much upon himself, for he acts only by the "authority committed" to him by CHRIST, affects not any virtue of office beyond it; and if what he does is wrongly done, by reason of the sick person's concealment or insincerity, his absolution is void, and the fault is not his but another's. It is sometimes asked, Of what benefit is priestly absolution, or of what use is it, when all that it declares is so habitually delivered in Holy writ? We may reply that they who account such absolution unnecessary or valueless, need not seek it. Yet, surely, as God, in addition to the written Word, has appointed ambassadors to preach and apply it, it is presumptuous on our parts to account the intervention of His Ministers as needless or wanting in spiritual advantage; and as He chooses to convey His blessings through special channels of His own ordinance, the wise and safe course must be to

avail ourselves of the agency by which He is pleased to work. Besides this, a sick person often fails, in his state of weakness and self-condemnation, to take to himself that comfort from the written Word to which he is justly entitled; he is unjust to himself, forgetful of what is *written*, or fearful to apply it to his own case; to him the word *spoken*, forgiveness pronounced, by an accredited Minister of God, an impartial judge, after he has Scripturally, soberly, and faithfully examined into the state of his heart and life—to him the audible word is precious indeed; it revives the slumbering recollection of the terms of the Christian covenant, and prevails over groundless self-accusations and misgivings to the restoration of the soul's peace and confidence.

The Collect which follows this form of absolution dates from the fifth century; and is, in fact, the original absolution or reconciliation of a dying penitent; and when the other one is not "desired" the Priest uses this only. The office is concluded with a psalm, its antiphon, and two valedictory blessings at parting from one whose face we may perhaps no more see. Four

special prayers follow, one for a sick child, one for a sick person when there is small hope of recovery, one for a sick person at the point of death, and one for persons troubled in mind or in conscience.

XXXI.

THE COMMUNION OF THE SICK—ORDER FOR  
THE BURIAL OF THE DEAD—RUBRIC—EX-  
PLANATION OF TERMS.

THE practice of the Church Catholic has ever been to administer the Holy Communion to the sick, and especially to the dying; and also it was a very ancient custom to reserve, for this purpose, the sacred elements which had been publicly consecrated; or else to celebrate the Holy Eucharist in the sick person's chamber. This last method is usually adopted in our Church; yet it is not denied that, although "the Sacrament of the LORD'S Supper was not by CHRIST'S ordinance reserved" (Art. xxviii.), reservation may be made; and is, under certain pressing emergencies, expedient. The first portion of the first Rubric in our office ought to be dutifully attended unto, both by Ministers and people, "Forasmuch as all mortal men be

subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness), exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour CHRIST, when it shall be publicly administered in the Church ; that so doing they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.” The second portion orders that “if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house ; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least),” and then in a convenient place, and all things necessary for a reverent administration being prepared, the Curate shall celebrate, “beginning with the Collect, Epistle, and Gospel here following,” and proceeding (by direction of the next Rubric) according to the

form prescribed in the order of Holy Communion ("Ye that do truly," &c.)

The third Rubric enjoins that the Priest shall first receive, and the sick person last; probably to guard against any danger of contagion.

The fourth of these Rubrics provides that when the sick person is of necessity and against his own desire prevented from communicating, the Curate shall comfort him with the assurance that, in such case, "although he do not receive the Sacrament with his mouth," "he doth eat and drink the Body and Blood of our Saviour CHRIST profitably to his soul's health," "if he do truly repent him of his sins, and stedfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore." This Sacrament is universally necessary to salvation; but GOD does not require of us impossibilities; "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 fifth Rubric makes arrangement for the

service when the visitation and the communion of the sick person are at the same time.

The last Rubric specifies an exception to "the three or two at least" in the first Rubric; and allows that "the Minister only communicate" with the sick person in "contagious times of sickness or diseases" when the required complement of communicants cannot be had.

"The order for the Burial of the Dead." It is stated, in the first Rubric of this service, that "the office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves." Obviously Christian burial would be an anomaly, and something worse, in the case of those who are not Christians; by "excommunicate" are here meant those upon whom sentence of excommunication has been passed, but the principle extends to others; and Christian charity dictates that a distinction be made between those who have consciously, and those who have unconsciously, destroyed themselves.

The next Rubric authorizes the Priest, after meeting the corpse, to go at once "towards the grave," if he shall think fit; and there are

cases, of infectious disease and other circumstances, which render it expedient that the body should not be carried into the Church, especially if there be a congregation assembled. Then follow certain beautiful processional anthems, with some Psalms, and a lesson out of the New Testament, "after they are come into the Church." And here is the proper place for the celebration of Holy Communion at a funeral, if return be made to this very wholesome Christian and ancient custom. So much being ended, "When they come to the grave, while the corpse is made ready to be laid in the earth, the Priest shall say, or the Priest and clerks shall sing" (this supposes the presence of a choir) the beautiful anthem, "Man that is born of a woman," &c. And "then the earth shall be cast upon the body by some standing by:" the Priest himself used anciently to perform this impressive part of the ceremony, but the Rubric, as it now stands, was substituted in 1552; and this duty transferred to "some standing by," in testimony of their charitable feeling towards the deceased, and to remind them of their own mortality. This custom of casting the



earth was not unknown to the heathen.\* Whilst this is being done “the Priest shall say” the commendatory form (“Forasmuch as it hath pleased,” &c.); this is followed by an anthem (“I heard a voice,” &c.), the short Litany, the LORD’S Prayer, two collects, and a benediction. There are one or two expressions in this portion of the office which call for particular notice, as they may appear to be out of place when they are used over persons who have lived evil lives, and have given no evidence of penitent deaths. (1.) In the commendatory form, the “sure and certain hope of *the* resurrection to eternal life” applies to the *general* resurrection of the *just*, and is not to be understood of any other; for it is not made sure and certain to any individual by the Word of God. (2.) In the same form, “change *our* vile body”—*i. e.* the body of our humiliation, the body humbled and corrupted by the Fall—refers only to the change which shall pass on the bodies of faithful Christians, and not to any glorious condition of the ungodly and unbelieving. The true meaning of the Church in these two respects is plainly declared in the

---

\* Hor., Car. I. xxviii. 35.

comfortable assurance from Holy Writ which comes closely after: "Blessed are the dead which die *in the Lord*." Again, it is sometimes asked, how does it consist with the case of any one dying impenitent that (as in the collect after the LORD'S Prayer) we give God hearty thanks that it hath pleased Him "to deliver this our brother out of the miseries of this sinful world?" The propriety of this thanksgiving is obvious when a true Christian is called to his rest; and surely also there is cause of thanksgiving when one, whose heart was to the last set on iniquity, is delivered from the present miseries of his course; and from such miseries as GOD may know, and we have all reason to believe, would only have tended (had life been prolonged) to an aggravation of torment in the world to come. Once more. In the second collect after the LORD'S Prayer, a "hope" is expressed that the departed rests in CHRIST. Now in justification of this language it should be borne in mind that this office is framed for only Christian men. The first Rubric declares that it is not to be used for any that die unbaptised or excommunicate; therefore the service is to be withholden in the cases of

heathen, apostates from the faith, and those who have departed this life under a solemn sentence of the Church's denunciation. And where such sentence has not been solemnly delivered, and yet the deceased has been known to the last as a notorious evil liver, none being able to testify to his penitence, and he himself having never sought or desired reconciliation with God through the Blood of His Son : here again this office is inapplicable and ought to be refused. In all other cases charity allows us to entertain, and the Church expresses, a " hope ; " but, as there are many mansions in heaven, so of hope there are many degrees, varying from a full assurance even to a measure bordering on despair ; and he who would be guiltless of judging " before the time, until the LORD come," will prefer a hope where there is room for doubt.

XXXII.

THE RITE OF BURIAL CONTINUED — THE  
CHURCHING OF WOMEN—COMMUNION SER-  
VICE.

THE most ancient manner of disposing of the bodies of the dead was by committing them to the earth, out of which they were originally formed: (Gen. iii. 19; Eccl. xii. 7; Gen. xxiii. 4, &c.) Other customs obtained in the course of time, but this was the earliest. It also appears as a very general if not an universal rule, that the burial places were situate outside of a city. The heathen may have enforced this regulation from sanatory or other prudential considerations; the Jews, to avoid defilement by touching or coming near to a dead body (Num. xix. 16). The Christians observed the same practice, but evidently not on the Jewish principle, for they built Churches over the graves of martyrs. The custom of extramural interment was certainly also of long continuance; for it was not before the middle of the eighth century that in England it was permitted, by

dispensation, that churchyards might be made within the walls. Whilst there was a very general agreement in this one respect, there were significant differences in others. The heathen regarded death as a destruction of being; and, in accordance with this gloomy view, they carried out their dead after nightfall, and by torch-light; and their funereal emblem was the cypress, a tree sacred to Pluto, and which never revives after it has been once cut. On the other hand, Christians, believers in Him Who is the Resurrection and the Life, used to follow their deceased brethren to the grave in the full light of day, singing in procession psalms and chants, and sometimes carrying candles, in token of joy and thanksgiving at the deliverance of the departed from the miseries of this sinful world; all this having been preceded by a celebration of the Holy Eucharist, the highest Christian sacrifice of praise and thanksgiving, and a special ordinance by which communion is still maintained between the living and the dead members of CHRIST'S Body.\* In

---

\* Even so late as the reign of Queen Elizabeth, 1560, there was in our Prayer Book a special office of Communion for this service, with an appropriate collect, Epistle, and Gospel.

further evidence of the wide difference of views between heathens and Christians on the subject of death, we may add that the latter used at the funerals of the brethren to distribute rosemary to the assembled company; a plant which being always green, and flourishing the more for being cropped, was to their minds a fitter emblem of the state of their departed friends than the melancholy cypress of the heathen; and, looking upon death as a sort of sleep out of which they who died in the LORD would awake and arise, it was an early use with them to designate the burial places of their dead "cemetaries" or sleeping chambers.

"The Churching of Women" is derived from the Jewish rite of purification (Lev. xii. ; S. Luke ii. 22), and is of very ancient use in the Christian Church. Formerly it was not used for unmarried women until they had done penance. There is no direction given as to the particular place in the general service where this office is to be inserted. The last Rubric favours the opinion that "if there be a Communion" this office should immediately precede it. Otherwise, it would seem most reverent and in accordance

with the spirit of the Jewish ordinance, that it be used before the commencement of the general service, and as a qualification of the woman to resume her part in the prayers and praises of the congregation. Custom has sanctioned its introduction just before the general thanksgiving; and this habit, not recommended by reverence or delicacy of feeling, has grown perhaps from the fruitful cause of many other irregularities, the people's sluggishness or indevotion.

The first Rubric orders that "the woman, at the usual time after her delivery"—commonly understood by us at about a month—"shall come into the church decently apparelled,"—by "decent apparel" was meant a veil or kerchief which the woman was required to wear, and which it would seem in some cases the parish provided for the purpose: the use of this covering would now obviate scruples sometimes alleged—"and there shall kneel down in some convenient place as hath been accustomed, or as the ordinary shall direct." Before the Reformation the "place" assigned was the church door; this was afterwards altered to the quire door, and this again to "nigh unto the

Table." The present Rubric says only in "some convenient place," and few will question that the most convenient (fit and proper) place of special thanksgiving for such special mercy and blessing is near or before the Altar; for so most fully is the vow paid in the presence of the people, and the woman herself best in readiness to receive "the cup of salvation."

The office commences with a short address, from the Priest to the woman, calling upon her to "give hearty thanks unto God;" this is followed by one of two psalms; the first of which (Ps. cxvi.) is to be preferred where the woman has been in extreme peril, or has suffered the loss of her babe, or purposes on the occasion to receive Holy Communion. After these Psalms, to be "said," chorally, perhaps, or else by the Priest and the woman alternately, or together, there are added the lesser Litany, the Lord's Prayer, the versicles and responses, and the concluding prayer, and these are almost unaltered from the Salisbury Use. The final Rubric orders the woman to offer "accustomed offerings," dues to the Priest, offered on the Altar (2 Sam. xxiv. 24; Ps. cxvi. 10—14), and declares it to be convenient that the woman "receive the Holy



Communion" if there be a celebration. "As the 'Churching Service' is a restoration of the woman to the privileges of the LORD's house, it is clear that it should be said at the beginning of, that is before, any service at which she is to be present for the first time after her recovery."

The "Commination" Service takes its designation from a Latin word meaning a threatening or denunciation of vengeance; in this case, of God's anger and judgments. "The office is one of the last memorials which we retain of that solemn public penitence which, during the primitive ages, occupied so conspicuous a place in the discipline of the Christian Church. In the earliest ages, those who were guilty of grievous sins were solemnly reduced to the order of penitents: they came fasting, and clad in sackcloth and ashes, on the occasion; and, after the Bishop had prayed over them, they were dismissed from the Church. They then were admitted gradually to the several orders of penitents; until at length, after long trial and exemplary conduct, in many cases for years, they were again deemed worthy of full commu-

nion. This penitential discipline at length, from various causes, became extinct, both in the Eastern and Western Churches; and, from the twelfth or thirteenth century, the solemn office for the first day of Lent was and is the only memorial of this ancient discipline in the West.”\*

This service differs from the other Forms in our Prayer Book in that it is entirely supplicatory: the Psalm (li.) is to be said by “all kneeling,” including the Priest and clerks; instead of an absolution there are two prayers or petitions for absolution; and the whole ends with a precatory benediction of the Jewish form. (Num. vi. 24-26.)

This office is “to be used on the first day of Lent,” called Ash-Wednesday from the ceremony of sprinkling ashes on the heads of the penitents; “and at other times as the ordinary shall appoint.”

The first Rubric directs that “after Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the reading-pew or pulpit say” the address with which this office opens. Mr. Blunt observes that “the read-

---

\* Palmer.

ing-pew does not mean a reading-desk, but the chancel, pew, or stalls occupied by the clergy and singers. The "pulpit" is probably the "jube," a lectern on the top of the chancel-screen from which the Epistle and Gospel were read in ancient days. . . . Pulpits, as now understood, were extremely rare in parish churches for a long time after the Reformation, and "reading-desks" are of comparatively modern introduction. . . . Now that the ancient jube is disused for the Epistle and Gospel, it is most proper to follow the analogy of usage in respect to them and read the Communion Service from the front of the Altar. The analogy between the maledictions and the Decalogue leads to the same conclusions."

With respect to the Curses denounced in this address against impenitent sinners it is to be borne in mind that they are God's curses gathered out of Holy Scripture. They are not of the form "cursed *be* he," &c., or "*may* he be cursed," &c., but "cursed *is* he," &c., God Himself speaking in His Word: so that the "Amen" which the people are to answer does not express, on their part, a wish or desire that certain descriptions of the ungodly may be ac-

cursed, but is only an affirmation that they are so according to what is written. The "Amen" is not here employed in the sense of "Be it so," as at the end of Prayers; but in the sense of "So it is," as at the end of Creeds. They, then, are altogether in error who imagine that, in this service, the people are called upon to curse their neighbours.

The seven Penitential Psalms are the 6th, 32nd, 38th, 51st, 102nd, 130th, 143rd; and these all are introduced in the services for Ash-Wednesday.



BRIEF EXPLANATIONS  
OF SOME  
CHURCH TERMS AND MATTERS,  
ALPHABETICALLY ARRANGED.



## CHURCH TERMS, &c.

---

*Absolution*, a loosing from sin; the remission or forgiveness of sin.

*Accidents*, the non-essential qualities of a substance.

*Acolyte*, an inferior Church servant.

*Advent* ('coming'), is used of our LORD'S first coming "in great humility;" and also of His second coming "to judge both the quick and dead."

*Agapæ*, love-feasts of the ancient Christians, before or after Holy Communion.

*All Saints' Day*, a Church festival of thanksgiving to Almighty God for all holy men who have glorified Him in their lives and deaths, and have not been specially commemorated in the course of the Church services.

*Altar* and *Table*, used indifferently in Holy Scripture: Ezek. xli. 22; Mal. i. 7, &c. *Altar* does not necessarily imply sacrificial victims: Exod. xl. 5; Heb. xiii. 10. 'Table' is the most



appropriate term in reference to the LORD'S Supper; and Altar is most suitable in reference to the sacrificial commemoration of the LORD'S Body and Blood, and to our own offering of alms, praise, and thanksgiving, our souls and bodies. 'Table' is the name which, in deference to certain scruples, prevails in our Prayer Book; but 'Altar' is found in the canons of 1640, and is still retained in the Coronation Service. Our LORD plainly sanctioned the use of 'altar' by His disciples: S. Matt. v. 23. The expression 'Communion Table' is inaccurate, for the Table is not of the communicants but of the LORD Who hath furnished the Feast, or Banquet, of most heavenly food.

*Amen* ('verily,' 'truly,' Heb.), signifies 'so it is' at the end of Creeds; and 'so be it' at the end of prayers. When it is printed in Italics, it is to be said by the people: otherwise, by Priest and people.

*Anabaptists* ('baptisers again,' Gk.), a sect which insisted on baptising again those who had been baptised in infancy. They arose in the 16th century; and, besides their heresy, held opinions destructive of civil rights and government.

*Anaphora* (Gk.), a taking up, as it were, of a preceding form, as in the Eucharistic office, "Lift up your hearts," &c., "We lift them up," &c.

*Anathema* (Gk.), an object ecclesiastically devoted, or accursed.

*Angel* (Gk.), a messenger. In the Revelation of S. John a title given to the Bishops of the Seven Churches in Asia Minor. Generally in Scripture an heavenly being whose agency God uses for special revelation and fulfilment of His pleasure.

*Angelic Hymn* is the hymn sung to the Shepherds of Bethlehem. (S. Luke ii. 13, 14.) The greater Doxology in the Communion office begins with it.

*Anglican Music*, the florid style of the 16th or 17th century, superseding plain song.

*Annunciation*, a Festival of the Church in commemoration of the Angel's announcing to the Blessed Virgin that she would be the Mother of the Son of God. (S. Luke i. 35.)

*Anthem* is, most probably, an Anglicized form of a Greek word *Antiphona*, meaning originally the chant or alternate singing of a choir. The name, however, is not now restricted to responsive singing.

*Antichrist* is he "that denieth the Father and the Son." 1 S. John ii. 22. More particularly some apostate who has or will set up a kingdom against the kingdom of Christ. (2 Thes. ii. 3.)

*Antinomians* ('against the law,' Gk.), a sect which arose in Cromwell's time, and held that the moral law was not binding under the Gospel.

*Antiphon* (Gk.), the chant or alternate singing of a Christian choir; but the word is sometimes used in the sense of a key-note, a response, or an anthem.

*Antitype*, that which fulfils a type.

*Apocalypse*, a Greek word for a 'revelation,' such as the Revelation of S. John the Divine.

*Apocrypha* ('hidden,' Gk.), books of doubtful authority, and not admitted into the sacred canon of Scripture.

*Apology* (Gk.), a writing in defence of Christian doctrine.

*Apostate* (Gk.), one who forsakes Christianity.

*Apostle* ('sent from,' Gk.), one commissioned by our LORD Himself to discharge the highest functions of the Christian ministry. (S. Matt. x. 2.)

*Apostolical Fathers*, Christian writers of the 1st, and of the early part of the 2nd century.

*Apostolical succession*, used in reference to the Christian ministry derived by unbroken descent from the Apostles.

*Apse*, the rounded or polygonal termination of a Church.

*Archives*, ancient records, and the places where they are kept.

*Arians*, so called from Arius, a heretic of the 4th century, who denied the eternal generation of the SON of GOD and hereby His Deity.

*Arminians*, so called from Arminius, an eminent Dutch divine in the 17th century. (See *Five Points*.)

*Articles of Religion*, thirty-nine in number, drawn up in Convocation in 1562, "for the avoiding of diversities of opinions, and for the establishing of consent touching true religion."

*Asceticism* (Gk.), austere self-denial.

*Atheist* (Gk.), one who professes that there is no God.

*Atonement* ('at one'), the reconciliation of man to GOD by the obedience unto death of our Blessed Saviour.

*Attrition* (Lat.), such grief for sin as arises from a sense of shame, or from a fear of punishment, without any godly sorrow.

*Auricular* confession is the confession made privately, in the ear of the Priest.

*Banns*, from a barbarous Latin word, means 'a proclamation.'

*Baptistery*, until the 6th century, was generally a building, separate from the church, in

which the Sacrament of Baptism was administered.

*Baptists*, a sect of the 16th century which rejects Infant Baptism; and hence they are sometimes called ‘Antipædobaptists,’ which is a more proper name for them. Also they are called ‘Anabaptists;’ *which see*.

*Basilica*, a church built on the model of a Roman hall of justice.

*Benedicite*, the first Latin word of the Canticle, “O, all ye works,” etc., used sometimes instead of the “Te Deum.”

*Benedictus*, the first Latin word of the song of Zacharias, “Blessed be,” &c.—after the second Morning Lesson.

*Bidding Prayer* is so called because the preacher, before his sermon, bids or exhorts the people to pray for certain objects and persons. It is enjoined by the 55th Canon, and probably to secure the preacher’s loyalty.

*Bishop* (overseer), the highest order of the Christian ministry derived from the Apostles.

*Black-letter days*, holy days without special Collect, Epistle, and Gospel.

*Blasphemy* is not applied in Holy Scripture to doctrines, thoughts, or opinions; but only to words spoken against, and with

a view to lessen the reverence of, the true God.

*Breviary*, the Roman Catholic book of daily service.

*Brownists*, a sect of the 16th century, so called from Robert Brown, the founder of the Independents.

*Bull*, a Pope's letter or mandate, so called from the seal (*bullæ*, Lat.) affixed to it.

*Cabbala*, a Hebrew word signifying 'traditions.'

*Calvinists*, more or less followers of John Calvin, or Chauvin, in the 16th century. (See *Five Points*.)

*Candlemas* (our Feast of the Purification of the B. Virgin) so called from the Latin custom of lighting up Churches with tapers and lamps, in significance that CHRIST was this day declared to be "a light to lighten the Gentiles." (S. Luke ii. 32.)

*Canon* (Gk.), a rule or measure. The Canon of Scripture implies books which the Church admits into the rule of faith. Canons ecclesiastical are the rules or laws of the Church. The ruling officers of a Cathedral are also called 'Canons.'

*Canticles*, 'songs,' such as those of the B. Virgin and of holy Simeon; or the 'Song of

Solomon,' 'the Song of Songs,' *i. e.* the most excellent of songs.

*Carling* Sunday is, in the North of England, the name for Passion Sunday, from the custom of eating parched peas (*carlings*) on that day.

*Cathedral* ('a chair,' Gk.) takes its name from the Bishop's having his seat or throne in it.

*Catholic* (Gk.), 'universal or general;' that which is throughout the world, and that which has been held by the Church always, everywhere, and by all.

*Cenotaph* (Gk.), 'empty tomb,' a monument or memorial where the body is not deposited

*Chalice*, the cup in the Holy Eucharist.

*Chancel*, the eastern portion of a Church separated from the body by a lattice-work partition (*cancellis*), so as not to intercept the sight; and set apart for the celebration of Holy Communion, and as the place of those who minister in Divine Service.

*Chapter* (*capita*, Lat.), heads of a Cathedral Body.

*Chrism* (Gk.), a mixture of oil and balsam.

*Christ* (Gk.), the Messiah, or Anointed One.

*Chrisome* (Greek), a white vesture put upon a child in Baptism.

*Christen*, a short form of 'to Christian' or Baptize.

*Christendom*, countries where Christianity is professed.

*Christmas-Day*, in commemoration of our Lord's **Nativity**.

*Church*, (1) the Catholic or Universal Body of which CHRIST is the Head; (2) any branch of this Universal Church, as the Anglican Church, &c.; (3) a building consecrated to Divine worship; (4) a congregation of Christians.

*Clergy* or *Clerks*, from a Greek word which signifies 'a portion;' denoting the body of men set apart to the service of God by lawful ordination; and, in this way, become the portion of the LORD. 'Lay-clerks' are laymen appointed to assist in the service of the Church.

*Clinical* (Gk.) Baptism, is the Baptism of the sick or dying.

*Cænobites* (Gk.), those living a common life in a monastery.

*Co-eternal* is equally everlasting.

*Commination* (Latin), a denouncing of God's judgment against sinners; as in the service for Ash-Wednesday.

*Communion*, fellowship with others, as in "the Communion of Saints." In the Holy Eucha-



rist, a participation of the Body and Blood of CHRIST. (1 Cor. x. 16.)

*Compline*, the last of the day services of the Roman Church, properly said at 9 o'clock, P.M.

*Congé d'Elire* is the French for 'leave to choose;' and means the royal writ, or licence, to the dean and chapter of a cathedral to choose a bishop, in case of a vacancy.

*Congregationalists*, another name for the sect of Independents. (See *Brownists*.)

*Consistory*, a bishop's spiritual or ecclesiastical court.

*Consubstantial*, of the same substance or essence with another.

*Consubstantiation*, the Lutheran doctrine that the Body and Blood of CHRIST are *materially* present in the consecrated elements.

*Contrition*, a real sorrow for sin as an offence against God. (See *Attrition*.)

*Convocation*, a representative assembly of the Church of England: composed of two houses, the one consisting of the bishops; and the other of deans, archdeacons, and proctors, or members elected by the clergy.

*Corporal* (Lat.), the linen cloth spread over the Body (*corpus*) or consecrated elements, after the Communion.

*Councils*, are either Œcumenical or General, consisting of bishops assembled together from all parts of the Church ; or 'Provincial,' consisting of the Metropolitan and his suffragan bishops ; or Diocesan, consisting of the bishop and his presbyters.

*Credence*, a table or shelf near the Altar, on which the elements are placed before consecration.

*Creed* or belief, from a Latin word *credo*, I believe.

*Crosier*, the pastoral staff of an Archbishop, which terminates in a cross ; whereas a bishop's staff terminates in an ornamented crook.

*Cross* is of various forms ; (1) the Greek, in which the vertical and transverse beams are of equal length ; (2) the Latin, in which the transverse beam is one-third of the length of the other ; (3) the Maltese, eight pointed, formed by cutting four acute triangles diagonally out of a square ; (4) S. Andrew's, like the letter X ; (5) Tau, like the letter T.

*Crucifix*, a cross with an image of our Lord's Body on it.

*Crypt* (Gk.), a subterranean vault under a church for sepulture.

*Curate*, properly the minister of a parish, whether rector or vicar, who has the cure or care of souls. It is now very commonly applied to

one who does not hold the benefice but assists him who does.

*Deacon* (Gk.), the first in point of time, and the lowest in function, of the three orders in the Christian ministry. (Acts vii.)

*Decalogue* (Gk.), the Ten Commandments.

*Deists* (*Deus*, Lat.), those who believe in a God and reject the Christian revelation.

*Diocese* (Gk.), a bishop's jurisdiction.

*Diptych* (Gk.), a folded register containing the names of bishops and martyrs.

*Directory*, the form of Prayer substituted by the Puritans in A.D. 1645 for the Book of Common Prayer.

*Dissenters*, those who separate from the Church, and differ from one another.

*Docetæ* (Gk.), a sect, in the 2nd century, which held that our LORD suffered, not in reality, but only in appearance.

*Dogma* (Gk.), a religious truth formally stated.

*Dominical* (Lat.) *letter*, that letter of the first seven in the alphabet which marks the order in which the Lord's day falls in any year.

*Dominicans*, a religious order taking its name from Dominic de Guzman in the 13th century, the founder of the Inquisition; they are also called Jacobins, Preaching friars, and Black friars.

*Donatists*, from an African bishop, Donatus, in the 4th century, who insisted on re-baptising Christians who joined their community.

*Dossal* (Lat.), an ornamental hanging at the back of an altar.

*Doxology* (Gk.), a song of glory to God; the greater or Angelic Hymn is in the order of Holy Communion; the lesser is used at the end of every Psalm, and so imparts a Christian character to Jewish productions.

*Easter Day*, the anniversary festival in remembrance of our LORD's resurrection.

*Eastern Church* consists of Christian Churches in what was formerly part of the Eastern empire of Rome.

*Ebionites*, a sect in the 2nd century, which denied the Deity of our LORD.

*Eclectics* ('choosers,' Gk.), a sect, at the end of the 2nd century, which professed to select whatever was good and true from other systems; held Plato in the highest esteem, and blended his philosophy with Christianity. They were also called new or modern Platonists, and Ammonians; and are known as the Alexandrian School, from the city where they first arose.

*Ecumenical* (Gk.), universal or general. (See *Councils*.)

*Ejaculatory* prayer, a short, sudden, occasional act of devotion.

*Elder*, a presbyter or priest. Lay elders are unknown to the Catholic Church.

*Elect*, the chosen Church, or people of God.

*Elements*, the materials used in the Sacraments.

*Ember-days* are the Wednesday, Friday, and Saturday, after the first Sunday in Lent, Whitsunday, the 14th of September, and the 13th of December. The derivation of the name is doubtful.

*Epact* (Gk.) is the difference between the last day of the Lunar year and the last day of the Solar year.

*Epicureans* (Acts xvii. 18), followers of a heathen philosopher, Epicurus, who flourished about 290 B.C. He held that pleasure was the chief good, and virtue the chief pleasure.

*Epiphany* (Gk.), the 'Manifestation' of CHRIST to the Gentiles. (S. Matt. ii. 2.)

*Episcopacy* (Gk.), the government by bishops; than which no other form was known to the Church for fifteen hundred years after CHRIST.

*Epistoler*, one to read the Epistle.

*Epoch* (Gk.), a fixed time from which dates are calculated.

*Erastians*, from Erastius, a German heretic of the 16th century, who disallowed all Church authority and discipline.

*Evangelical* (Gk.), 'agreeable to the Gospel;' a name most unjustly and invidiously usurped by certain who insist unduly, if not exclusively, on some doctrines of the Gospel, to the neglect of others equally embraced in the 'truth as it is in JESUS.'

*Eucharist* (Gk.), the sacrifice of 'praise and thanksgiving' in Holy Communion.

*Eve* or *Vigil*, the evening or night before certain Holidays of the Church.

*Eutychians*, from Eutyches, a heretic of the 5th century, who held that there was only one, the Divine, nature in our LORD.

*Excommunication*, an exclusion from Holy Communion; or else from all Christian privileges.

*Exorcism* (Gk.), an abjuration, in the name of GOD, of evil spirits.

*Expectation* week is the week before Whitsunday.

*Faldstool*, a small desk for singing the Litany.

*Fathers*, a term of honour applied to certain ancient Christian writers. They who conversed

with the Apostles are distinguished as Apostolical Fathers.

*Feasts* or Festivals, in commemoration of transactions in our LORD'S ministry, and of the lives and labours of holy Apostles and others.

*Five Points* are the five doctrines in dispute between the Arminians and Calvinists : (1) Particular election ; (2) Particular redemption ; (3) Moral inability in a fallen state ; (4) Irresistible grace ; (5) Final perseverance of the saints. (*Hook.*)

*Flentes* ('weepers,' Lat.), the lowest class of penitents.

*Font* (Lat.), a stone vessel, at the entrance of a Church, in which is water for holy Baptism.

*Foot-pace*, the platform supporting an altar.

*Franciscans*, an order of monks named after their founder in the 13th century.

*Friar* (French), a brother of a religious monastery. If in holy orders he is usually addressed 'Father.'

*Frontal*, the hanging in front of an altar.

*Gentiles* (Lat.) or Nations, all people who were not Jews.

*Ghost*, 'spirit,' pre-eminently the Holy Spirit ; *Ghostly* means 'spiritual' : and 'to give up the ghost,' to expire or die.

*Gloss* (Gk.), a comment, or explanation.

*Gnostics* (Gk.), heretics, of the first centuries, who prided themselves on their superior *knowledge*.

*Golden Number*. The number of the Paschal full moon, anciently in letters of gold.

*Gospel* (Sax.), 'good tidings' of salvation. Sometimes it means one of the four narratives by the Evangelists, and sometimes a portion of one of these, as in 'the Gospel of the day.'

*Gospeller*, the Priest or Deacon who reads the Gospel in the Communion Service.

*Gossip* (Saxon), from 'God' and 'sib' which means kindred; 'kin in God,' or 'God-parent.'

*Grace* (Lat.), God's favour towards us, or His favourable influence in us.

*Greek Church*, often used for the Eastern Church generally.

*Gregorian Chant*, so named from Gregory the Great, Bishop of Rome, about A.D. 600, who collected such chants from more ancient sources.

*Grey Friars* or Franciscans, from their grey clothing.

*Hades* (Gk.), 'the invisible world,' 'the place of departed spirits,' 'hell' in the Creed.

*Hagiographa* (Gk.), the Psalms and some other devotional books of the Old Testament.



*Hallelujah* (Heb.), or 'Alleluia,' 'Praise ye the Lord.'

*Hearers* (*audientes*, Lat.), one of the four orders of penitents in the Early Church.

*Heathen* (Gk.), 'nations' not Christian.

*Heaven* (Saxon), a place as well as a state: (S. John xiv. 2, 3.)

*Hell* (Saxon). See *Hades*. The place of torment is Gehenna.

*Heresy* (Gk.), an opinion obstinately held in opposition to the teaching of the Catholic Church.

*Heresiarch* (Gk.), a leader of a heresy.

*Herodians*, partisans of Herod the Great.

*Heterodox* (Gk.), disagreeing with the Catholic faith or doctrine.

*Hierarchy* (Gk.), 'sacred government,' the Apostolic order of the Christian Ministry.

*Homilies* (Gk.), two books of plain discourses composed at the Reformation, and appointed to be read in churches.

*Homoiousion* (Gk.), of like substance.

*Homoousion* (Gk.), of the same substance.

*Hosanna* (Heb.), 'Save, we beseech Thee.'

*Host* ('a victim,' Lat.), applied in the Romish Church to the consecrated bread.

*Housel* (Saxon), the Holy Eucharist.

*Hussites*, followers of John Huss, a Reformer in the 15th century.

*Hypostatical* (Gk.), union, signifies the union of the divine and human natures in the one Person of our LORD.

*Iconoclasts* (Gk.), breakers of images in churches.

*Immaculate* (Lat.), without taint of original sin.

*Immoveable* Feasts occur on the same day in each year.

*Impropriator*, a layman in possession of the property of the Church.

*Incarnation* (Lat.), the assumption of human nature by the SON of GOD, or the doctrine of this mystery.

*Incomprehensible* (Lat.), immense, or without limit of space.

*Independents*, a sect, established in the 17th century, claiming independence of all control in religious matters, except that of their own body.

*Indulgence*, in the Roman Church a remission of punishment for sin, granted by that Church, and supposed to release from the pains of purgatory.

*Interdict*, an ecclesiastical decree by which the

Church of Rome prohibits the performance of Divine Service.

*Intermediate* state of the soul, means the state between death and the resurrection.

*Intoning*, saying prayers on a single musical note.

*Introit* ('entrance,' Lat.), the hymn or psalm sung as the clergy enter within the rails of the altar.

*Jansenists*, a Roman sect of the 17th century which took its name from a Bishop Jansen, who opposed the Jesuits, and held Calvinistic views on grace and freewill.

*Jesuits*, a religious order of the Romish Church founded by Ignatius Loyola in the 16th century; they favoured Arminian doctrine, and are staunch supporters of the Papacy.

*Jews*, a name derived from the Patriarch Judah; and, after the return from captivity, applied to all the descendants of Abraham, Isaac, and Jacob.

*Jubé*, a lectern on the top of the chancel screen, from which the Epistle and Gospel were anciently read.

*Justification*, the being accounted righteous before God.

*Kneelers* (*substrati*, Lat.), one of the four classes of penitents in the early Church.

*Laity* (Gk.), the people as distinguished from the clergy.

*Latitudinarians* (Lat.), divines of the 17th century who were zealously attached to the English Church, but yet regarded Episcopacy and forms of public worship as things comparatively indifferent.

*Lauds* (Lat.), 'hymns of praise;' and that service of the Church which used to follow next after the Nocturn but is now merged into the Matins.

*Lectern*, the reading-desk in the choir.

*Lent* (Saxon) signifies 'Spring,' and is applied to the Spring fast of forty days.

*Lights* on the altar are two in number and emblematical of CHRIST, in His twofold Nature, as the true light of the world.

*Litany* (Gk.), a form of supplicatory prayer.

*Literate*, one in holy orders who has not taken a degree at a University.

*Liturgy* (Gk.) originally meant only the Order of Holy Communion: it is now more widely applied to the ordinary prescribed service of the Church.

*Low Sunday*, the first Sunday after Easter day, so called as opposed to Easter, a High day.

*Lutherans*, followers of Martin Luther, the

German Reformer of the 16th century; their distinctive tenet was justification by faith alone. On the continent the Lutherans are called Protestants; and the Calvinists, the Reformed.

*Lugentes* (Lat.), or 'Mourners,' an order of penitents in the early Church.

*Lych-gate*, the churchyard gate covered with a roof.

*Maccabees*, a warlike family of Jews who, between the times of Malachi and Herod, distinguished themselves against their Syrian and Egyptian oppressors. There are two apocryphal books called by their name.

*Mahometans*, followers of the false prophet who flourished about A.D. 622.

*Manichees*, from Manes, a heretic of the 3rd century, who held that there were two equal and independent principles (light and darkness) from which all things proceed.

*Martyr* (Gk., 'a witness'), one who suffers death in witness of the truth of the Gospel.

*Masorites*, Hebrew grammarians who, it is supposed, invented accents and vowel points, 500 B.C.

*Mass* (*missa*, Lat.), originally 'the dismissal' of a Church assembly; by degrees it came to signify a meeting together for Church service;

and afterwards it was used of Holy Communion in particular.

*Materialists*, those who disbelieve in spiritual essences or substances.

*Matins*, Morning Prayer.

*Maundy* Thursday is the Thursday before Easter; the derivation is uncertain, perhaps a corruption of 'mandate,' from our LORD's giving commandment concerning the Holy Eucharist; or from a Saxon word 'maunds,' baskets of gifts which the ancient Christians used to present to one another in token of our LORD's command on that day that His disciples should love one another.

*Means* of Grace, the Sacraments, and other ordinances of the Church, through which grace is conveyed.

*Mendicants* (Lat.), or Begging Friars, which took their rise in the 13th century.

*Messiah* (Heb.), 'the Anointed,' the same as CHRIST (Greek).

*Methodists*, a religious sect founded A.D. 1729.

*Millennium* (Lat.), a thousand years; during which some believe that our Lord with the saints will reign on earth, before the final consummation of all things.

*Missa sicca* (Lat.), the Liturgy or Communion Service without a consecration.

*Missal*, a Romish book of the services of the Mass.

*Monophysites* (Gk.), a sect of the 5th century who held that in CHRIST there is only *one nature*, and that nature compounded of the human and divine.

*Monothelites* (Gk.), a sect arising from the preceding one, which held that there is only *one will* in CHRIST.

*Montanists*, so called from their leader Montanus in the 2nd century, who amongst other things pretended that he himself was the Paraclete or Comforter.

*Moravians*, or 'United Brethren,' commonly dated from Count Zinzendorf in the 18th century. They affect to be under Episcopal government.

*Mormonites*, an anti-Christian and profligate sect, founded about thirty years ago by an impostor, Joseph Smith, who professed to have had a new bible revealed to him, called the book of Mormon.

*Mothering Sunday* is Midlent Sunday, and so called from the custom of visiting parents on that day, and receiving their blessing. It is also called 'Refreshment Sunday' from some customs connected with the Lent Fast.

*Mystical*, that which has a hidden, allegorical, or secret meaning.

*Narthex*, the western portion of a Greek Church for catechumens and penitents.

*Nave*, the central part of a Church, distinct from the aisles or wings.

*Nestorians*, from Nestorius in the 5th century, who held that in CHRIST there are two Persons.

*Nicene Creed*, chiefly drawn up at the Council of Nice, A.D. 325, in condemnation of the heresy of Arius.

*Nicolaitans*, a sect in the 1st century, which claimed as its founder the Deacon Nicolas (Acts vi. 5), probably a very immoral sect, as they are severely censured by our LORD for their deeds (Rev. ii. 6).

*Nocturns*, services anciently held during the night.

*Nonconformists* do not conform to the Anglican Church.

*Nonjurors* conscientiously refused to transfer their oath of allegiance from King James to William III.

*Novatians*, from Novatus, of the 3rd century; they refused Holy Communion to penitents who after Baptism had fallen into heinous sins.

*Oblation* (Lat.), what is solemnly offered to God.



*Octave* (Lat.), the eighth day after any principal festival of the Church, or the period of eight days which the festival properly embraces.

*Offertory* sentences are those verses of Holy Scripture which are read during the collecting of the alms and offerings of the people, before Holy Communion.

*Oratory* (Lat.), a house of prayer, or a place of religious worship.

*Ordinal*, the book containing the Church's forms of consecrating Bishops and ordaining Priests and Deacons.

*Ordinary*, an Ecclesiastical officer (as a Bishop or Archdeacon) who has jurisdiction over the Clergy or Church of a parish.

*Original sin* "is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam."

*Orthodox* (Gk.), sound in doctrine, according to the teaching of the Catholic Church.

*Paganism* (Lat.), heathenism.

*Palm Sunday*, the Sunday next before Easter; when the multitude strewed palm branches before our LORD in His entry into Jerusalem.

*Pantheism* (Gk.), the doctrine that God is in everything and yet Himself has no Personal existence.

*Parable* (Gk.), a similitude ; a real or an imaginary event, used as the basis of moral or spiritual instruction.

*Paradise* (Gk.), the intermediate abode of the souls of the righteous.

*Paschal*, relating to the Passover ; or to the Christian Festival of Easter.

*Passion* (Lat.), suffering.

*Pastor* (Lat.), shepherd, CHRIST Himself, and one appointed by Him to feed His flock.

*Paten* (Lat.), an open dish or plate for the bread in the Eucharist.

*Patriarch* (Gk.), head of a tribe or family, or the supreme Bishop of a particular Church.

*Pelagians*, the followers of a Welsh heretic (Morgan), in the 5th century, who denied original sin, and the necessity of an inward spiritual grace.

*Penitents* in the early Church were of four orders : (1) Weepers ; (2) Hearers ; (3) Kneelers or Prostrate ; (4) Standers.

*Pentateuch* (Gk.), the five books of Moses.

*Pentecost* (Gk.), fifty days after the feast of the Passover : our Whit-Sunday, fifty days after Easter Day.

*Person*, employed in our Creed to denote the individuality in the Trinity.

*Pharisees* (Heb.), supposed to have arisen

about a century before our Lord's appearance ; they professed the most scrupulous adherence to the Mosaic law.

*Phylactery* (Gk.), a preservative or charm against evils.

*Pica* or *Pie* (Gk.), a table indicating the daily service of the Church.

*Piscina* (Lat.), a perforation in the wall of a church, through which the water for rinsing the chalice is poured away.

*Plain-song*, or Gregorian music.

*Plough Monday*, the first Monday after Epiphany.

*Polyglot* (Gk.), having many languages.

*Pope* (Gk.), 'Father,' in the East a title common to all Christian Priests.

*Portiforium*, (1) a Book of Rubrics, (2) a small Breviary.

*Postil* (Lat.), a Sermon after a reading of the Gospel.

*Presbyter* (Gk.), an elder, a priest.

*Presbyterians*, a sect which holds that there is no such order as Bishops in the Church.

*Primer*, a Manual of Prayers.

*Prophet* (Gk.), not always one who 'foretells' but sometimes only a preacher.

*Proselyte* (Gk.), a convert.

*Protestant*, a name first given in the 16th century to those who protested against a certain decree of the Diet of Spire. It is used among us in significance that one is not a Romanist, simply as a term of negation; but as this gives no assurance that such an one is not a heretic or schismatic, the word (not to be found in our Church formularies) is not in favour with Churchmen, and they prefer the positive designation of Catholic.

*Psalter*, the book of Psalms as arranged for the service of the Church.

*Pyx* (Lat.), the box in which the Romanists keep the Host.

*Quadragesima* Sunday (Lat.), the 1st Sunday in Lent, being about forty days before Easter.

*Quakers*, a sect founded by George Fox in the 17th century; otherwise known as 'Friends.' In doctrine, government, and worship, they differ most widely from the Catholic Church.

*Quinquagesima* Sunday (Lat.), the Sunday fifty days before Easter.

*Ranters*, of the 19th century, called also Primitive Methodists, distinguished from the great body by their camp meetings, and irreverent and riotous worship.

*Red-letter days*, the greater festivals in the Church Calendar.

*Reformation* in the 16th century, the restoration of the Anglican Church to a more primitive purity.

*Refreshment Sunday*, or Mid-Lent Sunday. (See *Mothering*.)

*Regeneration* (Lat.), new birth, or being born again in Baptism.

*Renovation* (Lat.), a "renewing of the HOLY GHOST" (Tit. iii. 5); a progressive work, whereas regeneration is one definite act.

*Reredos*, a sculpture or hanging at the back of the altar.

*Rite* (Lat.), an external religious observance.

*Rogation days* (Lat.), the three days preceding the festival of Ascension, when there used to be Rogations, or Supplications, accompanied with public processions.

*Romanists*, an English sect which broke off from the national Church, A.D. 1570.

*Rood-screen*, the screen separating the nave and chancel, and surmounted with a rood or cross.

*Rubrics* (Lat.), rules for Divine Service, which used to be printed in *red*.

*Sabaoth* (Heb.), 'hosts.'

*Sabbath* (Heb.), 'rest.'

*Sabellians*, heretics, from Sabellius, in the 3rd

century, who denied the distinction of Persons in the Trinity.

*Sacrilege* (Lat.), the robbery or profanation of any object which has been solemnly consecrated to God.

*Sadducees*, a Jewish sect, called from one Sadoc, in the 3rd century before Christ : they disbelieved in spirits, angels, and the resurrection.

*Saint* (Lat.), one eminent for holiness.

*Sanctification* (Lat.), the being made holy.

*Satan* (Heb.), the great adversary of God and man.

*Sceptics* (Gk.), those who doubt of truths revealed.

*Schism* (Gk.), the sin of separating from the Catholic Church.

*Schoolmen*, learned writers on religion in the 12th, 13th, and 14th centuries.

*Scribes* (Lat.), lawyers, and copyists of the Holy Scriptures.

*Septuagesima* (Lat.), the Sunday representing the seventieth day before Easter.

*Septuagint*, a Greek version of the Old Testament made about 270 years before CHRIST, by 70 or 72 learned men at Alexandria.

*Sexagesima* (Lat.), the Sunday representing the sixtieth day before Easter.

*Sexton, i.e.* Sacristan, keeper of the holy things belonging to Divine worship.

*Sidesmen*, or Synod's men, Church officers, assistants to Churchwardens.

*Socinians* from Socinus, of the 16th century, who denied our LORD's deity.

*Solifidians* (Lat.), those who depend on faith alone, or without works, for their salvation.

*Sponsors* (Lat.), those who answer for infants in Baptism.

*Stoics*, an ancient sect of Greek Philosophers in the 4th century before CHRIST. (Acts xvii. 18.)

*Substance*, theologically, 'essence.'

*Suffrage* (Lat.), a vote. Hence a suffragan bishop is one who may be summoned to vote in a provincial synod.

*Supererogation*, (Lat.), a performance beyond what is required.

*Swedenborgians*, from Swedenborg, a Swedish philosopher of the 18th century, the founder of the New Jerusalem Church. He laid claim to certain marvellous revelations.

*Symbol* (Gk.), an old term for a Creed.

*Table*. See *Altar*.

*Talmud*, a collection of Jewish writings or traditions.

*Targum*, Chaldee paraphrase of the Old Testament.

*Transept*, (Lat.) a cross division of a church, from north to south.

*Transubstantiation*, (Lat.) a change of one substance to another of a higher nature ; such as of bread and wine into the Body and Blood of CHRIST.

*Trinity in Unity* (Lat.), 'Three in One.'

*Triptych* (Gk.), a folding picture of three panels for an altar.

*Type* (Gk.), an impression, image, or representation of some higher person, thing, or event, called the antitype.

*Uncial* letters, large letters in ancient MSS. ; so called either from a corruption of 'initial,' or from *uncialis* (Lat.), the twelfth part, *i. e.* of an inch.

*Unitarians*, more correctly 'Anti-Trinitarians.'

*Universalists* believe in the final salvation of all.

*Venial sin* (Lat.), a sin of infirmity.

*Vespers*, Evening Prayer.

*Vicarious* (Lat.), in the stead of another.

*Vigil* (Lat.) the fast, or watching, on the eve of certain festivals.

*Vulgate*, the ancient Latin translation of the Bible, by S. Jerome in the 4th century.



*Waldenses*, a sect in the valleys of Piedmont, so called from Peter Waldo, in the 12th century.

*Weepers* (*lugentes*, Lat.), a class of penitents in the early Church.

*Wesleyans*, Methodists who claim to be followers of John Wesley, of the 18th century, but do not abide by his rules.

*Whit Sunday*, or *Wit-Sunday* *i. e.* *Wisdom Sunday*; in commemoration probably of the wonderful gifts bestowed on the Apostles on the day of Pentecost.

*Word*, The, otherwise *Logos* (Gk.), 'the Son of God,' Who embodied in language the perfect utterance of all that is in God, such as mind, love,' &c.

*Worship*, besides its usual application, is sometimes in the Bible and Prayer-Book used in the sense of honour and respect to men (S. Luke xiv. 10. Order of Matrimony).

*Yule* festival, *i. e.* Christmas festival.

*Zuinglians*, followers of a Swiss reformer in the 16th century, who denied that the Sacraments confer grace.

# NEW WORKS

PUBLISHED BY

J. T. HAYES, 5, LYALL PLACE, EATON SQUARE.

---

NEW ISSUE OF CHURCH LITERATURE,  
SUITABLE FOR PRIVATE USE,  
OR FOR PAROCHIAL LENDING LIBRARIES.

---

Just Published, price 3s. 6d. ; by post, 3s. 10d.

VOL I., ON PRESBYTERIANISM AND IRVINGISM,

OF

## The Church's Broken Unity.

EDITED BY THE REV. W. J. E. BENNETT, M.A.,

VICAR OF FROOME-SELWOOD.

---

Under the above heading it is proposed to issue from time to time, at moderate prices, a series of volumes of entertaining and instructive Church Literature, which will be suitable for all classes of the community, and be written in a truly charitable and loving yet uncompromising spirit; with the purpose of encouraging, between ourselves as Churchmen, on a THOROUGHLY CATHOLIC BASIS, that growing desire for UNITY which is happily taking such deep root amongst us as a people, and which only requires to be intelligently guided and fostered that it may help gradually to allay the asperities which prevail on religious questions, and to turn to good account the varied controversies of the day to which past neglect and indifference have given rise.

THE SECOND VOLUME, ON "ANABAPTISM" AND "THE INDEPENDENTS," IS IN THE PRESS.

To be followed by others on Methodism, the Quakers, Swedenborgians, and the Mormons; and on Anglo-Romanism. On the Book of Common Prayer; the Rule of Faith, &c., &c.

---

J. T. HAYES, Lyall Place, Eaton Square, S.W.

SUITABLE AS A READING-BOOK FOR CHILDREN,  
IN PRIVATE FAMILIES OR PAROCHIAL SCHOOLS.

Just published, price 1s.; by Post, 1s. 1d.

I. THE SACRED LIFE of JESUS  
CHRIST the SON of GOD.

By W. J. IRONS, D.D., Brompton.

---

“Dr. Irons has usefully put together a brief abridgement and harmony of the Life of our Lord. He omits difficulties, we presume designedly, his object being only to combine main facts in a connected outline for the edification of those who seek edification.”—*Guardian*.

“Is a novel undertaking—an attempt to give the *events* of our Lord’s life in his (the Editor’s) own words, merely referring to the Miracles and Parables, which are afterwards tabulated according to date.”—*Ecclesiastic*.

“A most admirable harmony of the Gospel narratives, together with such chronological notes as are needful for their elucidation. Two tables at the end, ‘The Miracles placed in order,’ and ‘The Parables placed in order,’ render it a volume of great completeness and considerable practical value. Though brief in length and terse in language, its importance is neither small nor temporary.”—*Church News*.

---

II. THE SACRED WORDS; and

III. THE SACRED WORKS are in the Press.

---

J. T. HAYES, Lyall Place, Eaton Square, S.W.

Now Ready, price 4s.; by Post, 4s. 3d.

## *The Ritual "Reason Why:"* a

Simple Explanation of the Meaning of some 450 Ritual Observances. By the Author of "The LITURGY of the CHURCH of SARUM." With a copious Index.

---

"By far the best work we have seen from the pen of Mr. Walker. At a time like the present it is especially valuable."—*Church Review*.

"An extremely valuable work. Its object is to give a concise *rationale* of Ceremonial worship. It is, in fact, a complete handbook of Ritualism. A copious index in no small degree adds to its value. Woodcuts are freely used, illustrating the various vestments and furniture appertaining to public worship."—*Church Times*.

"It is a manual of the *rationale* of Symbolism and Ceremonialism, and Liturgicism, got together by Mr. Walker with very great pains and assiduity."—*Christian Remembrancer*.

"We should imagine that this book is destined to bear a conspicuous part in the great Ceremonial movement now going on around us. . . Written with great clearness; arranged with order and system; full of information, well compressed and unostentatiously put forth; it is a volume which more than any other with which we are acquainted, will at the same time be useful both to the clergy and laity. We cordially recommend it."—*Church News*.

"We know of no volume so admirably calculated to remove prejudice, to enlighten the partially-informed, and to direct enquirers into safe channels. It is no doubt one which will become a standard authority."—*Union Review*.

"As a companion to the Service-books edited by Dr. F. G. Lee for the use of those who admire the ceremonial which their editor recommends, as well as for those who wish to be enlightened about it without adopting it, we may mention 'The Ritual Reason Why.'"—*Guardian*.

---

J. T. HAYES, Lyall Place, Eaton Square, S.W.

Just Published;

With Introduction by Rev. T. T. Carter, M.A., of Clewer;

DEDICATED, BY PERMISSION, TO

THE BISHOP OF SALISBURY.

In 4to., uniform with "SANCTA CLARA on the ARTICLES of the ANGLICAN CHURCH" (price 7s., by Post 7s. 5d.),

THE

## Liturgy of the Church of Sarum.

Translated from the Latin, and with an Introduction and Explanatory Notes. By CHARLES WALKER, Author of the "RITUAL REASON WHY."

"It is thoroughly deserving of careful attention. All who profess to follow the rule of the Church of England should strive to be Anglicans indeed. In such a strife they could not study a more useful and practical book than that before us, to which Mr. Carter, of Clewer, has prefixed a very appropriate Preface, and which is most gracefully and properly dedicated to the Bishop of Salisbury. The Notes and Explanations throw a vast amount of light on the rules and directions of the Prayer Book."—*Union Review*.

"This, so far as we know, is the first complete version into English of the Sarum Liturgy—that is of ORDINARY and CANON of the MASS, as it existed and was used in England from the days immediately succeeding the Norman Conquest to the eve, or rather the morrow, of the Reformation, to the accession, that is, of Edward VI., and from the accession to the death of Queen Mary. What that Liturgy was before the Conquest, say on the Dedication of S. Peter's, Westminster, we may well imagine from the knowledge we seem to have of S. Osmund. . . . Points there are, which publications, or rather republications, like this of Mr. Walker—for it is after all but an old friend under a new face—are calculated, and indeed intended, to press home upon us. Setting aside the grand doctrine of the Sacrifice, to which the 'Divine Liturgy,' is an unerring, an un mistakeable witness, very many other points there are, interesting to an English churchman of to-day, upon which the book of ages past, the old Liturgy of Sarum, bears with a weight and a force of authority, all the more effective for being implied rather than imposed, and therefore acknowledged as that of a venerated counsellor, and accepted as that of a Divine guide. . . . One of the highest purposes which an early book can answer, is to supply the defects, explain the obscurities, and settle the uncertainties of a later; and it would be much cause of congratulation to Mr. Walker if, in translating the old Sarum Liturgy, he had contributed to amend, improve, and simplify, not the text, but the use of the English Church of to-day."—*Christian Remembrancer*.

J. T. HAYES, Lyall Place, Eaton Square, S.W.

EIGHTH AND NEW EDITION, BEAUTIFULLY PRINTED ON  
TONED PAPER.

Price 2s. in cloth; by Post 2s. 2d.; In Calf 7s. 6d.; by post  
7s. 9d.; In Morocco 8s. 6d.; by post 8s. 9d.

## *The Rhythm of Bernard of Mor-*

LAIX, on the CELESTIAL COUNTRY. Edited and Trans-  
lated by the late Rev. J. M. NEALE.

“And Bernard, minstrel of the Cross;  
And Bernard, who with home-sick view  
Counting all other joys but loss,  
JERUSALEM THE GOLDEN drew.”—NEALE'S *Original Sequences*.

“A most elegant reprint of the world-famous translation by Dr Neale. It may be regarded as a library edition of that charming little work, or it is equally suitable as a present book.”—*Church Review*.

Also the Cheap Edition. Price 8d.; by Post 9d.

“A hymn which has now such a place in the affections of Christian people as has ‘JERUSALEM the GOLDEN,’ is so priceless an acquisition that I must need rejoice to have been the first to recall from oblivion the poem that yielded it.”—ARCHBISHOP TRENCH, *Sacred Latin Poetry*.

Dr. Neale says in the Preface,—“While I would continue to express my most deep thankfulness to Him from Whom all good things come, for the ever-increasing favour with which the Cluniac's verses have been received in the most recent Hymnals, I am yet more thankful that they have been permitted to solace the death-beds of so many of His servants, and not seldom to have supplied them with the last earthly language of praise. . . . Bernard would have been surprised, could he have foreseen by how many varying sects his poem would be sung. The course of a few days brought me requests to use it from a minister of the Scotch Establishment, a Swedenborgian minister, and a hymn-book for the use of the ‘American Evangelical Lutheran Church,’ sanctioned by the ‘Ministerium of Pennsylvania,’ which extracts largely from it.”

“It would be superfluous to recommend that which needs no recommendation at our hands.”—*Union Review*.

“Both the monk and the translation, being dead, yet speak.”—*Guardian*.

“We cannot but rejoice to announce another edition of a poem, now more than seven hundred years old, which seems always to have stirred the hearts of the faithful, and which seems never to have echoed more widely from ‘soul to soul’ than now. English churchmen and churchwomen should not forget that if Bernard was born at Morlaix, he was of English parents.”—*Literary Churchman*.

“Another edition of Dr. Neale's magnificent translation of the magnificent ‘Rhythm of S. Bernard’ is published. This makes one edition a year since it first came out, and we predict the same rate of reproduction for many years yet to come.”—*Church Review*.

J. T. HAYES, Lyall Place, Eaton Square, S.W.

## A SERMON HELP.

Now Ready, the Second Edition, 3s., by Post 3s. 2d., of  
*The Moral Concordances of S.*

ANTONY of PADUA. Translated, verified, and adapted to modern use, by the late Rev. J. M. NEALE; with Additions from the "*Promptuarium Morale Sacræ*" of THOMAS HIBERNICUS, an Irish Franciscan of the 14th Century. With New Preface by the Rev. Dr. LITTLEDALE.

"In the first place this work is not a 'party' production, so controversy is avoided; and, in the next place, it analyses Holy Writ, and after separating its parts, re-unites them under different heads to which they may be supposed to relate. In this way it supplies at a glance texts apposite to any given moral subject, and also affords suggestions for, or the framework of, sermons."—*Western Times*.

Of the first edition the *Guardian* remarked: "Is a really edited as well as translated republication of a long-forgotten attempt, made about six centuries since, to accomplish a very useful work—viz., a Concordance of Scripture texts according to identity of sense, and not of words. S. Antony's book refers to practical topics principally, and contains the pith of more skeleton sermons within some hundred pages than are contained in the score of volumes which compose Mr. Simeon's '*Horæ Homileticæ*,' or in similar modern publications."

"Of singular utility to those who desire to penetrate into the mystical sense of Holy Scripture, and the additional matter on this subject in Dr. Neale's few words of new preface will be read with interest. The additional texts, dealing only with Saints' Days, are distinguished by italics, in the last seven pages of the book. They are often very beautiful. We trust that these Concordances may obtain a wide circulation amongst preachers."—*Church Times*.

"To the clergy it will be found of great practical use in the preparation of sermons, and as such we recommend it cordially to their notice; while to the laity it will be found in some measure providing a key to the mystical interpretation of Scripture, which to a great extent is being revived by the Catholic movement."—*Church Press*.

"Prefixed to the Second Edition is a valuable introductory essay, one of the latest works of Dr. Neale as it is dated May 28, 1866. Clergy men and students will find this book extremely useful, not merely in sermon-making, but by reason of the extreme suggestiveness with which it concentrates such various portions of Scripture upon a single point;—Old Testament and New, Psalm and History and Prophecy, and the events of our Lord's life being all brought together in reference to a single subject, and that, too, with an exquisite freshness and *unhackneyedness* which is extremely striking."—*Literary Churchman*.

J. T. HAYES, Lyall Place, Eaton Square, S.W.

