W. F. & K. Krollys
from Susan Clements
12th, 1894

R. A. Kent
from Erskine W. Krollys
Dec. 10th, 1917.

In remembrance of 3 years happy co-operation.
THE ANNOTATED

BOOK OF COMMON PRAYER
THE ANNOTATED
BOOK OF COMMON PRAYER

BEING AN
HISTORICAL, RITUAL, AND THEOLOGICAL COMMENTARY
ON THE DEVOTIONAL SYSTEM

OF

The Church of England

EDITED BY THE REV.

JOHN HENRY BLUNT, D.D.

AUTHOR OF "THE HISTORY OF THE REFORMATION"
EDITOR OF "THE DICTIONARY OF THEOLOGY"
ETC.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—JEREMIAH vi. 16

NEW EDITION

LONDON
LONGMANS, GREEN, AND CO.
AND NEW YORK: 15 EAST 16TH STREET
1892
TO HIS GRACE

THE MOST REVEREND AND RIGHT HONOURABLE FATHER IN GOD

EDWARD WHITE

BY DIVINE PROVIDENCE

LORD ARCHBISHOP OF CANTERBURY
PRIMATE OF ALL ENGLAND
AND METROPOLITAN

REGARDED ALSO AS

PATRIARCH

OF THE CHURCH OF ENGLAND AND HER DAUGHTER CHURCHES
THROUGHOUT THE WORLD

THIS NEW AND ENLARGED EDITION OF

The Annotated Book of Common Prayer

IS

BY PERMISSION

Respectfully dedicated

WITH THE SINCERE AND HUMBLE PRAYER

THAT IT MAY HAVE THE DIVINE BLESSING

FOR THE PROMOTION OF

GODLY UNITY AND EXPEDIENT UNIFORMITY

THROUGHOUT THE COMMUNION OVER WHICH

HIS GRACE IS CALLED TO PRESIDE
THE present edition of the Annotated Prayer Book has been carefully revised in every part, many additions have been made, and the form of the page has been so altered as to bring the references conveniently together, with letters of reference carried across the page through both columns in regular succession.

[1] The Historical Introduction has been entirely rewritten, and much additional matter has been included. This is especially the case in the account of the Revision of 1661, where the constitutional manner in which the Ecclesiastical work of revision was ratified by the Civil authorities is now much more fully illustrated from the Journals of the Houses of Lords and Commons.

[2] The Notes on the Minor Festivals have also been entirely rewritten by their author, the Rev. Joseph Thomas Fowler of Durham, who has spared no pains in the endeavour to give them a critical value as trustworthy, though necessarily very condensed, accounts of the Saints commemorated on those days.

[3] The Gospels and Epistles have been printed at length, with some critical improvements which appear in the Manuscript of the Prayer Book, but which were unaccountably neglected in the Sealed Books and in subsequent editions. These improvements are more particularly referred to below.

[4] The Psalms have been revised in the same manner from the Manuscript of the Prayer Book and from the Great Bible. Brief historical notices of the Psalms have also been added to the Liturgical references given in former editions.

[5] The Introduction to the Ordinal has been much enlarged by the addition of Tables shewing, in as much detail as space will allow, the course of Ministerial descent and succession from our Lord and His Apostles to the living Clergy of the Church of England.

The Text of the Prayer Book in former editions was that of the Sealed Books, but care has been taken in this edition to bring it into exact agreement with that of the Manuscript subscribed by the Convocations of Canterbury and York, and
annexed by Parliament to the Act of Uniformity. The Editor has made repeated applications for permission to collate this Manuscript; and, after much correspondence, the following final reply was received by him:

"House of Lords, August 23rd, 1880.

Sir,—I am directed by the Clerk of the Parliaments to inform you that the Parliament Office Committee have had under consideration your request of the 8th of June last, for permission to correct the text of the forthcoming edition of your Annotated Prayer Book with the MS. Book formerly attached to the Act of Uniformity, and that the Committee are of opinion that your application should not be acceded to. I have further to inform you that the Report of the Committee has been agreed to by the House.

I am, Sir,
Your obedient Servant,
ED. M. PARRATT.

The Editor had, however, by the kind permission of Lord Cairns, been permitted to make use of the Manuscript to some extent; and he is now able to say that the Text of the Annotated Book of Common Prayer, as printed in the following pages, faithfully represents that of the Manuscript except in respect to the conventional spelling and punctuation of the seventeenth century: and that where any important meaning depended on either spelling or punctuation they also have been faithfully reproduced.

Among the corrections of the Text which have been introduced into the present edition in consequence of this examination of the Manuscript, two are especially to be noticed; namely, the accurate reproduction of the Authorized Version of 1611 in the Gospels and Epistles; and of the "Great Bible" in the Psalms. For the Gospels and Epistles the Text of the Annotated Bible has been used, that Text being formed from a comparison of an Oxford Standard Text [minion, small 8vo, marg. ref.] with the Cambridge Authorized Version edited by Dr. Scrivener. The Italics have been carefully inserted as they appear in the same Text; and interpolated words, such as "Jesus said," are distinguished from the actual Text by being printed within brackets. For the Psalms the Bible of 1539 has been used. The Italics of this (which are printed in Roman type in the original black-letter Bible) differ slightly here and there from those marked as such in the Manuscript of the Prayer Book; but as the intention of the Revisers of 1661 was to reproduce accurately the Psalter as it appears in "The Translation of the Great English Bible set forth and used in the time of King Henry the Eighth and Edward the Sixth," it has been thought best to take Cranmer's Bible, the Authorized Version of 1539, as the standard.

Since the original publication of the Annotated Prayer Book in 1866, many works have been published which help to throw light on the ancient devotional usages of the Church of England; and the Editor has made free use of these for the further improvement of this eighth edition. All these are included in the "List of Liturgical and Historical Authorities" printed at page xv, but particular mention should be made here of Messrs. Procter and Wordsworth's edition of the Sarum Breviary; of Dr.
Henderson's editions of the York Missal, Manual, and Pontifical, and of the Hereford Missal; of Mr. Simmons' admirably edited Lay Folk's Mass Book; of Mr. Chambers' Worship of the Church of England in the Fourteenth and Nineteenth Centuries; and of the late Mr. Scudamore's Notitia Eucharistica.

During these seventeen years the Editor has also received many kind communications in which criticisms have been offered, corrections made, or improvements suggested. It would be impossible to refer to these in detail, but he desires to mention particularly the names of three special contributors to the original work, Professor Bright, the Rev. J. T. Fowler, and the Rev. T. W. Perry, as having rendered invaluable assistance towards weeding out errors and making the work generally more perfect. The Liturgical references to the Psalms were also revised with great care for a former edition by the Rev. C. F. S. Warren; and the enlarged Table of Ecclesiastical Colours has been contributed for this edition by the Rev. Christopher Wordsworth, Rector of Glaston. To other correspondents, both in England and America, the Editor begs to offer his sincere thanks for their communications, and to add that they have all received careful consideration, often with advantage to the work.

In conclusion, the Editor desires to say, that although he and his coadjutors have felt it to be their duty to go into much detail respecting ancient ritual, that the history of ritual might be the more effectually illustrated, it must not be supposed that the revived use of all such details is advocated in this work. So far as the Annotated Prayer Book may be supposed to exercise influence in any degree on a revival of ritual, the Editor's one great object has been that of assisting the Clergy and Laity of the Church of England in the establishment of a godly, manly, and rational system, by which He Who originally ordained and instituted ritual observances may be honoured, and by which they who offer them may be built up in faith and reverence.

October 1883.
PREFACE TO FORMER EDITIONS.

THIS work is an attempt to gather into one concise view all the most important information that is extant respecting the devotional system of the Church of England as founded on the Book of Common Prayer.

Much research and study have been expended upon this subject during the last quarter of a century; and the Prayer Book has been largely illustrated by the works of Sir William Palmer, Mr. Maskell, and Archdeacon Freeman. Many smaller books than these have also been published with the object of bringing into a compact form the results of wide and learned investigations: the most trustworthy and complete of all such books being Mr. Procter's excellent History of the Book of Common Prayer, with a Rationale of its Offices. But it has long seemed to the Editor of the present volume that a work of another kind was wanted, which (without superseding any previous one of established merit) should exhibit more concisely and perspicuously the connection between the ancient and the modern devotional system of the Church of England by placing the two side by side, as far as the former is represented in the latter: and which should also give a general condensed illustration of our present Prayer Book from all those several points of view from which it must be regarded if it is to be properly understood and appreciated.

Perhaps there is no one book, except the Holy Bible, which has been so much written about as the Prayer Book since the Reformation, and perhaps so much was never written about any one book which left so much still unsaid. The earliest class of commentators is represented by John Boys, who died Dean of Canterbury in 1619, and who had in earlier life published a Volume of Postils which were preceded by a diffuse comment on the principal parts of the Prayer Book. In these there is much ponderous learning, but a total absence of any Liturgical knowledge. Bishop Andrewes and Archbishop Laud began to open out the real meaning and the true bearing of our Offices, being well acquainted with the Greek Liturgies, and having some knowledge, at least, of the Breviaries and the Missals of the Church of England. L'Estrange, Sparrow, Cosin, and Elborow represent a still further advance towards a true comprehension of the Prayer Book; Bishop Cosin especially being thoroughly familiar with the Sarum Missal, and perhaps with the Breviary and other Office-books of the old Church of England. In the latter part of the seventeenth century, Liturgical studies seem, indeed, to have been taken up by many of the Clergy, especially by the Nonjurors, and interleaved Prayer Books are preserved in the Bodleian and other libraries which testify to the industry that was shewn in illustrating its text, especially from the Greek Liturgies. None seem so thoroughly to have qualified themselves for the task of illustrating and interpreting the Book of Common Prayer as Fothergill, a nonjuror, whose interleaved Prayer Book in eleven large volumes, together with his unmatched collection of old English Service-
books, is now in the Chapter Library at York. But his notes and quotations were not digested into order: and although a work founded upon them would have been invaluable in days when there was no better authority than the superficial Wheatley, they have since been superseded by the publications of Palmer and Maskell.

The works of Comber, Wheatley, and Shepherd, were doubtless of great value in their way; but it is melancholy to observe that they tended in reality to alienate the minds of their readers from all thought of Unity and Fellowship with the Church of our Fathers, and set up two idols of the imagination, a Church originated in the sixteenth century, and a Liturgy "compiled," and in the main invented, by the Reformers. There is not a single published work on the Prayer Book previous to the publication of Palmer's *Origines Liturgicae* in 1832, which makes the least attempt to give a truthful view of it, so thoroughly was this shallow conceit of a newly-invented Liturgy ingrained in the minds of even our best writers.

Notwithstanding, therefore, the great abundance of works on the Book of Common Prayer, there seems to be still ample room for one like the present, in which the spirit of our Offices is illustrated from their origin and history as well as from their existing form; and in which a large body of material is placed before the reader by means whereof he may himself trace out that history, and interpret that spirit.

The object of the present work may be stated, then, to be that of illustrating and explaining the Devotional system of the Church of England by (1) a careful comparison of the Prayer Book with the original sources from which it is derived, (2) a critical examination of all the details of its history, and (3) a full consideration of the aspect in which it appears when viewed by the light of those Scriptural and primitive principles on which the Theology of the Church of England is founded.

For the plan of the work, the general substance of it, and for all those portions the authorship of which is not otherwise indicated, the Editor must be held responsible. For the details of the text and notes in those parts which have been contributed by others (excepting the Marginal References), the authors must, of course, be considered individually responsible. Circumstances have arisen which threw into the Editor's hands a larger proportion of the work than he originally intended to undertake, especially in connection with the Communion and the Occasional Offices; but he does not wish to claim any indulgence on this account, being fully assured that a commentary of the kind here offered ought to be judged solely by its merits as an authentic interpreter and guide. The Introduction to the Communion Service and the earlier portion of the Notes upon it are by the Editor.

In the Offices for the Visitation and Communion of the Sick, the Editor has to acknowledge valuable assistance from a friend who does not permit his name to be used. Those Offices have been treated in a rather more homiletic method than most of the

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1 Marmaduke Fothergill was born at York in 1652, took his degree at Magdalen College, Cambridge, and became Rector of Skipwith. In 1688 he was offered the Rectory of Lancaster, but not being able to take the oaths to William and Mary, he could neither accept preferment nor receive the degree of D.D. for which he had qualified. He lived at Pontefract, till driven thence by a Whig J.P., but died in Westminster, on Sept. 7, 1731. Mr. Fothergill made a noble collection of ancient Service-books, which, with the rest of his Library, he left to Skipwith parish, on condition of a room being built to receive them. This not being done, the widow applied to Chancery, and by a decree of that court the books were all handed over to York Minster. Mr. Fothergill also left an endowment of £50 a year for a catechist at Pontefract. His volumes shew that he was a most industrious reader.
others, in the hope that the Notes may assist in persuading both Lay and Clerical readers to desire a more pointed and systematic application of the Church’s gifts in time of Sickness than that which is offered by the prayers ordinarily used.

The text is, of course, that of the Sealed Books; but some liberty has occasionally been taken with the punctuation, which, whether in the Sealed Books, or in the copies sent out by the Universities and the Queen’s Printers, is in a most unsatisfactory condition. In the Psalms and Canticles, a diamond-shaped “point” has been used for the purpose of more plainly marking the musical division of verses, as distinguished from the grammatical punctuation. The spelling is also modernized throughout.

In conclusion, the Editor begs to tender his grateful thanks to many friends who have assisted him with their suggestions and advice. Those thanks are also especially due to the Rev. T. W. Perry, and to the Rev. W. D. Macray of the Bodleian Library, who have gone through all the proof-sheets, and have been largely instrumental in securing to the reader accuracy in respect to historical statements.

The Editor is indebted to the Rev. John Bacchus Dykes, M.A., and Doctor of Music, Vicar of St. Oswald’s, Durham, and late Precentor of Durham Cathedral, for the Second Section of the Ritual Introduction, on The Manner of Performing Divine Service.

The Third Section of the Ritual Introduction, on The Accessories of Divine Service, is by the Rev. Thomas Walter Perry, Vicar of Ardleigh, Essex, author of Lawful Church Ornaments, etc. etc.

The Rev. Joseph Thomas Fowler, M.A., F.S.A., Hebrew Lecturer, and Vice-Principal of Bishop Hatfield Hall, Durham, is the writer of the Notes on the Minor Holydays of the Calendar.

The Rev. William Bright, D.D., Regius Professor of Ecclesiastical History, Oxford, and author of A History of the Church from a.d. 313 to a.d. 451, Ancient Collects, etc. etc., is the writer of the Introduction to, and Notes on, the Litany. Also of the Essay on the Scottish Liturgy in the Appendix.

The Rev. Peter Goldsmith Medd, M.A., Rector of North Cerney, Gloucestershire, Canon of St. Albans, and late Fellow of University College, Oxford, co-Editor with Dr. Bright of the Latin Prayer Book, and author of Household Prayer, etc., is the principal writer of the Notes on the Communion Office from the Church Militant Prayer to the end; and the compiler of the Appendix to that Office. Mr. Medd has also contributed the references to the hymns of the seasons.

The Rev. Mackenzie E. C. Walcott, B.D., F.R.S.L., F.S.A., of Exeter College, Oxford, Precentor and Prebendary of Chichester Cathedral, and author of The English Ordinal, etc. etc., has contributed the Introduction to, and Notes on, the Ordinal.

The Editor also desires to acknowledge his obligations to the valuable libraries of the Cathedrals of Durham and York; to Bishop Cosin’s Library, and the Routh Library, at Durham; and to the Hon. and Rev. Stephen Willoughby Lawley, M.A., formerly Rector of Escrick, and Sub-Dean of York, to whom the reader is indebted for some rare mediaeval illustrations of the Occasional Offices, and whose courtesy has otherwise facilitated that portion of the work.

[1866-1882.]
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I L L U S T R A T I O N S.

A Horn Book
Ecclesiastical Vestments (two Plates). By G. E. Street, Esq., R.A., F.S.A. To face page 429
A LIST OF THE PRINCIPAL

LITURGICAL AND HISTORICAL AUTHORITIES

USED, QUOTED, OR REFERRED TO, IN THIS WORK.

The Manuscript Prayer Book, subscribed by the Convocations of Canterbury and York, accepted by the Crown in Council, annexed by Parliament to the Act of Uniformity, and preserved among the Acts of Parliament as an original Record.

A printed Prayer Book of 1636, into which the alterations to be made were written for the information of the Crown, the Privy Council, and the two Houses of Parliament; and which is preserved with the Manuscript.

A facsimile of the preceding volume, photozincographed by the Ordnance Office.

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# CHRONOLOGICAL TABLE

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<td>—— Gelasius</td>
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<tr>
<td>St. Augustine's revised Liturgy of Britain</td>
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<td>Salisbury Use of St. Osmund</td>
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<tr>
<td>Liber Festivalis. [A book of mediaeval English Homilies, printed by Caxton.]</td>
<td>1483</td>
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<tr>
<td>Salisbury Breviary &quot;reformed.&quot; [1st ed.]</td>
<td>1516</td>
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<tr>
<td>Mirror of our Lady. [A translation of and commentary on the Daily Offices of Syon and the Mass.]</td>
<td>1530</td>
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<tr>
<td>Salisbury Breviary &quot;reformed.&quot; [2nd ed.]</td>
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<tr>
<td>—— Missal &quot;reformed&quot;</td>
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<tr>
<td>English Psalters printed</td>
<td>1534-40</td>
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<td>Marshall's Prymer</td>
<td>1535</td>
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<tr>
<td>English Epistles and Gospels printed</td>
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<td>Hilsey's Prymer</td>
<td>1539</td>
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<tr>
<td>The &quot;Great Bible&quot; set up in Churches as the &quot;Authorized Version&quot;</td>
<td>1540</td>
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<tr>
<td>Salisbury Use further reformed, and adopted (by order of the Convocation) throughout the Province of Canterbury</td>
<td>1541</td>
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<tr>
<td>Committee of Convocation commissioned to revise Service-books</td>
<td>1542-49</td>
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<tr>
<td>English Litany ordered for use in Churches</td>
<td>June 11, 1544</td>
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<tr>
<td>King Henry VIII's Prymer</td>
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<td>Jan. 28, 1547, to Jan. 27, 1548</td>
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<td>Jan. 28, 1548, to Jan. 27, 1549</td>
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<tr>
<td>English Order of Communion added to Latin Mass</td>
<td>March 8, 1548</td>
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<td>Book of Common Prayer. [First Book of Edward VI.]—</td>
<td>Nov. 24, 1548</td>
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<tr>
<td>Submitted to Convocation (by Committee of 1542-49)</td>
<td>Dec. 9, 1548</td>
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<tr>
<td>Laid before Parliament as part of Act of Uniformity [2 and 3 Edw. VI. c. 1]</td>
<td>Jan. 15, 1549</td>
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<tr>
<td>Passed by the House of Lords ditto ditto</td>
<td>Jan. 21, 1549</td>
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<tr>
<td>—— Commons ditto ditto</td>
<td>March 7, 1549</td>
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<tr>
<td>Printed ready for circulation</td>
<td></td>
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<tr>
<td>Received Royal Assent as part of Act of Uniformity [2 and 3 Edw. VI. c. 1]. [Probably at prorogation of Parliament on March 14, 1549]</td>
<td></td>
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<tr>
<td>Taken into general use</td>
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<tr>
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<td>Book of Common Prayer. [Second Book of Edward VI.]—</td>
<td>1551</td>
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<tr>
<td>[Committee of Convocation commissioned, probably</td>
<td>April 6, 1552</td>
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<tr>
<td>Passed through Parliament as part of Act of Uniformity [5 and 6 Edw. VI. c. 1]</td>
<td>Nov. 1, 1552</td>
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<tr>
<td>Ordered to be taken into use from</td>
<td>July 6, 1553</td>
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<tr>
<td>Edward VI. died</td>
<td>Oct. 1553</td>
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<tr>
<td>Acts of Uniformity (including Prayer Books) repealed by 1 Mary, sess. ii. c. 2</td>
<td></td>
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<tr>
<td>Event</td>
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<tr>
<td>Queen Elizabeth’s Accession</td>
<td>Nov. 17, 1558</td>
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<tr>
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<td>June 24, 1559</td>
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<tr>
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<td>1560</td>
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<td>Commission to revise Calendar and Lessons</td>
<td>Jan. 22, 1561</td>
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<tr>
<td>Hampton Court Conference</td>
<td>Jan. 14-18, 1604</td>
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<tr>
<td>Scottish Book of Common Prayer</td>
<td>1637</td>
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<tr>
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<td>Jan. 3, 1645</td>
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<tr>
<td>Use of Prayer Book began to be revived</td>
<td>April 1660</td>
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<tr>
<td>Savoy Conference</td>
<td>April 15 to July 24, 1661</td>
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<tr>
<td>of Common Prayer [that now in use]—</td>
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<tr>
<td>Commission to the Convocations to revise it</td>
<td>June 10, 1661</td>
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<tr>
<td>Revision completed by Convocations</td>
<td>Dec. 20, 1661</td>
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<tr>
<td>Approved by King in Council</td>
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<tr>
<td>Passed House of Lords as part of Act of Uniformity [14 Car. II. c. 4]</td>
<td>April 9, 1662</td>
</tr>
<tr>
<td>----- Commons ditto ditto</td>
<td></td>
</tr>
<tr>
<td>Received Royal Assent ditto ditto</td>
<td>May 8, 1662</td>
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<tr>
<td>Taken into general use</td>
<td>May 19, 1662</td>
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<tr>
<td>Adopted by Irish Convocation</td>
<td>Aug. 24, 1662</td>
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<tr>
<td>Standard copies certified under Great Seal</td>
<td>Nov. 11, 1662</td>
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<tr>
<td>Embodied in Irish Act of Uniformity [17 and 18 Car. II. c. 6]</td>
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<tr>
<td>William the Third’s Commission to review Prayer Book</td>
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<tr>
<td>Revised Calendar authorized by 24 Geo. II. c. 23</td>
<td>1669</td>
</tr>
<tr>
<td>American Book of Common Prayer</td>
<td>1752</td>
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<tr>
<td>Revised Tables of Lessons authorized by 34 and 35 Vict. c. 37</td>
<td>1785-89</td>
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AN

HISTORICAL INTRODUCTION

to the

PRAYER BOOK.

The Book of Common Prayer remained altogether unaltered for more than two centuries, the new
Tables of Lessons of 1871 being the first change made since it was revised, after the great
persecution of the Church by the Puritans, in 1661. But the various stages of its development from
the ancient formularies of the Church of England extended through a period of one hundred and fifty
years; and the history of that development is of the highest importance to those who wish to under-
stand and use the Prayer Book, as well as of considerable interest to all from the fact of its being an
integral part of our national history.

The Church of England has had distinctive formularies of its own as far back as the details of its
customs in respect to Divine Worship can be traced. The earliest history of these formularies is
obscure, but there is good reason to believe that they were derived, through Lyons, from the great
patriarchate of Ephesus, in which St. John spent the latter half of his life. There was an intimate
connection between the Churches of France and England in the early ages of Christianity, of which we
still have a memorial in the ancient French saints of our Calendar; and when St. Augustine came to
England, he found the same rites used as he had observed in France, remarking upon them that they
differed in many particulars from those of Rome. It is now a well-established opinion that this ancient
Gallican Liturgy came from Ephesus. But there can be no doubt that several waves of Christianity,
perhaps of Apostolic Christianity, passed across our island; and the Ephesine or Johannine element in
the ancient Prayer Books of the Church of England probably represents but the strongest of those
waves, and the predominating influence which mingled with itself others of a less powerful character.

It was in the sixth century [A.D. 596] that the great and good St. Augustine undertook his
missionary work among the West Saxons. The mission seems to have been sent from
Rome by Gregory the Great under the impression that the inhabitants of England
were altogether heathen; and if he or Augustine were not unequainted with what
St. Chrysostom, St. Jerome, and others had said respecting the early evangelization of Britain, they
had evidently concluded that the Church founded in Apostolic times was extinct. When Augustine
arrived in England, he found that, although the West Saxons were heathen, and had driven the
Church into the highlands of Wales by their persecution, yet seven bishops remained alive, and a large
number of clergy, who had very strong views about the independence of the Church of England, and
were unprepared to receive the Roman missionary except on terms of equality. The chief difficulty
felt by St. Augustine arose from the difference just referred to between the religious system of Italy, the
Church of which was the only one the missionary priests were at that time acquainted with, and the
systems of France and England. This difficulty, a great one to a man so conscientious and simple-minded,
he submitted to Gregory in the form of questions, and among them was the following one on the
subject of Divine Worship: “Whereas the Faith is one, why are the customs of Churches various?
and why is one manner of celebrating the Holy Communion used in the holy Roman Church, and

another in that of the Gauls?” This diversity becomes even more prominent in the words which Augustine addressed to the seven Bishops of the ancient Church of England, when they met in conference at the place afterwards called St. Augustine’s Oak. “You act,” said he, “in many particulars contrary to our customs, or rather, to the customs of the universal Church, and yet, if you will comply with me in these three points, viz. to keep Easter at the due time; to perform the administration of baptism, by which we are born again to God, according to the custom of the holy Roman and Apostolic Church; and jointly with us to preach the Word of God to the English nation, we will readily tolerate all your other customs, though contrary to our own.” The answer of St. Gregory contained wise and Catholic advice; and to it we owe, under Providence, the continued use of an independent form of Divine Worship in the Church of England from that day to the present.

“You, my brother,” said Gregory, “are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the English, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and correct; and when you have made these up into one body, instil this into the minds of the English for their Use.” [Greg. Oper., ii. 1151, Bened. ed.; Bede’s Eccl. Hist. i. 27.] The Liturgy of the Roman Church spoken of in this reply is represented by the ancient Sacramentary of St. Gregory, to which such frequent references are given in the following pages: that of the Gallican Church is also partly extant,¹ and has been shewn (as was mentioned before) to be derived from the Liturgy of the Church of Ephesus. The words “any other Church” might be supposed to refer to an independent English Liturgy, but there is no reference to any in the question to which Gregory is replying, and he evidently knew nothing of England except through Augustine. From other writers it seems that the Liturgy of England or Britain before this time had been the same with that of France; but the native Clergy always alleged that their distinctive customs were derived from St. John.

Being thus advised by St. Gregory, the holy missionary endeavoured to deal as gently as possible with those whose customs of Divine Worship differed from his own; but his prepossessions in favour of the Roman system were very strong, and he used all his influence to get it universally adopted throughout the country.

Uniformity in all details was not, however, attainable. The national feeling of the ancient Church steadily adhered to the ancient rite for many years; while the feeling of the Church founded by St. Augustine was in favour of a rite more closely in agreement with that of Rome. As collision was the first natural consequence of this state of things, so some degree of amalgamation as naturally followed in course of time; that which was local, or national, mingling with that which was foreign in the English devotional system, as it did in the English race itself. Some attempts were made, as in the Council of Cloveshoo [A.D. 747], to enforce the Roman Liturgy upon all the dioceses of the country; but it is certain that the previous devotional customs of the land had an exceedingly tenacious hold upon the Clergy and the people, and that no efforts could ever wholly extirpate them.²

At the time of the Conquest another vigorous attempt was made to secure uniformity of Divine Service throughout the country, and with the most pious intentions. St. Osmund, Bishop of Salisbury, and Chancellor of England,³ collecting together a large body of skilled clergy, remodelled the Offices of the Church, and left behind him the famous Portiforium or Breviary of Sarum, containing the Daily Services; together with the Sarum Missal, containing the Communion Service; and, probably, the Sarum Manual, containing the Baptismal and other “occasional” Offices. These, and some other Service-books, constituted the “Sarum Use,” that is, the Prayer Book of the diocese of Salisbury. It was first adopted for that diocese in A.D. 1085, and

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¹ See the names Menard, Muratori, and Mabillon, in the List of Authorities. The Gregorian and Gallican Liturgies are also printed in Hammond’s Liturgies, Eastern and Western, Oxford, 1878.
³ St. Osmund, who was canonized in A.D. 1456, was a nephew of William the Conqueror, being the son of the king’s sister Isabella and Henry, Count of Séez. He was the second Bishop of Sallabury [A.D. 1078-1099] after the foundation of that diocese by the consolidation of the Sees of Ramsbury and Sherborne in A.D. 1058 and 1073. St. Osmund was the principal builder of the Cathedral of Old Sarum, a small fortified hill a few miles distant from the present city. This cathedral was taken down, and that of New Sarum, or Salisbury, the existing cathedral, built in the place of it, in A.D. 1225: the remains of St. Osmund being removed thither.
was introduced into other parts of England so generally that it became the principal devotional Rule of the Church of England, and continued so for more than four centuries and a half: "the Church of Salisbury," says a writer of the year 1256, "being conspicuous above all other Churches like the sun in the heavens, difusing its light everywhere, and supplying their defects." Other Uses continued to hold their place in the dioceses of Lincoln, Hereford, and Bangor, and through the greater part of the Province of York; though in the diocese of Durham the Salisbury system was followed. At St. Paul's Cathedral, and perhaps throughout the diocese of London, there was an independent Use until A.D. 1414. For about a hundred and fifty years before the Prayer Book era there was some displacement of the Sarum Use by Roman customs in Monasteries, Monastic Churches (though not at Durham), and perhaps in Parish Churches served by Monastic clergy; but the "Use" itself was not superseded to any great extent even in these. The Salisbury Use, that of York, and that of Hereford, are well known to modern ritualists. They appear to be traceable to a common origin; but they differ in so many respects from the Roman Breviary, and even from the Missal (with which a closer agreement might have been expected), that they clearly derive their common origin from a source independent of the Roman Church. And, whatever quarter they may have been derived from in the first instance, it is equally clear that the forms of Divine Service now known to us under these names represent a system which was naturalized so many ages ago, that it had been entitled to the name of an independent English rite for at least a thousand years.

During all this time the public Services of the Church were said in Latin, for Latin had been during some ages the most generally understood language in the world, and was spoken vernacularly in France, Spain, Portugal, and Italy (the modern languages of all which countries were formed from it) down to a comparatively late time, as it is now spoken in Hungary. In England the Latin language was almost as familiar to educated persons as it was upon the Continent; but the poor and uneducated knew no other tongue than their native English, and for these the Church did the best that could be done to provide some means by which they might make an intelligent use of Divine Service.

From the earliest periods we find injunctions imposed upon the Clergy that they should be careful to teach the people the Creed, the Lord's Prayer, and the Ten Commandments in their own tongue. Thus, in A.D. 740 there was a canon of Egbert, Archbishop of York, to the effect, "that every priest do with great exactness instil the Lord's Prayer and Creed into the people committed to him, and shew them to endeavour after the knowledge of the whole of religion, and the practice of Christianity." About the same time, in the Southern Province, it is ordered "that they instil the Creed into them, that they may know what to believe, and what to hope for." Two centuries later there is a canon of Aelfric, Archbishop of Canterbury, enjoining the clergy to "speak the sense of the Gospel to the people in English, and of the Pater noster, and the Creed, as often as he can, for the inciting of the people to know their belief, and retaining their Christianity." Similar injunctions are to be found in the laws of Canute in the eleventh century, the constitutions of Archbishop Peckham in the thirteenth, and in the canons of many diocesan synods, of various dates in the mediæval period. Many expositions of the Creed, Lord's Prayer, Ten Commandments, and other principal formulae, are also to be found in English, and these give testimony to the same anxious desire of the Church to make the most use possible of the language spoken by the poor of the day. Interlinear translations of some, at least, of the Offices were also provided, especially of the Litany, just as the English and Welsh Prayer Book, or the Latin and English Missal of the Roman Catholics, are printed in parallel columns in modern times.

But in days when books were scarce, and when few could read, little could be done towards giving to the people at large this intelligent acquaintance with the Services except by oral instruction of the kind indicated. Yet the writing-rooms of the Monasteries did what they could towards multiplying books for the purpose; and some provision was made, even for the poorest, by means of horn-books, on which the Lord's Prayer, the Creed, and the Angelic Salutation were written. The following is an

1 At an even earlier date [A.D. 1200] the chronicler Brompton says that the Custom-book of Salisbury was used almost all over England, Wales, and Ireland. [BROMPTON'S Chron. 977.]
3 Ibid. 248.
4 Ibid. 308.
5 It must be remembered that English was not spoken universally by the upper classes for some centuries after the Conquest. In 1362 an Act of Parliament was passed enjoining all schoolmasters to teach their scholars to translate into English instead of French.
While these horn-books were thus provided for the poor, the Scriptorium of the Monastery also provided Prymers in English and Latin for those who could afford the expensive luxury of a book. The Latin Prymers are well known under the name of “Books of Hours.” Vernacular Prymers exist which were written as early as the fourteenth century, and many relics of old English devotion of that date still remain.1 These English Prymers contained about one-third of the Psalms, the Canticles, the Apostles’ Creed, with a large number of the prayers, anthems, and perhaps hymns. They continued to be published up to the end of Henry VIII.’s reign,2 and, in a modified form, even at a later date: and they must have familiarized those who used them with a large portion of the Services, even when they did not understand the Latin in which those Services were said by the clergy and choirs.

The style of the language in which these early English Prayer Books were written varies with the age, and the following specimens will show how much change our native tongue has undergone in the course of the thirteen hundred years during which we can trace it.

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1 A still earlier Prymer in Latin and “Anglo-Saxon” is printed at the end of Hickes’ Letters, etc. It probably dates from the tenth or eleventh centuries.

2 Coverdale and Grafton the printer wrote to Cromwell on September 12, 1538, in favour of Regnault, the Parisian printer, at whose press many of the Breviaries and Missals used in England were printed. They say that, among other books, he had printed English Prymers for forty years, that is, from the end of the fifteenth century. [State Papers, Dom. Hen. VIII. i. 589.]
THE LORD'S PRAYER IN ENGLISH OF THE SEVENTH CENTURY.

Fader user thu arth in Heofnas sic gehalgad noma thin to cymeth ric thin, sic willo thin susi in Heofre and in Ertho. Hlaf userne oferwistic sel us dao, and forges us scyltha usra suse use forgfon scylgum usum. And ne inleaz usith in costnunge. Ah gefri usich from yfte.

THE CREED IN ENGLISH OF THE NINTH CENTURY.

Ic gelyfe on God Fedeo shmitigine, Scyppend heofa-
man and erath; And on Heland Crist, Sumu his
anlicen, Drihten urne; So the was genecod of tham
Halgan Gaste, Accened of Marian tham madene;
Gethrowad under than Pontiscon Pilate, Gerod fastned,
Dead ad bebyerged; He nither astah to hel warum;
Tham thridden diege he aras fram deadam; He astah
to heofonun; He se to swythrann hand God Fedeo
was shmitigihh; Thonan toward deman tha cucan
and tha deadam. Ic gelyfe Tha halgan gelathunge riht
gelyfand; Halgunna gemneayse; And forgfynysse ynum;
Fllesses eriste; And Thet ece life. Si hit swa.

To these early specimens of devotional English language, God may be added a few taken out of a volume of considerable size, the Primer which in common use about a hundred years before the present English Prayer Book was constructed.1

Pater Noster.

Our Father which art in heaven, hallowed be thy
name: thy rewme come to thee: be thi wille do
as in heaven and in the earth: our eche daies breed yewe
to day: and forgye us oure dotteis, as and we forgoe
to oure dottores: and ne lede us into temptacion: but
delyure us fro yuel. So be it.

Domine, Labia.

Lord, thou shalt oppyn yein lippis.
And my mouth schal schewe thi prisyng.
God, take heed to my help:
Lord, hyse thee to helpe me.
Glorie be to the fadir and to the sone and to the
holy goost: As it was in the bygynnyng and now and ever and
in to the worldis of wordis. So be it.

Credo in.

I BLYEUE in god, fadir almyisti, makere of heuen
and of erthe: and in esse crist the sone of him,
oore lord, oon alone: which is conceyued of the hooli
gost: born of marie maiden: suffride passioun under
puncze pilate: cruciied, deed, and bryied: he wonte down
to hellis: the thridde day he roos ajen fro deede: he
steij to heuenes: he sittith on the riit syde of god
the fadir almyisti: themus he is to come for to deme
the quyke and deede. I beleue in the hooli goost: feit
of hooli chirche: communynge of seyntis: fortyyuenesse
of symes: aenrisyng of fleish, and euerlastyng lyf.
So be it.

Preie we. For the pees.

Daves a quiu.

God, of whom ben hooli desiris, riit counsels and

1 It will be observed that Latin titles are prefixed to these,
as is still done with the Psalms in the Prayer Book. These

THE LORD'S PRAYER IN ENGLISH OF THE THIRTEENTH CENTURY.

Fader oure that art in heve, i-halgeed bee thi nome,
i-cume thi kinereich, y-worthe thi wylle also is in
hevene so be on erthe, oure iche-dayes breif us to day,
and forif us oure gulites, also we forfiet oure gultare,
and ne led ows nowth into fondingge, auth ales ows of
harme. So be it.

THE CREED IN ENGLISH OF THE THIRTEENTH CENTURY.

Hi true in God, Fader Hal-michttende, That makeode
heven and herdeth; And in Jhesu Krist, is ane lepi
Sone, Hure Laverd; That was bigotic of the Hali Gast,
And born of the mainde Marie; Finid under Punce
Pilate, festened to the rode, Ded, and dulvun; Licht
in til hel; The thride dai up ras fra dede to live;
Steg intil hevenne; Sitis on his Fadir richt hand, Fadir
awalndand; He thin sal come to deme the quyke and
the dede. Hy troute by theli Gast; And heli * * kirke;
The sammynge of halges; Forgifnes of sinnes;
Uprisigen of flyes; And life withuten ende. Amen.

[Prayer for the Clergy.]

ALMYGHTI god, euerlastynghe, that alone doest
many wondres, schewe the spirit of heelful grace
upon bisschophe thi servantis, and vpon alle the con-
gregation betake to hem: and yecte in the dewe of thi
blessynghe that thei plese euernore to the in trouthe.
Bi crist oure lord. So be it.

[Collect for the Annunciation.]

LORD, we bischen helde yin thi grace to oure
inwittis, that bi the message of the angel we
knowe the incarnacion of thi sone iseu crist, and
by his passioun and cross be ledde to the glorie of his
resurreccioun. Bi the same iseu crist oure lord, that
with thei lyshine and regneth in onhede of the hooli
gost, god, bi aile worldis of worldis. So be it.

[Collect for Whitsun Day.]

GOD, that tauftis the hertis of thi feithful servantis
bi the lihynge of the hooli goost: graunte us
to savore riitful thingis in the same goost, and to be
ioiful euernore of his confort. Bi crist our lorde. So
be it.

[Collect for Trinity Sunday.]

EUELASTYNGHE almyisti god that save us thi
servantis in knowichynge of verrei feith to
titles were a guide to the ear when the prayers and psalms
were being said or sung in Latin.
knowe the glorie of the endless trinite, and in the
mii of magese to worship thee in oonhode: we
bisechen that bi the sadness of the same feith we be
kept and defendid euermore fro alle aduersitities. Bi
crist.

The ancient formularies had, however, by change of circumstances, become unsuitable in several respects for the Church of England. They had grown into a form in which they were extremely well adapted (from a ritual point of view) for the use of religious communities, but were far too complex for that of parochial congregations. When monasteries were abolished it was found that the devotional system of the Church must be condensed if it was to be used by mixed congregations, and by those who were not specially set apart for that life of rule and continual worship for which monastic communities were intended. The Latin Services had, indeed, never been familiar to the people of England, any more than they are to the Continental laity at the present day. In the place of Service-books the laity were provided with devotional expositions of the Services; sometimes in English rhyme, like the "Lay Folk's Mass Book,"
1 and sometimes in prose, like "Our Lady's Mirror." 2 When manuscript English Bibles became common in the fourteenth century, they usually contained a list of the Epistles and Gospels, and similar lists are also found in a separate form. 3 Such helps and guides would go far to remedy the inconvenience of a Latin Service to those who could or would use them: but probably the number of such persons was never very large.

There was, indeed, a popular service which was held about nine o'clock in the morning on Sundays and Festivals, consisting of the Aspersion with blessed, or holy, water, followed by the Bidding of Bedes, and a Sermon or Homily; and in this service the vernacular was used long before the disuse of Latin. The Aspersion Service, as given, with the musical notation, in a Breviary 4 belonging to the Dean and Chapter of Salisbury, is as follows:—

"Remember your promys made in baptym.
And chrystys mercyfull bloudshedyng.
By the wyche most holy sprynklyng.
Off all youre syns youre hauve fre perdun.
Hauve mercy upon me oo god.
Aftter thy grat mercy.
Remember your promys made in baptym.
And chrystys mercyfull bloudshedyng.
By the wyche most holy sprynklyng.
Off all youre syns youre hauve fre perdun.
And acordyng to the multytyde of thy mercys.
Do awey my wyckyndes.
Remember your promys made in baptym.
And chrystys mercyfull bloudshedyng.
By the wyche most holy sprynklyng.
Off all youre syns youre hauve fre perdun.
Glory be to the father, and to the sun, and to the holy goost.
As hyt was yn the begynyng so now and euer and yn the world off worlds. So be hyt.
By the wyche most holy sprynklyng.
Off all youre syns youre hauve fre perdun." 5

1 This commentary on the Mass was published by the Early English Text Society in 1879 under the following title: "The Lay Folk's Mass Book; or, The Manner of hearing Mass, with Rubrics and Devotions for the People." It is admirably edited by the Rev. T. F. Simmons, Canon of York and Rector of Dalton Holme. The book is a mediavial "Companion to the Altar," and was written in the twelfth century.

2 This was written about A.D. 1450, and printed in A.D. 1530. It was reprinted by the Early English Text Society in 1873, with the title, "The Myrour of oure Ladaye, containing a devotional treatise on Divine Service, with a translation of the Offices used by the Sisters of the Brightine Monastery of Sion at Isleworth, during the fifteenth and sixteenth centuries. Edited from the black-letter text of 1530, with Introduction and Notes, by John Henry Blunt," etc. It is a commentary upon the Hours, or Services for every day of the Week, and upon the Mass: the whole of the former, and the laymen's part of the latter, being translated.

3 The following is the title of one of these books, and a specimen of the references is annexed:—

"Here begynneth a rule that to liith in whiche chaptris of the bible ye may fynde the lssens, pistols and gospels, that ben red in the churche after the vs of salisburi: marked with lettres of the a. b. c. at the begynynge of the chaptris toward the myddyl or ende: after the ordre as the lettris stonden in the a. b. c. first ben set sundales and ferials togyder: and after the sanctorum, the proper and conys togyder of al the yeare and thanne lanse the commensarions: that is elegid the temporal of al the yere. First is written a clause of the begynynge of the pistle and gospel, and a clause of the endynge therof."

"The first Rom. xii. c. d. we knowen this
omer of truth. Matthew xxi. c. e. whanne hys cam
ger."

4 This Breviary, perhaps the finest which has been preserved, belonged to the Parish Church of Arlingham in Gloucestershire, then in the Diocese of Worcester, and was written in the early part of the fifteenth century. The Aspersion Service was inserted at a later time, the writing being dated by experts of the highest authority as belonging to the middle of the century, from A.D. 1440 to 1460. There is a critical paper on this Aspersion by Mr., now Bishop, Kingdon, in the Wiltsire Archeological Magazine for 1879, pages 62-70, with a photograph of the words and music.

5 At a later date the Aspersion was followed by the dis-
While this anthem was being sung the priest, with the aqua-bajulus, or holy water-bearer, and the choir walked in procession down the nave of the church, the former sprinkling the congregation with the water; and it is probable that the whole of the fifty-first Psalm was sung. After this followed the Bidding Prayer in English, several Collects in Latin, and then the Sermon.

But although this English Service was evidently in very general use, it does not seem as if the idea of entirely Vernacular Services spread very widely among the clergy and people of England until after the dissolution of the monasteries. Then the gradual but slow approximation to such a system received a great impetus, and Latimer found a very hearty response in the minds of the clergy when, speaking of baptism in his sermon before the Convocation of A.D. 1536, he exclaimed, "Shall we evermore in ministering it speak Latin, and not English rather, that the people may know what is said and done?" [Latimer's Sermons, i. 52, ed. 1824.] The assent to this change was in fact so unanimous among the clergy that Archbishop Cranmer wrote to Queen Mary respecting the Committee appointed for the revision of the Services by Henry VIII., that although it was composed of men who held different opinions, they "agreed without controversy (not one saying contrary) that the Service of the Church ought to be in the mother tongue." [Jenky's Cranmer's Rem. i. 375.] Ridley also writes to his chaplain that he had conferred with many on the subject, and "never found man (so far as I do remember), neither old nor new, gospeller nor papist, of what judgment soever he was, in this thing to be of a contrary opinion." [Ridley's Works, p. 340.]

With this general inclination of the national mind towards the use of the national language alone in Divine Service there arose also that necessity for condensed services which has previously been referred to. There are no means of deciding how far the original Use of Salisbury differed from that which is known to us. The copies remaining belong to a much later period than the eleventh century, and there is reason to think that some accretions gathered around the ancient devotions of the Church of England from the prevalence of Continental influences during the reigns of the Norman and Angevin kings, and from the great increase of monastic establishments: the shorter and more primitive form of responsive public service being found insufficient, especially for those who formed themselves into societies for the purpose of carrying on an unceasing round of prayer and praise in the numerous Minsters which then covered the face of our land. But now that the "religions" of the Church were to be a separate body no longer, Divine Providence led her to feel the way gradually towards a return to the earlier practice of Christianity; the idea of a popular and mixed congregation superseded that of a special monastic one; and the daily worship being transferred from the Cloister to the Parish Church, its normal form of Common Prayer was revived in the place of the Prayers of a class or the solitary recitation of the Parish Priest. No blame was cast upon the former system for its complexity; but the times were changed, a new order of things was becoming established, and, although the principles of the Church are unchangeable, so entire a remoulding of society entailed of necessity a corresponding adaptation of her devotional practice, both for the honour of God and the good of souls, to the wants that had come to light.

Some slight attempts were made at a reformation of the Sarum Offices in editions of the Breviary which were printed in 1516 and 1531, and a Missal of 1509 is even described as "amended." There was little variation, indeed, from the old forms; but there was a distinct initiation of the principles which were afterwards carried out more fully in the Book of Common Prayer of 1549. The rubrics were somewhat simplified: Holy Scripture was directed to be read in order without omission; and in carrying out the latter direction the Lessons, which had been much shortened in actual use [see note to Table of Lessons], were restored to their ancient length.

[tribution of the eulogia or blessed bread. The two are explained in the ninth of the Ten Articles of A.D. 1536 in the following words: "As concerning the rites and ceremonies of Christ's Church; ... as sprinkling of holy water to put us in remembrance of our Baptism, and the blood of Christ sprinkled for our redemption upon the cross; giving of holy bread, to put us in remembrance of the Sacrament of the altar, that all Christian men be one body mystical of Christ as the bread is made of many grains, and yet but one loaf: and to put us in remembrance of the receiving the holy sacrament and body of Christ, of which we ought to receive in right charity: which in the beginning of Christ's Church, men did more often receive than they use nowadays to do." [Lloyd's Formal of Faith, p. 15.] The fourth of some injunctions issued by the King's Visitors in A.D. 1548, also orders both rites to be used every Sunday, with the words given above. "And in like manner before the dealing of the holy bread these words: "Of Christ's body this is a token, Which on the cross for our sins was broken: Wherefore of his death if you will be partakers, Of vice and sin you must be forsakers." And the clerk in the like manner shall bring down the Pax, and standing without the door shall say boldly to the people these words: "This is a token of joyful peace, which is betwixt God and men's conscience: Christ alone is the Peacemaker, Which straitly commands peace between brother and brother. And so long as ye use these ceremonies, so long shall ye use these significations." [Burke's Reform. v. 186, Peacock's ed.]
In 1531 this revised edition of the Salisbury Portiforium or Breviary was reprinted, and two years later a revised Missal was published; in the latter special care being taken to provide an apparatus for enabling the people to find out the places of the Epistles and Gospels. And though no authorized translation of the Bible had yet been allowed by Henry VIII., Cranmer and the other Bishops began to revise Tyndale’s translation in 1534, and encouraged the issue of books containing the Epistles and Gospels in English, of which many editions were published between 1538 and the printing of the Prayer Book.\(^1\) A fresh impulse seems thus to have been given to the use of the old English Prymers, in which a large portion of the Services (including the Litany) was translated into the vulgar tongue, and also a third of the Psalms, and to which in later times the Epistles and Gospels were added.

In 1540 the Psalter was printed by Grafton in Latin and English [Bodleian Lib., Douce BB. 71], and there seems to have been an earlier edition of a larger size about the year 1534. The Psalter had long been rearranged, so that the Psalms were said in consecutive order, in some churches at least, according to our modern practice, instead of in the ancient but complex order of the Breviary. [See Introd. to Psalter.]

In 1541 and 1544 other amended editions of the Salisbury Breviary were published, in the title-pages of which it is said to be purged from many errors. By order of Convocation [March 3, 1541] the Salisbury Use was now also adopted throughout the whole Province of Canterbury, and an uniformity secured which had not existed since the days of Augustine. Nor is it an insignificant circumstance that the book was now printed by Whitchurch (from whose press issued the Book of Common Prayer), instead of being printed in Paris as formerly.

That these revisions of the ancient Service-books were steps towards a Reformed English Breviary or Portiforium is confirmed by the course of events. Something in the nature of a confirmation is also afforded by a comparison of these attempts with others of a similar kind which were made abroad towards obtaining a Reformed Roman Breviary. Some years after the Convocation of the Church of England had issued the 1516 edition of the Salisbury Use, Leo X. gave directions to Zaccharia Ferreri de Vicence, Bishop of Guarda, in Portugal, to prepare a new version of the Breviary Hymns. This was done, and the volume published under the authority of Clement VII. in 1525, with this prominent announcement of a Reformed Breviary on the title-page: “Breviarium Ecclesiasticum ab eodem Zach. Pont. longe brevius et facilius redditum et ab omni errore purgatum propediem exhibit.”

The promised reform was actually effected by Cardinal Quignonez, a Spanish Bishop, and was published under the same authority as the Hymnal, in 1535-36. But this Reformed Roman Breviary was intended chiefly, if not entirely, for the use of the clergy and monks in their private recitations; and its introduction in some places for choir and public use eventually led to its suppression in 1568. No provision whatever was made (as there had been in connection with the English reform) for adapting it to the use of the laity. During the whole forty years of its use there is no trace of any attempt to connect the Breviary of Quignonez with vernacular translations of Prayers or Scriptures. And, although it was undoubtedly an initiatory step in the same direction as that taken by our own Reformers (who indeed used the Breviary of Quignonez in their subsequent proceedings), yet it was never followed up, nor intended to be followed up; and the object of the Roman reform throws out in stronger light that of the English.\(^2\)

A very decided advance towards the Prayer Book system had been made in 1536, when in the Province of York, and almost certainly in that of Canterbury also, an Archiepiscopal order was issued that “all curates and heads of congregations, religious and other, privileged and other, shall every holy-day read the Gospel and the Epistle of that day out of the English Bible, plainly and distinctly; and they that have such grace shall make some declaration either of the one or of both (if

\(^1\) See the List of Printed Service-Books according to the ancient Uses of the English Church, compiled by Mr. F. H. Dickinson, and reprinted from the Ecclesiologist of Feb. 1850.

\(^2\) The Reformed Breviary of Cardinal Quignonez was begun under Clement VII.—“ejusque hortatu et jussu”—who communicated Henry VIII. It was afterwards approved and recommended to the clergy by Paul III. in a Bull dated in a Paris edition of 1536 as issued on February 3, 1553, but in an Antwerp black-letter edition in the Bodleian Library as issued on July 3, 1536. It appears to have gone through at least seventeen editions, being printed at Paris, Lyons, Antwerp, and Rome, in folio, quarto, octavo, and duodecimo. The latest edition was printed in 1566, and the Breviary was suppressed in 1568. The title-pages vary, and so do the prefaces, and if there are not two editions of the Breviary, there certainly are two of the preface to it; which, as is shewn further on, was largely used by the writer of the Preface to the Prayer Book of 1549.

For a full account of Quignonez’s Breviary, see Claude Joly’s De verbis Usuardi Dissertation, Senoniis, 1669, pp. 93-103; Zaccar. Bibl. Rit. i. 110, 113, 114; Claudii Espencarii Opp., Paris, 1619, Digest. 1. xi. 156; Cioacin Vit. Pontif. Roman. III. 498, Rome, 1677; Guéranger’s Itinera. Library. i. 376, 385, and note B; Christ. Rememb. ixx. 299.
the time may serve) every holy-day.”¹ In 1542 a further advance was made by the Convocation, which ordered that the Salisbury Breviary should be used all over England, a canon being passed which enacted “that every Sunday and Holy-day throughout the year, the curate of every parish church, after the Te Deum and Magnificat, shall openly read unto the people one chapter of the New Testament in English without exposition; and when the New Testament is read over them to begin the Old.”²

But all the measures which had been hitherto taken by the ecclesiastical authorities of England were plainly regarded as being only of a temporary nature. No more Service-books were allowed to be printed than were absolutely necessary for the performance of Divine Worship, as it was seen that a much more thorough alteration of them must take place, and in this session of 1542-43 Convocation entered upon that course of Liturgical revision which resulted in the Book of Common Prayer.

At one of its early meetings the president read Letters of Business from the Crown, in which His Majesty directed “that all Mass-books, Antiphoners, Portuises, in the Church of England should be newly examined, corrected, reformed, and castigated from all manner of mention of the Bishop of Rome’s name, from all apocryphas, feigned legends, superstitious orations, collects, versicles, and responses; that the names and memories of all saints which be not mentioned in the Scripture or authentic doctors should be abolished and put out of the same books and calendars, and that the service should be made out of the Scripture and other authentic doctors.” [WILKINS’ Concil. iii. 863.] The Convocation at once set to work on the business thus formally placed before them by the Crown; and so important was it considered, that no member was allowed to absent himself from their meetings without special leave of absence. A Committee was then appointed for carrying out the details of this work, the original members of it being Shaxton, Bishop of Salisbury, ex officio Precentor of the Province of Salisbury; Goodrich, Bishop of Ely; and six proctors of the Lower House. This Committee continued in existence for seven years, and its last work was the Book of Common Prayer published in 1549. But for part of the seven years its public action was restrained by the “Statute of Six Articles,” which, in point of fact, made such labours highly penal. There is good reason to think that Henry VIII. was himself the author of this statute, and it was certainly passed by his influence. The Bishops had vigorously opposed it in the House of Lords with an eleven days’ debate, and their experience shewed them that any reformation of the ancient services must be carried on with extreme caution while this law was in operation under so despotic a monarch. But as soon as Convocation met, after the death of Henry, a resolution was passed, “That the works of the Bishops

¹ ABP. LEE’S Injunctions in Burnet’s Hist. of Reform. vi. 199, Pocock’s ed.

² WILKINS’ Concil. iii. 863. It is most likely that the Gospels and Epistles were read in Latin first and then in English. The Statute of Six Articles was in the shape of a letter to the Duke of Norfolk, which shews that Cranmer had become acquainted with this plan in Germany: “Although I had a chaplain yet could I not be suffered to have him sing Mass, but was constrained to hear their Mass which is but one in a Church, and that is celebrated in form following. The Priest, in vestments after our manner, singeth everything in Latin, as we use, omitting suffrages. The Epistle he readeth in Latin. In the mean time the sub-deacon goeth into the pulpit and readeath to the people the Epistle in their vulgar; after they persuade other things as our priests do. Then the Priest readeath softly the Gospel in Latin. In the mean space the Deacon goeth into the pulpit and readeth aloud the Gospel in the Almaigne tongue. Mr. Cranmer saith it was shewed to him that in the Epistles and Gospels they kept not the order that we do, but do persuade every day one chapter of the New Testament. Afterwards the Priest and the quire do sing the Credal as we do; the secret and preface they omit, and the Priest singeth with a high voice the words of the Consecration. And after the Levation the Deacon turneth to the people, telling them in Almaigne tongue a long process how they should prepare themselves to the Communion of the Flesh and Blood of Christ. And then may every man come that listeth, without going to Confession.” This letter was written from Nuremberg about 1530. [ELLIS’ Orig. Lett. III. ii. 102.]

³ Yet Cranmer made a vigorous effort to persuade the King into authorizing the publication of their revision. On January 24, 1546, he sent Henry a draft of a letter to be addressed to himself by the King, in which it is referred to, and by which it was intended to put it in force. But the King would not adopt the suggestion. The Archbishop wisely pressed on these proposed reforms in the hope that they would be firmly rooted, if established by so vigorous a hand as that of Henry VIII. “It was better,” he said to his Secretary in 1547, “to attempt such reformation in King Henry the Eight his days than at this time, the King being in his infancy. For if the King’s father had set forth any thing for the reformation of abuses, who was he that durst gainsay it?” He probably foresaw that there would be Roman and Puritan schisms, and thought that they might have been prevented by the Church, when backed by the concentrated power of Henry, while there was little hope of stemming their force under his successors.
and others, who by the command of the Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced, and laid before the examination of this house." This resolution was passed on November 22, 1547, and as some of the Clergy complained that it was not safe to do this while the Statute of Six Articles remained in force, Crammer exerted himself, and successfully, to get it repealed, and so to set the Committee and the Convocation free.

The first efforts of the Committee had been to prune down the complexity and superabundance of the existing Rubrics. This was so great that some pages of the Service-books contained many more words of direction in red letters than of prayers in black. The whole ceremonial of Divine Service was involved in this inquiry, including the ancient and venerable practices of the Church, as well as numberless recent and often superstitious ones. In 1543 they prepared a long Canon on "The Ceremonies to be used in the Church of England, together with an explanation of the meaning and significance of them." How far this was published at the time is not clear; but it is highly probable that the investigation which resulted in this document was also the foundation on which the Rubrics of 1549 were constructed.

The reconstructors of our devotional offices acted wisely in reducing the number of Rubrics, and generally moderating the ceremonial system of the Church of England. They said that "the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable," and they spoke with the experience of practical men, who were familiarly acquainted all their lives with that about which they wrote. But one inconvenience has arisen out of the manner in which they did their work, from which later generations have suffered more than they could foresee. They went upon the principle of expressing only the most essential things in the Rubric, and left many others to tradition. As Bishop Cosin states it, "The book does not everywhere enjoin and prescribe every little order, what should be said or done, but takes it for granted that people are acquainted with such common, and things always used already." Many of these usages are referred to in the subsequent pages of this volume, and need not be mentioned now. It is sufficient to say that some of them dropped out of memory altogether during the persecution of the Church and the suppression of the Establishment under the rule of the Commonwealth; that others, from want of written authority, have become the subject of controversy; and that the ritual tradition, to which the Reformers trusted so much when they put forth their condensed form of Rubric, has only been partially recovered even in our own time.

The next point to which Convocation turned its attention was the revision of the old English Litany, which had long been known in the Prymers, having been in use among the laity for about a hundred and fifty years. The Processional, which contained other Litanies, was also translated, and there exists an interesting letter from Crammer to Henry VIII. respecting it which throws much light on the manner in which the work of translation and revision was carried on. The date of this letter is October 7, 1544. [JENKINS' CRANNER'S REMAINS, i. 315.]

"It may please your Majesty to be advertised, that, according to your Highness' commandment, sent unto me by your Grace's Secretary, Mr. Pagett, I have translated into the English tongue, so well as I could in so short a time, certain processions, to be used upon festival days, if after due correction and amendment of the same, your Highness shall think it so convenient. In which translation, forasmuch as many of the processions, in the Latin, were but barren, as I seemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for because the matter appeared to me to be little to purpose, or because the days be not with us festival days [having been abrogated in 1537]; "and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin; the judgement whereof I leave wholly unto your Majesty: and after your Highness hath corrected it, if your Grace command some devout and solemn note to be made thereunto (as is to the procession which your Majesty hath already set forth in English), I trust it will much excite and stir the hearts of all men unto devotion and godliness. But in mine opinion, the song that shall be made thereunto should not be full of notes, but as near as may be for every syllable a note; so that it may be sung distinctly and devoutly, as be the Matins and Evensong, Venite, the Hymn Te Deum, Benedictus, Magnificat, Nunc Dimittis, and all the Psalms and Versicles; and in the Mass, Gloria in Excelsis, Gloria Patri, the Creed, the Preface, the Pater Noster, and some of the Sanctus and Agnus. As concerning the Salve festa dies, the Latin note, as I think, is sober and distinct enough;"
wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing, can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song. But by cause mine English verses lack the grace and facility that I would wish they had, your Majesty may cause some other to make them again, that can do the same in more pleasant English and phrase. As for the sentence" [the English sense], "I suppose it will serve well enough. Thus Almighty God preserve your Majesty in long and prosperous health and felicity. From Bekisbourne, the 7th of October.

"Your Grace's most bounden
Chaplain and Beadsman,
"T. CANTUARIEN.

"To the King's most excellent Majesty."

From other transactions between the Archbishop and the King it may be inferred that the suggestion was first sent by the former, perhaps at the request of Convocation, to the latter, then returned in the form of an order from the Crown to the Archbishop as head of the Convocation; and that the above letter is the official reply to that order. It does not appear that the King permitted this English Processional to be published, and the MS. has not been discovered. The previous Procession alluded to by Cranmer in this letter was the English Litany nearly as it is now used, which received the final sanction of Convocation in March 1544, and was promulgated by a mandate of the Crown, dated June 11, 1544.1

But the sanction and promulgation of the English Litany for public use was the utmost that Henry VIII. could be prevailed upon to undertake in the direction of a vernacular Prayer Book. For the last three years of his reign the work ceased; and at the time of his death, on January 28, 1547, the Services of the Church of England were still the Latin Services of the Salisbury Breviary, Missal, and Manual, with the exception that the Litany was said in English, that Lessons in English were read after the Latin Lessons, that the Gospels and Epistles were read in English after they had been read in Latin, and that the popular services of the Aspersion with Holy Water, the distribution of Holy Bread, and the Bidding of the Bodes, were entirely or almost entirely, said in English.

After the death of Henry VIII. and the accession of Edward VI. [January 28, 1547] much caution was observed by the authorities in Church and State on account of the King's youth, and for eleven months no changes whatever were made in the devotional system of the Church of England as it was left by Henry VIII. His young son was crowned with the Sarum rite on February 13, 1547, and on the 24th of that month the Privy Council, Archbishop Cranmer being present, resolved that the Masses which the late King had ordered in his will to be offered up for the good of his soul should be duly said in St. George's Chapel, Windsor. On June 20, 1547, Archbishop Cranmer, assisted by eight other Bishops, offered a requiem Mass for Francis I, King of France, all the Bishops being in their full pontifical attire, and Bishop Ridley preaching the sermon. A set of thirty-seven Royal Injunctions respecting the Church and Clergy was promulgated on July 31, 1547, but only three alterations were made by them in the Services of the Church; the first in respect to Altar Lights, the second in respect to the Lessons at Mattins and Evensong, and the third as regards the Litany. The slight character of the first two of these changes may be best seen by placing side by side the respective customs as authorized in the two reigns.

1. Altar Lights.

From the 3th of Henry VIII.'s Injunctions of A.D. 1538.

"Yo . . . shall suffer from henceforth no candels, tapers, or images of wax, to be set before any image or picture, but only the light that commonly goeth about the cross of the Church by the rood- loft, the light before the sacrament of the altar, and the light about the sepulchre: which for the adorning of the Church and Divine Service, ye shall suffer to remain still."

From the 4th of Edward VI.'s Injunctions of A.D. 1547.

"They . . . shall suffer from henceforth no torches nor candels, tapers, or images of wax to be set before any image or picture, but only two lights upon the high altar, before the sacrament, which for the signification that Christ is the very true Light of the world, they shall suffer to remain still."

1 The Salisbury Processional was republished in Latin sometime in 1544, probably because the King would not consent to have it used in English as proposed by Cranmer.
2. The Latin and English Lessons at Mattins and Evensong.

Canon of Canterbury Convocation, February 21, 1543.

"Every Sunday and Holy Day throughout the year the Curate of every Parish Church, after the Te Deum and Magnificat, shall openly read unto the people one chapter of the New Testament in English without exposition, and when the New Testament is read over then to begin the Old."

From the 22nd of Edward VI.'s Injunctions of A.D. 1547.

"Every Sunday and Holy Day they shall plainly and distinctly read, or cause to be read, one chapter of the New Testament in English, in the same place at Mattins, immediately after the Lessons: and at Evensong after Magnificat one chapter of the Old Testament. And to the intent the premisses may be more conveniently done, the King's Majesty's pleasure is, that when ix lessons should be read in the Church, three of them shall be omitted and left out, with the responds: and at Evensong time the responds with all the memories shall be left off for that purpose."

3. Processional Litanies.

From the 24th of Edward VI.'s Injunctions of 1547.

"Also to avoid all contention and strife which heretofore hath arisen among the King's Majesty's subjects in sundry places of his realms and dominions, by reason of fond courtesy, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any parish church at any time, use any procession about the church or churchyard or other place, but immediately before the High Mass the priests with other of the quire shall kneel in the midst of the church and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following. . . . And in the time of the Litany, of the Mass, of the Sermon, and when the priest readeth the Scripture to the parishioners, no manner of persons without a just and urgent cause shall depart out of the church."

The 20th of the same Injunctions directs that no person shall "alter or change the order and manner . . . of Common Prayer or Divine Service, otherwise than is specified in these Injunctions," until such changes shall be sanctioned by the authority of the Crown: and this was further enforced by a Proclamation of February 6, 1548, ordering the imprisonment and punishment of any person who should "change, alter, or innovate any Order, Rite, or Ceremony, commonly used and frequent in the Church of England, and not commanded to be left done at any time" in the reign of Henry VIII., or by Injunctions, Statutes, or Proclamations of his successor. [WILKINS' Concil. iv. 21.]

It was the second of these changes, that directed by the 22nd Injunction, which chiefly affected the Services of the Church: and its practical operation may be seen by the manner in which it was expanded by those to whom the Visitations of the various Dioceses was intrusted. The following directions, given by the Visitors of the Diocese of York, will illustrate this point. They appear never to have been printed, and are here copied (with the exception of the three last, which have no bearing on the subject) from Fothergill's MS. Collections in the Library of York Minster:—

"Injunctions given by the King's Majesty's Visitors in his Highness' Visitation to Robt. Holdgate Ld. A. B. the Dn. Chapter, and all other the Ecclesiastical ministers of and in the Cathedral Church of York, 26bris An. 1547.

[1] "Ye shall at all days and times when nine lessons ought or were accustomed to be sung, sing Mattins only of six Lessons and six Psalms with the song of Te Deum Laudamus or Misereere, as the time requirith, after the six Lessons: and that daily from the Annunciation of our Lady to the first day of October ye shall begin Mattins at six of the clock in the morning, and residue of the year at seven of the clock.

[2] "Item. Ye shall sing and celebrate in note or song within the said Church but only one Mass, that is to say, High Mass only, and none other, and daily begin the same at nine of the clock before noon.

[3] "Item. Ye shall daily from the said feast of the Annunciation to the said first day of October, sing the Evensong and Complin without any responses: and begin the same at three of the clock in the afternoon. The residue of the year to begin at two of the clock, or half an hour after.

[4] "Item. Ye shall hereafter omit, and not use the singing of any hours, prime, dirige, or commendations; but every man to say the same as him sufficeth or he is disposed.

[5] "Item. Ye shall sing, say, use, or suffer none other Anthems in the Church but these hereafter following, and such as by the King's Majesty and his most Honourable Council hereafter shall be set forth.

Anthem.

"Like as Moses lift up the serpent in the wilderness, even so was our Saviour Jesus Christ lift upon the Cross, that whosoever believeth in Him should not perish, but have joy for ever. For God so loved the world, that He gave His only-begotten Son, that such as believe in Him should not perish, but have life everlasting.

"Y. Increase, O Lord, our faith in Thee.

"R. That we may work His pleasure only."
Collect.

Let us pray.

"Most bountiful and benigne Lord God, we, Thy humble servants, frely redeemed and justified by the passion, death, and resurrection of our Saviour Jesus Christ, in full trust of salvation therein, most humbly desire Thee so to strengthen our faith and illuminate us with Thy grace, that we may walk and live in Thy favour, and after this life to be partakers of Thy glory in the everlasting kingdom of Heaven, through our Lord Jesus Christ. So be it.

Another Anthem.

"Be it evident and known unto all Christians that through our Lord Jesus Christ forgiveness of sins is preached unto you, and that by Him all that believe are justified from all things from which we could not be justified by the law of Moses. So be it.

"V. O Lord, for Christ's sake our Saviour.

"Ky. Accept and hear our humble prayer.

Let us pray.

"We sinners do beseech Thee, O Lord, to keep Edward the sixth, Thy Servant, our King and Governor; that it may please Thee to rule his heart in Thy faith, fear, and love; that he may ever have affiance in Thee, and ever seek Thy honour and glory. That it may please Thee to be his defender and keeper, giving him the victory over all his enemies, through our Lord Jesus Christ. So be it.

"The residue of the day ye shall bestow in virtuous and godly exercises, as in study and contemplation of God His most holy word.

"All which and singular Injunctions before mentioned the Lord Archbishop of this Church, his Chancellor, Arcidiacons, or Official, shall publish and send, or cause to be published and sent and observed in to every Church, College, Hospital, and other ecclesiastical places within his Diocese.

[6] "Item. All Sermons, Collations, and Lectures of Divinity hereafter to be had or made in visitations, Synods, Chapters, or at any other time or place, shall not be used in the Latin Tongue, but in the English, to the intent that every man having recourse thereunto may well perceive the same."

These remarkable Injunctions shew that the authorities were taking up the reform of the Liturgy exactly where it had been laid down through the refusal of Henry VIII. to sanction the English Processional: for what are here called "Anthems" are exactly similar in character to those parts of the Service which were printed for each Festival in the Latin Processional of Salisbury, the variable part of the Litany, by which it was adapted to the different seasons of the Christian year. They were also used in the "Hours," and seem to shew the original form of the "Anthem." 2

When the Convocation of Canterbury met on November 5, 1547, it was well known that the Statute of Six Articles (grimly called "The Whip with Six Cords") would be repealed by Parliament, as it was, in fact, repealed by 1 Edw. VI. c. 12. Freedom of action being thus secured, Convocation at once began advancing towards the practical end of the Revision which had been in view for so many years. After two formal sessions on the day of meeting and on November 18th, the two Houses met for business on November 22nd, and the Clergy of the Lower House immediately sent up a petition to the Bishops requesting, among other things, the revival of the work of 1548. The words of the petition, so far as they concern this subject, are, "That whereas by the commandment of King Henry VIII. certain prelates and other learned men were appointed to alter the Service in the Church, and to devise other convenient and uniform order therein, who according to the same appointment did make certain books as they be informed; their request is, that the said books may be seen and perused by them, for a better expedition of Divine Service to be set forth accordingly." 3

THE ORDER OF COMMUNION OF A.D. 1548.

It was more than a year before the "perusal," or revision, of these "books" ended in the publication of the Book of Common Prayer; but the Clergy had so far made up their minds about one great principle of that Book, the restoration of Communion in both kinds to the Laity, that the authorities were able to complete this act of reformation with great promptitude. Shortly before his death Henry

1 These were devotional readings in the Chapter House, before Compline.
2 See also the form of Aspersion given on an earlier page, and the Easter processional Anthem printed in the Notes on Easter Day.
3 The Acts of Convocation have been lost, but these are the words as given in Archbishop Cranmer's handwriting, and they are confirmed by a short Latin entry contained in his Register. [Wilkins' Concil. iv. 15; Stillingsfleet's Ireneicon, p. 387; Cardwell's Synodalia, p. 429.]
VIII. had desired Archbishop Cranmer "to pen a Form for the alteration of the Mass into a Communion" [STRYPE'S Mem. of Cranmer; i. 311, Eccl. Hist. Soc. ed.], and the subject had therefore been under consideration for some time. Accordingly, on November 30, 1547, in its fifth session, "The Prolocutor of the Lower House of Convocation exhibited, and caused to be read publicly, a form of a certain ordinance delivered by the Most Reverend the Archbishop of Canterbury, for the receiving of the Body of our Lord under both kinds, viz. of bread and wine. To which he himself subscribed and some others." This does not appear to have been the Order of Communion itself, but simply a Resolution that the Cup should be restored to the Laity. Its final adoption was postponed until the next session, December 2nd, when the whole of those who were present, "in number sixty-four, by their mouths did approve the proposition made in the last session, of taking the Lord's Body in both kinds, \textit{nullo reclamatione}." [WILKINS' Concil. iv. 16; STRYPE'S Mem. of Cranmer, ii. 37.] This Act of Convocation was ratified by an Act of Parliament on December 24, 1547 [1 Edw. VI. c. i. § 7], and for a time the Clergy were left to use their own form of words for the administration of the Cup, the Sacrament being still celebrated according to the Sarum Missal. But it was soon found expedient that the principle of a Vernacular Service should be at once applied to the Communion of the Laity, and an "Order of Communion" was prepared in such a form that it could be used in combination with the otherwise unaltered Latin Service after the Communion of the priest. This "Order"—which is printed in the "Appendix to the Liturgy" further on in this volume—did not, of course, contain any form of consecration, but it anticipated some of the rubrical and hortatory parts of the English Communion Service; and there is reason to think that it was constructed by the Bishops and Clergy who were selected from among the members of Convocation for the full review and reconstruction of the Service-books. The new Service thus taking the form of a Canon of Convocation was (according to the settlement of 1534) promulgated by the Crown, this being done by a Proclamation dated March 8, 1548, soon after the rising of Parliament. Until the use of the Prayer Book itself was enforced by law on June 9, 1549, or permitted by law [see page 18] three weeks after its publication, the Holy Eucharist was still celebrated according to the ancient Use of Salisbury, but after May 8, 1548, with the English Form of Administration to the Laity superadded: this period comprehending the whole of the first and second years of Edward VI.'s reign, and four months of his third year; and thus for more than two years and four months the reforming Bishops and Clergy continued to use the ancient words, rites, and ceremonies of the unreformed Missal. [For further particulars, see the "Introduction to the Liturgy."]\footnote{1} 

\textbf{THE PRAYER BOOK OF A.D. 1549.}

The Committee of Revision had now been considerably enlarged, and since it occupies so important a position in respect to the subsequent history of England, it will be well to give the names of its members as they stood in 1547-48, and in 1549.\footnote{2}

\begin{itemize}
\item Thomas Cranmer \ldots \ Arch bishop of Canterbury.
\item Thomas Goodrich \ldots \ Bishop of Ely [afterwards Lord Chancellor].
\item Henry Holbech (or Randes) \ldots \ Bishop of Lincoln.
\end{itemize}

\footnote{1 There is a curious and unique volume in the Library of the British Museum [Bible, O. T. Pss. C. 25 b.] which was printed about eight months before the Prayer Book of 1549, and which appears to have been intended as a temporary substitute for the Sarum Psalter or Daily Offices. The title of the book is "The Psalter or Boke of the Psalms, whereunto is added the Litany and certayne other devocous prayers. Set forth wyth the Kynges moste gracions lycence. Anno Do. M. D. X. VIII. Mensis Julii." The Colophon is "Imprinted at London by me Roger Car for Anthone Smyth dwelling in Paul's church yarde." The contents of this volume are—[1] The Psalms, in Coverdale's version: [2] The seven Canticles of the Sarum Psalter, with the Magnificat, Te Deum, and Quicunque Vult, the Magnificat and Te Deum being in the version of Marshall's Prymer, and the Quicunque Vult in that of Hilsay's Prymer: [3] The Litany of 1544: [4] The Prayer of St. Chrysostom: [5] A prayer for men to say entering into battle: [6] A prayer for the King; the elder and longer form of that now in use. The special prayer relating to war suggests that the volume may have been prepared for the Duke of Somerset and his army, to be used during their invasion of Scotland.
\footnote{2 This list of names is taken from a contemporary entry of a "Parson of Petworth" in a Prayer Book of 1632 which is full of manuscript notes by Bishops Andrews and Gandy [Rold. Lib. Rawl. 241]. Heylin makes a quotation from "The Register Book of the Parish of Petworth" which bears upon the subject of the change of service [HEYLIN'S Hist. of Reform, p. 46, fol. ed., i. 132, Eccl. Hist. Soc. ed.], but no information can now be obtained respecting this register. The same list, omitting the name of May, occurs on a printed broadside within the cover of MS. 44 in Cosin's Library, Durham. It is corrected in the hand-writing of Bishop Cosin, who adds against Reubma's name "dabits," and before that of Cox "Deest Decanus Sti Pauli quisquis erat max. opinor." The lives of these and other "compilers" of the Prayer Book were written at some length by Samuel Downes, Fellow of St. John's College, Oxford, and were published by an ancestor of the publishers of the present work, Charles Rivington, in 1722.}
George Day                  Bishop of Chichester.
John Skip                  Bishop of Hereford.
Thomas Thirlby             Bishop of Westminster.
Nicholas Ridley            Bishop of Rochester [afterwards of London].

From the Lower House of Convocation.

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
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<tbody>
<tr>
<td>William May</td>
<td>Dean of St. Paul's</td>
</tr>
<tr>
<td>Richard Cox</td>
<td>Dean of Ch. Ch. and Chanc. of Oxford Univ.</td>
</tr>
<tr>
<td>John Taylor</td>
<td>Dean of Lincoln [afterwards Bishop of Lincoln]. Prolocutor.</td>
</tr>
<tr>
<td>Simon Heynes</td>
<td>Dean of Exeter.</td>
</tr>
<tr>
<td>Thomas Robertson</td>
<td>Archdeacon of Leicester [afterwards Dean of Durham].</td>
</tr>
</tbody>
</table>

In what manner the Convocation of the Province of York was represented is not on record; but from the proceedings of 1661 (which would be founded on strict precedent) there can be no doubt that its co-operation was obtained in some way; and the names of the Archbishop of York and his Suffragans are indeed contained in a list of Bishops who were indirectly or directly mixed up with those above recorded. There can be no doubt also that they acted under a Royal Commission. No records of their meetings are known, but they are found together on one occasion during the progress of their work, namely, on Sunday, September 9, 1548, when Farrar was consecrated Bishop of St. David’s by Cranmer, Holbech, and Ridley, in the Chapel of the Archbishop’s house at Chertsey. On that day the Archbishop celebrated Mass by the old Office, and used English words of administration: and the Archiepiscopal Register records that “there communicated the Reverend Fathers, Thomas [Goodrich], Bishop of Ely; Thomas [Thirlby], Bishop of Westminster; Henry [Holbech], Bishop of Lincoln; Nicholas [Ridley], Bishop of Rochester; and Farrar, the new Bishop; together with William May, Dean of St. Paul’s; Simon Hains, Dean of Exon; Thomas Robertson and John Redman, Professors of Divinity, and others.”

Beyond this happy glimpse of these Divines we know nothing of their movements; nor have any records been discovered which throw any light upon the details of their work. It appears, however, to have occupied them for several months, notwithstanding their previous labours; and there is every mark of deliberation and reverence in the result. The foundation of their work, or rather the quarry out of which they extracted their chief materials, was the Reformed Salisbury Use of 1516 and 1541: but some other books were evidently used by them, and it may be safely concluded that they did not end their labours before they had gone through a large amount of liturgical research. The following list may be taken as fairly representing the principal books which the Committee of Convocation had before them as the materials for their work of revision:—

The Salisbury Portiforium, Missal, Mammal, and Pontificial.
The York and other Uses.
The Mozarabic Missal and Breviary.
The Reformed Breviary of Cardinal Quigonez. 1535-36.

* * *


2 “Breviarium seu Portiforium secundum Morem et Consecutuinem Ecclesie Sarisburinensi Anglicaen.” It is called “Salisbury Use” in the Preface of our Prayer Book; and that term, or Sarum Use, is adopted generally for the Breviary, Missal, and other Service-books of the same origin.

3 Referred to in the Prayer Book Preface, as “Hereford Use, the Use of Bangor, York Use, and Lincoln Use.”

4 “Missale Mixtum secundum regulam beati Isidori, dictum Mozarabes... impressum Toleti jussu D. Francisci Ximenes. 1500.”

5 “Breviarium secundum regulam beati Isidori... impressum Toleti jussu D. Francisci Ximenes. 1502.”

6 “Breviarium Romanum, ex sacra potissimum Scriptura, et probatis Sanctorum historiis nuper confectum, ac des no per eundem Authorem accuratus recognitum, eaque diligentia in anno a mendis ipsius purgatum, ut Moni judicium non pertinacat. Lugduni. 1438.”

7 “Simplex ac pia deliberatio de Reformatione Ecclesiarum Electoratus Colonieus.”

8 “A simple and religious consultation of us Hermann by the grace of God Archbishop of Colonie and Prince Elector, etc., by what means a Christian reformation, and founded in God’s word, Of doctrine, Administration of Divine Sacraments, Of Ceremonies, and the whole cure of souls, and other ecclesiastical ministries, may be begun among men until the Lord grace a better to be appointed, either by a free and christian counsel, generall or national, or else by the states of the Empire of the nation of Germany, gathered together in the Holy Ghost, permitted by the translator thereof and amended in many places. 1548. Imprinted at London by Thorn Daye and William Seres dwellynge in Sepulchre’s paryshe
The Prymer in English of various dates.\textsuperscript{1}

The "Great" Bible.\textsuperscript{2}

How far the Book of Common Prayer was influenced by these works will be shewn in the margin and the footnotes of the following pages. But even a superficial glance at the latter will make it apparent that the new book was, substantially, as it still remains, a condensed reproduction, in English, of those Service-books which had been used in Latin by the Church of England for many centuries before.

The Reformation in Germany was in active progress at this time (not having yet lost the impetus given to it by the strong-handed leadership of Luther), and Cranmer had been much in correspondence with Melanchthon and some other German divines during the reign of Henry VIII. But these foreign reformers had scarcely any influence upon the Prayer Book of 1549; and were probably not even consulted during its progress towards completion. Melanchthon and Bucer assisted the Archbishop of Cologne in preparing his "Consultation" (one of the books referred to), and they probably used Luther's version of the ancient Nuremberg offices. But this volume contributed little to our Prayer Book beyond a few clauses in the Litany, and some portions of the Baptismal Service; and it is somewhat doubtful whether in the case of the Litany our English form was not in reality the original of that in Hermann's book. Most likely the latter was translated and brought before Convocation with the hope that it would have much influence; but the Committee of Revision were too wise and toolearned in Liturgical matters to attach much importance to it.\textsuperscript{3}

It is, in some respects, unfortunate that we cannot trace the book of 1549 into any further detail during the time when it was in the hands of the Committee. We cannot even form any definite conjecture as to the parts respectively taken by its members in the work before them; nor can one of the original collects which they inserted be traced back to its author. And yet there is some satisfaction in this. The book is not identified with any one name, but is the work of the Church of England by its authorized agents and representatives; and as we reverence the architects of some great cathedral for their work's sake, without perhaps knowing the name of any one of them, or the portions which each one designed, so we look upon the work of those who gave us our first English Book of Common Prayer, admiring its fair proportions, and the skill which put it together, and caring but little to inquire whose was the hand that traced this or that particular compartment of the whole.

Although thus unable to trace out the work of each hand in this great undertaking, we can, however, by means of internal evidence, and a comparison with the older formularies, find out the nature of their labours, and something of the manner in which they went about them. It was made a first principle that everything in the new Prayer Book was to be in English; a principle respecting which, as has been shewn before, there seems to have been not the slightest doubt or hesitation. Their first labour was, then, that of condensing the old services into a form suitable for the object in view, and yet keeping up the spirit and general purpose of the original and ancient worship of the Church.

\textsuperscript{1} A great step was made in this direction by substituting a Calendar of Lessons referring to the Holy Bible for the Lessons at length as they had been hitherto printed in the Breviary. This made it possible to combine the Breviary [daily services], the Missal [Holy Communion], Epistles and Gospels (etc.), and the Manual [Occasional Offices], in one volume. A precedent for this was offered by a practice which had been adopted in the fifteenth century of printing the Communion Service (though not the Epistles and Gospels) as part of the Breviary.\textsuperscript{4} The Marriage Service was also printed in the Missal, which was a precedent for introducing the other services of the Manual into the Prayer Book.

\textsuperscript{2} The next step towards condensation was the adoption of a less variable system in the daily services, so that the Collect of the day, the Lessons, and the Psalms should be almost the only portions of Mattins and Evensong which needed to be changed from day to day, or week to week.
[3] Lastly, the several hours of Prayer were condensed into two, Mattins and Evensong, with a third added on Sundays, Wednesdays, and Fridays, in the form of the Litany. The ancient arrangement of the day for Divine Service was as follows:—

Nocturns or Mattins; a service before daybreak.
Lauds; a service at daybreak, quickly following, or even joined on to, Mattins.
Prime; a later morning service, about six o'clock.
Tierce; a service at nine o'clock.
Sexts; a service at noon.
None; a service at three o'clock in the afternoon.
Vespers; an evening service.
Compline; a late evening service, at bedtime.

These services were often, if not generally, "accumulated" in the Medieaval Church as they are at the present day on the Continent; several being said in succession, just as Mattins, Litany, and the Communion Service have been "accumulated," in modern times, in the Church of England. But the different offices had many parts in common, and this way of using them led to unmeaning repetitions of Versicles and Prayers. This evil was avoided by condensing and amalgamating them, so that repetitions took place only at the distant hours of Morning and Evening. The services of Mattins, Lauds, and Prime, were thus condensed into Mattins; those for Vespers and Compline into Evensong. The three other hours appear (from a table of Psalms given in the Introduction to the Psalter) to have fallen out of public use long before the reformation of our offices; and they were probably regarded as services for monastic and private use only. ¹ The general result of this process of condensation will be best seen by the following table, in which the course of the ancient Mattins, Lauds, and Prime, is indicated side by side with that of the Mattins of 1549; and in the same manner, Vespers and Compline are set parallel with Evensong. From this comparison it will be clearly seen that the Book of Common Prayer was framed out of the ancient Offices of the Church of England, by consolidation and translation of the latter, the same principles which have been above indicated being also extended to the Communion Service and the Occasional Offices. The details of the changes that were made will be found in the notes under each portion of the Prayer Book in the following pages.

THE ANCIENT DAILY SERVICES AND THOSE OF 1549.

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<tr>
<td>Invocation.</td>
<td>Æ and Æ.</td>
<td>Invocation.</td>
<td>Mattins.</td>
</tr>
<tr>
<td>Psalms.</td>
<td>Canticle.</td>
<td>Short chapter.</td>
<td>1st Lesson.</td>
</tr>
<tr>
<td>Canticle.</td>
<td>Short chapter.</td>
<td>Hymn.</td>
<td>Te Deum or Benedicite.</td>
</tr>
<tr>
<td>Short chapter.</td>
<td>Benedictus.</td>
<td></td>
<td>2nd Lesson.</td>
</tr>
<tr>
<td>1st Collect.</td>
<td>2nd Collect.</td>
<td>[Creed,] Suffrages, Confession and Absolution.</td>
<td>Lesser Litany.</td>
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<tr>
<td></td>
<td>2nd Collect.</td>
<td>3rd Collect.</td>
<td>Suffrages.</td>
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<tr>
<td></td>
<td>3rd Collect.</td>
<td>Intercessory Prayers.</td>
<td>1st Collect.</td>
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</tbody>
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¹ See also No. 4 of the Injunctions which are printed on p. 12.
When these learned Divines had completed their work, the Prayer Book was submitted to Convocation (which met on November 24, 1548), that it might go forth with the full authority of the Church.¹ It was then communicated to the King in Council, and afterwards laid before Parliament on December 9, 1548, that it might be incorporated into an Act of Parliament [2nd and 3rd Edw. VI. cap. 1]. This Act (including the Prayer Book) passed the House of Lords on January 15, and the House of Commons on January 21, 1549. It was the first Act of Uniformity, and it enacted that the Prayer Book should come into use in all churches on the Feast of Whitsunday following, which was June 9, 1549. The Book itself was published on March 7, 1549, thus allowing three months' interval, during which the Clergy and Laity might become acquainted with the new Order of Divine Service. But where it could be procured earlier it was permitted to take it into use three weeks afterwards, and thus, in London churches, it was generally used on Easter-Day, April 21, 1549.

The Book of Common Prayer thus set forth with the full authority of Church and State may very fairly be called an expurgated and condensed English Version of the ancient Missal which was used for the celebration of the Holy Communion, the ancient Portiforium or Breviary which was used for the Daily Prayers, and the ancient Manual which was used for the Occasional Services, such as Baptism and Marriage: these ancient or Mediaeval Services being themselves elaborated forms of much more primitive ones. The Committee of Revision having followed the directions given to them in 1542 the Mediaeval books had been “castigated from all . . . feigned legends, superstitions orations, collects, versicles, and responses,” the services provided for “all saints which be not mentioned in the Scripture or authentic doctors” were “abolished and put out of the same books,” and what was retained was “the Service . . . made out of the Scripture and other authentic doctors.” The Seven Daily Offices were condensed into two, the system for the use of Psalms and Lessons was

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¹ Archbishop Bancroft, who was for many years Chaplain to Cox, Bishop of Ely, one of the Committee of Revision, writes that “the first Liturgy set forth in King Edward's reign was carefully compiled, and confirmed by a Synod.” [Collins’s Eccl. Hist. vi. 277.] Archbishop Abbot says that “the more material parts were disputed and debated in the Convocation House by men of both parties.” [Annals Against Hill, p. 104.] Contemporary evidence respecting the confirmation of the Book by Convocation is also found in letters of the King and of the Privy Council.

[1] The Privy Council instructed Dr. Hopton, the Princess Mary’s Chaplain, to say to her respecting the Prayer Book, “The fault is great in any subject to disallow a law of the King: a law of the realm by long study, free disputation, and uniform determination of the whole Clergy, consulted, debated, concluded.” [Foxe’s Acts and Mon. vi. 8, ed. 1838.]

[2] In the reply of Edward VI. to the demands of the Devonshire rebels the King is made to say, “Whatsoever is contained in our book, either for Baptism, Sacrament, Mass, Confirmation, and service in the Church, is by our Parliament established, by the whole Clergy agreed, yea, by the Bishops of the realm devised, by God’s Word confirmed.” [Foxe’s Acts and Mon. v. 734, ed. 1838.]

[3] The King and Council, writing to Bishop Bonner on July 23, 1549, say, “One uniform Order for Common Prayers and Administration of the Sacraments hath been and is most godly set forth, not only by the common agreement and full assent of the Nobility and Commons of the late session of our late Parliament, but also by the like assent of the Bishops in the same Parliament, and of all other the learned men of this our realm in their Synods and Conventions provincial.” [Foxe’s Acts and Mon. v. 736, ed. 1838.]

No doubt the Convocation of York co-operated in some way, as on subsequent occasions, with that of Canterbury.
greatly simplified; and although the ritual system in general was retained, the rubrics were condensed throughout, and many details of ritual omitted. When all the changes are taken into account it may still be said that about nine-tenths of what is contained in the Prayer Book of 1549 came from the old Latin Service-books of the Church of England: and that the principal alteration after the excision of Medieval novelties was that of adapting the Services to general use by the Clergy and Laity together, instead of leaving them in the complex form which was only suitable for the use of the Clergy and of Monastic communities. If it was in one sense new, they who had been engaged upon it felt so strong a conviction that it was substantially identical with the old, that in after days Cranmer offered to prove that “the order of the Church of England, set out by authority of Edward the Sixth, was the same that had been used in the Church for fifteen hundred years past.”

In the Act of Parliament which enacted the Book of Common Prayer, it was said to have been composed under the influence of the Holy Ghost; and there is, doubtless, an indication of this belief in the choice of the day on which it was enjoined to be used. So solemn were the views which those who arranged and set forth the Prayer Book took of their work, so anxious was their desire that it should be sealed with the blessing of God.

THE REVISED PRAYER BOOK OF A.D. 1552.

It was unfortunate for the peace of the Church of England that those who were in authority at this period were disposed to yield too much to the influence of foreigners whose principles were totally alien from those on which the English Reformation was based. That Reformation had been strictly Catholic in its origin and in its official progress, and the repudiation of foreign interference with the Church of England had been one of its main features. But foreign interference now arose from a different quarter, Calvin and his associates endeavouring, with characteristic self-assurance, to bias the mind of England towards Genevan Presbyterianism rather than Anglican Catholicity. Calvin himself thrust a correspondence upon the Protector Somerset, upon the young King, and upon Archbishop Cranmer. A letter of his still exists in the State Paper Office, which was written to the Duke of Somerset on October 22, 1548, and in which he urges the Protector to push the Reformation further than it had hitherto gone. Others to the same purpose may be found in Stryke's Memorials of Cranmer [iii. 25]. Peter Martyr and Martin Bucer (neither of whom could understand the English language) were placed in the most important positions at Oxford and Cambridge by Somerset; John à Lasco, a Polish refugee, was quartered upon Cranmer for six months, and afterwards established in a schismatic position in London; and Poullain [Valerandus Pollanus] was, in a similar manner, established at Glastonbury. These appointments shew the manner in which the Church of England was sagaciously leavened with foreign Protestantism by those who wished to reduce its principles and practices to their own low ritual and doctrinal level; and they are but a few of the many indications which exist that the Puritanism by which the Church was so imperilled during the succeeding hundred and twenty years arose out of foreign influences thus brought to bear upon the young Clergy and the Laity of that generation.

These influences soon began to affect the Book of Common Prayer, which had been, with so much forethought, learning, and pious deliberation, prepared by the Bishops and other Divines who composed the Committee to which reference has so often been made. It had been accepted with satisfaction by most of the Clergy and the Laity; and had even been taken into use by many at Easter, although not enjoined to be used until Whitsunday, so desirous were they of adopting the vernacular service. It was, probably, the quiet acceptance of the Prayer Book by the Clergy which raised hopes in the foreign party of moulding it to their own standard of Protestantism. It is certain that an agitation had been

1 By Jeremy Taylor's Works, vii. 292.
3 The same hospitable but unwise charity towards religious refugees was shown by James I. in the case of Antonio de Dominis, Archbishop of Spalatro, and with most unfortunate results.
4 Even Bishop Gardiner's official reply to the Privy Council on the subject was favourable to the Prayer Book. "He had deliberately considered of all the Offices contained in the Common Prayer Book, and all the several branches of it: that though he could not have made it in that manner, had the matter been referred unto him, yet that he found such things therein as did very well satisfy his conscience; and therefore, that he would not only execute it in his own person, but cause the same to be officiated by all those of his diocese." [Heylin's Reformation, i. 209, Eccl. Hist. Soc.] Somerset, writing to Cardinal Pole, June 4, 1549, and sending him a Prayer Book, says that there was "a common agreement of all the chief learned men in the Realm," in favour of the new "form and rise of service." [State Papers, Dom. Edw. VI. vol. vii.] Edward VI.'s reply to the Devonshire rebels asserts the same thing.
going on, among the latter, from the very time when the Book of 1549 had been first brought into use. A Lasco, Peter Martyr, and Martin Bucer appear to have been continually corresponding about the Prayer Book, and plotting for its alteration, although they knew it only through imperfect translations hastily provided by a Scotchman named Aless, living at Leipsic, and by Sir John Cheke. Hooper, also, Chaplain first to the Duke of Somerset, then to the King, and afterwards Bishop of Gloucester, carried on a bitter opposition to it, having returned from Zurich, where he had been living for some years, just at the time that it came into use. Writing to Bullynger on December 27, 1549, he says: "The public celebration of the Lord's Supper is very far from the order and institution of our Lord. Although it is administered in both kinds, yet in some places the Supper is celebrated three times a day. . . . They still retain their vestments and the candles before the altars; in the churches they always chant the hours and the hymns relating to the Lord's Supper, but in our own language. And that Popery may not be lost, the Mass priests, although they are compelled to discontinue the use of the Latin language, yet most carefully observe the same tone and manner of chanting to which they were heretofore accustomed in the Papacy." [Parker Soc. Orig. Lett. p. 72.] Preaching before Edward VI. in the following Lent, Hooper spoke of the Prayer Book as containing "tolerable things to be borne with for the weak's sake awhile," and urged immediate revision. He also told the King and Council that it was "great shame for a noble King, Emperor, or Magistrate, contrary unto God's word to detain and keep from the devil or his minister any of their goods or treasure, as the candles, vestments, crosses, altars." He also urged the young King to do away with kneeling at the Holy Communion, "sitting were in my opinion best for many considerations." [Hooper's Works, i. 534, 536, 554; Orig. Lett. p. 81.] Bucer was perhaps the most violent of all opponents of the Prayer Book, publishing a "Censure" of it in twenty-eight chapters just before his death in 1551, in which he condemns all ceremonies and customs derived from the ancient Services of the Church of England, from the Consecration of the Holy Eucharist to the ringing of church bells, of which, with the want of imagination and musical ear so common among his class of Reformers, he had a great abhorrence.

Meanwhile the Prayer Book had been brought under discussion in Convocation towards the end of the year 1550. The question was sent down to the Lower House by the Bishops, but was postponed until the next session. What was done farther at that time does not appear, though it is probable that the consideration of the Thirty-nine Articles absorbed the whole attention of Convocation for several sessions, and that the proposition for a revised Prayer Book was set aside, as far as the official assembly of the Church was concerned. The young King had now, however, been aroused by the medlessome letters of Calvin, by Hooper's preaching, and perhaps by some of the Puritan courtiers, to entertain a strong personal desire for certain changes in Divine Service; and not being able to prevail on the Bishops to accede to his wishes, he declared to Sir John Cheke—with true Tudor feeling, being then only a little over twelve years of age—that he should cause the Prayer Book to be altered on his own authority. [Strype's Cranmer, ii. 663, Eccl. Hist. Soc. ed.]

No records remain to shew us in what manner or by whom this revision was ultimately made. It has been suggested by Dr. Cardwell [Two Liturgies of Edw. VI. xvii. n.] that the Convocation delegated its authority to a Commission appointed by the King, and that this Commission was the same with that which had set forth the Ordinal of 1550, consisting of "six Prelates, and six other men of this Realm, learned in God's law, by the King's Majesty to be appointed and assigned;" but of which only the name of Bishop Heath of Worcester is recorded. [See Introd. to Ordin. Services.] Archdeacon Freeman considers it to be "all but certain that it was the Ordinal Commission which conducted the Revision of 1552," especially because the Ordinal was affixed to the Act of Parliament by which the revised Book was legalized. There is no certain proof that the Prayer Book of 1552, commonly called the Second Book of Edward VI., ever received the sanction of Convocation; yet it is highly improbable that Cranmer would have allowed it to get into Parliament without it. 4 Edward's
second Act of Uniformity [5 and 6 Edw. VI. ch. i.], with the revised Prayer Book attached, was passed on April 6, 1552, with a proviso that the book was to come into use on the Feast of All Saints following. Almost at the last moment, however, an attempt was made to carry the revision much further. Three editions of the book had been printed when, on September 27, 1552, an Order in Council ¹ was passed forbidding any further issue of the book, ostensibly on the ground that many printer’s errors had crept in. But the real reason is shown by the Register of the Privy Council: on the same day a letter was written to the Archbishop requesting him to correct the printer’s errors, and directing him to call in several Divines for the purpose of perusing or revising the book once more, his attention being specially drawn to the rubric on kneeling at the Holy Communion. The letter itself is not preserved, but only the order directing the Secretary what to write: Cranmer’s indisputable reply is however among the State Papers [Dom. Edw. VI. xv. 15], and throws so much light on the circumstances under which the revised Prayer Book was issued that it is here printed at length, the italics, however, not being in the original, and the spelling being modernized:—

"After my right humble commendations unto your good Lordships.

"Where I understand by your Lordships’ letters that the King’s majesty his pleasure is that the Book of Common Service shall be diligently perused,² and therein the printer’s errors be amended. I shall travaille therein to the uttermost of my power—albeit I had need first to have had the book written which was past by Act of Parliament, and sealed with the great seal, which remaineth in the hands of Mr. Spilman, clerk of the Parliament, who is not in London, nor I cannot learn where he is. Nevertheless, I have gotten the copy which Mr. Spilman delivered to the printers to print by, which I think shall serve well enough. And where I understand further by your Lordships’ letters that some be offended with kneeling at the time of the receiving of the sacrament, and would that I (calling me the Bishop of London, and some other learned men as Mr. Peter Martyr or such like) should with them expend, and weigh the said prescription of kneeling, whether it be fit to remain as a commandment, or to be left out of the book. I shall accomplish the King’s Majesty his commandment herein:—albeit I trust that we with just balance weighed this at the making of the book, and not only wee, but a great many Bishops and others of the best learned within this realm appointed for that purpose. And now the book being read and approved by the whole State of the Realm, in the High Court of Parliament, with the King’s majesty his royal assent—that this should be now altered again without Parliament—of what importance this matter is, I refer to your Lordships’ wisdom to consider. I know your Lordships’ wisdom to be such, that I trust ye will not be moved with these glorous and waugent spirites³ which can like nothing but that is after their own fancy; and cease not to make trouble when things be most quiet and in good order. If such men should be heard—although the book were made every year anew, yet it should not lack faults in their opinion. ‘But,’ say they, ‘it is not commanded in the Scripture to kneel, and whatsoever is not commanded in the Scripture is against the Scripture, and utterly unlawful and ungodly.’ But this saying is the chief foundation of the Anabaptists and of divers other sects. This saying is a subversion of all order as well in religion as in common policy. If this saying be true, take away the whole Book of Service; for what should men travell to set in order in the form of service, if no order can be got but that is already prescribed by Scripture? And because I will not trouble your Lordships with reciting of many Scriptures or proof in this matter, whosoever teacheth any such doctrine (if your Lordships will give me leave) I will set my foot by his, to be tried by fire, that his doctrine is untrue; and not only untrue, but also seditious and perilous to be heard of any subjects, as a thing breaking their bridle of obedience and losing from the bonds of all Princes’ laws.

"My good Lordships, I prye you to consider that there be two prayers which go before the receiving of the Sacrament, and two immediately follow—all which time the people praying and giving thanks do kneel. And what inconvenience there is that it may not be thus ordered, I know not. If the kneeling of the people should be discontinued for the time of the receiving of the Sacrament, so that at the receipt thereof they should rise up and stand or sit, and then immediately kneel down again—it should rather import a contemnation than a reverent receiving of the Sacrament. ‘But it is not expressly contained in the Scripture’ (say they) ‘that Christ ministered the sacrament to his apostles kneeling.’ Nor they find it not expressly in Scripture that he ministered it standing or sitting. But if we will follow the plain words of the Scripture we should rather receive it lying down on the ground—as the custom of the world at that time almost everywhere, and as the Tartars and Turks use yet at this day, to eat their meat lying upon the ground. And the words of the Evangelist import the same, which be ἀνεκάκιον and ἀνεκαίρον, which signify, properly, to lie down upon the floor or ground, and not to sit upon a form or stool. And the same speech use the Evangelists where they sh(e)w that Christ fed five thousand with five loaves, where it is plainly expressed that they sat down upon the ground and not upon stools.

"I beseech your Lordships take in good part this my long babbling, which I write as of myself only. The Bishop of London is not yet come, and your Lordships required answer with speed, and therefore am I constrained

¹ A letter to Grafton the printer to stay in any wise from uttering any of the books of the New Service, and if he have distributed any of them amongst his company, that then he give strict commandment to every of them not to put any of them abroad until certain faults therein be corrected." [Privy Council Reg.]

² The word “perused” has a technical sense, the force of which is shown by the Act which authorized the Book of 1552 in which it is said that the King had caused the former Book of 1549 to be “perused, explained, and made fully perfect.” It thus meant more than the correction of clerical errors.

³ This seems to refer to Bishop Hooper. In the order for his execution at Gloucester a similar expression is used, "forasmuch as the said Hooper is, as heretics be, a vain-glorious person, and delighteth in his tongue." [Hooper’s Works, II. xxviii.]
to make some answer to your Lordships afore his coming. And thus I pray God long to preserve your Lordships and to increase the same in all prosperity and godliness.

"At Lambeth, this 7th of October, 1552,
Your Lordships to command,
"T. CANTR."

What course Cranmer eventually took is not known, but the ultimate result is shewn by an entry in the Privy Council Register, dated October 27, 1552, which orders "a letter to the Lord Chancellor to cause to be signed unto the Book of Common Prayer, lately set forth, a certain Declaration signed by the King's Majesty, and sent unto his Lordship, touching the kneeling at the receiving of the Communion." [BURNET'S Reform. iii. 368, Pococke's Note 76.] The "Declaration" which has been commonly known as "the Black Rubric" was then inserted in some of the already printed copies on a fly-leaf, and the printing was again proceeded with. But this delay must have prevented the book from being circulated through the country for use at the time appointed, and as Edward died only eight months later, on July 6, 1553, it may be doubted whether the earlier Prayer Book, that of 1549, was ever superseded to any great extent except in London. The chief importance of the Book of 1552 is derived from the circumstance that it was made the basis of those further revisions which resulted in the Prayer Book of 1661.

THE REVISED PRAYER BOOK OF A.D. 1559.

The Acts of Uniformity passed in the reign of Edward were legally repealed by 1 Mary, sess. ii. c. 2, which was passed in October 1553. By this Act the Services of the Church of England were restored to the condition in which they were in the last year of Henry VIII. A proclamation made unlawful by Act of Queen Mary.

The Prayer Book was also issued, enjoining that no person should use "any book or books concerning the common service and administration set forth in English to be used in the churches of this realm, in the time of King Edward the VIth, commonly called the Communion Book, or Book of Common Service and Ordering of Ministers, otherwise called the Book set forth by the authority of Parliament, for Common Prayer and Administration of the Sacraments; but shall, within fifteen days bring or deliver the said books to the Ordinary, where such books remain, at the said Ordinary's will and disposition to be burnt." This Act and Proclamation were preceded, apparently, by an Act of Convocation of the same tenor; for the Upper House had been requested by the Lower (both being beyond doubt "packed" assemblies at the time) to suppress the "schismatical book called the Communion Book, and the Book of Ordering Ecclesiastical Ministers." Thus the work which had been done with so much care and deliberation was, for a time, set aside; Divine Service was again said in Latin, and the customs of it reverted, to a great extent, to their medieval form. As, however, the monasteries were not revived, the devotional system of Queen Mary's reign must, in reality, have been considerably influenced in the direction of reformation. We have already seen that "the last year of the reign of Henry VIII." (which was the standard professedly adopted) was a period when much progress had been made towards establishing the devotional system afterwards embodied in the Book of Common Prayer; and it seems likely that the services of the Church in the reign of Queen Mary were a modified form of, rather than an actual return to, the medieval system which existed before the sixteenth century.

Queen Elizabeth succeeded to the throne on November 17, 1558, and for a month permitted no change to be made in the customs of Divine Service.

On December 27th of that year, a Proclamation was issued condemning unfruitful disputes in matters of religion, and enjoining all men "not to give audience to any manner of doctrine or preaching other than to the Gospels and Epistles, commonly called the Gospel and Epistle of the day, and to the ten commandments, in the vulgar tongue, without exposition or addition of any manner, sense, or meaning to be applied or added; or to use any other manner of publick prayer, rite, or ceremony in the Church, but that which is already used and by law received; or the common Litany used at this present in her Majesty's own chapel; and the Lord's Prayer, and the Creed, in English, until consultation may be had by Parliament, by her Majesty and her three estates of this realm for the better

1 The English Litany of Henry VIII. See State Papers, Dom. Eliz. i. 68.
2 That is the Lords, the Commons, and the Clergy. But see next note, which shews that this intention, as regards Convocation, could not have been carried out.
conciliation and accord of such causes as at this present are moved in matters and ceremonies of
religion."

The first Act of Parliament in the reign of Queen Elizabeth restored to the Crown the supremacy
over persons and in causes ecclesiastical, which had been taken away from it in the previous reign. But
this does not seem to have been considered sufficient authority for dealing with the
subject of Divine Service; nor does it seem to have been possible, at first, to place it in
the hands of Convocation. An irregular kind of Committee was therefore appointed at
the suggestion of Sir Thomas Smith, the Queen's Secretary, who were to meet at his house in Canon
Row, Westminster, and who were "to draw in other men of learning and gravity, and apt men for that
purpose and credit, to have their assents." This Committee consisted of the following persons: 1—

Matthew Parker, subsequently Abp. of Canterbury.
James Pilkington,  Bp. of Durham.
Richard Cox,  Bp. of Ely.
William May, appointed Abp. of York, but died before consecration.
William Bill, subsequently Dean of Westminster.
Sir Thomas Smith,  Dean of Carlisle.
David Whitehead, [Declined the Archbishopric of Canterbury.]
Edmund Guest,  Bp. of Rochester, and of Salisbury.

The last two were summoned to attend upon the Committee after its first appointment. It has
been supposed, from a vindication of the changes made which was sent by him to Cecil, 2 that Guest
was the person chiefly concerned in the revision, and that he acted for Parker, who was absent through
illness. Cox and May were on the Committee of 1542-49.

While this Committee was engaged on its labours, an attempt was made to reconcile the extreme
Romanist party by a Conference of Divines held before the Privy Council and others in Westminster
Abbey; but the attempt failed through the impracticable temper of the leading men on the Romanist
side: and thus the way was made clear for a new Act of Uniformity on the basis of those passed in
Edward's reign.

The Queen and Cecil both appear to have desired that the original Prayer Book, that of 1549,
should be adopted as far as possible; but the second Book, that of 1552, was taken by the Committee
of Divines, and with a few alterations of some importance, submitted to the Queen to be set before
Parliament.

1 A Table of Proper Lessons for Sundays was prefixed.

2 The "accustomed place" or Chancel, instead of "in such place as the people may best hear," was
again appointed for the celebration of Divine Service.

3 The ancient "Ornaments of the Church and the Ministers which had been in use under the
first Book of Edward, but had been reduced to a minimum by the second, were directed again to be
taken into use.

4 The present form for administering the consecrated Elements to the Communicants was
substituted for that ordered by the Book of 1552, which was the latter half only of that now used.
As the first half of the words is the form that was used in the Book of 1549, the new form was thus
a combination of the two.

5 The declaration respecting kneeling, which had been inserted on a fly-leaf at the end of the
Communion Service in the Book of 1552, was now omitted altogether.

Thus altered, the Book was laid before Parliament, which (without any discussion) annexed it
to a new Act of Uniformity [1 Eliz. c. 2]. This Act was passed on April 28, 1559, and it enacted
that the revised Prayer Book should be taken into use on St. John the Baptist's day following.

1 None of these were Bishops at this time. Parker, Grindal, Cox, and Sandys were consecrated in December 1559,
Guest in March 1560, and Pilkington in March 1561. There is a letter of Sir T. Wilson's, written in 1559 [State Papers, Dom.
Eliz. v. 46], which states that the alterations were made "by the Convocation consisting of the same Bishops" who
had returned after Queen Mary's death "and the rest of the Clergy." But the Convocation which sat from January 24th
to May 8, 1559, was presided over by Bishop Bonner, with Nicholas Harpsfield, Dean of Canterbury, for Prolocutor.
At the end of February 1559 they presented five Articles of
the most Ultramontane character to the House of Lords, one of the Articles assenting Transubstantiation and another the
Supremacy of the Pope; and such a Convocation would be too hostile to the Prayer Book to be intrusted with its revision.

2 Strype's Ann. i. 120; ii. 459. Cardwell's Cond. p. 48.
was used, however, in the Queen's chapel on Sunday, May 12th, and at St. Paul's Cathedral on Wednesday, May 15th. After the appointed day had passed, a Commission was issued [July 19, 1559] to Parker, Grindal, and others for carrying into execution the Acts for Uniformity of Common Prayer, and for restoring to the Crown its jurisdiction in Ecclesiastical matters. [State Papers, Dom. Eliz. v. 18.] A Royal Visitation was also held in the Province of York, under a Commission dated July 25th. [Ibid. iv. 62.] It then appeared that the Prayer Book was so generally accepted by the Clergy, that out of 9400 only 189 refused to adopt it; this number including those Bishops and others of the most extreme Romanist party who had been appointed in Queen Mary's reign on account of what in modern times would be called their Ultramontane principles.

It is worth notice, however, that the Book of Common Prayer as thus revised in 1559 was quietly accepted by the great body of Romanist laity; and also that the Pope himself saw so little to object to in it that he offered to give the book his full sanction if his authority were recognized by the Queen and kingdom. "As well those restrained," said Sir Edward Coke, "as generally all the papists in this kingdom, not any of them did refuse to come to our church, and yield their formal obedience to the laws established. And thus they all continued, not any one refusing to come to our churches, during the first ten years of her Majesty's government. And in the beginning of the eleventh year of her reign, Cornwallis, Bedingfield, and Silyarde, were the first recusants; they absolutely refusing to come to our churches. And until they in that sort began, the name of recusant was never heard of amongst us." In the same Charge, Coke also states as follows: That the Pope [Pius IV.], "before the time of his excommunication against Queen Elizabeth denounced, sent his letter unto her Majesty, in which he did allow the Bible, and Book of Divine Service, as it is now used among us, to be authentic, and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us, without changing any part: so as her Majesty would acknowledge to receive it from the Pope, and by his allowance; which her Majesty denying to do, she was then presently by the same Pope excommunicated. And this is the truth concerning Pope Pius Quartus as I have faith to God and men. I have oftentimes heard avow by the late Queen her own words; and I have conferred with some Lords that were of greatest reckoning in the State, who had seen and read the Letter, which the Pope sent to that effect; as have been by me specified. And this upon my credit, as I am an honest man, is most true." It may have been with the object of making the Pope acquainted with the real character of the Prayer Book that it was translated into Latin in the same year; and it is, possibly, to the work of translation that a document in the State Paper Office [Dom. Eliz. vii. 46] refers which, on November 30, 1559, mentions the progress made by the Convocation in the Book of Common Prayer. The Latin Version (differing in no small degree from the English) was set forth on April 6, 1560, under the authority of the Queen's Letters Patent.

The only other change that was made in the Prayer Book during the reign of Elizabeth was in the Calendar. On January 22, 1561, the Queen issued a Commission to the Archbishop of Canterbury, the Bishop of London, Dr. Bill, and Walter Haddon, directing them "to peruse the order of the said Lessons throughout the whole year, and to cause some new calendars to be imprinted, whereby such chapters or parcels of less edification may be removed, and other more profitable may supply their rooms." This commission was issued by the authority given in the 13th clause of Elizabeth's Act of Uniformity, which is cited in its opening paragraph; and in the end of it there is a significant direction, "that the alteration of any thing hereby ensuing be quietly done, without show of any innovation in the Church." In the Calendar revised by these Commissioners the names of most of those Saints were inserted which are to be found in that of our present Prayer Book.

But although no further changes were made in the authorized devotional system of the Church during the remainder of the century, continual assaults were being made upon it by the Puritan party, extreme laxity was tolerated, and even sanctioned, by some of the Bishops (as, for example, at Northampton, by Bishop Scambler of Peterborough), and the people were gradually being weaned from their


2 Sir John Mason, however, writes to Cecil, on August 11, 1539, that the Book of Common Service in Latin is ready to print: and also the little book of Private Prayers for children and servants. [State Papers, Dom. Eliz. vi. 11.]

3 Parker Correspondence, p. 322. State Papers, Dom. Eliz. Paper, vii. 7.]
love for a Catholic ritual; while, in the meantime, a great number of the new generation were being trained, by continual controversy and by enforced habit, into a belief that preaching, either in the pulpit or under the disguise of extemporary prayer, was the one end and aim of Divine Service.¹ In 1502 the Puritans had grown so rancorous that they presented a petition to the Privy Council in which the Church of England is plainly said to be derived from Antichrist; the press swarmed with scurrilous and untruthful pamphlets against the Church system; and the more sober strength of this opposition may be measured very fairly by the statements and arguments of Hooker in his noble work, the *Ecclesiastical Polity*.

§ Some slight Changes made in the Prayer Book of 1559 by James I.

On the accession of James I. [May 7, 1603] the hopes of those who wished to get rid of the Prayer Book were strengthened by the knowledge that the King had been brought up by Presbyterians. A petition was presented to him, called the “Millenary Petition,” from the number of signatures attached to it, in which it was represented that “more than a thousand” of his Majesty’s subjects were “groaning as under a common burden of human rites and ceremonies,” from which they prayed to be relieved by a reduction of the Prayer Book system to their own standard. The result of this petition was the “Hampton Court Conference,” an assembly of orthodox and nonconforming Clergy, summoned by the King to meet in his presence at the Palace of Hampton Court, and discuss the grievances complained of. This Conference met on the 14th, 16th, and 18th of January, 1603-4, in the presence of the King and the Privy Council; but the former was so disgusted with the unreasonableness of the Puritan opponents of the Prayer Book, that he broke up the meeting abruptly on the third day, without committing the Church to any concessions in the direction they required. Under the same clause of the Act of Uniformity by which Queen Elizabeth had directed a revision of the Calendar, the King did, however, with the advice of a Commission of Bishops and Privy Councillors, cause a few changes to be made in the Prayer Book.²

1. The words “or remission of sins” were added to the title of the Absolution.
2. The “Prayer for the Royal Family” was placed at the end of the Litany; and also some Occasional Thanksgivings.
3. Two slight verbal changes were made at the beginning of the Gospels for the Second Sunday after Easter and the Twentieth Sunday after Trinity.
4. An alteration was made in one of the Rubrics for Private Baptism. [See the Office.]
5. The title of the Confirmation Service was enlarged.
6. The latter part of the Catechism, respecting the Sacraments, was added.
7. Some slight changes were made in the Calendar.

The book, as thus altered, was authorized by a Royal Proclamation dated March 5, 1604, and it was afterwards sanctioned by Convocation in the 80th of the Canons passed in the same year [A.D. 1604], which ordered that “the churchwardens or questmen of every Church and Chapel shall, at the charge of the parish, provide the Book of Common Prayer, lately explained in some few points by his Majesty’s authority, according to the laws and his Highness’ prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions.”

In the following year a petition was presented to the King from ministers in the Diocese of Lincoln, in which fifty “gross corruptions” in the Prayer Book were enumerated: and they demanded its total abolition as the only means by which the land could be rid of the idolatry and superstition which it enjoined. But although the Puritans continued to oppose the devotional system of the Church of England in this spirit during the whole of the reigns of James I. and Charles I., it was forty years before they succeeded in bringing about, and then for a few years only, that total abolition of the Prayer Book which they so ardentely desired.

§ The Suppression of the Prayer Book by the Puritans.

The temporary overthrow of the Church of England was effected by the Long Parliament, which met on November 3, 1640, and lasted until April 20, 1653; and the successive steps by which

¹ These foreign fashions and principles were pertinaciously maintained by those who had fled the country in Queen Mary’s days, and returned with what Parker called “German natures” in Queen Elizabeth’s. [Strype’s *Parker*, i.
² The Letters Patent rehoming the authority and enumerating the alterations are printed in *Cardwell’s Conf.*, p. 217-225.
this was accomplished are clearly stated by the Speaker of the House of Commons in the address which he made to the King from the bar of the House of Lords on May 19, 1662. "In order to this work," he said, "Church ornaments were first taken away; then the means whereby distinction or inequality might be upheld amongst ecclesiastical governors; then the forms of common prayer, which as members of the public body of Christ's Church were enjoined us, were decreed as superstitious, and in lieu thereof nothing, or worse than nothing, introduced." [Journ. House of Lords, xi. 471.]

The first movements towards this end were taken in December 1640, when "a petition was brought complaining of the Church discipline in having Archbishops, Bishops, etc., using the cross in Baptism, kneeling at the Communion, as unuseful in the Protestant Church" [Perfect Diurnal, p. 12]; and when the House of Commons went to St. Margaret's Church as usual to receive the Holy Communion, they directed that the Communion Table should be brought down from the east end of the chancel and placed in the midst of them in the Presbyterian manner customary in Scotland. The House of Lords appointed a large Committee, consisting of ten Bishops and twenty lay peers, with power to add to their number, to consult respecting such alterations in the Prayer Book as would conciliate the Puritan ministers, who were persevering in their petitions for its abolition; but although this Committee held many sittings between March 1st and May 1641, their efforts at conciliation were soon found to be useless, a motion "to agree upon some alterations and new additions to be inserted in the Book of Common Prayer" being made and lost in September of the same year, and the opponents of the Church going steadily on with their measures for its destruction.1 Shortly afterwards the House of Commons ordered that the Communion Table should everywhere be removed into the body of the church, that the rails should be taken away, and the raised east end of the chancel brought down to the same level as the rest of the church; and this was soon followed by "ordinances" against "innovations," as all the distinctive customs of the Church of England were called, which led to the removal of fonts from the churches, and to the wholesale destruction of Prayer Books, surplices, cope, organs, and all other "monuments of superstition," as these were called by the prevailing party in Parliament. Soon also, on December 29, 1641, most of the Bishops were thrown into prison, and in a few months the Puritans boasted that 8000 Clergy had already been turned out of their parishes. [Pierce's New Discoverer, p. 140.]

On July 1, 1643, the "Westminister Assembly of Divines" was convened by the Parliament, and after some negotiation with the General Assembly of the Scottish Kirk, it accepted from the latter the "Solemn League and Covenant," which was subscribed by the House of Commons in St. Margaret's Church on September 25th, and was afterwards sent to every parish in England and Wales to be used as a Test during the Reign of Terror which followed. This document, which was signed with the solemnities of an oath, pledged those who signed it to substitute Presbyterianism and the Scottish "Directory for Worship" for the Church of England and the Book of Common Prayer, in its first two Articles, which were as follows:

1. That we shall sincerely, really, and constantly, through the grace of God, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the Word of God, and the example of the best reformed Churches; and shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship and catechizing; that we and our posterity after us may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy

1 Isaac Walton, in his Life of Bishop Sanderson, having spoken of the discontent respecting the Prayer Book which had been excited in England by the Scotch Covenanters, writes that "their party in Parliament made many exceptions against the Common Prayer and Ceremonies of the Church, and seemed restless for a Reformation: and although their desires seemed not reasonable to the King and the learned Dr. Laud, then Archbishop of Canterbury, yet to quiet their conscience and prevent future confusion, they did in the year 1641, desire Dr. Sanderson to call two more of the Convection to advise with him, and that he would then draw up some such safe alterations as thought fit in the Service-Book, and abate some of the Ceremonies that were least material, for satisfying their consciences. And to this end they did meet together privately twice a week at the Dean of Westminister's house for the space of three months or more. But not long after that time, when Dr. Sanderson had made the Reformation for a view, the Church and State were both fallen into such a confusion that Dr. Sanderson's Model for Reformation became then useless." [Walton's Life of Sanderson, sign. c. 3.] But this statement must be looked upon with some suspicion, for it appears as if Walton were erroneously attributing to Sanderson the work of the Lords' Committee.
This pledge was not carried out by Parliament for more than a year, the House of Lords proving for some time an obstacle in the way of the House of Commons, and there being some difficulty in agreeing upon the form which the Directory was to take. At length, on January 3, 1645, the Directory passed through the two Houses of Parliament, and was issued under the title of "A Directory for the Public Worship of God throughout the three Kingdoms of England, Scotland, and Ireland." Together with an Ordinance of Parliament for the taking away of the Book of Common Prayer, and for establishing and observing of this present Directory throughout the Kingdom of England and Dominion of Wales."

This Ordinance repealed the Acts of Uniformity, and enacted that the Book of Common Prayer should be "abolished," and the Directory "established and observed in all the Churches within this kingdom." But as this was not so generally obeyed as was intended, another Ordinance "for the more effectual putting in execution of the Directory" was passed on August 23, 1645, which forbade the use of the Prayer Book in any "Church, Chapel, or public place of worship, or in any private place or family within the Kingdom of England," and required all copies of the book to be given up.

This Ordinance also imposed some severe penalties, enacting that any person who used the Book of Common Prayer in public or private should, for the first offence, pay a fine of £5, for the second offence a fine of £10, and for the third offence "suffer one whole year's imprisonment without bail or mainprize." The refusal to adopt the rules of the Directory was visited with a fine of £2 for each offence, and those who did or said anything against it were to be punished with a fine of not less than £5, and not exceeding £50. These penalties, which are similar in character to those imposed by the Tudor Acts of Uniformity, were rigorously exacted, as is shown by the Records of the period and by non-official histories. For fifteen years the prayers of the Church of England could only be said in extreme privacy, and even then with danger of persecution to those who used them.

1 The Directory was a book of Rubries and Canons and not of prayers, the very few forms that are given being only given as examples of the kind of prayer to be used by the minister. In the place of the Burial Service of the Prayer Book appears the following direction: "When any person departeth this life let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred without any ceremony." This is still the custom of the Scottish Presbyterian Kirk.

2 Instances will be found in the Calendars of State Papers, Bishop Kent's Register, and Walker's Sufferings of the Clergy.

3 It was the custom of some of those few clergy who were permitted to retain their benefices to use the Prayer Book as their "Directory," introducing as much of its actual language as could be used with safety. This custom was vindicated by Bishop Sanderson in a letter to a friend in 1652, and entitled "Judgement concerning submission to Usurpers," in which he also explains that he only ceased to use the Prayer Book itself when he was deprived of it by a troop of soldiers who, "immediately after Morning Service ended," on a Sunday in November 1644, "seized upon the book and tore it all in pieces." [Walton's Life of Sanderson, 1678. Sanderson's Cases of Conscience, 1655, p. 157.] Bishop Jeremy Taylor published a "Collection of Offices" for the same purpose. The following narrative respecting Bishop Bull gives us a graphic picture of the course adopted by these good men.

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

A particular instance of this happened to him while he was minister of St. George's, which, because it shewed how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related. He was sent for so haply the child of a parishioner in his parish, upon which occasion he made use of the office of Baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance, and notwithstanding that he used the sign of the cross, the yet there were no objections made to the offices of the Church which did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating at the same time with how much more edification they prayed, who entirely depended upon the Spirit of God for His assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not changed the sign of the cross, that badge of Popery, for it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover his ill-grounded prejudices, shewed him the office of Baptism in the Liturgy, wherein was contained every prayer which he had offered to God in this manner, with further arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion. [Nelson's Life of Bull, p. 31.]"
THE REVISED PRAYER BOOK OF A.D. 1662.

It was quaintly said by Jeremy Taylor, comparing the fate of the Book of Common Prayer to that of the roll sent by Jeremiah to Jehoiakim, “This excellent Book hath had the fate to be cut in pieces with a penknife and thrown into the fire, but it is not consumed” [TAYLOR’s Coll. of Offices, Pref.], and his faith and foresight were rewarded by seeing its full and complete resurrection. When the Republican form of government collapsed upon the death of Cromwell, the restoration of the ancient Constitution of the country involved the restoration of its ancient Church, and consequently its ancient system of devotion as represented by the English Offices that had been in use for nearly a century before the Revolution. When the time drew near for the return of Charles II. to the throne of his fathers, Prayer Books were brought from their hiding-places, printers began to prepare a fresh supply, and its offices began to be openly used, as in the case of the good and great Dr. Hammond, who was interfered with the proper Burial Service on April 26, 1660. Before the end of 1660 the demand for Prayer Books had been so great, notwithstanding the number of old ones which had been preserved, that five several editions in folio, quarto, octavo, and a smaller size are known to have been printed.1

Charles II. landed in England on May 26, 1660, the Holy Communion having been celebrated on board the “Naseby” at a very early hour in the morning; probably by Cosin, the King’s Chaplain, whose influence was afterwards so great in the revision of the Prayer Book. As soon as the Court was settled at Whitehall, Divine Service was restored in the Chapel Royal. On July 8th, Evelyn records in his Diary [ii. 152] that “from henceforth was the Liturgy publicly used in our Churches.” Patrick is known to have used it in his church on July 2nd; and Cosin, who reassumed his position as Dean of Peterborough at the end of that month, immediately began to use it in his Cathedral. From Oxford, Lamplugh (subsequently Archbishop of York) writes on August 23, 1660, that the Common Prayer was then used everywhere but in three colleges,2 shewing how general had been its restoration in the University Chapels, and perhaps also in the City Churches. By October 1661, Dean Barwick had restored the Choral Service first at Durham, and then at St. Paul’s. The feeling of the people is indicated by several petitions which were sent to the King, praying that their ministers might be compelled to use the Prayer Book in Divine Service, the Mayor and Jurats of Faversham (for example) complaining that their Vicar, by refusing to give them the Common Prayer, is “thus denying them their mother’s milk.”3 The nonconforming ministers at first allowed that they could use the greatest part of the Prayer Book; yet when requested by the King to do so, with the concession that they should omit such portions as offended their consciences, they declined;4 but on the part of the Laity in general the desire for its restoration seems to have been much greater than could be supposed, considering how many had never (as adults) even heard a word of it used in church; and probably had never even seen a Prayer Book.

Before the King had left the Hague, a deputation of Presbyterian ministers, including Reynolds, Calamy, Case, and Manton, had gone over to him to use their influence in persuading him that the use of the Prayer Book having been so long discontinued, it would be most agreeable to the English people if it were not restored; and especially to dissuade him from using it and the surplice, in the Chapel Royal. The subsequent conduct of the House of Commons5 showed that this was a very daring misrepresentation of the state of the public mind on the subject; but the King appears to have been aware that it was so, for he declined, with much warmth, to agree to the impertinent and unconstitutional request, telling them in the end of his reply, that “though he was bound for the present to

1 The writer has examined eight copies of 1660 and one of 1661 in the Library of the British Museum, and also one of a very rare edition, similar to a copy which formerly belonged to Mr. Masekell [B. M. 3407, e], which was discovered at the bottom of the Parish Chest of Grasmere in the year 1878. The Museum Library possesses copies of all the sizes mentioned above.

2 Among the State Papers there is a record that John Williams and Francis Eglesfield printed an edition against the King’s return, and what copies remained in their warehouse were seized by agents of Bill the King’s printer on November 7, 1660. There is extant also a royal mandate to Bill, dated July 25, 1661, commanding him to restore to R. Royston, of Oxford, a quantity of Prayer Books which he had seized by mistake, supposing them to be falsely printed. [State Papers, Dom. Charles II. xxxix. 87; xlvii. 67.]

3 State Papers, Dom. Charles II. xi. 27.

4 Ibid. xxxii. 87, 100; l. 22.

5 KENNETH’s Register, p. 629.

6 The House of Lords proposed to insert a proviso in the Act of Uniformity making the use of the Surplice and Sign of the Cross optional as “things indifferent,” but the House of Commons emphatically refused, on May 7, 1662, to accept this proviso, defending the use of it, and declaring that it was “better to impose no ceremonies than to dispense with any,” and that it was very incongruous while settling uniformity to establish schism.” [House of Lords Journal, xi. 446.]
tolerate much disorder and indecency in the exercise of God's worship, he would never in the least degree, by his own practice, discountenance the good old order of the Church in which he had been bred." As we have already seen, the Prayer Book was restored to use in the Chapel Royal immediately after the King's return.

On July 6, 1660, five weeks afterwards, there was a debate in Parliament respecting the settlement of religion. Some suggested that the restoration of the "old religion" was the only settlement required; but in the end it was agreed to pray the King that he would call an assembly of Divines for the purpose of considering the subject. The King, however, issued a "Declaration" on October 25, 1660, in which he refers to his letter from Breda, promising toleration to all opinions, and to the visit of the Presbyterian preachers; and complains of the intolerant spirit which is shown towards himself by the Presbyterians in wishing to deprive him of the services in the Chapel Royal, and in much misrepresenting his words, acts, and motives. He states that it had been his intention to call a Synod at once to consider the affairs of the Church, but that personal feeling is so strong as to make such a step unwise for the present. Throughout this Declaration the King assumes that the Church is restored in its integrity; but promises that he will call an assembly of "learned Divines, of both persuasions," to review the "Liturgy of the Church of England, contained in the Book of Common Prayer, and by law established," again exhorting those who cannot conscientiously use the whole of it, to use such portions as they do not object to.

It was in fulfilment of this promise that a Royal Commission was addressed on March 25, 1661, to the following Divines, who constituted what is known as the "Savoy Conference," from its place of meeting, in the Master's lodgings at the Savoy Palace or Hospital in the Strand, the Master at that time being the Bishop of London:—

On the Church side.

Accepted Frewen, Archbishop of York.
John Cosin, Bishop of Durham.
John Warner, Bishop of Rochester.
Henry King, Bishop of Chichester.
Humphrey Henchman, Bishop of Salisbury, afterwards of London.
George Morley, Bishop of Worcester, afterwards of Winchester.
Robert Sanderson, Bishop of Lincoln.
Benjamin Laney, Bishop of Peterborough, afterwards of Lincoln and Ely.
Brian Walton, Bishop of Chester.
John Gauden, Bishop of Exeter, afterwards of Worcester.

On the Presbyterian side.

Edward Reynolds, Bishop of Norwich.
Anthony Tuckney, D.D., Master of St. John's, Cambridge.
William Spurstow, D.D.
Thomas Manton, D.D. [offered Deanery of Rochester.]
Edmund Calamy [offered Bishopric of Lichfield].

Richard Baxter [offered Bishopric of Hereford].
Arthur Jackson.

Thomas Case.
Samuel Clarke.

Matthew Newcomen.

Coadjutors.

John Earle, Dean of Westminster, afterwards Bishop of Worcester and Salisbury.
Peter Heylin, D.D., Subdean of Westminster.
John Barwick, D.D., afterwards Dean of St. Paul's.
Peter Gunning, D.D., afterwards Bishop of Chester and Ely.
John Pearson, D.D., afterwards Bishop of Chester.

Thomas Horton, D.D.

Thomas Jacomb, D.D.

William Bate.

John Rawlinson.

William Cooper.

John Lightfoot, D.D.

1 CLARENDON, History of the Great Rebellion, iii. 990.
2 CARDWELL'S Conf. p. 286.
3 "And was after by Synod commissioned to review the
As this Conference was the last official attempt to reconcile what was afterwards called the "Low Church party" and Dissenters to the cordial use of the Catholic offices of the Church, it will be desirable to give a short account of its proceedings. The Letters Patent authorized the Commissioners "to advise upon and review the said Book of Common Prayer, comparing the same with the most ancient liturgies which have been used in the Church in the primitive and purest times; and to that end to assemble and meet together from time to time, and at such times within the space of four calendar months now next ensuing, in the Master's lodgings in the Savoy in the Strand, in the county of Middlesex, or in such other place or places as to you shall be thought fit and convenient; to take into your serious and grave considerations the several directions, rules, and forms of prayer, and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein, as by and between you the said Archbishop, Bishops, Doctors, and persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needful or expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and government; but avoiding, as much as may be, all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted, and have so long received in the Church of England." 71

This Commission met at the Savoy in the Strand on April 15th, and its sittings ended on July 24, 1661: the Session of Parliament and Convocation commencing on May 8th of the same year. "The points debated," writes Izaak Walton, "were, I think, many; some affirmed to be truth and reason, some denied to be either; and these debates being then in words, proved to be so loose and perplexed as satisfied neither party. For some time that which had been affirmed was immediately forgot or denied, and so no satisfaction given to either party. But that the Debate might become more useful, it was therefore resolved that the day following the desires and reasons of the Nonconformists should be given in writing, and they in writing receive answers from the conforming party." [Walton's Life of Sanderson, sign. 1.] The "several objections and exceptions" raised against the Prayer Book were thus presented to the Bishops in writing, and they are all on record in two or three contemporary reports of the Conference, of which one is referred to in the footnote, being also printed at length in Cardwell's Conferences on the Book of Common Prayer. Some of these "exceptions" were of importance, one requiring that the whole of the responsive system of the Prayer Book should be abolished, even the Litanies being to be made into one long prayer, and nothing said in Divine Service by any one except the Minister, unless it were Amen. Another required the abolition of Lent and Saints' Days. But most of the exceptions were of a frivolous kind, and the remarks which accompanied them were singularly bitter and uncharitable, as well as diffuse and unbusiness-like. It seems almost incredible that grave Divines should make a great point of "The Epistle is written in" being an untrue statement of the case when a portion of a prophecy was read and technically called an "Epistle;" or that they should still look upon it as a serious grievance when the alteration conceded went no further than "For the Epistle:" or again, that they should spend their time in writing a long complaint about the possibility of their taking cold by saying the Burial Service at the grave. Yet sheets after sheets of their papers were filled with objections of this kind, and with long bitter criticisms of the principles of the Prayer Book. The Bishops replied to them in the tone in which Sanderson's Preface to the Prayer Book is written, but they seem to have keenly felt what Sanderson himself expressed—mild and gentle as he was—when he long afterwards said of his chief opponent at the Savoy, "that he had never met with a man of more pertinacious confidence, and less abilities, in all his conversation." 72

1 Cardwell's Conf. 235-368. "Grand Debate between the most Reverend the Bishops and the Presbyterian Divines. The most perfect copy." 1661. See also Heywood's Documents relating to the Settlement of the Church of England by the Act of Uniformity of 1662, published in 1862.

2 Walton writes, Bishop Pearson "told me very lately that one of the Dissenters (which I could, but forbear to name) appeared to Dr. Sanderson to be so bold, so troublesome, and so illogical in the dispute as forced patient Dr. Sanderson, who was then Bishop of Lincoln and a Moderator with other Bishops, to say with an unusual earnestness, that he had never met with a man of more pertinacious confidence, and less abilities, in all his conversation." [Walton's Life of Sanderson, sign. 1 3.]
Perhaps too they were reminded of Lord Bacon’s saying respecting his friends, the Nonconformists of an earlier day, that they lacked two principal things, the one learning, and the other love.

The Conference was limited by the Letters Patent to four months’ duration, but when that time had drawn to an end little had been done towards a reconciliation of the objectors to the use of the Prayer Book. Baxter had composed a substitute for it, occupying, as he states in his Life and Times, “a fortnight’s time” in its composition; but even his friends would not accept it as such, and probably Baxter’s Prayer Book never won its way into any congregation of Dissenters in his lifetime or afterwards. In Queen Elizabeth’s time Lord Burleigh had challenged the Dissenters to bring him a Prayer Book made to fit in with their own principles; but when this had been done by one party of Dissenters, another party of them offered six hundred objections to it, which were more than they offered to the old Prayer Book. The same spirit appears to have been shewn at the Savoy Conference; and the principle of unity was so entirely confined to unity in opposition, that it was impossible for any solid reconciliation of the Dissenters to the Church to have been made by any concessions that could have been offered. After all the “exceptions” had been considered and replied to by the Bishops’ side (replies again replied to by the untiring controversial pens of the opposite party), the result of the Commission was exhibited in the following list of changes to which the Bishops were willing to assent:

The Concessions offered by the Bishops at the Savoy Conference.

§ 1. We are willing that all the epistles and gospels be used according to the last translation.
§ 2. That when any thing is read for an epistle which is not in the epistles, the superscription shall be “For the epistle.”
§ 3. That the Psalms be collated with the former translation, mentioned in rubr., and printed according to it.
§ 4. That the words “this day,” both in the collects and prefaces, be used only upon the day itself; and for the following days it be said, “as about this time.”
§ 5. That a longer time be required for signification of the names of the communicants; and the words of the rubric be changed into these, “at least some time the day before.”
§ 6. That the power of keeping scandalous sinners from the communion may be expressed in the rubric according to the xxvith and xxvith canons; so the minister be obliged to give an account of the same immediately after to the ordinary.
§ 7. That the whole preface be prefixed to the commandments.
§ 8. That the second exhortation be read some Sunday or Holy Day before the celebration of the communion, at the discretion of the minister.
§ 9. That the general confession at the communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.
§ 10. That the manner of consecrating the elements be made more explicit and express, and to that purpose these words be put into the rubric, “Then shall he put his hand upon the bread and break it,” “then shall he put his hand unto the cup.”
§ 11. That if the font be so placed as the congregation cannot hear, it may be referred to the ordinary to place it more conveniently.
§ 12. That these words, “yes, they do perform these,” etc., may be altered thus: “Because they promise them both by their sureties,” etc.
§ 13. That the words of the last rubric before the Catechism may be thus altered, “that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed.”
§ 14. That to the rubric after confirmation these words may be added, “or be ready and desirous to be confirmed.”
§ 15. That these words, “with my body I thee worship,” may be altered thus, “with my body I thee honour.”
§ 16. That these words, “till death us depart,” be thus altered, “till death us do part.”
§ 17. That the words “sure and certain” may be left out.

The Conference being ended, and with so little practical result, the work of Revision was committed to the Convocations of the two Provinces of Canterbury and York. On June 10, 1661, a Licence from the Crown had been issued to the Archbishop of Canterbury [Juxon], empowering the Convoca-
tion of his Province to "debate and agree upon such points as were committed to their charge."1 Another was issued to the Archbishop of York [Frewen], of a similar tenor, on July 10th [or 23rd]. But little was likely to be done while the Savoy Conference was sitting, beyond preparation for future action. A fresh Licence was issued on October 10th, by which the Convocation of Canterbury was definitely directed to review the Book of Common Prayer and the Ordinal,2 under the authority of the Commission sent to them on the 10th of June;3 and on November 22nd a similar letter was sent to the Archbishop of York. This letter enjoined the Convocations to review the Prayer Book, and then to present it to "us for our further consideration, allowance, or confirmation."

It is probable that much consideration had been given to the subject during the five months that elapsed between the issue of the first Licence and that of the second, as a Form for the 29th of May had been agreed upon, and also the Office for Adult Baptism. When, however, the Convocation of Canterbury met on November 21, 1661, "the King's letters were read," and the revision of the Prayer Book was immediately entered upon with vigour and decision.5 The Upper House appointed a Committee, consisting of the following:

Matthew Wren, Bishop of Ely,
John Warner, " Rochester.
Humphry Henchman, " Salisbury.
George Morley, " Worcester.
Robert Sanderson, " Lincoln.
William Nicholson, " Gloucester.
John Cosin, " Durham.

The last named had been invited (with the Archbishop of York, and the Bishops of Carlisle and Chester) to be present and assist at the previous session of the Southern Convocation; and was now appointed on the Committee as the most learned ritualist among the Bishops. Wren, Warner, and Skinner had been Bishops in the Convocation of 1640.6 It was necessary that the co-operation of the York Lower House of Convocation should be secured: the Archbishop and three Bishops of that Province, the Bishops of Durham, Carlisle, and Chester, therefore wrote to Dr. Neile, the Prolocutor of York Convocation, saying that they sat in consultation with the Bishops of the Province of Canterbury, and adding that as the time was very short for the work in hand, it would much facilitate its progress if some Clergy were appointed to act in the Southern Convocation as Proxies for the Northern. Eight such proxies were appointed, three of whom were members of the Lower House of Canterbury Province, the Prolocutor and the Deans of St. Paul's and Westminster, and five of the Lower House of York.7

The Committee of Bishops met at Ely House; and Sancroft, at this time Rector of Houghton-le-Spring, Prebendary of Durham, and Chaplain to Cosin, acted as their Secretary. Bishop Cosin had prepared a folio Prayer Book of 1619, in which he had written down in the margin such alterations as he considered desirable: and this volume, which is preserved in the Cosin Library, Durham [D. III. 5], has been thoroughly examined for the present work, all the alterations so made being either referred to or printed in the Notes.8 This volume was evidently used as the basis of their work by the Bishops, although (as will be seen) they did not adopt all the changes proposed by Cosin, and introduced others which are not found in his Prayer Book. They were thus enabled to proceed rapidly with the work of revision, and on November 23rd sent a portion of their labours down to the Lower House, which returned it on the 27th. The whole Prayer Book was completed by December 20, 1661, and a form

2 KENNETH'S Register, p. 503.
4 KENNETH'S Register, p. 564.
5 The Bishops returned to their seats in the House of Lords on November 20th, and from that time the Junior Bishop said prayers daily as formerly. The Presbyterian minister had been "excused from attendance" on the House of Commons on October 7, 1660.
6 Archbishop Juxon, Bishops Dupaia, Piers, and Roberts, had also been Bishops in 1640. Four other Bishops in the Upper House of 1661, Sheldon, Floyd, Griffith, and Ironside, had been in the Lower House in 1640, and so had about twenty members of the Lower House of 1661.
7 KENNETH'S Register, pp. 563-56.
8 A fair copy of this volume, written by Sancroft in a Prayer Book of 1634, is preserved in the Bodleian Library [Arch. Boll. D. 28], and has been collated with the original for the present work. Cosin had also written three sets of Notes on the Prayer Book; and had prepared a fourth, suggesting amendments which he considered to be necessary, several years before. These are collected in the fifth volume of his Works, published in the Library of Anglo-Catholic Theology. Some MS. Notes on the Prayer Book, Harl. MS. 7311, are also said to be his. [See p. 36, note.]
of Subscription was then agreed upon, of which a copy in Bishop Cosin's handwriting is inserted in his Durham Book, and which is also to be found, with all the names attached, in the Manuscript volume originally annexed to the Act of Uniformity.

Meanwhile Parliament was busily engaged in elaborating a new "Act for the Uniformity of Publick Prayers and Administration of Sacraments and other Rites and Ceremonies: and for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England" [14 Car. II. c. 4], to which it was necessary to annex a Prayer Book, as in the case of preceding Acts of Uniformity, as the Book to which the Act referred and which was incorporated with it. There is thus not only an Ecclesiastical but a Parliamentary history of the Prayer Book, extending from June 25, 1661, to May 19, 1662; and it is very worthy of remark that the desire for the statutory restoration of the Church system of Divine Service was so great as to cause considerable impatience on the part of the Commons at the delay which occurred through the Savoy Conference and through the careful deliberation with which Convocation carried on the work of revision. This Parliamentary history of the Prayer Book is, however, of so much interest and importance that the details of it, as they appear on the Journals of the two Houses, must be referred to at some length.

On June 25, 1661, the House of Commons ordered, "That a Committee be appointed to view the several laws for confirming the Liturgy of the Church of England; and to make search, whether the original book of the Liturgy, annexed to the Act passed in the fifth and sixth years of the reign of King Edward the Sixth, be yet extant; and to bring in a compendious Bill to supply any defect in the former laws; and to provide for an effectual conformity to the Liturgy of the Church, for the time to come." The Bill was brought in on June 29th, and read a second time on July 3rd, a Prayer Book of 1604 being temporarily annexed to it. When the Bill was committed on the latter day an instruction was given to the Committee, a very large one, that "if the original Book of Common Prayer cannot be found, then to report the said printed book, and their opinion touching the same; and to send for persons, papers, and records." The search for the original Prayer Book proved fruitless, and when the Bill was read a third time on July 9th, "a Book of Common Prayer, intituled 'The Book of Common Prayer, and Administration of the Sacraments, and other rites and ceremonies of the Church of England,' which was printed at London in the year 1604, was, at the clerk's table, annexed to the said Bill, part of the two prayers, inserted therein before the reading psalms being first taken out, and the other part thereof obliterated." On the following day the Bill with the Book annexed was sent up to the House of Lords, and was not again sent back to the House of Commons until April 10, 1662, the delay being caused by the proceedings of the Savoy Conference and of the Convocation.

The Bill was read a first time in the House of Lords as long afterwards as January 14, 1662; and on the 17th it was read a second time and committed. A message was brought from the House of Commons on the 28th urging the Lords to expedition, but on February 13, 1662, the Earl of Dorset reported, "That the Committee for the Bill for Uniformity of Worship have met oftentimes, and expected a book of Uniformity to be brought in; but, that not being done, their Lordships have made no progress therein; therefore the Committee desires to know the pleasure of the House, whether they shall proceed upon the Book brought from the House of Commons, or stay until the other Book be brought in. Upon this, the Bishop of London signified to the House, 'That the Book will very shortly be brought in.'"

In the Letters Patent, under the authority of which the Convocations were acting, the latter were directed, when they had revised the Prayer Book, to present it to the King "for our further consideration, allowance, or confirmation." The revision had been completed on December 20, 1661, and the direction given in the Letters Patent was complied with by sending to the King the fairly written Manuscript copy of the new Prayer Book as it had been subscribed by the two Houses of Convocation on that day. It was not to be expected, however, that the King and his Council should collate every page of this volume with the Prayer Book formerly in use, and therefore a folio black-letter Prayer Book of 1636 was also sent, in which the changes were carefully entered by Sancroft.1 Two tables had also been made, on a separate paper, the one of "Alterations" and the other of "Additions," in which the "Old" text and the "New" text were put in parallel columns: at the end of the first table this note being added, "These are all ye materiall Alterations, ye rest are onely verbal or ye changeing of some Rubricks for ye better performing of ye Service or ye new moulding some of ye Collects."2 A Privy Council was then summoned, at which four Bishops were ordered to be present. This met on

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1 A photographical facsimile of this volume was "published for the Royal Commission on Ritual, by authority of the Lord Commissioners of Her Majesty's Treasury," in the year 1871.

2 See p. 38.
February 24, 1662, the Bishops of London, Durham, Salisbury, Worcester, and Chester being present: "at which time the Book of Common Prayer, with the Amendments and Additions, as it was prepared by the Lords Bishops, was read and approved, and ordered to be transmitted to the House of Peers, with this following recommendation, signed by His Majesty."—

"Charles R.

"His majesty having, according to his Declaration of the 25th of October, 1660, granted his commission under the great seal, to several bishops and other divines, to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer: afterwards the convocations of the clergy of both the provinces of Canterbury and York were by his majesty called and assembled, and are now sitting. And his majesty hath been pleased to authorize and require the presidents of the said convocations, and other the bishops and clergy of the same, to review the said Book of Common Prayer, and the book of the form and manner of making and consecrating of bishops, priests, and deacons; and that, after mature consideration, they should make such additions or alterations in the said books respectively as to them should seem meet and convenient; and should exhibit and present the same to his majesty in writing, for his majesty's further consideration, allowance, or confirmation. Since which time, upon full and mature deliberation, they the said presidents, bishops, and clergy of both provinces, have accordingly reviewed the said books, and have made, exhibited, and presented to his majesty in writing, some alterations, which they think fit to be inserted in the same, and some additional prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions.

"All which his majesty having duly considered, doth, with the advice of his council, fully approve and allow the same; and doth recommend it to the House of Peers, that the said Book of Common Prayer, and of the form of ordination and consecration of bishops, priests, and deacons, with those alterations and additions, be the book which, in and by the intended Act of Uniformity, shall be appointed to be used, by all that officiate in all cathedral and collegiate churches and chapels, and in all chapels of colleges and halls in both the universities, and the colleges of Eton and Winchester, and in all parish churches and chapels within the kingdom of England, Dominion of Wales, and town of Berwick-upon-Tweed, and by all that make or consecrate bishops, priests, or deacons, in any of the said places, under such sanctions and penalties as the parliament shall think fit.

"Given at our court, at Whitehall, the 24th day of February, 1661" [New Style 1662].

The Journals add, "The book mentioned in his majesty's message was brought into this House; which is ordered to be referred to the committee for the Act of Uniformity." Lord Clarendon mentions that the Revised Book, that is, the MS. which the members of Convocation had subscribed, was "confirmed by his Majesty under the Great Seal of England;" and as, being Chancellor at the time, the Seal would have been affixed by his direction, it seems impossible that he should have been mistaken, though no trace of the Great Seal is now to be found in connection with the volume. A few days afterwards, on March 3, 1662, a conciliatory explanation of the delay was given by the King himself to the House of Commons, as is shown by the following entry in its Journals:

"[The king having commanded the Commons to attend him in the banqueting-house, Whitehall, on Saturday, 1st March, they did so; and the speaker read his majesty's speech to the house, on the following Monday. In the course of it his majesty said:—]

"'Gentlemen, I hear you are very zealous for the church, and very solicitous, and even jealous, that there is not expedition enough used in that affair. I thank you for it, since, I presume, it proceeds from a good root of piety and devotion: but I must tell you I have the worst luck in the world, if, after all the reproaches of being a papist, whilst I was abroad, I am suspected of being a presbyterian now I am come home. I know you will not take it unkindly, if I tell you, that I am as zealous for the church of England, as any of you can be; and am enough acquainted with the enemies of it, on all sides; that I am as much in love with the Book of Common Prayer, as you can wish, and have prejudice enough to those that do not love it; who, I hope, in time will be better informed, and change their minds: and you may be confident, I do as much desire to see a uniformity settled, as any amongst you: I pray, trust me, in that affair; I promise you to hasten the despatch of it, with all convenient speed; you may rely upon me in it.

"'I have transmitted the Book of Common Prayer, with those alterations and additions which have been presented to me by the Convocation, to the House of Peers with my approval, that the Act of Uniformity may relate to it: so that I presume it will be shortly despatched there; and when we have done all we can, the well settling that affair will require great prudence and discretion, and the absence of all passion and precipitation.'"

Parliament now proceeded to the completion of the Act of Uniformity without any further delay. The Lords' Committee reported to the House on March 13, 1662, and on that and the following two days the "alterations and additions" were read; "which being ended, the Lord Chancellor, in the name, and by the directions of the House, gave the Lords and Bishops thanks, for their care in this

1 In the original rough Minutes of proceedings taken by the Clerks it is stated that "after debate it was resolved that the amendments and alterations in the printed book should be read, which was this day begun accordingly, and so the Preface was read." This shows the purpose for which the "printed book" sent with the "fairly written" MS. was prepared. Both books are mentioned subsequently as being sent down to the House of Commons.
business; and desired their Lordships to give the like thanks, from this House, to the other House of Convocation, for their pains therein." On the 17th the "House took into consideration the Bill concerning Uniformity in Public Worship, formerly reported from the committee. And, upon the second reading of the alterations and provisos, and considerations thereof, it is ordered, that this House agrees to the preamble, as it is now brought in by the committee. And the question being put, "Whether this book that hath been transmitted to this House from the King shall be the book to which the Act of Uniformity shall relate?" it was resolved in the affirmative."

After the Act had been carefully considered clause by clause, it was read a third time and passed on April 9, 1662, and before holding a conference with the Commons on the following day "the House directed that the Book of Common Prayers, recommended from the King, shall be delivered to the House of Commons, as that being the Book to which the Act of Uniformity is to relate; and also to deliver the book wherein the alterations are made, out of which the other Book was fairly written; and likewise to communicate to them the King’s message, recommending the said book; and lastly, to let the Commons know, 'That the Lords, upon consideration had of the Act of Uniformity, have thought fit to make some alterations, and add certain provisos, to which the concurrence of the House of Commons is desired.'"

The "book wherein the alterations are made" was the black-letter Prayer Book of 1549, which has already been mentioned; "the other book" which had been "fairly written" out of it was the Manuscript volume to which the members of Convocation had appended their subscriptions, and which was afterwards "joined and annexed" to the Act of Uniformity: both volumes being still preserved in the House of Lords.

On April 11, 1662, the Act of Uniformity was again in the House of Commons, and on the 14th "the amendments in 'The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church of England,' sent from the Lords; the transcript of which Book, so amended, therewith sent, they desire to be added to the Bill of Uniformity, instead of the book sent up therewith, was, in part, read."

The reading was finished the same afternoon, and on the following day a Committee was appointed "to compare the Books of Common Prayer, sent down from the Lords, with the book sent up from this House; and to see whether they differ in anything besides the amendments, sent from the Lords, and already read in this House, and wherein; and to make their report therein, with all the speed they can. And, for that purpose, they are to meet this afternoon, at two of the clock, in the Speaker’s chamber."

The Committee sat late and early, and reported to the House on the afternoon of the 16th, receiving the special thanks of the House for their expedition. The question was then put, "Whether debate shall be admitted to the amendments made by the Convocation in the Book of Common Prayer, and sent down by the Lords to this House?" when ninety members voted for and ninety-six against a debate. Afterwards the question was put, "That the amendments made by the Convocation, and sent down by the Lords to this House, might, by the order of this House, have been debated, and it was resolved in the affirmative."

Much further debate took place on the many clauses of the Act of Uniformity, and on the various amendments made or proposed, but the only other incident specially connected with the Prayer Book itself was the formal correction of a clerical error, which is thus recorded in the Journals of the House of Lords on May 8, 1662:

"Whereas it was signified by the House of Commons, at the conference yesterday, 'That they found one mistake in the rubric of baptism, which they conceived was a mistake of the writer, "persons" being put instead of "children."

1 Both these volumes were practically lost sight of for forty or fifty years, but were discovered in 1867, to have been all the while in safe custody, first on a shelf in the chamber where the original Acts of Parliament were preserved, and afterwards in the Library of the House of Lords.
2 That is, the black-letter folio with MS. corrections and the fairly written MS.
3 The constitutional respect of the two Houses for Convocation is strongly illustrated by an incident which occurred on one of these days. A strong desire had been expressed in the House of Commons that a proviso should be introduced into the Act of Uniformity "for being uncovered and for using reverent gestures at the time of Divine Service." This proviso was twice read, "but the matter being held proper for the Convocation," it was ordered that those members who managed the Conference with the Lords should intimate the desire of the House. This was done, and the following entry appears in the Journals of the House of Lords on May 8th:—
"Whereas it was intimated at the conference yesterday, as the desire of the House of Commons, 'That it be recommended to the Convocation, to take order for reverent and uniform gestures and demeanors to be enjoined at the time of divine service and preaching:'"

"It is ordered by this House, and hereby recommended to the Lords, the Bishops, and the rest of the Convocation of the Clergy, to prepare some canon or rule for that purpose, to be humbly presented unto his majesty for his assent."
"The Lord Bishop of Durham acquainted the House, that himself, and the Lord Bishop of St. Asaph, and the Lord Bishop of Carlisle, had authority from the Convocation to mend the said word, averring it was only a mistake of the scribe. And accordingly they came to the clerk's table, and amended the same." 11

The amendments proposed by the House of Commons in the Act of Uniformity all tended to raise the tone in which the Prayer Book was to be used, and to make the provisions of the Act more strict. They especially required, as has already been mentioned, that the Surplice, and the Sign of the Cross in Baptism, should continue to be used. These amendments were all agreed to by the Lords on May 10th; and thus the Prayer Book, as amended by Convocation, and the Act of Uniformity, as amended by Parliament, both received the Royal Assent on May 19, 1662.

In answer to inquiries from the House of Lords, the Bishops had guaranteed (on April 21st) that the Book should be in print and ready for use on August 24th, the Feast of St. Bartholomew, which was the day fixed by Parliament for the Act to come into operation. The printing was done in London by Bill and Barker, the King's Printers, and under the superintendence of Convocation, which, as early as March 8th, had appointed Dr. Sancroft to be Supervisor, and Messrs. Scattergood and Dillingham, Correctors of the press. 2 The following MS. entry on the fly-leaf of Bishop Cosin's Durham Book, in the Bishop's own hand, will shew how much anxious thought he had taken for this and all other matters connected with the Revision of the Prayer Book: 3—

"Directions to be given to the printer.

"Set a fair Frontispiece at the beginning of the Book, and another before the Psalter, to be designed as the Archbishop shall direct, and after to be cut in Brass." [A proof copy of this is preserved in the same volume.]

"Page the whole Book.

"Add nothing. Leave out nothing. Alter nothing, in what Volume soever it be printed. Particularly; never cut off the Lord's Prayer, Creed, or any Collect with an etc.; but wheresoever they are to be used, print them out at large, and add [Amen] to the end of every prayer.

"Never print the Lord's Prayer beyond—'deliver us from evil. Amen.'

"Print the Creeds always in three paragraphs, relating to the three Persons, etc.

"Print not Capital letters with profane pictures in them.

"In all the Epistles and Gospels follow the new translation." [They are so written in the MS. annexed to the Act of Uniformity.]

"As much as may be, compose so that the leaf be not to be turned over in any Collect, Creed, Verse of a Psalm, Middle of a sentence, etc.

"Set not your own Names in the Title-page nor elsewhere in the Book, but only 'Printed at London by the printers to the King's most excellent Majesty. Such a year.' [These names were erased from the Sealed Books.]

"Print [Glory be to the Father, etc.] at the end of every Psalm, and of every part of cœta. Psalm.

"In this Book:

"Where a line is drawn through the words, that is all to be left out.

"Where a line is drawn under the words, it is to be printed in the Roman letter.

"Where a prick line is drawn under the words, it is not part of the book, but only a direction to the printer or reader.

1 This correction was made both in the black-letter copy and in the manuscript, where it is still to be seen. An order for making it had passed Convocation on April 24th. [KENNETT'S Register, p. 666.]

A more curious slip of the pen is said to have been corrected with a bold readiness by Lord Clarendon. "Archbishop Tenison told me by his bedside on Monday, Feb. 12, 1716, that the Convocation book intended to be the copy confirmed by the Act of Uniformity had a rash blunder in the rubrick after Baptism, which should have run [It is certain by God's word, that children which are baptiz'd dying before they commit actual sin are unquestionably saved]. But the words [which are baptiz'd] were left out, till Sir Cyril Wyche coming to see the Lord Chancellor Hyde found the book brought home by his lordship, and lying in his parlour window, even after it had passed the two houses, and happening to cast his eye upon that place, told the Lord Chancellor of that gross omission, who supplied it with his own hand." [Ibid, p. 643.]

This story was fifty years old when it reached Bishop Kennett, but it has an air of probability; and such strange accidents in the most important matters have not unfrequently occurred. So the word "not" was once omitted from the seventh commandment in a whole edition [as. 1631] of the Holy Bible; the printers being heavily fined for the mistake. But there is no trace of the error in either the black-letter copy or the manuscript. If it ever existed it was probably in the copy prepared for the printers, of which nothing is now known.

2 Among Archbishop Sancroft's MSS. in the Bodleian, there is a letter from one of Bishop Cosin's chaplains, written from Bishop Auckland on June 16, 1662, in which he says, "My lord desires at all times to know particularly what progress you make in the Common Prayer." There is also a mandate from Charles II. to the Dean and Chapter of Durham among the State Papers, dated June 16, 1662, likewise, and ordering them to dispense with Prebendary Sancroft's residence, as he "has been for some months, and still is attending the impression of the Liturgy;" and adding that "it is not the meaning of the statutes to require the residence of members of the Chapter when service of greater use to the Church requires them." [State Papers, Ivi. 61.]

3 It is very singular that Burton had alleged, in his Tryall of Private Devotions, that there was "in the great printing house at London a Common Prayer Book," altered with Cosin's hand, to shew "how he would have it altered." Prynne asserts something similar in his criticism of Cosin's Devotions, printed in 1626 and 1627. [Brief Censure of Mr. Cosin's and his Correct Devotions, pp. 92, 104.] These anticipations of Cosin's influence show that he was marked out for a leader in the work of revision.
"Where this note [ is set, a break is to be made, or a new line begun.
"Where a double line is drawn under any words, they are to be printed in Capitals."

From this memorandum, and from evidence supplied by the character of the printed copies used for the "Sealed Books" hereafter mentioned, it may be concluded that the "copy" sent to the printing office was a printed Prayer Book with the corrections written in, as in the volume which had been sent with the manuscript to the King and the Houses of Parliament: and it is to be observed that the "prickt" or dotted "line," as well as the other marks spoken of above, all occur both in that volume and in the copy revised by Cosin's own hand.

But although great care was used to print the supply of books required for present use according to the Text which had been prepared by Convocation, still greater care was necessary for the production of a printed Text that would so exactly correspond with the Manuscript volume which had been annexed to the Act of Uniformity as to be an accurate representative of the actual Record. While, therefore, the Act of Uniformity was passing through Parliament, the House of Commons inserted a clause which provided that "a true and perfect copy of this Act, and of the said Book annexed hereunto," should be provided by the Deans and Chapters of every Cathedral or Collegiate Church before Christmas Day, obtained "under the Great Seal of England," and also that similar copies should be delivered into the respective Courts of Westminster, and into the Tower of London, to be kept and preserved as records. It was also provided that these books should "be examined by such persons as the King's Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the original Book hereunto annexed." These Commissioners were to have power "to correct, and amend in writing, any error committed by the Printer in the printing of the same book, or of any thing therein contained, and shall certify under their hands and seals . . . that they have examined and compared the said Book, and find it to be a true and perfect Copy."

The Prayer Books so certified and sealed with the Great Seal were then to be as good Records as the MS. itself.

These Commissioners were appointed by Letters Patent, which were issued on November 1, 1662, and were twenty-five in number, although seven or eight of them only signed the books when their work was completed. A special edition of the Prayer Book was printed for their use in a large folio size with wide margins, and in preparing this some oversights occurred, such as the old page headings instead of those in the Manuscript, together with some printer's errors. Corrections were duly made by the Commissioners, but not with so minute an accuracy as was to be desired,1 in every copy which was to receive the Great Seal, and a Certificate was appended to each volume, which was signed by the Commissioners on December 13, 1662. The Books so certified were afterwards ordered by the Crown to be passed under the Great Seal; and Letters Patent carrying the Seal were affixed to each of them by the Lord Chancellor on January 5, 1663.2 One of the volumes was then sent to every Dean and Chapter throughout the country, one to each of the Courts at Westminster, and one to the Tower, to be preserved among the Records. Thus the Book of Common Prayer was carefully guarded through every stage of its preparation, that it might go forth to the people of England with all the authority that law can give, and that a perfect Record might never be wanting of the true document by which the system of Divine Service is regulated in the Church of England. Many of the Cathedral copies, probably all, are still in existence, that of Durham being as perfect as when first received, but the five which were formerly preserved in the Tower, the Courts of Chancery, Queen's Bench, Common Pleas, and Exchequer, have been transferred to the custody of the Master of the Rolls and are now in the Public Record Office.

The alterations and additions which were with so great care, exactness, and deliberation, made in the Prayer Book at this last Revision were too numerous to be mentioned in detail, but the more important of them were collected into two Tables, which were sent to the King and Privy Council, and, as has been shown at p. 34, these Tables were read for the information of the two Houses of

1 Every endeavour has been used to obtain permission from the House of Lords to make an exact collation of the Manuscript volume, but without success. Sufficient examination of it has however been allowed to shew that no important variations occur between the Text of the original Record and the Text of the present volume. [January 1881.]
2 Until this was done no copies were allowed to be put into circulation but those which were sent out from the office of the King's Printers. As soon as the first impression had been published the University of Cambridge began to print from it; but a sharp Mandate was sent to the Vice-Chancellor by the King on August 29, 1662, expressing his displeasure at the contempt of authority thus shewn, and directing him "to order" the University Printers "to forbear, to secure the sheets of the said Books, that none may be disposed of, and to inquire why former orders were not obeyed." [State Papers, Dom. Charles II. iiviii. 42; Ixi. 144; lixiii. 42.]
Parliament. They are here printed at length, both for the sake of their historical interest and also as giving a convenient view of the changes that were made.

"ALTERATIONS.

OLD.

LITANY.
Bishops, Pastors, and Ministers. Bishops, Priests, and Deacons.

COLLECT.
The 3rd Sunday in Advent. A larger and more proper inserted.

For Christmas Day.
this day. as at this time [as also in ye Preface at ye Communion].
for Easter Tuesday. is put for Low Easter.

For Whitsunday.
upon this day. as at this time.
ye Epistle. For ye Epistle [as often as it is not taken out of an Epistle].

COMMUNION.

Rubrick.

Overnight or else in ye Morning, before ye beginning of Morning prayer or immediately after.
in ye body of ye Church or in ye Chancel.

northside.
Bishops, Pastors, and Curates.
The 1st and 2nd Exhortations are altered and fitted for timely notice and preparation to ye Communion.

In ye 3d Exhortation this clause [If any of you be a blasphemer of God, an hinderer, etc.]
These words [before this Congregation]
Before ye Confession, for these words [either by one of them, or else by ye Minister].
In ye 2d Prayer after Receiving, for [in thy mysticall body].
In ye last Rubrick but one these words [And ye Parish shall be discharged of such sums of money or other duties with hitherto they have payed for ye same by order of their houses every Sunday]

omitted as needlesse now.

BAPTISME.

didst sanctify ye flood Jordan and all other waters. in ye river Jordan didst sanctify water.
dost thou forsake? Ans. I forsake.
doeest thou in the name of this childe renounce? Ans. I renounce.

PRIVATE BAPTISME.

This Demand [whether thinke you ye childe to be lawfully and perfectly baptized ?]

omitted.

CONFIRMATION.

In ye Rubrick for these words [untill such time as he can say ye Catechism and be confirmed] these.

set before ye Catechism.
untill such time as he be confirmed, or be ready and desirous to be confirmed.
CATECHISM.

ye King and his Ministers. ye King and all that are put in authority under him.

Water: wherein ye person baptized is dipped or sprinkled in it, In ye Name, etc.

Because they promise them both by their sureties, which promise.

Matrimony.

These words [In Paradise] omitted.

children's children unto ye 3d and 4th generation. children christially and virtuously brought up.

loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara.

It is convenient ye new married persons should receive ye Communion at ye time of ye marriage or at ye first opportunity after ye marriage.

Visitation of ye Sick.

In ye Psalmes 5 last verses omitted.

Buriall.

ye Lesson read before they goe to ye grave.

omitted.

eyes. cares.

of resurrection. of ye Resurrection.

this our brother omitted.

them that be elected. ye faithfull.

It is convenient ye new married persons should receive ye Communion at ye time of ye marriage or at ye first opportunity after ye marriage.

CHURCHING:

For Psalm 121, 116 or 127.

wee give thee hearty thanks for that thou hast vouch-safed to deliver.

in her vocation omitted.

Note ye All ye Epistles and Gospels and most of the Sentences of Scripture are put in ye last Translation of ye Bible.

These are all ye materiaell Alterations. Ye rest are onely verball, or ye changinge of some Rubricks for ye better performing of ye Service, or ye new moulding some of ye Collects.

ADDITIONS.

OLD.

deliver us from evil. For thine is ye kingdome, ye power and ye glory, for ever and ever [here and in some other places].

Praise ye the Lord. Ans. The Lord's name be praised.

LITANY.

privy conspiracy and rebellion.

heresy and schisme.

To ye Prayer in time of death another prayer added.

in ye of plague.

Almighty God wch in thy wrath didst send a plague upon thine ownpe people in ye wilderness for their obstinate rebellion against Moses and Aaron, and also.

didst then accept of an atonement and.

Two Prayers for ye Ember weekes.

A Thanksgiving for restoring publique peace.

A Prayer for ye Parliament.
**An Historical Introduction**

**Collects.**

A Collect for y^e 6 Sunday after y^e Epiphany.  
Epistle, 1 S. John 3. 1.  
A Collect for Easter Eve.  
An Antheme on Easter day, 1 Cor. 5. 7.

**Communion.**

In y^e 3^d Rubrick added, Provided y^e every Minister so repelling any as is specified, in this or in y^e next preceding Paragraph of this Rubrick, shall be obliged to give an account of y^e same to y^e Ordinary within 14 dayes after at y^e furthest, and y^e Ordinary shall proceede against y^e offending person according to y^e Canon. 

the Lord thy God, who brought thee out of y^e Land of Egypt, out of y^e house of bondage. 

In y^e prayer for y^e whole state of Christ's Church. to accept our almes and oblations. 

adversity. And wee also blesse thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples that w^th them wee may be partakers of thy heavenly kingdome.

draw neere in full assurance of faith. 

At y^e Prayer of Consecration Marginall Notes directing y^e Action of y^e Priest.

**Baptisme.**

A fourth demand added here, and in Private Baptisme. Wilt thou then obediently keepe God's holy will and commandements, and walke in y^e same all y^e dayes of thy life? Ans. I will.

In y^e prayer after y^e Demands, after these words [y^e supplications of thy Congregation] added, Sanctify this water to y^e mysticall washing away of sin. 

A Marginall note added. Here shall y^e Priest make a crosse upon y^e childe's fore-head. 

At y^e end of y^e Rubrick is added this Declaration. It is certaine by God's word that persons w^th are baptized, dying before they committ actual sin, are undoubtedly saved.

An Office for baptizing such as are of riper yeeres added. 

**Confirmation.**

Then shall y^e Bishop say, Doe you here, in y^e presence of God and of this Congregation, etc., and every one shall audibly answer, I doe. 

After y^s words of Confirmation added, Y^e L^d be w^th you. Ans. And w^th thy spirit. 

Y^e Lord's Prayer. 

After y^e Collect Another Prayer added. 

**Visitation of y^e Sick.**

for ever. Ans. Spare us, good Lord. 

y^e 2^d Prayer enlarged. 

A Commendatory Prayer. 

A Prayer for a sick childe. 

A Prayer when there appeares small hope of recovery. 

A Commendatory at y^e point of death. 

A Prayer for persons troubled in minde.
to the Prayer Book.

Buriall.

After they are come into ye Church shall be read one or both these Psalms, 39, 90.

everlasting glory, through Jesus Christ our Lord.
at ye end. ye grace of our L^4 Jesus Christ, etc.

Commination.

In ye last prayer, after [looke upon us] in ye merits and mediation of thy blessed Son Jesus Christ our L^4. Amen.

Then shall ye Minister alone say,

Y^e Lord blesse us, and keepe us, ye L^4 lift up ye light of his countenance upon us, and give us peace, now and for evermore. Amen.

§ Subsequent Dealings with the Prayer Book.

An attempt was made in the reign of William III. to remodel the Prayer Book on principles much less Catholic than those which had been adopted in 1549 and 1661; the two objects being to satisfy the Latitudinarians by watering down its Theology, and to bring the language of it into agreement with the so-called "elegant" English of the period; but happily the attempt was unsuccessful.1

In the year 1751 an Act of Parliament was passed "for regulating the commencement of the year, and for correcting the Calendar now in use" [24 Geo. II. c. 23], and the effect of this on the Calendar of the Prayer Book is shewn in the Introduction to the Calendar. In 1871 a new Table of Daily and Proper Lessons was compiled by a Royal Commission, approved by Convocation, and authorized by 34 and 35 Vict. c. 37. In 1872 an "Act for the Amendment of the Act of Uniformity" [35 and 36 Vict. c. 35] was also passed, sanctioning the use of a shorter form of Mattins and Evensong which had been prepared in a similar manner.

§ National Versions of the Prayer Book.

The English system of Divine Service was adopted by the Church of Scotland in the seventeenth century, and by that of the United States of America in the eighteenth: and although the Churches of both countries are but small bodies, when compared with the numbers of the population, the versions of the Book of Common Prayer adopted by them have an historical claim to be called national versions— that of Scotland having been adopted under royal and ecclesiastical authority, while that of America was adopted under the most authoritative sanction of the ecclesiastical body to which the original English colonists of the continent belonged.

The Reformation was not carried forward in Scotland with the same calm, dispassionate, and humble reverence for the old foundations which was so conspicuous in that of the Church of England. For many years no uniform system of devotion took the place of the ancient offices, the Scottish Prayer Book.

and it was not until the reign of James I. that any endeavour was made to put an end to that ecclesiastical anarchy which was thinly veiled by Knox's miserable Book of Common Order. The General Assembly of 1616 agreed to the proposal that a national Liturgy should be framed: but King James wished to introduce the English Prayer Book, and it was used in his presence at Holyrood on May 17, 1617. Three years afterwards an Ordinal was published for the use of the Scottish Church; and the draft of a Liturgy was submitted to the King by Archbishop Spottiswoode. This was revived on the accession of Charles I., and in 1629 official measures were taken for obtaining its reconsideration and adoption by the Church of Scotland; although both the King and Laud were anxious to have the English Prayer Book introduced without alteration. Eventually the King gave way to the wish of the Scottish Bishops that a national form of Divine Service should

1 The whole of this proposed Revision of 1689 was printed in a Blue Book by order of the House of Commons, dated June 2, 1854: and this was reprinted in a very convenient form under the title of "The Revised Liturgy of 1689," by Bagster, in 1839. Some account of the progress of the revision will be found in Bishop Patrick's Autobiography, pp. 149-153, ed. 1839. As the Revision never had any authority or influence, it has been considered unnecessary to give any further particulars respecting it here.
be adopted: an episcopal committee was appointed (of whom Maxwell, Bishop of Ross, and Wedderburn, Bishop of Dunblane, appear to have been the most active), and they were engaged on the work for many months, some delay being caused, apparently, by the necessity of communicating with the King and the Archbishop of Canterbury, which had arisen from the altered relations of the two countries. The Scottish Prayer Book of 1637 was the result of these labours. It has been popularly connected with the name of Archbishop Laud, but it was the compilation of Scottish Bishops; and all the English Archbishop did was (as one of a commission of which Wren and Juxon were the other two members) to offer suggestions, prevent rash changes, communicate between the Crown and the Scottish Bishops respecting alterations, and facilitate the progress of the book through the press.

The Book of Common Prayer so prepared was not submitted to the General Assembly of the Church of Scotland. As the preceding pages have shewn, the English Book was, from first to last, the work of Convocation; and no doubt the Scottish book ought also to have had the sanction at least of the whole Scottish Church by representation, and not only of the Crown and the Bishops. In the year 1637 it was imposed upon the Church of Scotland by letters patent and the authority of the Bishops: but, as is well known, its introduction was vigorously opposed by a fanatical faction, which in the end became supreme, and both the Church and the Prayer Book of Scotland were suppressed. That now in use in the Scottish Church was introduced in later times; but the book of 1637 is so much connected with the history of the period, and has, besides, so much liturgical interest, that a fuller notice of it has been inserted in the Appendix at the end of this work.

Until the separation of the North American colonies from England, the English Book of Common Prayer was used without any alteration in the American Church. After they became independent, as the United States, it was thought expedient for the Church to make some changes, especially as alterations were being introduced without authority, and there seemed danger of much disorder in Divine worship if a form were not adopted which could have some claim to be called national. The first step towards this was taken at the General Convention of the American Church held at Philadelphia in 1785: during the next four years the various Offices were gradually remodelled until they took the form in which they are now used, and which was authorized by the General Convention of 1789. Committees had been appointed to prepare an entirely new book: but in the end the English Prayer Book was taken as the basis to be adopted. The language was in many parts modernized, the Communion Office was restored to a form similar to that of 1549, a selection of Psalms was appointed as well as our daily order, the use of the Athanasian Creed was discontinued, and some other less important alterations were made. But the Preface declares that the American Church “is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or farther than local circumstances require.” A further account of this also will be found in the Appendix.

§ Translations of the Prayer Book.

The Book of Common Prayer arose, in no small degree, from a conviction, on the part of the Clergy and Laity of England, that Divine Service should be offered to God in the vernacular tongue of those on whose behalf and by whom it is being offered. The principle thus adopted in respect to themselves has been carried out as far as possible in all the missionary operations of the Church of England; and the establishment of her forms of Divine Service in countries where the English language is not freely spoken, has generally been accompanied by the translation of the Book of Common Prayer into the language of those who are being won over to the Church of Christ. A necessity has also arisen for translations into some European languages: while provision was made for rendering it into Welsh and Irish at the time of its first issue. An account of the Latin translation will be found under the rubric relating to the use of Divine Service in other languages than the English.

The following list contains the names of fifty-seven languages and dialects into which the Book of Common Prayer has been translated, but the number is constantly increasing as the missionary work of the Church is developed:

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Most of these translations have been produced under the auspices of the Society for Promoting Christian Knowledge, and of the Prayer Book and Homily Society; and some guarantee is thus given for accuracy. It should also be mentioned as a fact of interest and importance that the Hawaiian version was made in 1863 by the native king, Kamehameha IV, who annexed to it a Preface which shews a thorough knowledge of the principles of the Prayer Book.
FORMS and ceremonies in Divine Service are bodily manifestations of spiritual worship, and the ordinary means by which that worship is expressed before God.

The whole scheme of Redemption is based on a principle which shows that God establishes communion between Himself and mankind to a great extent through the body and bodily acts, and not solely through purely mental ones, as the exercise of thought or will. For when a perfect and unimpeded spiritual intercourse was to be renewed between the Creator and His fallen creatures, God, Who "is a Spirit," took upon Him a bodily nature, "of a reasonable Soul and human Flesh subsisting," and by means of it became a Mediator, through Whom that intercourse could be originated and maintained. For the particular application, also, of the benefits of His mediation, Christ ordained Sacraments, which are outward and visible signs endowed with the capacity of conveying inward and spiritual grace to the soul through the organs of the body. "Hadst thou been incorporeal," says St. Chrysostom, "Christ would have given thee His incorporeal gifts pure and simple: but as the soul is bound up with a body, He gives thee spiritual things in sensible forms." [Chrysost. on Matt. xxvi.]

In analogy with this principle, Ceremonial worship, or Ritual, may be defined as the external body of words and actions by which worship is expressed and exhibited before God and man. As it is ordained that men shall tell their wants to God in prayer, although He knows better than they know themselves what each one's necessities are, so it is also ordained that spiritual worship shall be communicated to Him by words and actions, although His Omniscience would be perfectly cognizant of it without their intervention.

The Divine Will on this subject has been revealed very clearly and fully in the Holy Bible; from its earliest pages, which record the sacrifices of Cain, Abel, and Noah, to its latest, in which the worship of Heaven is set forth as it will be offered by the saints of God when the worship of Earth will have passed away.

Before the origination of the Jewish system of ceremonial, we find customs which indicate the use of certain definite forms in acts of Divine worship. The chief of these is Sacrifice, in which the fruits of the earth were offered to God, or the body of some slain animal consumed by fire on His altar. Such acts of sacrifice were purely ceremonial, whether or not they were accompanied by any words; and the account of Abraham's sacrifice, in Genesis xv. 9-17, illustrates very remarkably the minute character of the ritual injunctions given by God even before the time of the Mosaic system. The Divine institution of the outward ceremony of Circumcision is another instance of the same kind, and one of even greater force, from the general and lasting nature of the rite as at first ordained; a rite binding on the Jewish nation for nearly two thousand years. Another ceremonial custom to be observed in the
Patriarchal times, is that of “bowing down the head” when worshipping the Lord [Gen. xxiv. 26, 48]; another, that of giving solemn benedictions, accompanied by laying on of hands [Gen. xxviii. 27-29; xxviii. 1-4; xlvii. 10; xlviii. 9-20]; another, that of setting up a pillar, and pouring oil upon it [Gen. xxviii. 18; xxxv. 14]; another, purification before sacrifice [Gen. xxxv. 2]; and, to name no more, one other, the reverent burial of the dead [Gen. xxiii. 19; xxxv. 19; I. 10], which even then was an act of reverence towards God, as well as of respect and affection towards the departed.

The introduction of a higher form of corporate worship than that of Patriarchal times was accompanied by a great developement of ceremony or ritual. Of what was previously in use, we can only infer that it was divinely instituted; but the Divine institution of the Jewish system of ritual is told us in the most unmistakeable terms in the Holy Bible, and the narration of it occupies more than eight long chapters of the Book of Exodus [xxiv-xxxii.], together with the greater part of the twenty-seven chapters of Leviticu.

This system of ritual (sometimes called “Mosaic,” but in reality Divine) was revealed with circumstances of the utmost solemnity. After a preparation of sacrifices, Moses, Aaron, Nadab and Abihu, and the seventy elders, went up into the lower part of Mount Sinai, and from thence “they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in clearness.” Moses was then commanded to go up to the summit of the mountain, “and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him into the mount: and Moses was in the mount forty days and forty nights” [Exod. xxiv. 9-18]. During this awful time of converse between God and His servant Moses, it appears that the one subject of revelation and command was that of ceremonial worship: the revelation of the moral law being recorded in the single verse, “And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God” [Exod. xxxi. 18].

The revelation of God’s will respecting forms and ceremonies thus awfully given to Moses, went into very minute particulars, which were chiefly respecting the construction of the Tabernacle, the dress of those who were to minister in it, the instrumenta of Divine Service, and the ceremonies with which that service was to be carried on. The architecture of the structure itself, the design of its utensils, and of the priestly vestments, and that kind of laws for the regulation of Divine Service which we now know as rubrics, were thus communicated to Moses by God Himself, and in the most solemn manner in which any revelation was ever given from Heaven. And when the revelation was completed, “the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee” [Exod. xxxi. 1-6]. Thus Divine Inspiration was given to the principal architects and superintendents of the external fabric by means of which Divine Service was to be carried on, as well as a Revelation of its structure, and of the ceremonial itself; and no words can heighten the importance and value which Almighty God thus indicated as belonging to ceremonial worship.

Nor did this importance and value belong to ceremonial worship only in the early period of the Jewish nation’s life. It was not given to them as a means of spiritual education, by which they should be gradually trained to a kind of worship in which externals should hold a less conspicuous position. Nothing whatever appears, in the revelation itself, of such an idea as this; but the ceremonial is throughout regarded as having reference to Him in Whose service it was used, looking to the Object of worship, and not to the worshippers. And accordingly, when the Jewish nation attained its highest pitch of prosperity, and probably of intellectual as well as spiritual progress, in the latter years of David and in the reign of Solomon, this elaborate system of ceremonial worship was developed instead of being narrowed. The magnificent preparations which David made for building the Temple are recorded in 1 Chron. xxii., xxviii., and xxix.; and those which he made for establishing the service there, in 1 Chron. xvi., xxiii-xxvi.: the descriptions of the structure and of the utensils being almost
as minute and detailed as in the commandments of God on Sinai respecting the Tabernacle. In this more intellectual age of the Jewish nation, and for this development of ceremonial worship, God vouchsafed to give inspiration to His servants for their work, as He had done to Bezaleel and Aholiab. When the Holy Bible gives the account of David furnishing Solomon with the designs for the Temple and its furniture, these significant words are added, “And the pattern of all that he had by the Spirit.” Even more striking are David’s own words: “All this the Lord made me understand in writing by His hand upon me, even all the works of this pattern. . . . The Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord” [1 Chron. xxviii. 12, 19]. The fulfilment of this prophetic promise is indicated in a subsequent place by the words, “Now these are the things wherein Solomon was instructed for the building of the house of God” [2 Chron. iii. 3]; and the Divine approval of all that was done is strikingly shewn in 1 Kings ix. 3; 2 Chron. v. 11-14; and vii. 1, 2. Nor should the fact be overlooked that the most costly and beautiful house of God which the world ever saw was built, the most elaborate and gorgeous form of Divine Service established, by one who was no imaginative enthusiast, but by one whose comprehensive knowledge and astute wisdom exceeded those of any man who had ever before existed, and were perhaps greater than any learning or wisdom, merely human, which have since been known. Solomon was a man of science, an ethical philosopher, and a statesman, and with all these great gifts and acquirements he was also a ritualist.

Thus the use of Ceremonial Worship in some form is shewn to have existed even in the simple Patriarchal ages; and to have been ordained in its most extreme form by God Himself in the times of Moses, David, and Solomon. Let it be reverently added, that it was this extreme form of Ceremonial Worship which our Lord recognized and took part in when He went up to Jerusalem to celebrate the great Festivals, and the restoration of which in its purity He enforced both at the beginning and end of His ministry by His “cleansing the Temple” from the presence of those who bought and sold there. The vain and empty private ceremonies which the Pharisees had invented met with the severe condemnation of our Lord; but there is not one act or word of His recorded which tends in the least towards depreciation of the Temple service; or which can lead to the supposition that the worship of God “in spirit and in truth” is to be less associated with forms and ceremonies when carried on by Christians, than when it was offered by Moses, David, Solomon, and the Old Testament saints of many centuries who looked forward to Christ.

The ritual practices of the Apostolic age are to some extent indicated in the New Testament, but as the Temple service was still carried on, and Jerusalem formed the religious centre of the Apostolic Church, it is clear that an elaborate ceremonial was not likely to be established during the first quarter of a century of the Church’s existence. Yet this earliest age of the Church witnesses to the priciple of ceremonial worship, as the Patriarchal age had done; and each foreshadowed a higher development of it. A learned German ritualist has written thus on this subject: “On mature reflection, I am satisfied that the Apostles by no means performed the Divine Liturgy with such brevity, as least as a general rule, as some have confidently asserted. The faithful, whether converts among the Jews or Gentiles, were accustomed to ceremonies and prayers in their sacrifices; and can we suppose that the Apostles would neglect to employ the like, tending so greatly as these must do to the dignity of the service, and to promote the reverence and favour of the worshipper? Who can believe that the Apostles were content to use the bare words of consecration and no more? Is it not reasonable to suppose that they would also pour forth some prayers to God, especially the most perfect of all prayers which they had learned from the mouth of their Divine Master, for grace to perform that mystery aright, others preparatory to communion, and again, others of thanksgiving for so inestimable a benefit?” [Krazer, de Liturgiis, i. 1-3.]

But there are distinct traces of actual forms of service in the Acts of the Apostles, and in some of the Epistles. In the second chapter of the former, at the forty-second verse, it is said of the first Christians that they continued steadfastly in the doctrine [διάδοχην τῆς δόγματος] and in the fellowship [κοινωνίαν τῆς κοινωνίας] of the Apostles; and in the breaking of the Bread [κλαίειν τοῦ ἄρτου], and in the prayers [τοῖς προσευχαῖς]; the two latter expressions clearly indicating settled and definite ceremonial and devotional usages with which the writer knew his readers to be acquainted. St. Paul’s reference to a Sunday offering [1 Cor. xvi. 1]; to the observance of decency and order in the celebration of Divine Service [1 Cor. xiv. 40]; to the ordinances, or traditions, which he had delivered to the Corinthians, and which he had received from the Lord Himself [1 Cor. xi. 2]; and to the Divisions of Divine Service in his words, “I
exhort, therefore, that first of all, supplications [διηγεῖται], prayers [προσευχὰς], intercessions [ὑπηρέτειας], and Eucharists [εὐχαριστίας], be made for all men" [1 Tim. ii. 1],—these show that an orderly and formal system was already in existence; while his allusion to "the traditions" [τὰς παραδόσεις], seems to point to a system derived from some source the authority of which was binding upon the Church. [See also Intro. to Liturgy.] Such an authority would attach to every word of our Blessed Lord; and when we know that He remained on earth for forty days after His Resurrection, and that during that period He was instructing His Apostles in "the things pertaining to the Kingdom of God" [Acts i. 3], it is most natural to suppose that the main points of Christian ritual were ordained by Him, as those of the Jewish ritual had been ordained during the forty days' sojourn of Moses on Sinai.

It is to be remembered also that there are forms and ceremonies in use by the Church which were undoubtedly ordained by Christ, such as the laying on of hands in Ordination, the use of water and certain words in Holy Baptism, and the manual ceremonies at the Holy Communion.

At a later period, when the Temple service had nearly or quite come to an end, when the temporary dispensation of a miraculous Apostolate was drawing to a close, and when the Church was settling into its permanent form and habits, St. John (the last and most comprehensive of the Apostolic guides of the Church) wrote the Book of the Revelation; and several portions of it seem intended to set forth in mystical language the principles of such ceremonial worship as was to be used in the Divine Service of Christian churches. In the fourth chapter, the Apostle is taken up to be shewn, as Moses had been shewn, a "pattern in the Mount;" and as that revelation to Moses began to be made on the Sabbath of the Old Dispensation, so it was "the Lord's Day" on which St. John was "in the Spirit," that he might have this new revelation made to him. As, moreover, the revelation made to Moses was one respecting the ritual of the Jewish system, so there is an unmistakable ritual character about the vision first seen by St. John; the whole of the fourth and fifth chapters describing a scene which bears a close resemblance to the celebration of the Holy Eucharist, as it was celebrated in the early ages of the Church, and as it is still celebrated in the East.

The form and arrangement of churches in primitive times was derived, in its main features, from the Temple at Jerusalem. Beyond the porch was the narthex, answering to the court of the Gentiles, and appropriated to the unbaptized and to penitents. Beyond the narthex was the nave, answering to the court of the Jews, and appropriated to the body of worshippers. At the upper end of the nave was the choir, answering to the Holy Place, for all who were ministerially engaged in Divine Service. Beyond the choir was the Bema or Chancel, answering to the Holy of Holies, used only for the celebration of the Holy Eucharist, and separated from the choir by a closed screen, resembling the organ screen of our cathedrals, which was called the Iconostasis. As early as the time of Gregory Nazianzen, in the fourth century, this screen is compared to the division between the present and the eternal world [Carmin. xi.], and the sanctuary behind it was ever regarded with the greatest reverence as the most sacred place to which mortal man could have access. "When," said St. Chrysostom in one of his sermons, "thou beholdest the curtains drawn up, then imagine that the heavens are let down from above, and that the Angels are descending." [Chrys. in Eph. Hom. iii.] The veiled door which formed the only direct exit from it into the choir and nave was only opened at the time when the Blessed Sacrament was administered to the people there assembled, and thus the opening of this door brought into view the Altar and the Divine mysteries which were being celebrated there. And when St. John looked through the door that had been opened in Heaven, what he saw is thus described: "And behold a Throne was set in Heaven, . . . and round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold; . . . and there were seven lamps of fire burning before the Throne, . . . and before the Throne there was a sea of glass like unto crystal." Here is exactly represented an arrangement of the altar familiar to the whole Eastern Church, to the early Church of England, and to the Churches of Italy, France, and Germany at the present day, in which it occupies the centre of an apse in front of the seats of the Bishop and Clergy, the latter being placed in the curved part of the wall. And, although there is no reason to think that the font ever stood near the altar, yet nothing appears more likely than that the "sea of glass like unto crystal" mysteriously represents that laver of regeneration through which alone the altar can be spiritually approached. ¹

¹ Neale says that reservoirs to supply water for use in Divine Service are sometimes found in the eastern part of Oriental churches. [Neale's Intro. to Holy East. Ch. p. 189.] In his Additions and Corrections he also says, "There is a well open rather in front of the place where the altar once stood in the Church of St. Irene in the Seraglio at Constan-
was the extreme reverence which was shewn to the book of the Gospels, which was always placed upon the altar and surmounted by a cross. So "in the midst of the Throne, and round about the Throne," St. John saw those four living creatures which have been universally interpreted to represent the four Evangelists or the four Gospels; their position seeming to signify that the Gospel is ever attendant upon the altar, penetrating, pervading, and embracing the highest mystery of Divine Worship, giving "glory and honour and thanks to Him that sat on the throne, Who liveth for ever and ever." In the succeeding chapter St. John beholds Him for Whom this altar is prepared. "I beheld, and lo, in the midst of the Throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as It had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." It cannot be doubted that this is our Blessed Lord in that Human Nature on which the septiformis gratia was poured without measure; and that His appearance in the form of "the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," represents the mystery of His prevailing Sacrifice and continual Intercession. But around this living Sacrifice there is gathered all the homage of an elaborate ritual. They who worship Him have "every one of them harps," to offer Him the praise of instrumental music; they have "golden vials full of incense, which are the prayers of saints," even as the angel afterwards had "given unto him much incense that he should offer it with the prayers of the saints upon the golden altar which was before the Throne:"1 they sing a new song, mingling the praises of "the best member that they have" with that of their instrumental music; and they fall down before the Lamb with the lowest gesture of their bodies in humble adoration. Let it also be remembered that one of the Anthems here sung by the choirs of Heaven is that sacred song, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and to come," the Eucharistic use of which is traceable in every age of the Church.

These striking coincidences between the worship of Heaven revealed to St. John and that which was and is offered at the altars of the Church on earth, warrant us in considering this portion of the Revelation as a Divine treasure wherefrom we may draw the principles upon which the worship of earth ought to be organized and conducted. And the central point of the principles thus revealed is that there is a Person to be adored in every act of Divine Worship now, as there was a Person to be adored in the system which culminated in the Temple Service. This Person is moreover revealed to us as present before the worshippers. And He is further represented as our Redeeming Lord, the "Lamb that was slain," He Who said respecting Himself to St. John at the opening of the Apocalyptic Vision, "I am He that liveth and was dead, and am alive for evermore."

This Presence was promised by our Blessed Lord in words which the daily prayer of the Church interprets to have been spoken with reference not only to Apostolic or Episcopal councils, but also to Divine Service: "Where two or three are gathered together in My Name, there am I in the midst of them."[Matt. xviii. 20]. It is quite impossible to view this promise in the light of Holy Scripture, and especially of that part of the Revelation which has been referred to above, without seeing that its fullest and most essential meaning connects it with the Eucharistic Presence of Christ, the "Lamb as it had been slain." This truth so pervaded the mind of the ancient Church that in its primitive ages Divine Service consisted of the Holy Eucharist only;2 and the early Liturgies speak to Christ in such terms as indicate the most simple and untroubled Faith in the actual Presence of our "Master" and Lord.3 Hence the Ceremonial Worship of the early Church was essentially connected with this Divine Service; and to those who were so imbued with a belief in the Eucharistic Presence of their Lord the object of such ceremonial was self-evident. The idea of reflex action upon the worshipper probably never occurred to Christians in those times. Their one idea was that of doing honour to Christ, after the pattern of the four living creatures, the four and twenty elders, the angels, and the ten thousand times ten thousand and thousands of thousands who said "Worthy is the Lamb: after the pattern of those who, even in Heaven, accompanied their anthems with the music of harps, and their prayers with the sweet odour of incense.

The mystery of our Lord's Presence as the Object of Divine Worship lies at the root of all the

1 It is observable that the incense is not a symbolical figure for prayer, but is said to be offered in combination with prayer. [Rev. vii. 3, 4.] 2 The Holy Eucharist was the only distinctively Christian part of Christian worship. The "hours of prayer," now represented by our Matins and Evensong, were derived from the Jewish ritual; and the Christians of Jerusalem evidently "went up to" those of the Temple Service while it lasted. 3 See a prayer "for the King," from the Liturgy of St. Mark, but addressed to the First Person of the Blessed Trinity.
ceremonial practices of the Church: and a conviction that this Presence is vouchsafed chiefly through the Holy Eucharist causes the latter to become the visible centre from which all ritual forms and ceremonies radiate. It is true that there are some ceremonies which may be said to belong to the organization of Divine Service; but even that organization is linked on to acts of worship, since it is in the service of God, Who enjoins order, and exhibits it in all His works. But this latter class of ceremonies is not large, and scarcely affects the general principle which has been previously stated. There are, again, some ceremonies which may be called educational or emotional in their purpose, but they are so only in a secondary degree; and such a character may be considered as accidentally rather than essentially belonging to them.

The principles of Ceremonial Worship thus deduced from Holy Scripture may be shortly applied to some of the more prominent particulars of the ritual of the Church of England, leaving exact details for the two subsequent sections of this Introduction, and the Notes throughout the work.

1. The local habitation provided for the welcome of our Lord’s mystical Presence is provided of a character becoming the great honour and blessing which is to be vouchsafed. It is the House of God, not man’s house; a place wherein to meet Him with the closest approach which can be made in this life. Hence, if Jacob consecrated with the ceremony of unction the place where God made His covenant with him, and said of it, “This is none other but the house of God, and this is the gate of heaven;” so should our churches be set apart and consecrated with sacred ceremonies making them holy to the Lord. So also, because they are to be in reality, and not by a mere stretch of language, the Presence chambers of our Lord, we must regard them as the nearest to heaven in holiness of all places on earth by the virtue of that Presence. And, lavishing all costly material, and all earnest skill upon their first erection and decoration, we shall ever after frequent them with a consciousness that “the Lord is in His holy Temple,” and that all which is done there should be done under a sense of the greatest reverence towards Him.

2. Hence too, the furniture of the House of God, the utensils or instrumenta necessary for Divine Service, should all be constructed with a reverent regard to the Person in Whose service they are to be used. Costly wood or marble, precious metals and jewels, used for such an object, do not minister to luxury, and have no direct and primary reference at all to those who will use them or look upon them. But as ministering to the honour of Christ our Lord they cannot be too freely used: nor need we ever fear of expending wealth or skill too abundantly when we read of the manner in which God accepted all that Solomon had done for His holy Temple at Jerusalem, and all the beauty and splendour with which He is worshipped in Heaven. The same principle applies with equal force to the apparel in which the ministers of God carry on His Divine Worship; surplice and albe, cope and vestment, all being used in His honour, and for no other primary object whatever. If they are not necessary for the honour of God, the greater part of them are not needed at all.

3. The use of instrumental music, of singing, and of musical intonation, instead of colloquial modes of speech, are all to be explained on the same ground. Universal instinct teaches that the praises of God ought to be sung, and that singing is the highest mode of using in His service the organs of speech which He has given us. An orderly musical intonation is used by priest and people in their prayers, that they may speak to their Maker otherwise than they would speak to their fellow-men, acknowledging even by their tone of voice that He is to be served with reverence, ceremony, and awe.

4. And, lastly, the gestures used in Divine Service are used on similar principles. Kneeling in prayer, standing to sing praise, turning towards the East or the Altar when saying the Creeds, using the Sign of the Cross, humbly bowing the head at the Name of Jesus or of the Blessed Trinity,—these are all significant gestures of reverence towards One Who is really and truly present to accept the

1 “When I enter a place of common prayer, as ye’\" choir of a collegiate church or the body of a parish church or chapel, I worship God by humbly bowing of my body towards His holy altar, where I have often experienced His most gracious and glorious presence, beseeching Him to bless and succed me and my brethren in our joint and faithful devotion. In like manner, prayers being ended, I again worship in mind and body His eternal and only adorable Majesty, and render Him humble and cordial thanks for the assistance of His Holy Spirit in all bounden and public service through Jesus Christ our Lord. Hallelujah. I likewise lovey adore as often as I approach the board of our Lord beseeching His special aid, and grace on my self and whole congregation for the worthy and profitable performance of the Communion Office, the most solemn service of the Church. This humiliation of my body and mind is due in public and in private for me a vile and miserable sinner to the Eternal, most holy, most worthy, and most glorious and most merciful Maker and Preserver of me and all mankind: Whom I can never too much, never enough adore, magnify, praise, serve, and honour. God accept me and my brethren. God forgive us our irreligion, our hasty, careless, cheap, indecent, and imperfect devotion.” [Dr. Bernard’s MS. Annotat. on Common Prayer, Bodl. Lib. D. 24.] Fuller notices that although Eusebius was “too friend to the ceremonies,” yet “he never entered any church without expressing solemn reverence therein.” [Fuller’s Ch. Hist. ii, 475, ed. 1897.]
worship which they offer; One Who accepts such reverence from the holy Angels and the glorified Saints, and Who will not be otherwise than willing to receive it from His ministers and members in the Church on earth.

These, then, are the principles of Ceremonial Worship which pervade the Book of Common Prayer; and for the practical expression of which provision is made in the rubrics and in the ritual tradition to which the rubrics directly or indirectly point. They are principles which were originally laid down with the most awful solemnity by God Himself; which were not abrogated by any act or word of our Lord when He was upon earth; which were illustrated afresh on the first formation of the Christian Church in as solemn a manner as that in which they were originally enunciated; which were practically adopted by those Christians who lived nearest to the time of our Lord's ministry and teaching; and which have been followed out in our own Church from the most ancient days. The particular manner in which these Divinely revealed principles of Ceremonial Worship are practically applied to Divine Service as regulated by the present rules of the Church of England will be shewn in the following sections.

SECTION II.

THE MUSICAL PERFORMANCE OF DIVINE SERVICE.

The performance of Divine Service may be regarded in a twofold relation; as it affects the eye, and as it affects the ear. In other words, it may be considered as coming within the province, and under the superintendence of, one or other of the two representative Church officers, the Sacrist, who has charge of the Altar, Vestments, and other "Ornaments" of the Church and Ministers; and the Precentor, who is the "Chief Singer" of the Church, and whose duty it is to regulate and conduct Divine Service in its musical aspect. It is with the latter that this Section will deal: and in doing so it must be observed by way of introduction that although the directions of the Prayer Book respecting the musical performance of Divine Service are but few, they imply much more than they express; such a word as Evensong, or such brief injunctions as "here followeth the anthem," "then shall be said, or sung;" "here shall follow;" "then shall be read;" "here the Priest and Clerks shall say;" "these Anthems shall be sung or said;" with many others, containing references to established practices, and requiring to be elucidated by historical explanations.

Before commenting upon the musical directions of the Prayer Book, it will be desirable, however, to say a few words respecting the ultimate foundation on which they rest; that is, respecting the Divine authority for the employment of instrumental and vocal music in the worship of God. For this we must go to Sacred History.

The earlier portions of that History may be passed over, as the notices of any definite and settled Ritual in Patriarchal times are but slight. We may pass over also the sojourn of the Chosen People in Egypt, their wanderings in the desert, and the unsettled period of their history in the Promised Land. "In Egypt," writes Hooker, "it may be God's people were right glad to take some corner of a poor cottage, and there serve God upon their knees; peradventure, covered with dust and straw sometimes ... In the Desert, they are no sooner possessed of some little thing of their own, but a Tabernacle is required at their hands. Being planted in the land of Canaan, and having David to be their King, when the Lord had given him rest, it grieved his righteous mind to consider the growth of his own estate and dignity, the affairs of Religion continuing still in the former manner. What he did propose it was the pleasure of God that Solomon his son should perform; and perform in a manner suitable to their present, not to their ancient state and condition," etc. [Eccl. Pol. IV. ii. 4.] We must, therefore, look to the Davidic period of Sacred History as the earliest age in which the Church was able, through its outward circumstances, to give that full ritualistic form and expression to its worship which has ever since been so conspicuous a feature of it whether in the Temple or the Church.

The first great religious celebrations in David's reign took place in connection with the removal of the Ark from its place of banishment (after it had been captured by the Philistines in the time of Eli) to its resting-place on Mount Sion. There were two grand Choral Processional Services in connection with this removal. The former of these, in consequence of certain ritual irregularities
which displeased God, came to a sad and untimely close [1 Chron. xiii. 8-12; xv. 11-16]. The latter is the one which, as meeting with God's express approbation, especially demands our notice. It is in reference, then, to this second and successful ceremonial, that we read of David, by God's appointment, "speaking to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." "Thus all Israel"—the narrative proceeds—"brought up the Ark of the Covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps" [1 Chron. xv. 25]. Nor was the work of Praise at an end. So soon as the solemn business of translating the Ark was over there was a special festival of Thanksgiving in commemoration of the auspicious event, and provision was also made for a continuous service of Praise. Hence David "appointed certain of the Levites to minister before the Ark of the Lord, and to record, and to thank and praise the Lord God of Israel;" some "with psalteries and harps;" some to make "a sound with cymbals;" besides "the priests with trumpets continually before the Ark of the Covenant of God."

Then it was that "David delivered first this Psalm to thank the Lord [Ps. cv.] into the hand of Asaph and his brethren: 'Give thanks unto the Lord; call upon His Name. . . . Sing unto Him, sing Psalms unto Him. . . . Sing unto the Lord, all the earth: shew forth from day to day His Salvation.'" And that the words of this Song should be practically realized, and the offering of Praise not cease with the festive occasion which had drawn forth the Psalm, we read of "Asaph and his brethren" being "left before the Ark of the Covenant to minister continually;" of "Heman and Jeduthun, and others," who were expressly by name, "being chosen to give thanks to the Lord, with trumpets and cymbals, . . . and with musical instruments of God" [1 Chron. xvi. 37, 41, 42]; of a great company of Levites being set by David "over the Service of Song in the House of the Lord, after the Ark had rest," who "ministered before the dwelling-place of the Tabernacle of the Congregation with singing" [1 Chron. vi. 31, 32]; of "the singers, chief of the fathers of the Levites, . . . who were employed in that work day and night" [1 Chron. ix. 33]. So highly developed, indeed, did the musical department of the Divine Service become, that we find David, later in life, enumerating no fewer than "four thousand, who praised the Lord with the instruments which I made to praise therewith" [1 Chron. xxiii. 5]. And lest we should deem these and kindred ritual arrangements of "the man after God's own heart," "the sweet Psalmist of Israel," to be mere private unauthorized exhibitions of strong musical and aesthetic taste on the part of an individual monarch, we are expressly told in one place, that "all these things were done according to . . . the commandment of The Lord by His Prophets" [2 Chron. xxix. 25].

Solomon carefully perpetuated all the musical arrangements of his father, and after the completion of his glorious Temple, according to the pattern shewn him by God Himself, he transferred thither all the "instruments" which David had made for God's service; and there is abundant evidence in the magnificent ceremonial of the Temple Dedication, as well as in the account of his regulations for the subsequent maintenance of its Services, that he firmly established there an elaborate system of instrumental and vocal ritual. As to subsequent monarchs, in proportion as they neglected God, in that proportion did they cease to care for the Ritual of His House, and suffered the music of His Sanctuary to decline. And conversely, as any monarch was mindful of the Lord of Hosts, and zealous for His honour, so do we ever see one token of his zeal and devotion in his reverent attention to the Ritual and the Music of God's Holy Temple. Of Joash, of Hezekiah, of Josiah, the Holy Ghost recounts with special approbation their efforts for the restoration and encouragement of Church Music. When times grew darker, and when God's people fell away from Him, then they forgot that "God was their Strength, and the High God their Redeemer." Then followed the sad era of the Captivity when the harps of Sion were hung on Babel's willows. On the return from the Captivity we read of laudable and energetic attempts on the part of Ezra and Nehemiah to restore the ancient choral worship, and with a certain amount of success: but it may be doubted whether the services of the later Temple ever reached so high a standard as that which characterized them in the Temple of Solomon.

From this brief survey we learn that God's Church is emphatically "a singing Church;" that music, vocal and instrumental, is designed, by His express appointment, to constitute one essential element, one necessary feature, one integral part, of His public Ritual; that the absence of music and suitable ceremonial in the history of His ancient Church, is, in every case, not the result of His Will, but of man's sinful disregard of that Will; an infallible sign, not of the faithfulness, but of the unfaithfulness of His people.

Nor has Christianity introduced any change in this respect. At no time and in no manner has
God ever given any word or sign to show that He has altered His Will on this subject. Our Blessed Lord is not recorded to have said a word in disparagement of the general principle of Ceremonial Worship, or of the ancient Ritual, or Music, of God’s Church. It was one of His chief earthly delights to take part in that worship Himself; and an elaborately Ceremonial Worship was the only public worship which He attended while sojourning here below. He was first discovered in His youth in His Father’s Temple. His first-recorded words are, “Wist ye not that I must be in the Temple every day?” words which “remind the earthly mother that it was in the courts of His Heavenly Father’s House that the Son must needs be found; that His true home was in the Temple of Him Whose glories still lingered round the heights of Moriah.”

Do we not see Him here and elsewhere expressing in deed that which of old He expressed in word by the mouth of His “Sweet Singer”—“Lord, I have loved the Habitation of Thy House. . . . My soul hath a desire and longing to enter into the Courts of my God?”

And even after the Ascension, while we read of our Lord’s chosen ones meeting together for their private celebrations of the Blessed Eucharist in their own consecrated Oratory, “the large Upper Room” (that sacred spot, hallowed first by the visible Presence of Christ, and then by the descent of the Holy Ghost), we find them exhibiting the effect of their Master’s reverent example and teaching, by “continuing,” none the less, “daily, with one accord, in the Temple,” for the public worship of God.

Our Lord came, not to abolish, but to transfigure the old Ritual; not to diminish, but to increase its glory; to breathe into its dead forms a Divine and Life-giving Energy. Christian worship, at its first introduction, was not designed to supplant, but to supplement, the ancient Ritual. It was probably simple in outward character, as being only private; God’s public worship being still intrusted to, and conducted by, the Ministers of the Old Dispensation. For a whole generation, the two went on simultaneously; the public worship of the Old, the private worship of the New Dispensation. The two were ultimately to be fused together: the outward and expressive forms of the Old, adapted, under the guidance of the Holy Ghost, to clothe the august realities of the New.

It is plainly recorded when and where the first Christian Service took place; viz. on the eve of our Lord’s Passion, and in “the large Upper Room”—hereafter to become the first Oratory of the Christian Church. Though outwardly, it may be, without pomp and show, as bearing on it the shadow of the great humiliation to be consummated on the morrow, yet has the world never beheld, before or since, a Service of such surpassing dignity, sacredness, and significance. Here we witness the meeting-point of two Dispensations; the virtual passing away of the Law, and its transfiguration into the Gospel; the solemn Paschal close of the Old Economy, the Holy Eucharistic Inauguration of the New. Here we see the whole Representative Church assembled together with its Divine Head. And here we find every essential element of Christian Worship introduced and blessed by Incarnate God Himself.

The grand central feature of the Service is the Holy Eucharist. Clustering round, and subsidiary to it, we find supplication, intercession, exhortation, benediction, excommunication, and Holy Psalmody: “after they had sung (ὑμνήσασιν) they went out to the Mount of Olives.” Here, in the solemn Eucharistic Anthem which accompanied the first Celebration;—the Celebrant, God Incarnate, “giving Himself with His own Hands;” and the Leader of the Holy Choir, God Incarnate, fulfilling His own gracious prediction, “In the midst of the Church will I sing praise unto Thee” (ὑμνήσω σε)—do we behold the Divine Source of that bright and ever-flowing stream of “Psalms and Hymns, and Spiritual Songs,” which was to “make glad the City of God.”

In this august and archetypal Service, then, we see all those venerable essentials of Christian Worship which it would afterwards devote upon the Church, under the guidance of the indwelling Spirit, to embody and express in her solemn Liturgies; and for the clothing and reverent performance and administration of which it would be needful for her, under the same Holy Teaching, to borrow and adapt from that Divine Storehouse of Ritual which God had provided in the ancient Ceremonial.

1 ELLICOTT’S HISTORICAL LECTURES ON THE LIFE OF OUR LORD, p. 93, 1st ed.
2 The English version, “breaking bread from house to house” [Acts ii. 46], would lead us to imagine, if it suggested the Eucharist at all, that this solemn Breaking of the Bread of Life—that “Bread which is the Communion of the Body of Christ”—took place irregularly, now in one private house, now in another. This is not, however, the meaning. Ker’eer is not at any house, but “at home,” at one particular house, or home. And the then Home of the Infant Church was that Sacred Place where the Holy Ghost had descended, filling the whole House where they were sitting;”—the “Large Upper Room,” where the first Eucharist had been celebrated, where our Lord had appeared on two consecutive Sundays—“The Upper Room” [τὸ ὑπόστυλον, Acts i. 13], to which our Lord’s chosen servants resorted after the Ascension in obedience to His command that they should not depart from Jerusalem, but wait there for His Promised Gift, and “where abode Peter, and James, and John, and Andrew, Philip,” with the rest, who “all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with His brethren.”
to the Prayer Book.

But the chief point for us, at present, is this; that in the "Hymn" of our Ever-Blessed Redeemer we meet with a new, and, if possible, more constraining warrant for the use of Music in Divine Worship. We learn that the "Service of Song," ordained of old by God for His Church, and commended by so many marks of His approval, so far from being discomfirmed by our Lord, was deliberately sanctioned, appropriated, perpetuated, re-consecrated, by His own most blessed practice and example. Music was henceforth, no less than of old, to form one essential element in Divine Worship. Nor must we fail to notice that, as music was doubtless intended to find its appropriate place throughout the entire offices of the Christian Church, even as the threefold division of Church Music into "Psalms, and Hymns, and Spiritual Songs," twice emphatically repeated by the Holy Ghost, would seem to indicate, so its special home is the Liturgy. Wherever absent, it should not be absent there: and the immediate juxtaposition of the Words of Institution, in both Gospels, with the mention of the Hymns, may be reverently conceived to teach this. So also does the Church seem instinctively to have felt: regarding the Holy Eucharist as the great centre round which her songs of praise should cluster and revolve; the great source from which they should take their rise, and flow forth. Pliny's mention of the early morning meetings of the first Christians to offer Divine Worship and sing hymns to Christ, probably refers to their Eucharistic assemblies. And Justin Martyr's expression must have a similar allusion, when he speaks of their offering up "solemn rites and hymns," Ποιμάς καὶ ὑμνοὺς,—where the word Ποιμάς is interpreted by Grabius to denote the solemn prayers "in mysteriis celebratibus." [Apol. i. 13.]

With regard to the nature of the music used in God's Church in early times, we are utterly in the dark. Over the grand old Temple Music, in fact over the whole of the ancient Jewish Ritual Song, there is an impenetrable veil hanging. There are doubtless natural reasons which may, in a measure, account for the fact; especially this, that the ancient Jews seem to have possessed no musical characters; so that the melodies used in their services have been traditional, and as an inevitable consequence, more or less at the mercy of the singers. And we must further bear in mind that, ever since the woful time of the Captivity, the Holy Nation, instead of maintaining its ancient grand Theocratic independence, has been in subjection successively to all the great powers of the world; to the Babylonian, Medo-Persian, Greco-Macedonian dynasties; then, in turn, to Egypt and Syria; then to the mighty power of Rome. When we consider this, and take into account also their intestine factions, their constant unfaithfulness to God, the gradual loss therefore of their inward strength and glory, and, with these, of the beauty and completeness of that perfect Ritual which at once clothes, expressed, enshrined, and preserved their Holy Faith; it is no matter for wonder that, even before their dispersion into all lands, the memory of much of their own ancient music had faded away, and their Church song had lost its character, under the ever-varying heathen influences to which it had so long been incidentally subjected.

From the modern Jewish music we can learn nothing. Music, we are told, has been authoritatively banished from the Synagogue ever since the destruction of Jerusalem; the nation deeming its duty to be rather to mourn over its misfortunes in penitential silence, until the Coming of Messiah, than to exult in songs of praise. Hence the music which still practically exists in so many Jewish congregations throughout the world is more or less arbitrary, and destitute of traditional authority. 2

We are in equal doubt as to the nature of the ancient Christian music. All we know is, that anti-

1 Eph. v. 19; Col. iii. 16.

In this threefold division it is scarcely possible to miss some special secret relation with the three several Persons of the Ever-Blessed Trinity. (1) The "Psalms," flowing to us from, and uniting us to, the Old Dispensation, primarily lead us up to, and reveal to us, the "Father of an infinite Majesty." (2) The "Hymns," originating, as we have seen, from the Eucharistic Hymn in the Upper Room, bring us into special connection with our Lord Jesus Christ. (3) The "Spiritual Songs," as their very name indicates, rather represent the free, unrestrained outburthnings in Holy Song of that Divine Spirit which animates and inspires the Body of Christ.

So that we find the first in our Psalms; the second chiefly in our Liturgical Hymns, "Gloria in Excelsis," "Te Deum," and the like; the third in our metrical songs, or odes,—those songs in which Christian feeling has ever delighted to find expression.

The first class is rather occupied with God Himself; the second, with God in His dealings with man through the One Mediator; the third, with man in his dealings with God, through the Spirit of God quickening him. Reverence and devotion speak in the first; dogma finds utterance in the second; Christian emotion in the third.

2 Dr. Burney says that "the only Jews now on the globe who have a regular musical establishment in their Synagogue are the Germans, who sing in parts; and these preserve some old melodies or chants which are thought to be very ancient." Padre Martini collected a great number of the Hebrew chants, which are sung in the different synagogues throughout Europe. Dr. Burney has inserted several of these in his History of Music. But, with a single exception, they show not even the remotest affinity to the Gregorian system of melody; nor, in the sequence of their notes, any possible observance of the ecclesiastical modes or scales.

There is, however, one exception. One single melody bears so strange a resemblance (probably purely accidental) to a Church Chant, that it is worth preserving. Transcribed into modern notation, and written in a chant form, with simple harmony, it is as follows:—
phonal singing was at a very early period introduced: in fact, there can be no reasonable doubt that it was a heritage bequeathed to the Christian Church from her elder Jewish sister, and that the Author of it was none other than the "Chief Musician" Himself. It was at Antioch, however, that the practice seems first to have systematically established itself, and from thence it ultimately spread over Christendom. Antioch was a city of great importance in the history of Church Music, for the Church there was the one which, next in order after that of Jerusalem, rose to pre-eminence, and it was in a special way the mother and metropolis of Gentile Christendom. The account which Socrates gives of the beginning of antiphonal singing in this city is too interesting to be passed over.

"Now let us record whence the hymnes that are song interchangeably in the Church, commonly called Antemes, had their originall. Ignatius, Bishop of Antioch in Syria, the third Bishop in succession from Peter the Apostle, who was conversant, and had great familiarity with the Apostles, saw a vision of Angels which extolled the Blessed Trinity with Hymnes that were sung interchangeably: and delivered unto the Church of Antioch the order and manner of singing expressed in the Vision. Thereof, it came to passe, that every Church received the same tradition. So much of Antemes." [Socrat. Eccl. Hist. vi. 12, Hanmer's transl., 1636.]

Antioch, as capital of Syria, capital also of Roman Asia in the East, became a great intellectual as well as theological centre, and it appears to have been the city in which Church Song first worked itself into shape; where Jewish tradition and Gentile intelligence met and blended; where the ancient Hebrew antiphonal system of Psalm recitation, and the shattered fragments of the old Ritual Song, allied themselves with, and were subjected to the laws of, modern Grecian musical science. It seems almost certain that Church music is rather Greek than Hebrew in origin. Hellenism had long been doing a Providential though subsidiary work in preparing the world for Christianity. And though Greece had fallen under the iron grasp of the power of Rome, she had, in turn, subdued her conquerors to her literature, her language, and her arts. In the department of Christian Song, then, in the Church's first essays at giving musical expression to her sacred services, no doubt she would be mainly indebted to the science and skill of that nation which had already furnished her with a language, and which yet ruled the intellect of the world. The very names of the (so-called) ecclesiastical modes, or scales,—Dorian, Phrygian, Lydian, Mixo-Lydian, etc.,—bear incidental testimony to this fact, but perhaps the Church's metrical hymn-music is that branch of her song which is most directly and immediately borrowed from ancient Greece. We find the old Greek and Roman metres freely employed in the ancient Christian hymns; and doubtless the music to which they were first allied bore no very remote resemblance to that used in the heathen temples.

Metrical hymns appear to have been first used (to any extent) by heretics, for the promulgation of their tenets; and then by the Church, with the view of counteracting heretical teaching, and popularizing the true faith. St. Chrysostom's attempts to overcome attractive Arian hymn-singing at Constantinople with more attractive orthodox hymn-singing, are well known. Socrates tells us of "the melodious concert and sweet harmony in the night season," of the "silver candlesticks, after the manner of crosses, devised for the bearing of the tapers and wax candles," presented to the good Bishop by "Eudoxia the Empress," and used by him to add beauty to his choral processions.

It was shortly before this period that St. Ambrose had introduced into the West the system of Hymn-singing and Antiphonal Psalm-chanting. He is said to have learned it at Antioch, and to have brought his melodies thence. Responsive singing seems never to have been practised in the West till his time, and the circumstances attendant upon its introduction—for the purpose of relieving his people in their nightly services during the Arian Persecution—form an interesting episode in Church History. St. Augustine's touching account of the effect produced upon himself by the psalms and hymns in St. Ambrose's Church in Milan has often been quoted, and is well known. And it is in reference to the period just referred to that he informs us that "it was then ordained that Melody to the Title of the L[.] and other Psalms, or Lammatzech, i.e. "To the Chief Musician," as sung by the Spanish Jews.
the Psalms and Hymns should be sung "secundum morem Orientalium partium;" and that from Milan this Eastern antiphonal system spread throughout all parts of Western Christendom. [Aug. Conf. ix. 7.]

It is very difficult to ascertain accurately (and this is not the place to discuss) the exact nature and extent of the influence exerted by St. Ambrose over the Music of the Church in the West. That his influence was very considerable is shewn by the fact of the extended use of the term "Cantus Ambrosianus" for Church song generally. Possibly this wide use of the term may account for the title given to the old melody of the "Te Deum," which—certainly, at least, in the form in which it has come down to us—cannot be of the extremely early date which its name, "The Ambrosian Te Deum," would appear to imply.

But the name of St. Ambrose as a musical reformer was eclipsed by that of his illustrious successor St. Gregory, who flourished about 200 years after. As Church Song was all "Ambrosian" before his time, so has it, since, been all "Gregorian." The ecclesiastical modes, or scales, were finally settled by him; until the time when Church Music broke through its trammels, rejected the confined use of modes and systems essentially imperfect, and, under the fostering influence of a truer science, developed its hidden and exhaustless resources.

Without entering into any detail respecting the ancient Church scales, it may not be out of place to state thus much:—

I. The four scales admitted by St. Ambrose, called the Dorian, Phrygian, Lydian, Mixo-Lydian (modifications of the ancient Greek scales so named), were simply, in modern language, our respective scales of D, E, F, G, without any accidentals; the melodies written in each ranging only from the keynote to its octave, and ending properly on the keynote, thence called the "final."

Now each particular scale had its own reciting note (or "dominant"), generally a fifth above the final.

Thus (had there been no exception) we should have had:—

<table>
<thead>
<tr>
<th>The respective</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;finals&quot; of the</td>
</tr>
<tr>
<td>4 scales</td>
</tr>
<tr>
<td>D</td>
</tr>
<tr>
<td>E</td>
</tr>
<tr>
<td>F</td>
</tr>
<tr>
<td>G</td>
</tr>
<tr>
<td>and their corresponding</td>
</tr>
<tr>
<td>&quot;dominants,&quot; or notes</td>
</tr>
<tr>
<td>A</td>
</tr>
<tr>
<td>B</td>
</tr>
<tr>
<td>C</td>
</tr>
<tr>
<td>D</td>
</tr>
</tbody>
</table>

But there was one exception. For some reason or other, B was not approved of as a recitation note; and hence, in the second scale, C was substituted for it.

II. To each of these four scales St. Gregory added a subordinate, or attendant scale—just as, in the ancient Greek system, each "principal" mode had two subsidiary, or "plagal," modes; the one below (ὑπὸ τὸ) it, and the other above (ὑπὲρ τὸ) it—beginning four notes below it, and therefore characterized by the prefix ὑπὸ (hypo, or under).

Thus, to St. Ambrose's 1st (or Dorian) mode, St. Gregory added a Hypo-Dorian.

To his 2nd (or Phrygian) " " " " " " " " " Hypo-Phrygian.

" 3rd (or Lydian) " " " " " " " " " Hypo-Lydian.

" 4th (or Mixo-Lydian) " " " " " " " " " Hypo-Mixo-Lydian.

So that the number of the scales, instead of four, became eight.

Each added scale is essentially the same as its corresponding "principal" scale; the "final" (or keynote, so to speak) of each being the same. Thus, D, for instance, is the proper final note for melodies, whether in the Dorian or Hypo-Dorian mode.

The only points of difference between St. Gregory's added, and St. Ambrose's original, scales are these:—

1. That each added scale lies a fourth below its original.

Thus, while the melodies in the four primary scales lie respectively between D, E, F, G, and their octaves; the melodies in the "plagal," or secondary, scales lie between A, B, C, D, and their octaves.

2. And next, that the recitation notes (or dominants) of the two sets of scales are different; those of the added scales being respectively F, A, A, C.

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1 It is not meant that all the chants or melodies in each mode do really end on the "final;" but that this is the note, in the scale, on which a melody, which came to a full close, would naturally terminate.
Thus the eight scales as finally settled by St. Gregory are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Range of 8 notes, beginning from</th>
<th>“Final” (or Keynote)</th>
<th>“Dominant” (or Reciting note)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st. Dorian</td>
<td>D</td>
<td>D</td>
<td>A</td>
</tr>
<tr>
<td>2nd. Hypo-Dorian</td>
<td>A</td>
<td>D</td>
<td>F</td>
</tr>
<tr>
<td>3rd. Phrygian</td>
<td>E</td>
<td>E</td>
<td>C</td>
</tr>
<tr>
<td>4th. Hypo-Phrygian</td>
<td>B</td>
<td>E</td>
<td>A</td>
</tr>
<tr>
<td>5th. Lydian</td>
<td>F</td>
<td>F</td>
<td>C</td>
</tr>
<tr>
<td>6th. Hypo-Lydian</td>
<td>C</td>
<td>G</td>
<td>D</td>
</tr>
<tr>
<td>7th. Mixo-Lydian</td>
<td>G</td>
<td>G</td>
<td>C</td>
</tr>
<tr>
<td>8th. Hypo-Mixo-Lydian</td>
<td>D</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In strict Gregorian song the notes were all of uniform length; and the only accidental ever allowed was the B-flat.

It was necessarily by slow degrees that Ritual song assumed its full proportions, and the Divine Service clothed itself, in all its parts, with suitable musical dress.

Monotonic Recitative forms the basis of “plain song.” In fact, in early times it would appear that, except in the Hymns, Church Music was exceedingly simple in character. St. Augustine tells us that St. Athanasius strongly discouraged the use of much inflexion of voice and change of note in the saying of the Divine Office. He would even have the Psalms sung almost in monotone: a practice, however, with which St. Augustine’s keen musical susceptibilities could not bring him wholly to sympathize.

From the simple monotone, the other portions of the plain song little by little develop themselves. The bare musical stem becomes ever and anon foliate: its monotony is relieved with inflexions recurring according to fixed rule. Then it buds and blossoms, and flowers into melodies of endless shape.

When the musical service of the Western Church became in a measure fixed, it consisted mainly of the four following divisions:

1. There was, first, the song for the prayers, the “Cantus Collectarum,” which was plain monotone.¹

2. Secondly, there was the song for the Scripture Lections, the “Cantus Prophetarum,” “Epistolatarum,” “Evangelii,” which admitted certain inflexions. These inflexions were for the most part of a fixed character, and consisted (ordinarily) in dropping the voice,—a. at each comma or colon, a minor third (“accentus medius”); b. at each full-stop, a perfect fifth (“accentus gravis”).²

The same rule was followed in intonating the verses and responses, the verse and response together being regarded as a complete sentence; the close of the former requiring the “mediate,” the close of the latter the “grave” accent.³

3. The third division embraces the Psalm-chants. These seem originally to have followed the rule of the “Cantus Prophetarum;” to have consisted of plain monotone, relieved only by one of the “accents” at the close of each verse. In course of time the middle, as well as the end of the verse, came to be inflected. The inflexions became more varied and elaborate; the result being a whole succession of distinct melodies, or chants, following the laws of the several ecclesiastical modes.

4. As the third division admitted of far greater licence than either of the two former (ultimately, of very considerable melodic latitude), so was the fourth division more free and unstrained than all.

¹ In the Roman use the monotone was unbroken; but in the Sarum use there was generally the fall of a perfect fifth (entitled the “grave accent”) on the last syllable before the Amen.

² But in case the clause ended with a monosyllable, the following variations took place:

a. The “accentus medius” gave way to the “accentus moderatus,” or “interrogativus.”

3 Or their substitutes, in case of a monosyllabic termination. See the preceding note.
to the Prayer Book.

This embraces the music for the Hymns, metrical or prose; for Prefaces, Antiphons, and the like. From these any continuous recitation note disappears altogether, and an unrestricted melody is the result.

Church Song has passed through many vicissitudes; becoming at times viciously ornate, debased, andemasculated. So long as the people took part in the service, the music was necessarily kept very simple. When they ceased to participate, and the service was performed for them, the once simple inflexions and melodies became expanded and developed,—ten, twenty, or more notes being constantly given to a syllable; and the plain song became the very reverse of plain, and for purposes of edification wellnigh useless.

Many protests were from time to time issued; but it was not until the period of the Council of Trent, in the sixteenth century, that really effectual and energetic measures were taken to arrest the growing evil. At that time the laborious task of examining and revising the Plain Song of the Western Church was intrusted, by the musical commissioners appointed by the Council of Trent (one of them the great St. Carlo Borromeo), to Palestrina, who chose for his principal coadjutor the pains-taking Guidetti.

But twenty years before Palestrina had set about his toilsome work a similar movement had been initiated in this country, in connection with our revised Office-books. When the great remodelling of our English Services took place, earlier in the same century; when the energetic and successful attempt was made to render them once more suitable, not only for private and claustral, but for public congregational use, and at the same time to disencumber them of any novelties in doctrine or practice which in the course of ages had fastened round them; when the old Mattins, Lauds, and Prime of the Sarum Breviary were translated into the vernacular, compressed, and recast into the now familiar form of our English "Mattins," or "Morning Prayer," and the Vespers and Compline into that of our "Evening Prayer," or "Evensong;" the question of the music for these rearranged Offices forced itself upon the notice of our Church rulers. And it is most interesting to note how the same wise conservative spirit, which had guided the changes in the words, manifested itself in the corresponding changes in the music with which those words were to be allied.

Radical alteration in either department there was none, simplification being the main object. And thus, in the province of Church Music, the great aim was not to discard, but to utilize the ancient plain song, to adapt it to the translated Offices, to restore it to something more of its primitive "plainness," to rid it of its modern corruptions, its wearisome "neumas" and ornaments and flourishes; so that the Priest's part, on the one hand, might be intelligible and distinct, and not veiled in a dense cloud of unmeaning notes, and the people's part, on the other, so easy and straightforward as to render their restored participation in the public worship of the Sanctuary at once practicable and pleasurable.

It has been hastily imagined by some in modern days that our great liturgical revisionists of the sixteenth century designed to abolish the inmemorial custom of the Church of God, alike in Jewish and Christian times, of saying the Divine Service in some form of solemn musical recitative, and to introduce the unheard-of custom of adopting the ordinary colloquial tone of voice. But such a serious and unecatholic innovation never appears to have entered into their heads. The most that can be said of our English Post-Reformation rule on this subject is, that in case of real incapacity on the part of the priest, or other sufficient cause, the ordinary tone of voice may be employed; but this only as an exceptional alternative. The rule itself remains unchanged, the same as of old.

The Rubrical directions, "read," "say," "sing," expressed in the old technical language, are substantially what they were before. The first of these words, "legere," was the most general and comprehensive; merely expressing recitation from a book, without defining the "modus legendi," or stating whether the recitation was to be plain or inflected. The usual modes of recitation are expressed in the words "say" and "sing;" the former ("dicere") pointing to the simpler, the latter ("cantare") to the more ornate mode. Thus the old "legere" might signify (and often did) ornate singing; and it might signify (and often did) plain monotone; and it is observable that the words "say" and "sing" are often employed interchangeably in the old rubrics, when their specific distinctions do not come into prominence.

The same holds good as to our present Book. For instance, in one place we find a rubric ordering

1. "How depe and inwarde conforthe shoulde ye be to you to synge and rede and say thyself seryce."

that the Athanasian Creed shall be “read here.” Now, the point of this rubric being the particular position in which the Creed shall be recited, and not the particular mode of its recitation, the general term “legere” is employed. The “modus legendi” is determined by other rubrics, which prescribe that it may be “either said, or sung;” which allow (that is) of both modes of choral recitation, either the plain or the ornate; either the simple monotone, or the regular chant.

The same thing occurs in another rubric, which (like the former), dealing with the position, not the mode, orders the “VeniTe” to be “read” in a certain place. Now the general term “read” in this instance is obviously equivalent with the word “saying,” the Church of England always contemplating that the Psalms shall be not said on the monotone, but sung to regular chants.1

The two works which directly illustrate the mind of the English Church as to the musical rendering of her Reformed Service are, 1st, the Litany published by Cranmer with its musical notation (the first instalment of our Book of Common Prayer); and, 2ndly, the more important work containing the musical notation of all the remainder of that Book, edited (plainly under the Archbishop’s supervision) by John Merbecke, and published “cum privilegio” in the same year with the first Prayer Book of Edward VI.

A word or two may be said respecting both these publications.

1. The Litany was published in 1544 in a work entitled “An exhortation unto prayer thought mete by the King’s Majestie and his clergie, to be read &c. Also a Litany with suffrages to be said or sung.” Now this Litany was set to the beautiful and simple old Litany chant still used in most of our Cathedrals and Parish Churches where the service is chorally rendered. It was republished by Grafton, with harmonies in five parts, a month after its first appearance. Some twenty years afterwards it was again harmonized by Tallis; and it has been harmonized and set in different forms by many of our English Church musicians.

2. The other publication was entitled “The Book of Common Prayer noted,” wherein “is contain’d so much of the Order of Common Prayer as is to be song in Churches.” Like the Prayer Book itself, it contains nothing absolutely new: the old English Service Music being simplified, and adapted to our revised and translated Offices. The adjustment of the musical notation is as follows—

i. For the Prayers, the old “Cantus Collectarum,” or simple monotone, is used.2

ii. For the Versicles and Responses, the old inflected “Cantus Prophetarum.”3

iii. In the Scripture Lessons, however, it seems manifest that it was not in contemplation to retain the use of this last-mentioned inflected song, which of old appertained to them. In the Pre-Reformation Service-books the “Capitula” and the Lessons were generally very short; the latter being moreover broken and interrupted by Antiphons. Here, inflected musical recitative might not be inappropriate. But to sing through a long lesson from the English Bible in the same artificial method would be plainly wearisome, if not somewhat grotesque.4 Hence our rubric ordered that “in such places where they do sing, then shall the lesson be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel.”

Now here the emphatic word appears to be “plain,” as opposed to “inflected;” and the object of the rubric, to recommend the substitution of the “Cantus Collectarum,” or monotone, for the Lessons, Epistle, and Gospel, in place of the ancient “Cantus Prophetarum.” It is needless to point out, by the way, in the face of a rubric which defines the mode in which even the lessons are to be “sung,” how little idea there was on the part of our Liturgical Revisers of interfering generally with the ancient musical performance of Divine Service.

It may not be out of place here to remark, that the above rubric which ordered the “plain tune” for the lessons, was, after the lapse of above a century, ultimately withdrawn. The Puritans strongly urged its withdrawal at the Savoy Conference, prior to the last Review in 1661. Our Divines at first refused to yield, alleging that the objections urged against the use of monotone for Holy Scripture were groundless. However, they gave way at last: and it is, perhaps, happy that they did. For, while in the case of solemn public addresses to Almighty God, the grave, devout, unsecular, ecclesiastical recitative is alone appropriate; in the case of addresses to man, even though they are lessons of Holy Scrip-

1 “The Psalter, or Psalms of David, pointed as they are to be sung (or said) in Churches.” The Psalter, we see, is specially pointed for singing: the pointing itself plainly expressing the mind and wish of the Church. The “say” only gives a permissible alternative where there is no choir.

2 In two instances (but only two) Merbecke has adopted a special peculiarity of the Sarum (as distinguished from the Roman) Rite, in the employment of the grave accent (see p. 56) on the last syllable of the collect preceding the “Amen.”

3 See also p. 56.

4 See, however, an instance of this method described in a note on Palm Sunday.
tature, which are read for purposes of instruction, a freer and less formal mode of utterance seems alike suitable and desirable.

iv. The Te Deum is set to the ancient Ambrosian melody, simplified and adapted to the English words from the version given in the Sarum Breviary.

v. The other Canticles and the Psalms are assigned to the old Gregorian chants. The Book does not actually contain the Psalter with its chants (just as it does not contain the Litany with its music, which had been already published). A simple Gregorian melody (5th tone, 1st ending) is given for the "Venite," after which is added, "and so forth with the rest of the Psalms as they are appointed." The primary object of this was, probably, to keep the Book in a reasonably small compass, and avoid the great additional expense of printing a musical notation for each verse of the entire Psalter. But partly, no doubt, it was the uncertainty then felt (and even to the present day, to some extent experienced) as to the best mode of selecting and adapting the old chants to English words, which caused the editors instinctively to shrink from the responsibility of so soon determining these delicate points, and to prefer leaving it to the different Choirs and Precentors to make experiments, and adapt and select according to their own judgement. There is no proof that it was intended to fasten this particular book upon the English Church. It was probably of a tentative and experimental character. It was put forth as a companion to our Revised Service-book, as a practical explanation of its musical rubrics, and as also furnishing examples and specimens of the way in which the framers of our vernacular Offices originally contemplated that they should be allied with the old Latin Ritual Song.

vi. In the music for the Hallelujah ("The Lord's Name be praised"), for the Lord's Prayer in the Post-Communion, and for the Kyrie (the melody of the latter borrowed from the Sarum "Missa pro Defunctis"), we find merely the old Sarum plain song reproduced in simplified form.

vii. The Nicene Creed, the Gloria in Excelsis, and the Offertory Sentences appear to be all original settings, although they are, as is sufficiently evident, founded, to a considerable extent, on the old Church plain song.

From what has been said it will incidentally appear, 1st, how fully determined were our sixteenth-century Revisionists that the Offices in their new form should not lose their old choral and musical character; and thus that Divine Service should still continue what it had ever theoretically been, a "Service of Song;" and, 2nd, how earnestly anxious they were that the music should be of a plain and simple character, so that it might be a real aid in the great object they had before them, that of restoring to the people their long-suspended right of due and intelligent participation in the public worship of the Sanctuary.

In illustration of these points, Cranmer's letter to Henry VIII., dated Oct. 7, 1544, is interesting; and although it is printed entire at p. 21, it is necessary again to refer to it in connection with our present subject. After speaking of the English Litany already published with musical notation; and of certain other Litanies, or "Processions," which he had been preparing, and which he requests the King to cause to be set to music, on the ground that "if some devout and solemn note be made thereunto," "it will much stir the hearts of all men to devotion;" he proceeds to express his opinion as to the kind of music suitable for these Litanies, as also for other parts of the Service:

"In my opinion the Song that shall be made thereunto would not be full of notes, but as near as may be for every syllable a note; as in the Matins and Evensong, 'Venite,' the Hymns 'Te Deum,' 'Benedictus,' 'Magnificat,' 'Nunc Dimittis,' and all the Psalms and Versicles; and, in the Mess, 'Gloria in Excelsis,' 'Gloria Patri,' the Creed, the Preface, the 'Pater noster,' and some of the 'Sanctus' and 'Agnus.' As concerning the 'Salve, festa dies,' the Latin note, as I think, is sober and distinct enough; therefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song."

The last portion of this letter introduces a subject on which it is necessary to add a few words, viz. the use of Metrical Hymns in public worship.

Cranmer himself was most anxious to have retained the use of them, and with that view set about translating the Breviary Hymns. But he was so dissatisfied with his attempts, that eventually he gave up the idea. This loss was a serious one, and soon made itself experienced. Fervent Christian feeling must find means of expression; and if not provided with a legitimate outlet, such as the Hymns

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1 For the Melody of the Hymn "Salve, festa dies," see the "Hymnal Noted," No. 62.
of the Church were intended to furnish, will vent itself in ways irregular, and, perhaps, in unorthodox language.

It is difficult to ascertain the exact time when the practice of popular Hymn and metrical Psalm singing established itself in connection with our revised Ritual, though independently of its direct authority. Such singing was in use very early in Elizabeth’s reign, having doubtless been borrowed from the Protestants abroad. For the purpose of giving a quasi-official sanction to a custom which it would have been very unwise to repress (and thus, through a sort of bye-law, to supply a practical want in our authorized public Ritual), it was ordained, by a Royal Injunction in the year 1559, that, while there was to be “a modest and distinct song so used in all parts of the Common Prayers in the Church that the same might be understood as if it were read without singing”; (in other words, while the old traditional plain song, in its simplified form, is to be employed throughout the whole of the service; yet,) “for the comforting of such as delight in musick it may be permitted, that in the beginning or at the end of the Common Prayer, either at morning or evening, there may be sung an hymn or such like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence [i.e. sense] of the hymn may be understood and perceived.”

To this Injunction of Queen Elizabeth we owe our modern Anthem; on which it is necessary to add a few words.

The term itself is merely an Anglicized synonym of the word Antiphon. Its old spelling was Antem, Antene, or Antenype.1 Its origin is the Greek word ἀντίφωνον, or rather ἀντίφωνα (antiphona; neut. plur.), which is the old ecclesiastical term. From antiphona comes the Italian and Spanish antifona, as well as the old English form antephe. Now, just as the Anglo-Saxon word stefn (the end, or prow, of a ship) became stem in English, so did Antefn become Antem. The further change of the initial ant into anth is merely parallel with the corresponding change of the old English te and ta into thee and that.2

From the fact of Barrow in one of his sermons spelling the word “Anthymn," Dr. Johnson and others have hastily inferred that its true origin is to be traced in ἀντί ὁμός or ἀντίμοιρος (ant-hymmnos, or anthymnus), which would give it the meaning of a responsive hymn. And it is by no means improbable that the accidental similarity in sound between the final syllable of “Anthem” and the word “hymn,” coupled with the fact of the intelligible, and in a measure correct, meaning which this plausible derivation would seem to afford, has not been without its influence in determining the popular sense of the word itself. But there is not a vestige of authority for this latter derivation, and it is certain that φωνή, not ὁμός, is the root out of which “Anthem” grows.

In its earliest form, the Anthem, or Antiphon, seems to have been a single verse out of any Psalm repeated after the recitation of the Psalm (and, in later times, before its recitation also) with a view of fixing the keynote, so to speak, of the Psalm; of bringing into prominence, and fastening attention upon, some special idea contained within it. In course of time the Antiphons came to be selected from other Psalms than the particular ones to which they were affixed; and appropriate passages of Scripture from any book, and even short uninspired sentences in prose or verse, came to be similarly applied.3

When the use of a “Hymn, or such like song” was authoritatively permitted at the beginning or end of Common Prayer—not only with a view of adding dignity and interest to the worship of Almighty God, and rendering the Service of Praise more worthy of Him to Whom it was offered, but with the twofold secondary end also (1) of “comforting” musical people by allowing the strains of the Sanctuary a greater freedom of development than the mere chant and plain-song intonations admitted, and thus (2) of encouraging amongst all classes the study and practice of music—our Church composers, in casting about for suitable words, seem first to have had recourse to the old Antiphons, many of which they set to music. Other similar brief and characteristic passages of Holy Scripture, Prayers, Hymns, and the

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2 See a discussion on the derivation and use of the word Anthem, see Notes and Queries, 2nd Series, xi. 457, 491; xii. 90, 151. Also Skeat's Etym. Dict. & v.
3 From the fact of the Antiphon giving the keynote or leading idea of the Psalm to which it was attached, we find the word Anthem frequently used for the text of a sermon. It may be remarked, that as the idea of responsive music lies at the bottom of Antiphon, or Anthem (whence we find old writers speaking of the Psalms as sung Anthem-wise, i.e. responsively), so, in the actual and varied use of the word we find sometimes the responsive and sometimes the musical element coming into prominence: occasionally, one or the other element entirely disappearing. In the text of a sermon, for instance, there is nothing musical. In a modern Anthem there is nothing necessarily responsive.
like, were speedily selected for the same purpose; but the name "Anthems," whether they happened to have been used as Antiphons or not, equally attached itself to all.

Many have endeavoured to discover some definite ritual significance in the word itself, and in the position occupied by the Anthem in our Service, to account for its name. It has been regarded as the intentional "residuum" of the Antiphons of the old Service-books. But such theories, though interesting, are unsubstantial. It is all but certain that it was through a loose, accidental, popular application of an old term, the strict meaning of which was not a matter of much concern, rather than through any deliberate convicition of the modern Anthem being, practically or theoretically, identical with, or a legitimate successor and representative of the old Antiphon, that the name Anthem finally allied itself with that class of musical compositions or Sacred Motets which now form a recognized adjunct to our English Service. It may be added that, in country parishes, where a trained choir could not be obtained, a metrical Psalm would be sung in the place of the Anthem, and fall under the same general designation.

The actual period of the introduction of the term in its familiar modern and popular sense, to denote a piece of sacred music for the use of the Church, may perhaps be approximately illustrated by a comparison of the titles of two successive editions of a very important musical work. Within the year after the publication of Queen Elizabeth’s Injunction giving permission for the use of a "Hymn, or such like song," John Day printed his great choral work entitled, "Certain notes set forth the in 4 & 5 parts, to be sung at the Morning, Communion, & Evening Prayer, very necessary for the Church of Xt to be frequented & used. And unto them be added divers godly Prayers & Psalms in the like form to the Honour and Praise of God." Five years later, this fine work, to which Tallis with other famous Church writers contributed, was reprinted, though with a somewhat different title: "Morning & Evening Prayer & Communion set forth in 4 parts, to be sung in Churches, both for men & children, with divers other godly Prayers & Anthems of sundry men’s doyings." In the second edition we thus have the word "Anthems," used, where in the first edition "Psalmes" had been employed.

An illustration of the early actual use of the Anthem in its modern English sense is afforded by Strype, in his description of the Lent Services which took place in the Chapel Royal, within a year of the time when the permissive Injunction for the use of a "Hymn, or such like song," was published, at the beginning of Elizabeth’s reign.

"The same day" (he writes, i.e. Midlent Sunday, March 24, 1560), "in the afternoon, Dr. Barlow, one of King Edward’s Bishops, now Bishop of Chichester, preached in his Habit before the Queen. His sermon ended at five of the clock; and, presently after, her Chapel went to Evening Song. The Cross as before standing on the Altar; and two Candlesticks, and two Tapers burning in them. And, Service concluded, a good Anthem was sung." [See also Machyn’s Diary, 1560.]

Thus the place of the Anthem became practically settled after the third Collect, with which Morning and Evening Prayer at that time concluded; although it was not till above a hundred years after this period that there was any rubrical recognition of the Anthem, or direction concerning the time of its performance. When, however, at the last Review, in 1661, the concluding prayers were added, the Anthem was not removed to the end of the Service, as before, but was still allowed to retain its old traditional place after the third Collect. And it was with a view of fixing this position that the Rubric was inserted, "In Choirs and places where they sing, here followeth the Anthem."

But although this is the only place where the introduction of a "Hymn, or such like song," or "Anthem," is definitely authorized, yet custom has sanctioned a much freer interpretation of the Rubric than its words actually convey. Practical need has asserted and substantiated its claim. The Rubric, or rather the original Injunction on which the Rubric was based, has shown itself conveniently expansive and elastic, and the word "Anthem" proved a pregnant and germinant one, covering at once the Hymn, the Introit, and the Anthem proper. The truth is, however, that it is to custom and necessity, not to Rubrics or Injunctions, that we owe the general introduction of Music, as distinct from Plain song, into our Revised Offices. Custom drew forth the Injunction of Queen Elizabeth; the Injunction subsequently gave rise to the Rubric. But as Music originally found its way into our musical meaning. “Anthem yt ye as moche to say as a sownynge before. For yt ye begonne before the Psalmes yt is as moche to saye as a sownynge ageynste.” [Our Lady’s Mirror, p. 94; E. E. T. Soc. ed.]}
Reformed Service independently of written authority, so, independently of written authority, does it continue. For the very necessity which received formal recognition in the Anthem-Rubric, refuses to be satisfied with or limited by the strict terms of that Rubric. The Anthem, in some shape or other, was a fact before ever any written authority called it into legal existence; and in like manner, Hymn-singing, over and above the Anthem, has been, and is, and will be, an actual fact, notwithstanding its apparent want of formal rubrical sanction.

The result of all is, that while “the Anthem” still retains its place, as a special offering to God of the firstfruits of sacred musical skill and science, “in choirs and places” where such an offering is possible, the additional introduction elsewhere of suitable Hymns, whether in the Eucharistic or other Offices, as aids and reliefs to the Services, is not only not thereby excluded, but practically and subordinately and implicitly sanctioned.

This Section may be concluded with some practical rules on the subject of which it has treated.

1. Although, as we have seen, there was no deliberate intention, on the part of our Liturgical Revisers, that the old Antiphon should be reproduced, or find an exact counterpart in the modern Anthem; still, on the other hand, it is most desirable that the Anthem should practically—by its appropriate character, by its responding accordantly to the Service of the day, bringing out and emphasizing its special theme—vindicate its right to the title it has obtained, and prove itself a legitimate successor and representative of the Antiphon.1 Anthems or Hymns may thus become invaluable auxiliaries; imparting a freedom and variety to our Service which it would not otherwise possess, and rendering it susceptible of easy adaptation to the ever-changing phases of the Church’s year. If the “Hymn, or such like song,” does not possess any of this “Antiphonal” character, if it is regarded merely in the light of so much music interpolated into the Office by way of relief, it becomes simply an element of disintegration, splitting up the Service into several isolated fragments, instead of imparting a unity and consistency and character to the whole. Hence the need of due and reverent care in the selection of the Anthems and Hymns. Judiciously chosen, they may not only give new beauty and meaning to our Services, but may also prove most useful and delightful means of propagating and popularizing Church doctrine, and promoting the growth of genuine and healthy Church feeling.

2. As regards the position of the Hymns. The Elizabethan Injunction specifies the “beginning or end of Common Prayer;” and the Rubric says, “after the third Collect.” So that we have three available places for “Hymns, or such like songs.” The Hymn at the beginning of Common Prayer, although desirable on great Festivals, as a kind of Antiphon fixing the keynote of the whole succeeding Service, is somewhat inconsistent with the general penitential character of the Introduction to our Mattins and Evensong, and should not, therefore, be ordinarily employed.2 During the Eucharistic Office, the singing of Hymns, independently of the Nicene Creed, and the great Eucharistic Hymn “Gloria in Excelsis,” is most desirable. There may be (1) an introductory “Introit;” (2) a Hymn, or (as the alternative provided in Edward’s first Prayer Book) the “Agnus Dei,”3 after the Prayer of Consecration; and (3) a Hymn, or (as a very suitable alternative) the “Nunc Dimittis,” when the Service is over, and the remains of the Consecrated Elements are being reverently consumed. In the Office for Holy Matrimony, the Order for the Burial of the Dead, and other occasional Offices, Hymns may be often most appropriately and happily introduced.

3. With regard to the exact nature of the music to be employed in the Psalms, Hymns, Canticles, Anthems, etc., it would be most unwise, even if possible, to lay down any strict rules. While it would be a great error to discard many of the ancient Hymn-tunes and Psalm-chants of the Church, it would be a no less serious error to keep exclusively to them. The Church must bring forth from her treasure-house “things new and old;” not only the severe (and to some ears uncouth) unisonous strains of bygone times, but also the rich, full harmonies of modern days. All must be freely, fearlessly

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1 It should, perhaps, be remarked, that there still remain in the Prayer Book a few instances of the word Anthem retaining its old meaning. For example, the Invitatory Psalm, “Venite exultemus,” is regarded in some sort as a fixed Antiphon before the Psalms for the day, and is in this sense called an Anthem; the Rubric enjoining its constant use, “except on Easter-day, upon which another Anthem is appointed.” The word is also used in its old sense in the following passage from the Introduction, “Concerning the Service of the Church:” “For this cause be cut off

2 See, however, a note on the invitatoty character of the Sentences in a note upon them.

3 “In the Communion time the Clerks shall sing—

   O Lamb of God, that takest away the sins of the world,
   have mercy upon us.

   O Lamb of God, etc., grant us Thy peace.”
employed, according as taste, or special circumstances, or choral capability may dictate. Experiments must be made, mistakes perhaps braved; for many questions as to the best practical methods of linking together the “sphere-born, harmonious sisters, Voice and Verse” in the Service of the Sanctuary remain as yet undecided. Hasty dogmatism, and intolerant exclusiveness, in reference to the accessories of Divine Worship, are much to be deprecated, for in all matters of external apparatus the Church of England has yet much to learn. In putting forth the full strength of the Prayer Book, and developing its inward powers and energies, there will be also gradually disclosed outward features and graces which seem new and strange from their having been so long latent. But it is certain that all the resources of the Church, external as well as internal, are needed for modern times; and that all appliances, musical, ritual, aesthetic, should be brought to bear on the Services rendered to God by so cultivated an age, and set forth before men to win and help their souls. God having given all these outward aids—music, ritual, art—He means them to be employed for His glory, and in order to influence, and subdue, and attract mankind. As churches should be beautiful, and ritual beautiful, so music also should be beautiful; that it may be a more fitting offering to Him, and better calculated to impress, soften, humanize, and win. None of these Divinely-granted helps may be contemptuously laid aside. All should be reverently, humbly, piously used; used for God, not for self; used in full and fearless confidence that it is His own blessed Will that they should be used; used with the single eye to the glory of God, and the spiritual welfare of His people.

SECTION III.

THE ACCESSORIES OF DIVINE SERVICE.

Divine Service being, as the term implies, the act of Worship rendered to God, it follows from the consideration of His Majesty that the place where it is offered, and the persons engaged in conducting it, should be furnished with whatever is suitable to denote its reverent dignity. The practice of the Jewish Church in this respect, based as it was on a Divine command which prescribed even its minutest details, proves that such accessories are not in their own nature unacceptable to God, or inconsistent with the claims of a Spiritual Being to the homage of His rational creatures. Further, the sanction given by our Lord Jesus Christ and His Apostles to the Services of the Temple and the Synagogue, and the application made of the Jewish Ritual by St. Paul in his Epistle to the Hebrews, furnish indisputable authority for incorporating similar symbolic uses with Christianity, in order that it may present itself to mankind in a not less attractive form than the Religious System which it was designed to complete, but did in the end supersede. That such a Christian adaptation of other existing Religious Ritual Customs was considered to be right and desirable, is evidenced by the fact that the Christian Church, from its earliest days downwards, has everywhere exhibited, though in varying degrees, this combination of Symbolical Ritualism with the highest spiritual worship; and thus has practically enunciated a law—that Divine Service is to be accompanied with external accessories.

The Rule given by the Church of England in applying this principle is contained in the following general Rubric, which is placed in a prominent position at the beginning of the Prayer Book: “And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.”

A Rubric substantially, though not quite verbally, identical with this, first appeared in the Elizabethan Prayer Book of 1559: the necessity for which arose out of the determination, on Queen Elizabeth’s accession, to abandon the Latin Service-books, which had been restored in Queen Mary’s reign, and to revert to the form of Divine Worship arranged in the Second Prayer Book of King Edward VI. [A.D. 1552], though with some revisions which made it more conformable to the First Reformed Prayer Book [A.D. 1549]. This change in the Services necessarily required some adaptation in the Accessories of Divine Worship; and as these had also undergone alterations during the period in which the Prayer Books of 1549 and 1552 were employed, it was requisite to adopt some standard by which to regulate them. The standard chosen was the use which prevailed “by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth.” The Rubric which declared this decision.
was also incorporated with the Elizabethan Act of Uniformity; it was retained in the very slightly revised Prayer Book of James I, and was re-enacted at the last revision in 1661. It will facilitate the comparison of these four directions, to place them in parallel columns, thus:—

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<td>&quot;And here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book.&quot;</td>
<td>&quot;Provided always, and be it enacted, that such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England, for Causes Ecclesiastical, or of the Metropolitan of this Realm.&quot;</td>
<td>&quot;And here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church, as were in use by authority of Parliament, in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book.&quot;</td>
<td>[The Act of Parliament here referred to is that from which the clause in the next column is taken.]</td>
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But it should be noticed that, though the first three of these directions furnished the primary and general Rule during the period from 1559 to 1662, there were issued contemporaneously other orders relating to the same subject: these occur (1) in the Elizabethan INJUNCTIONS of 1559; (2) in the Elizabethan ADVERTISEMENTS of 1564-65; (3) in the Jacobean CANONS of 1603-4; (4) in the Caroline CANONS of 1640. Of all these, however, it must be remembered that they were not designed to supersede the fuller direction given in the two Rubrics and in the Statute: but that the First were explanatory of the Rubric and Statute of 1559; the Second, Third, and Fourth were drawn out by the laxity of the times, which necessitated endeavours to secure something like a general and uniform decency in the conduct of Divine Worship, and in order to effect this, insisted only upon the fewest and simplest of the Accessories which were prescribed under the fuller Rule. But these four series of special orders being sometimes cited as Directions advisedly contrarient to the general RULES, it is desirable to state somewhat more particularly their precise character and object.

1. The INJUNCTIONS of 1559. Such of these as related to the Accessories of the Services and Offices appointed in the Prayer Book of 1559 were demanded by the then existing condition of things. The Statute 1 Mary, Sess. 2, c. 2, a.d. 1553, had abolished the alterations made in the reign of Edward VI, and legally restored the Services (together with their Accessories) to the condition in which they were left "in the last year of Henry Eighth." The consequence of this was, that the
Injunctions of 1547 (whether then or previously having the force of an Act of Parliament or not is here inmaterial) ceased to be of any authority, at least so far as they at all affected the character of the Services: nor do they seem to have subsequently regained their authority; for the reviving Statute, 1 Eliz. c. 1, A.D. 1558, does not touch them, and the Elizabethan Act of Uniformity could, at most, only very indirectly refer to them when restoring the book of 1552, "with the order of service," subject, however, to "the alterations and additions" made by the Statute of 1559. Probably indeed it was intended not to continue the Injunctions of 1547, whether they had lapsed or not, since the issuing of new Injunctions would furnish a more convenient method of altering the former ones, if requisite, than the mere publication of amendments. But however this may have been, the Marian period having legally reintroduced some of those practices which the Injunctions of 1547 had regarded as abuses, they could not be forbidden on the ground of being unlawful. The obvious plan therefore was to repeat the process of 1547, and thus define legally how much of the existing general custom was designed to be preserved, by distinctly specifying such particular items of it as were thought desirable to be abolished. This was done by the Elizabethan Injunctions, which were founded upon those of 1547, and were followed by certain "Interpretations and further Considerations," and thus (except such of them as did not deal at all with any old, or authorized some new, practice in regard to Ritual and Ceremonial matters) they simply subtracted certain portions from the existing whole, and so enabled the Clergy and Laity of that day to know exactly which and how many of the Accessories of Divine Service then employed were to be regarded as coming within the terms of the Rubric and Statute—"in the Second Year of the Reign of King Edward the Sixth." Rather less was, however, abolished by the Injunctions of 1559 than by those of 1547—e.g. nothing was said about the removal of Images, though the second Injunction forbade to "set forth or extol the dignity of any images, robes, or miracles."

2. The Advertisements of 1564-65. The necessity for these sprang from the great and growing negligence of the anti-ritual party, and their opposition to the then existing law which regulated the Ritual and Ceremonial. To so great a height had this attained, that it provoked a letter of complaint from the Queen to Archbishop Parker, dated January 25, 1564-65, wherein Her Majesty said that—"We, to our no small grief and discomfort, do hear that... for lack of regard given thereto in due time, by such superior and principal officers as you are, being the Primate, and other the Bishops of your province... there is crept and brought into the Church... an open and manifest disorder and offence to the godly wise and obedient persons, by diversity of opinions, and specially in the external, decent and lawful rites and ceremonies to be used in the Churches...:" and the Queen further declared that "We... have certainly determined to have all such diversities, varieties, and novelties... as breed nothing but contention, offence, and breach of common charity, and are also against the laws, good usages, and ordinances of our realm, to be reformed and repressed and brought to one manner of uniformity through our whole realm and dominions..." [Parker Correspondence, p. 224.]

In consequence of this Royal Letter the Archbishop directed the Bishop of London (Grindal), as Dean of the Province, to inform the other Bishops of the Queen's commands, and also to direct them "that they inviolably see the laws and ordinances already established to be without delay and colour executed in their particular jurisdictions." [Parker Correspondence, p. 229.] Moreover, the varieties complained of were to be stated in returns which were to be sent to the Archbishop by the end of February.

But it was no easy task to deal with the prevalent disorder, encouraged as it was by a not inconsiderable body of persons (including many Clergy and some Bishops) who had a violent dislike of the prescribed Ritual and Ceremonial. Nor is it surprising to find that the Bishops, in order to promote uniformity, contented themselves with insisting upon the observance of only such of the existing requirements as they thought necessary for the decent conduct of Divine Worship. This minimum requirement was embodied in the Advertisements which, about a month later, were submitted to the Queen for her approval, that so they might be issued with the full force of Ecclesiastical Law. Yet, anxious as Her Majesty was to stop irregularities, the requisite authorization was absolutely refused; and when, after some delay, they were set forth by the Archbishop as a rule for the Province of Canterbury, they were enforced, so far as they could be enforced, solely by his authority and that of his suffragans, no sanction being ever given to them by the Crown or by Convocation. There does not appear to be any very precise information on the matter, but the little which is available seems to imply that the Queen (if not also some of her Council) was dissatisfied with so low a standard of conformity as the Bishops had set up: and also that there was an unwillingness to appear to supersede the Rubric on Ornaments, and its corresponding clause in the Act of Uniformity, by legalizing what
probably it was then hoped would be no more than a temporary step towards attaining a further compliance with the Ecclesiastical Law under more favourable circumstances.  

3. The Canons of 1603-4. The history of the thirty-eight years between the publication of the Elizabethan Advertisements and the accession of James I, is that of a continuous strife between the Ecclesiastical Authorities and the nonconforming party in the Church of England; the efforts of the latter being encouraged by the hope, or persuasion, that the new King’s familiarity with Scottish practices might favourably incline him towards their Presbyterian prepossessions. The Hampton Court Conference, which was held within the first year of King James’s reign, was an effort to convince them, and to remove, if possible, any reasonable ground of complaint; but its proceedings revealed the weakness of the objections, and terminated in a resolution that any changes ought to be in the direction, not of laxity, but of strictness; and so the few alterations which were made in the Book of Common Prayer were of the latter character, and served to bring out more distinctly some points of its Doctrine,—points, however, which were clearly implied in the Services.

But it was easier to make Doctrine more objective in the Formularies than to enforce Discipline, especially in Ritual and Ceremonial matters, which were peculiarly obnoxious to those of Presbyterian inclinations. The long acquiescence in a low standard of practice in these respects could hardly be other than fatal to any attempt to impose obedience to the larger legal requirements which still subsisted. So, while it was necessary, in the loose and fragmentary condition of many of the then existing Ecclesiastical Ordinances, to provide some complete code of discipline, it was nevertheless impossible to do more than re-enforce those more limited Orders which could not be dispensed with, unless the Clergy and Churches in England were to assume a garb little, if at all, distinguishable from the Ministers and Temples of the foreign Reformed bodies or of the Presbyterian Community in Scotland.

Accordingly, in the Book of Canons “collected by Bishop Bancroft out of the Articles, Injunctions, and Synodical Acts passed and published in the reigns of King Edward the Sixth and Queen Elizabeth,” and passed by “both Houses” of Convocation [COLLIER’S Eccl. Hist. ii. p. 687], all that was deemed indispensable was embodied, and in virtue of the King’s Letters Patent, which ratified these Canons, became Statutably binding upon the Clergy, and Ecclesiastically obligatory upon the Laity.

4. The Canons of 1640. During the last twenty years of King James’s reign, and the first fourteen years of his successor, King Charles I., there was a gradual improvement in the externals of Divine Service, due in part to the Canons of 1603, but more, probably, to greater vigilance among the Ecclesiastical Authorities, and to an increasing desire for the restoration of what had fallen into desuetude, though it was still upheld by Ecclesiastical enactments. But the Puritan leaven was still working in the Church of England, and its fermenting power was increased by Civil proceedings with which it came in contact. The effect of this was that accusations, vaguer or more specific, became current, and presented serious obstacles to those loyal and well-affected Churchmen who were doing what they could to rescue the worship of the Church from the ill condition to which a long period of negligence had reduced it.

It was for the purpose of defending generally this reformation, and of sanctioning particularly some of its more prominent features, that the Convocation of 1640 agreed to a small code of seventeen new Canons: their design being thus distinctly proclaimed in the Letters Patent which were prefixed to them:—

“Forasmuch as We are given to understand, that many of Our subjects being mislead against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to Our Laws, but also introdutive unto Popish superstitions, whereas it well appeareth unto Us, upon mature consideration, that the said Rites and Ceremonies, which are now so much quarreled at, were not onely approved of, and used by those learned and godly Divines, to whom, at the time of Reformation under King Edward the Sixth, the compiling of the Book of Common Prayer was committed (divers of whom

3 That the ancient Ornaments were still in use is shown by a letter written by Beza to Bullinger on Sept. 3, 1566. “Some,” he says, writing in Latin, “are even cast into prison unless they will swear that they will so inviolably approve all these things as neither by word nor writing to oppose them, and will conform themselves to the priests of Baal so far as even to wear square caps, stoles [collipendiae], surplices, chasubles [camiilis], and other things of a similar kind.” [Zurich Lett. ii. ii. 77.]

It is remarkable that at a much later date, early in the eighteenth century, the Roman Catholic Ritual commentator Grancolas writes in a chapter on the Church of England of that day, “All these things the priests sing in the regular course of the seasons, vested in surplice, cope, and chasuble, in the Cathedrals. They have also a choir of boys, singers, and organists.” [GRANCOLAS, Comm. Hist. in Brev. Rom. i. 12.]
suffered Martyrdom in Queen Mariæ days), but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to savour of Popery.

"And albeit since those times, for want of an express rule therein, and by subtle practices, the said Rites and Ceremonies began to fall into disuse, and in place thereof other foreign and unfitting usages by little and little to creep in; Yet, as it is now but very sensible of this matter, and have cause to conceive that the authors and fomenters of these jealousies, though they colour the same with a pretence of zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies: Yet, as we have cause to fear, aim at Our own Royal Person, and would fain have Our good subjects imagine that we Our Self are perverted, and doe worship God in a Superstitious way, and that we intend to bring in some alteration of the Religion here established. . . ."

But forasmuch as we well perceive that the misleaders of Our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid Rites and Ceremonies, or some of them, are now instanced upon, but only in some Dioceses, and are not generally revived in all places, nor constantly and uniformly practised thoroughout all the Churches of Our Realm, and thereupon have been liable to be quarelled and opposed by them who use them not. . . ."

Therefore the King had "thought good to give them free leave to treat in Convocation: and agree upon certain other Canons necessary for the advancement of God's glory, the edifying of His holy Church, and the due reverence of His blessed Mysteries and Sacraments:" and further "to ratifie by Our Letters Patent under Our Great Seal of England, and to confirm the same. . . ."1

From what has now been said with reference to these four Series of Ecclesiastical Ordinances, it will be seen that only the two latter have anything more than Historical authority: it is only to the Canons of 1603-4 and 1640 that any legal obligation still attaches: but even these no longer retain the force which they once possessed in limiting or defining or dispensing with in practice the larger and more general Rule prescribed in the Prayer Book; for the revision of that Book in 1661, sanctioned as it was by the Convocations of the two Provinces and legalized by the Act of Uniformity 13 and 14 Charles II. c. 4, provided the latest and most authoritative law for regulating the Services of the Church of England: so that if in any instance a direction of these Canons and a direction of the Prayer Book are found to be conflicting, the Canon must yield to the Rubric, the latter being of supreme authority.

The Rubric relating to the Ornaments of the Church and of the Ministers, which stood in the Books of Elizabeth and James I., is retained, then, with certain verbal changes (not, however, affecting its former sense) in the Prayer Book of 1662, that at present in use. And, by travelling back to "the Second Year of the reign of King Edward the Sixth," and fixing upon the Ornaments then in use "in this Church of England, by the authority of Parliament," this Rubric passes over all changes and varieties subsequent to that year, and sets up a standard by which it is easy to decide what are now the proper Accessories of Divine Worship. It has been called "The Interpretation Clause" of the Prayer Book, and with much appropriateness; for it not only furnishes an exact mode of solving doubts which may arise as to the precise meaning of the directions which prescribe things to be used in Divine Service, but also it is a trustworthy guide in ascertaining whether anything not prescribed is needful or suitable in executing the Offices which the Prayer Book provides.

But though the present authority of this Rubric could not be disputed, the meaning of those words of it, "by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth," had in recent times often been a subject of controversy prior to the year 1857. Then, however, the celebrated Ecclesiastical suits arising out of the opposition to certain Ornaments introduced into

1 It has been thought that these Canons have ceased to possess authority, owing to the language of the 13 Charles II. c. 12, § 5, and 1661, where it is stated that this Act is not to be "in any manner to diminish the King's Majesty's Supremacy in Ecclesiastical matters and affairs, nor to confirm the Canons made in the year One thousand six hundred and forty, nor any of them, nor any other Ecclesiastical Laws or Canons not formerly confirmed, allowed, or enacted by Parliament, or by the Established Laws of the land, as they stood in the year of our Lord One thousand six hundred and thirty-nine."

But, on consideration, it will be seen that the words are cautious, and were intended to prevent any misconception as to the force of this Act, which was passed "for expan-

tion of a Clause contained in" 17 Charles I. c. 2. The Act merely excludes these Canons from any Parliamentary authority which it might be supposed to confer on them; but then it does precisely the same with "any other Ecclesiastical Laws or Canons not formerly confirmed, allowed, or enacted by Parliament:" this necessarily includes the Canons of 1603-4, yet their authority is admitted. The Act in no way affects the recognized authority derived by the Canons of 1640, or by any others, from Royal Letters Patent; on the contrary, it helps to confirm such authority by declaring that it was not meant "to abridge or diminish the King's Majesty's Supremacy in Ecclesiastical matters and affairs;" and of this the confirmation of Canons was made an important part by the Act of Submission 25 Henry VIII. c. 19.
the Churches of St. Paul, Knightsbridge, and St. Barnabas, Pimlico, led to a definitive judgement on this point by the Judicial Committee of the Privy Council.

In interpreting this Rubric, the Judges determined that "the term 'ornaments' in Ecclesiastical Law is not confined, as by modern usage, to articles of decoration or embellishment, but it is used in the larger sense of the word 'ornamentum,' which, according to the interpretation of Forcellini's Dictionary, is used 'pro quocumque apparatu, seu instrumento.' All the several articles used in the performance of the Services and Rites of the Church are 'ornaments.' Vestments, Books, Cloths, Chalices, and Patens, are amongst Church Ornaments; a long list of them will be found extracted from Lyndwood, in Dr. Phillimore's Edition of Burn's Ecclesiastical Law (vol. i. pp. 375-377). In modern times Organs and Bells are held to fall under this denomination."

Having thus defined the term "Ornaments," the Court of Appeal then interpreted the expressions "Authority of Parliament" and "Second Year" as connected with the reign of Edward VI: their conclusion being arrived at thus:

After noticing the alternations in King Edward's Second Prayer Book (which diminished the number of the Ornaments prescribed in his First Book), and referring to the abolition of the Reformed Services by Queen Mary, they state that "on the Accession of Queen Elizabeth, a great controversy arose between the more violent and the more moderate Reformers as to the Church Service which should be re-established, whether it should be according to the First, or according to the Second Prayer Book of Edward the Sixth. The Queen was in favour of the First, but she was obliged to give way, and a compromise was made, by which the Services were to be in conformity with the Second Prayer Book, with certain alternations; but the Ornaments of the Church, whether those worn or those otherwise used by the Minister, were to be according to the First Prayer Book."

Then they compare the four Directions, as to the Ornaments, which occur in the Elizabethan Act of Uniformity and the Prayer Books of 1559, 1603-4, 1662 (given already at p. 64), declaring of them that "they all obviously mean the same thing, that the same dresses and the same utensils, or articles, which were used under the First Prayer Book of Edward the Sixth may still be used."

Further, they discuss an important question which was raised as to the date of the Royal Assent to the Act of Uniformity which legalized the Prayer Book of 1549, and they resolve that the "use" of the Book "and the Injunctions contained in it, were established by authority of Parliament in the Second Year of Edward the Sixth, and this is the plain meaning of the Rubric." It may indeed be questioned whether what can be gathered from the records of the time warrants this decision as to the date in question; 1 but if it be an error, it is practically unimportant in connection with their entire interpretation of the Rubric; for, whether 1547—the date of King Edward's Injunctions, or 1549—the date of the First Prayer Book, be the "Second Year" mentioned in the Rubric, the result is the same, because no change was made in the Ornaments between those years. Moreover, the Rubric has now been judicially interpreted by a court from which there lies no appeal, and therefore that interpretation, and that only, is the sole ground upon which the members of the Church of England can legally stand in endeavouring to carry out the requirements of the Rubric on Ornaments.

One thing more the Judicial Committee of the Privy Council shewed in reference to the meaning of this Rubric, viz. that though it is prescriptive, it is not exhaustive: this opinion was arrived at from their consideration of the fact, that the Second Prayer Book of Edward VI. (like the First Book, and indeed the previous Service-books) "does not expressly mention" everything which, nevertheless, it is certain was used under it, e.g. the Paten (just as the First Book does not mention, e.g., the Linen Cloth); and also from the circumstance that they had to decide whether the Credence-table (which is not prescribed nominativum) could be regarded as a Legal Ornament. The opinion of the Court is thus stated: "Here the Rubrics of the Prayer Book become important. Their Lordships entirely agreed with the opinions expressed by the learned Judges [i.e. of the Consistory and Arches Courts] in these cases, and in 'Faulknor v. Lichfield,' that in the performance of the services, rites, and ceremonies

1 The First Year of Edward VI. was from Jan. 28, 1547, to Jan. 27, 1548.

The Second Year of Edward VI. was from Jan. 28, 1548, to Jan. 27, 1549.

The Third Year of Edward VI. was from Jan. 28, 1549, to Jan. 27, 1550.

Up to Dec. 24, 1547, the ancient Salisbury Use was alone sanctioned by law. On Dec. 24, 1547, the Act of Parliament was passed which gave legal force to the resolution of Convocation that the Holy Eucharist should be administered in both kinds. A Form for carrying out this Act was issued by Proclamation on May 8, 1548, and thenceforward until June 9, 1549, the ancient Salisbury Use with a supplementary English service for communicating the Laity [see p. 13] was the only form sanctioned by law for the celebration and administration of the Holy Communion. Thus during the whole of Edward VI.'s Second Year, the ancient Latin Service was retained, and until half of his Third Year had expired: and with the ancient Service the ancient "Ornaments" were also retained.
ordered by the Prayer Book, the directions contained in it must be strictly observed; that no omission and no addition can be permitted; but they are not prepared to hold that the use of all articles not expressly mentioned in the Rubric, although quite consistent with, and even subsidiary to the Service, is forbidden. Organs are not mentioned; yet because they are auxiliary to the singing they are allowed. Pews, cushions to kneel upon, pulpit-cloths, hassocks, seats by the Communion Table, are in constant use, yet they are not mentioned in the Rubric.” So, as their Lordships further argued, there being a Rubric which “directs that at a certain point in the course of the Communion Service (for this is, no doubt, the true meaning of the Rubric) the Minister shall place the bread and wine on the Communion Table,” in their judgement, “nothing seems to be less objectionable than a small side-table, from which they may be conveniently reached by the officiating Minister, and at the proper time transferred to the Communion Table.”

One remark, however, may be made before quitting the consideration of this judicial rendering of the Rubric; and it is this—that although it so completely covered the whole debateable ground by deciding that “the same” things “which were used under the First Prayer Book of Edward the Sixth may still be used,” it does not follow that all such things can be legally restored now quite irrespective of any differences in the Prayer Book of 1549 as compared with that of 1662,—the one at present in use. It may not be useless to say, that before any Edwardian Ornament is reintroduced, under the terms of this decision, it must first be inquired whether the particular Ministration in which it is proposed to employ it is now so essentially the same as it was in 1549 that the Ornament has the like symbolical or practical use which it had then. It will probably be found that very few indeed of those Ornaments are inapplicable at this time; but to determine this it is important to proceed now to ascertain—

First, What were the customary Ornaments of that period.

There are four sources from which it may be ascertained with considerable accuracy what “Ornaments were in the Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.” These are—

I. The ancient Canon Law, which is held to have been then (as now) statutorily binding upon the Church by the 25th Henry VIII. c. 19, in all points where it is not repugnant to or inconsistent with later Ecclesiastical Law.

II. The Salisbury Missal, which was the Liturgy chiefly¹ used, and of which a new edition was published by authority in 1541: the Bangor, Hereford, and York books (especially the latter) may also be appealed to as illustrative of or supplementary to the Salisbury book, for they had long been more or less in use. “The Order of the Communion” of 1548—which was an English supplement to the Latin Mass, to come in after the Communion of the Priest for the purpose of communicating the Laity in both kinds—expressly directed in its first Rubric that “until other order shall be provided,” there should be no “varying of any other rite or ceremony in the Mass.” Hence the ancient Service-books continued to be used during the whole of “the second year of Edward the Sixth,” and until the First English Prayer Book was published in 1549. [See p. 13, and App. to the Liturgy.]

III. The directions, explicit or implicit, in the Prayer Book of 1549.

IV. The Inventories of Ornaments which were made in pursuance of Edward VI’s Instructions to the Commissioners appointed in 1552 to survey the Church goods throughout the kingdom. These Inventories are very numerous, and for the most part are preserved in the Public Record Office: they do not indeed exhibit such full catalogues as would have been found in 1549, for many things had been sold (especially where they were duplicates) to meet Church expenses of various kinds; and some too had been embezzled. But they are thus the more trustworthy, as being likely to shew what Articles it was deemed needful to retain for the Services then authorized. Three of these Inventories (and they are by no means the richest which might have been chosen) are here selected for comparison, as affording a probably fair specimen of the rest, viz. a Cathedral, a London Parish Church, and a Country Parish Church.

Secondly, It must be determined what Ornaments, whether by express prescription or by plain implication, are now pointed out for use in the Ministrations of the Church of England.

¹ The preference which seems to have been given to the Rites of Sarum is illustrated by the circumstance that the Convocation of Canterbury decreed, March 3, 1541, that the "use and custom of the Church of Salisbury should be ob-

served by all and singular clerics throughout the Province of Canterbury, in saying their canonical hours." [Wilkins’ Concilia, iii. 861, 862.]
**V. These Ornaments are to be sought in the Canons of 1603-4 and of 1640; also in the directions, explicit or implicit, of the present Book of Common Prayer.**

**"ORNAMENTS OF THE CHURCH."**

<table>
<thead>
<tr>
<th>I. English Canons A.D. 740 to 1463</th>
<th>II. The Old English Liturgies</th>
<th>III. The Prayer Book A.D. 1549</th>
<th>IV. Inventories</th>
<th>V. More Recent Authorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>A clean white large linen cloth for the Altar.</td>
<td>&quot;laying the bread upon the Corporas.&quot;</td>
<td>3. A Table with a frame.</td>
<td>3. Stanford-in-the-Vale, Berks, May 11, 1553.</td>
<td>3. The Lord's Table.</td>
</tr>
<tr>
<td>Corporas (and Case).</td>
<td>&quot;Paten or some other comely thing.&quot;</td>
<td>1. Fronts for the Altar.</td>
<td>[Deck or Cushion—needed for the Altar Book.]</td>
<td>3. Deal or Cushion—needed for the Altar Book.</td>
</tr>
<tr>
<td>&quot;A very clean cloth&quot; for &quot;the Priest to wipe his fingers and lips after receiving the Sacrament.&quot;</td>
<td>&quot;laying the bread upon the Corporas.&quot;</td>
<td>2. Altar Cloth.</td>
<td>1. A carpet of silk or other decent stuff.</td>
<td>[Mundatory — needed to wipe Chalice, etc.</td>
</tr>
<tr>
<td>Paten.</td>
<td>Chalice or Cup.</td>
<td>1. Altar Cloths, white, coloured, plain, and diaper.</td>
<td>1. fair Linen Cloth.</td>
<td>3. Paten.</td>
</tr>
<tr>
<td>Chalice. Wine and Water to be used, implying vessels for them.</td>
<td>Credence — implied in &quot;then shall the Minister take so much Bread and Wine as shall suffice . . . and setting both the Bread and Wine upon the Altar.&quot; Poor men's Box.</td>
<td>2. Altar Cloths.</td>
<td>3. Cup or Chalice.</td>
<td>3. a fair Linen Cloth for covering what remaineth of the Consecrated Elements.</td>
</tr>
<tr>
<td>Bread to be offered by the faithful—implying some presentation of it at the time.</td>
<td>Credence — unlikely to be mentioned, being commonly structural.</td>
<td>3. Poor men's Box.</td>
<td>1. Pot upon which to bring the Wine to the Communion Table.</td>
<td>3. Credence — implied in &quot;when there is a Communion the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.&quot;</td>
</tr>
<tr>
<td>Cross, for processions and for the dead. &quot;Two Candles, or one at the least, at the time of High Mass.&quot;</td>
<td>1. Two Wax Candles in Candlesticks to be carried to the Altar steps.</td>
<td>1. Two Candlesticks for the Altar.</td>
<td>1, 3. Bell for the Services of the Church, and for any passing out of this Life.</td>
<td>2. Bells, in the steeple.</td>
</tr>
<tr>
<td>A Cense pot.</td>
<td>1, 2, 3. Thurible.</td>
<td>1. Large Candlesticks—Standards.</td>
<td>1, 2, 3. Cross for the Altar.</td>
<td>1. Cross—lawful as a decorative Ornament.</td>
</tr>
<tr>
<td>Font of stone, with a lock and key.</td>
<td>1. Font.</td>
<td>1. 3. Consents.</td>
<td>1. 2, 3. Two Candlesticks for the Altar.</td>
<td>Standard Candlesticks—consistent with the Services.</td>
</tr>
<tr>
<td></td>
<td>Font.</td>
<td>2. Spoon—for Incense.</td>
<td>Font—unlikely to be mentioned, not being moveable.</td>
<td>1. 3. Font.</td>
</tr>
<tr>
<td></td>
<td>Font.</td>
<td>1. 3. Consents.</td>
<td>1. 2, 3. Cross for the Altar.</td>
<td>3. Vessel for Water—implied in &quot;then to be filled with pure water.&quot;</td>
</tr>
<tr>
<td></td>
<td>Font.</td>
<td>2. Ship—for Incense.</td>
<td>1. 2, 3. Two Candlesticks for the Altar.</td>
<td>3. Shell—consistent with &quot;pour water.&quot;</td>
</tr>
<tr>
<td></td>
<td>Font.</td>
<td>2. Spoon—for Incense.</td>
<td>1. Ship—for Incense.</td>
<td>1, 3. Litany Deak—implied in &quot;some convenient place and the place where they are accustomed to say the Litany.&quot;</td>
</tr>
</tbody>
</table>
|                                   | Font. | Font—unlikely to be mentioned, not being moveable. | 1. 3. Cross for the Altar. | 1. Stall or Reading-pew, to read Service in.
Besides the "Ornaments" contained in this List, there are many others mentioned in the Inventories, which are merely Ornaments "in the sense of Decorations." Such are the following: Curtains for the sides of Altars; Hangings for the wall behind the Altar and of the Chancel; Carpets for the Altar steps; Cloths and Veils for Lent.

There were also "Ornaments," i.e. Articles "used in the Services," which, on various grounds, are barely, or not at all, consistent with the character of the present Prayer Book Services, or with some of its directions. Thus we find: the Pyx, or Monstrance, with its covering and canopy for the Reserved Sacrament (the former of which could only be used in circumstances which really necessitated Reservation for the Sick); Bason and Towel for the Priest to wash his hands before Consecrating; Sanctus, Sparing, and other Bells; Light and Covering for the Easter Sepulchre; Vessels for Holy Water; the Chrismatory for the oil of Unction in Baptism and Visitation of the Sick; the Pax for the Kiss of Peace; the Reliquary.

"ORNAMENTS OF THE MINISTERS."

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<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
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<tbody>
<tr>
<td>Chasuble.</td>
<td>1, 2. Chasuble.</td>
<td>Chasuble.</td>
<td>1, 3. Chasuble.</td>
<td>&quot;And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.&quot;</td>
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<tr>
<td>Tunic (for Sub-deacon).</td>
<td>1. Tunicle.</td>
<td>Albes.</td>
<td>1, 2. Sub-deacon (i.e. Tunicle).</td>
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<td>Girdle.</td>
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<td>1, 3. Stole.</td>
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<td>Stole.</td>
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<td>Maniple.</td>
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<td>Pastoral Staff (Bp.).</td>
<td>1, 3. Mitre.</td>
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<td>1. Crozier Staff (Bp.).</td>
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<td>1. Gloves (Bp.).</td>
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<td>1. Ring (Bp.).</td>
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<td>3. &quot;Rochet&quot; and the rest of the &quot;Episcopal Habit.&quot;</td>
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<td>1. Surplice.</td>
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<td>1. Hood.</td>
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<td>1. Tippet.</td>
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It will be seen, by an examination of these comparative Tables of Ornaments, that very few indeed of those which are mentioned in the Inventories, the old English Canons, and the Sarum and other books, are not distinctly and by name shewn to be legally useable now if the combined authority of the Prayer Books of 1549 and 1662, together with that of the Canons of 1603 and 1640, is, as it must be, taken into account. Moreover, of those excepted, there is not one of which it can be fairly alleged that it is wholly incongruous with the letter and the spirit of those Services which, in the present Prayer Book, occupy the place of the older Services in connection with which these Ornaments were employed.

If it were necessary here to resort to a further mode of proving what Ornaments are now lawful
in the Church of England, it would be desirable to adopt the test indicated by the Judicial Committee of the Privy Council as noticed at p. 68. The Judges referred to a List of Church Ornaments extracted from Lyndwood, in BURN'S Ecclesiastical Law: all which occur in one or other of three series of those old English Canons already summarized in the foregoing tables, viz. [1] Archbishop Grey's Constitutions, A.D. 1250; [2] Archbishop Peckham's Constitutions at Lambeth, A.D. 1281; and [3] Archbishop Winchelsey's Constitutions at Merton, A.D. 1305. These laws define what Ornaments the Parishioners were required to provide at those periods, and are really the basis of those Rules which professedly guide the Ecclesiastical Courts now in deciding the similar liability of Parishioners in the present day. These Constitutions are contained in JOHNSON'S English Canons: and a comparison of them would shew what was considered to be generally necessary for Divine Service under the old English Rituals, and so would materially aid in determining what is legally requisite now, so far as the present Services are in unison with the ancient ones.

In considering the legal requirements of the general Rubric on the Ornaments of the Church and of the Ministers, it is very important to recollect that its retention in the present Book of Common Prayer was not the mere tacit permission for an existing direction to remain; for not only (as has been already shewn at p. 64) were certain verbal changes made in the Rubric, as it had been printed in the Books of 1559 and 1604, but the question of its retention or rejection was pointedly raised by the Presbyterian party at the Savoy Conference, and was then deliberately answered by the Bishops. The Presbyterians said, "Forasmuch as this Rubric seemeth to bring back the Cope, Albe, etc., and other Vestments forbidden by the Common Prayer Book, 5 and 6 Edw. VI., and for the reasons alleged against ceremonies under our eighteenth general exception, we desire that it may be wholly left out." [CARDWELL'S Conf. p. 314.] The Bishops replied, "§ 2. rub. 2. For the reasons given in our answer to the eighteenth general, whither you refer us, we think it fit that the Rubric continue as it is." [Ibid. p. 351.] The "reasons" here referred to are as follows: "Prop. 18, § 1. We are now come to the main and principal demand as is pretended, viz. the abolishing the laws which impose any ceremonies, especially three, the surplice, the sign of the cross, and kneeling. These are the yoke which, if removed, there might be peace. It is to be suspected, and there is reason for it from their own words, that somewhat else pinches, and that if these ceremonies were laid aside, and these or any other prayers strictly enjoined without them, it would be deemed a burden intolerable: it seems so by No. 7, where they desire that when the Liturgy is altered, according to the rest of their proposals, the minister may have liberty to add and leave out what he pleases." [Ibid. p. 345.] In what light the excepting Ministers viewed this answer of the Bishops may be gathered from their "Rejoinder" (London, 1661), where, in noticing it, they reply, "We have given you reason enough against the imposition of the usual ceremonies; and would you draw forth those absolute ones to increase the burden?" [Documents relating to the Act of Uniformity, 1862. Grand Debate, etc., p. 118.]

It is plain, therefore, that, in the judgement of the Episcopal authorities at that time, it was considered desirable to legalize a provision for Ornaments which, if acted upon, would conform the appearance of the Churches and Services to those general features which they presented in the second year of the reign of Edward VI., i.e. as the Judicial Committee has decided, to that condition in which the first Prayer Book of Edward VI. designed to leave them. Indeed it seems highly probable that had Bishop Cosin, the chief reviser in 1661, been allowed entirely to guide his Episcopal brethren on this matter, he would have made the Rubric so detailed and explicit as to place it beyond the reach of controversy; for, as already noticed at p. 64, in his "Particulars to be considered, explained, and corrected in the Book of Common Prayer," he says, with almost a prophetic instinct of subsequent and present controversies, "But what these Ornaments of the Church and of the Minister were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those Ornaments, used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them." [COSIN'S Works, v. 507.] Moreover, as is also mentioned in the same note, he had begun to write a List of the Ornaments, but got no further than the word "Surplice."

There does not appear to be any explanation on record to shew why this suggestion, apparently so

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1 Cardwell prints "so our reasons," but the corrected reading inserted above is that of the report entitled "The Grand Debate," etc., p. 12.

2 Where it will be seen also that in his Durham Prayer Book he has written the exact words of Elizabeth's Act of Uniformity except in the slight variation "at all times of their Ministration," thus putting the Rubric into its present form.
valuable, was not acted upon. Probably the ground which had to be recovered after fifteen years’ banishment of the Prayer Book from Churches which had also been more or less despoiled of their Ornaments, combined with the extensively adverse temper of the time and its special manifestation in the Savoy Conference, warned the Bishops that an authorized catalogue (whether in the Prayer Book or elsewhere) of all the Legal Ornaments of King Edward’s Second Year might raise a too formidable barrier against endeavours to restore the use of any of them at that time. And so it may have been regarded as the more prudent course only to re-establish the general rule as to the Ornaments, trusting to an improved ecclesiastical tone to develop in time its actual details.

The Church Revival of the Nineteenth Century has been gradually realizing this probable expectation of a future development in a way and to an extent with which no previous period since 1662 can be at all compared: for, indeed, through a variety of causes, there had been a more or less continuous declension from even that standard of Ritual and Ceremonial which the Restoration practically raised, though in fact it was considerably lower than the one legally prescribed. The renewed understanding and appreciation of Doctrine—especially of Sacramental Doctrine—as embodied in the Formularies and taught by old and great Divines of the Church of England; the improved taste for Ecclesiastical Art; the deeper sense of the reverential proprieties with which the acts of Public Worship should be surrounded: these and other favourable circumstances have combined, notwithstanding much indifference and opposition, to produce a reaction in favour of Ceremonial and its corresponding Accessories more extensive probably than that which arose in the time of King Charles I., and, as it may reasonably be believed, of a far more stable character.

The present time, then, would seem to be a not unfavourable one for endeavouring to act upon Bishop Cosin’s suggestion by specifying in this Annotated Prayer Book (though of course in a wholly unauthoritative way, except so far as the law itself is therein correctly represented), “what these Ornaments of the Church and of the Ministers were” at the period referred to in the Rubric which orders that they “shall be retained, and be in use.” The account already given in this Section will, it is believed, have described them with sufficient clearness and exactness: the three following Tables are designed to shew more explicitly the prescribed use or the inherent fitness of the several Ornaments in connection with those “all times of their Ministration” at which the Rubric directs the Clergy to employ them. Those which may be said to be Rubrically essential are distinguished from those which may be accounted as Rubrically supplemental by the latter being printed in Italics.

**ORNAMENTS OF THE CHURCH.**

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<tbody>
<tr>
<td><strong>Altar or Lord’s Table.</strong></td>
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<td>Cross or Picture.</td>
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<td>To present her offerings.</td>
<td>If a Celebration.</td>
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<td>Frontal and Super-frontal.</td>
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<td>When a Celebration.</td>
<td>do.</td>
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<tr>
<td>The Two Lights.</td>
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<td></td>
<td>Com. of Sick.</td>
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<td><strong>The Linen Cloth.</strong></td>
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<td>Book Rest or Cushion.</td>
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<td>When a Celebration.</td>
<td>do.</td>
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<tr>
<td>Corporal and Case.</td>
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<td></td>
<td>Com. of Sick.</td>
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<tr>
<td>Fair Linen Cloth or Veil.</td>
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<td>When a Celebration.</td>
<td>do.</td>
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<td>Basin for Alms, etc.</td>
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<td></td>
<td>Com. of Sick.</td>
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<tr>
<td><strong>Standard Candlesticks.</strong></td>
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<tr>
<td>Paten and Chalice.</td>
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<td>When a Celebration.</td>
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<td><strong>Paten for Bread to be offered.</strong></td>
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<td>Com. of Sick.</td>
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<td>Flagon for Wine and Water.</td>
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<td>Veil (Silk) to cover Vessels.</td>
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<td>Linen Pall to cover Chalice.</td>
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<td>Mundayary.</td>
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<td>Cover, etc.</td>
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<tr>
<td>Font and Vessel for Water.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bier and Pall.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Processional Cross.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Banners.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chair.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For Public Baptisms—some convenient vessel for Private Baptism.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Still retained in some Cathedrals, e.g. Chichester.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For Rogation Days and special occasions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For the Archbishop or Bishop at Ordinations and Confirmations.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ORNAMENTS OF THE MINISTERS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cope or Vestment.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>When a Celebration.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dalmatic (for Gospeller or Deacon).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tunicle (for Epistolor or Sub-deacon).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Albe and Girdle.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stole.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>When a Celebration.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mitre and Amice.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surplice (with Sleeves).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hood or Tippet.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

EPISCOPAL ORNAMENTS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Public Baptism and Catechizing.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rochette.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Surplice or Albe.</td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cope or Vestment.</td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pastoral Staff.</td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gremial or Apron.</td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mitre and Ring.</td>
<td></td>
<td>do.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* * * The Episcopal Ornaments are the same for Confirmation, Ordination, Consecration of Churches and Burial Grounds: perhaps the Rubric at the end of the First Prayer Book, in directing "a Surplice or Albe, and a Cope or Vestment," may have intended the use of the Albe and Vestment when the whole Communion Service was used.

In any consideration of the Ornaments to be used in Divine Service, it is not only unavoidable but important to consider such points as [1] their material, [2] their colour, [3] their form, particularly in reference to such of them as, by reason of long disuse, are but little known. The fact that those Ornaments which have been retained in use among us do exhibit mostly their ancient material, colour, and form, except as altered, for the better or the worse, by any subsequent fashions, may fairly be taken to indicate what would have been the case with those Ornaments which have fallen into disuse: and this view is strongly confirmed by the very general preservation of these ancient characteristics in the Royal, Noble, Civic, Legislative, Judicial, Military, and Naval Ornaments which (unlike so many of the Ecclesiastical) have never ceased to be employed among us. Furthermore, it is noteworthy that, in the very extensive modern restorations which have been accomplished, the permanent Decorations of Churches, the Altar-plate, and Altar-coverings have decidedly followed, for the most part, the ancient patterns and models which were familiar at the period selected as the Standard in the Rubric on Ornaments.

The English Church, while presenting in her Ornaments the same ordinary features which were common to the rest of Christendom, always had her own special usages, and those, too, somewhat diversified in details by several local varieties; as, indeed, was and is also the case in Kingdoms or Dioceses connected with other Branches of the Catholic Church. Though most has perished, enough remains in England of actual ancient specimens (besides the more abundant illustrations in old Illuminations) of Windows, Carvings, Monuments, Brasses, Seals, and the like, to furnish authoritative guidance, especially in regard to the Form of ancient Ornaments.

Moreover, in the Inventories of Church Goods, the descriptions of Material and Colour are so numerous and detailed as to supply what is, to a great extent, unavoidably lacking in these respects in the illustrations just named, owing either to the nature of them, e.g. Carvings which rarely exhibit Colours, or to errors which may be due, for instance, to the glass-painter or the illuminator who, perhaps, was at times less careful to give the actual colour of a Vestment in an Ecclesiastical Function than to furnish a picture in accordance with his own taste. The following Tables contain a summarized analysis of such contents of five Inventories as relate to the Vestments of the Ministers and the Choir, and also to the various Hangings or Articles employed in furnishing and decorating the Altars and Chancels: they are all of the date of 1552 and 1553, and so they exhibit accurately Ornaments which
were preserved in the Churches at the very period to which the Rubric on Ornaments directs attention, when prescribing the general Rule as to the things which "shall be retained, and be in use" now in the Church of England. Three of these Inventories, viz. Holy Trinity Cathedral, Winchester, 1552; St. Martin, Outwich, London, 1552-53; and Stanford-in-the-Vale, Berks, 1553, have been used already to illustrate other points: the two additional ones now cited are St. Paul's Cathedral, 1552, and St. Nicolas, Cole Abbey, London, 1552.

[I.] MATERIAL OF VESTMENTS.

<table>
<thead>
<tr>
<th>Material</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cloth of Gold</td>
<td>30</td>
<td>16</td>
<td>6</td>
<td>45</td>
</tr>
<tr>
<td>Cloths of Silver</td>
<td>6</td>
<td>6</td>
<td>226</td>
<td>2</td>
</tr>
<tr>
<td>Velvet</td>
<td>137</td>
<td>146</td>
<td>146</td>
<td>8</td>
</tr>
<tr>
<td>Satin</td>
<td>30</td>
<td>54</td>
<td>9</td>
<td>65</td>
</tr>
<tr>
<td>Silk</td>
<td>134</td>
<td>451</td>
<td>65</td>
<td>853</td>
</tr>
</tbody>
</table>

A cursory inspection of these Lists of Ornaments shews at once that, as respects Material, the choice, while amply varied, ran very much upon the richer fabrics, whether of Home or Foreign Manufacture; Cloth of Gold, and Satin of Bruges, being the more costly, were, as might be expected, the most rare; but Velvet, Satin, Silk, Bawdkyn, and the like, were not uncommonly used; though such inferior stuffs as Taffetas, Chamlett, and Fustian often occur. The nature or quality of what was to be employed seems not to have been prescribed; indeed, had there been a desire to do so (which is very improbable) the varying pecuniary abilities of Parishes would have made it needful to avoid any rule on the subject, except requiring them to provide according to their means the essential (and if they could any supplementary) things appertaining to the Services of the Church.

The same principle is acted upon now in the Holy Eastern Church. A Priest of that Communion informs the writer that "there are no strict rules for the Material: when possible, silken and brocaded Vestments are to be preferred. Where the means are circumscribed, plain linen ones are worn, or of whatever Material, so long as it is clean, and made in the proper shape." With them doubtless it is, as the foregoing catalogue proves it to have been with us, that the instinct of natural piety, viz. the devotion of the best to God's service, is not relied upon in vain. Nor was the care and cost bestowed upon the Material limited to the foundation of the Vestments or Hangings; embroidery of all kinds was abundantly displayed in pattern or powdering, whether in Silk or Gold (not seldom in the much-valued Gold of Venice), so that the Sacred Name, the Crucifix, the Cross, Crowns, Angels, Imagery, Eagles, Herons, Lions, Dolphins, Swans, the Sun and Moon, Stars, Wheat-sheaves, Grapes, Flowers, and the like, adorned the Fabrics of which the Vestures were made; or composed the rich Orphreys, which were rendered all the more beautiful and costly by Pearls and Precious Stones; as though the donors desired to attain in the adornments of the Sanctuary to somewhat of the fulness of meaning contained in the Psalmist's words, "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework" [Ps. xlv. 13, 14].

[II.] So, again, as to Colour: the Inventories now under examination shew it to have been chiefly of six kinds, viz. White, Red, Blue, Green, Yellow, and Black; besides various combinations of all these. The proportions in which they existed are shewn in the following Table of Vestments which were in the five Churches at the date of the Inventories:

<table>
<thead>
<tr>
<th>COLOURS OF VESTMENTS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>Copes</td>
</tr>
<tr>
<td>Chasubles</td>
</tr>
<tr>
<td>Dalmatics</td>
</tr>
<tr>
<td>Tunicles</td>
</tr>
</tbody>
</table>

Totals | 193 | 163 | 157 | 62    | 39    | 53     | 151    | 853    |

It may be as well to remark here that all the Green Vestments in this list belonged to the two Cathedral Churches, except one Chasuble, Dalmatic, and Tunicle, which were in St. Martin, Outwich. Green occurs much less frequently than other colours: it was an Exeter colour, and is also found
in Lists of Vestments belonging to the Northern Province; but there seems very little to indicate with any certainty when it was used, though perhaps it served for ordinary week-days, especially in Trinity-tide.

So, again, with regard to Blue: while it appears to have been a much more usual colour, it is often very uncertain what kind of Blue is meant, whether Cerulean or some darker shade; frequently indeed the latter is indicated by the words "blodium" and "indicus," which mean a sort of hycinthine and darker blue; but these must not be confounded with Purple, which is also found in the same or other Lists. The occasions, however, on which Blue or Purple was employed are somewhat conjectural, though there is more to guide: light Blue seems sometimes to have been used in Commemorations of the Blessed Virgin Mary, and a somewhat darker shade is to be seen in Illuminations of about the Fifteenth Century, in Copes used at Funerals.

A similar variety is found, both as to material and colour, in the Coverings and Hangings used for the Altars and Chancels: the annexed list exhibits their Colours:

<table>
<thead>
<tr>
<th></th>
<th>Gold</th>
<th>Blue</th>
<th>Green</th>
<th>White</th>
<th>Red</th>
<th>Black</th>
<th>Various</th>
</tr>
</thead>
<tbody>
<tr>
<td>Altar Coverings</td>
<td>3</td>
<td>11</td>
<td>6</td>
<td>18</td>
<td>6</td>
<td>2</td>
<td>22</td>
</tr>
<tr>
<td>Altar Hangings</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>9</td>
<td>2</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Altar Curtains</td>
<td>—</td>
<td>—</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Chancel Hangings</td>
<td>—</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>6</td>
<td>20</td>
<td>20</td>
<td>32</td>
<td>15</td>
<td>8</td>
<td>41</td>
</tr>
</tbody>
</table>

Besides the colours already enumerated, others are sometimes mentioned, such as Brown, Tawney, Murrey, Pink, and Cheyney—perhaps Chestnut; also combinations of colours, viz. Red and Green, Paly of White and Green, Red and White, Blue and White, Blue and Yellow, White and Red chequered. These different colours, or mixtures of colours, are to be found alike in Vestments of the Ministers, or of the Altars, no less than in the Hangings of the Churches.

It is worth noticing that the more usual Ecclesiastical colours are those which may be especially accounted the Colours of England—Red, White, and Blue—being combined in the National Flag, and designating the Admirals of this Country's Fleets: possibly the close, though curious and apparently untraceable, relations which for several centuries subsisted between the Church and the Navy, in the Admiralty and Ecclesiastical Courts, may have tended to perpetuate this correspondence. It may also be mentioned, as probably indicating the effect which Ecclesiastical customs produced or helped to perpetuate, that Red, Violet, and Black are mentioned as colours worn on the Judicial Bench, according to the Term, in some Regulations made by the Judges in 1635. [Gent. Mag. Oct. 1768.] Green, also, appears to have been at one time a favourite colour with them. Moreover, the retention of Red, Purple, and Green—and especially the prevalence of Red—in the rich and decent, no less than (as was once too common) in the miserable and dirty coverings of handsome or unsightly Altar-tables in the churches, are in all likelihood the traditional use of these same colours which formerly were more commonly and more variously employed in the Services of the Church of England, and that, too, not without regard to some written or unwritten rule as to the Services and Seasons at which they should be used.

That a desire has long existed, and increases, again to adopt a greater variety of colour in the Ornaments of the Church, and especially in the coverings of the Altar, is plain from what has been accomplished and is still doing: one object of this wished-for variety is the very useful one of distinguishing, and so teaching, by outward tokens, the changes of the Church Seasons and the occurrence of Ecclesiastical Holydays. For lack of any existing rule on this subject in the Church of England, the rule of the rest of the Western Church has not unnaturally been followed in many cases, especially as the ancient English rule or practice was either not at all known, or not easily to be collected, even by those who were aware that some leading points of it were to be found without much difficulty. As the need of some guide in this matter is becoming more general, it may not be without a really practical use to compare the old English rules with those of the Roman and the Eastern Churches: by doing this a somewhat uniform principle will probably be found, sufficient also to furnish a general rule for those who, while rightly wishing to be not out of harmony with the rest of Christendom, would with equal propriety prefer to follow any older practice of the Church of England which would afford a satisfactory direction in the absence of any definite rule authorized by living Ecclesiastical Authority.

The Roman rule is laid down with precision: the old English rule can be ascertained with a near

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1 Dyer mentions that in Spain Philip II. brought naval matters before the Inquisition, and that Don Pedro, Archbishop of Toledo, was High Admiral of Castile "by a then not uncommon union of offices." [Dyer's Modern Europe, p. 189.]
approach to accuracy, from the ancient Service-books, St. Osmund’s Register, and the Inventories of Church goods. The Eastern Church, as a learned Priest of it states, does not give “in her Ritual books” any such “minute rules with regard to the colours of the Vestments, as are to be found in the Western Ritual. The Church enjoins her ministers to care more for the simple purity and propriety of the vestments than for their richness. In those cases where means are not at hand, she bids the ministers to wear richer vestments of any colour for the joyful seasons of the year, and Black or Red ones for the times of fasting and sorrow. Thus, in Passion Week, and Great Lent, at Burials, etc., Black or Purple Vestments are worn. It is customary to wear White Silk Vestments (if possible) at Epiphany and Easter.” In this description of the general and unspecific character of the Eastern rule, there is a considerable correspondence with the features of the Sarum rule just noticed.

The following Table may be considered as furnishing a fairly trustworthy view of these three Rules:

**COMPARATIVE TABLE OF COLOURS ACCORDING TO THE ENGLISH, ROMAN AND EASTERN USE.**

<table>
<thead>
<tr>
<th>Seasons</th>
<th>Eastern</th>
<th>Salisbury</th>
<th>English</th>
<th>Roman</th>
<th>Roman.</th>
</tr>
</thead>
<tbody>
<tr>
<td>” ”</td>
<td>Violet</td>
<td>Red.</td>
<td>Purple (?).</td>
<td>White.</td>
<td>Black.</td>
</tr>
</tbody>
</table>

* White was prescribed at York for the Christmas *Missar in aurum*, and for offices of Palm Sunday and Easter Eve.

† Symbolical of the Pentecostal fire.

1 For numbered footnotes, see p. 78.
### Comparative Table of Colours according to the English, Roman, and Eastern Use—continued

<table>
<thead>
<tr>
<th>Seasons</th>
<th>Eastern</th>
<th>Salisbury Early, 11th-12th century</th>
<th>Salisbury Late, 13th-15th century</th>
<th>York Early, 11th-12th century</th>
<th>York Late, 13th-15th century</th>
<th>Wells Early, 10th-13th century</th>
<th>Wells Late, 13th-15th century</th>
<th>London, 1490-80</th>
<th>Innocent III, d. 1216</th>
<th>Modern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trinity Sunday</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Corpus Christi</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>After Trinity—Sundays</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>&quot; Ferial</td>
<td>Red (2)</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Transfiguration and M. Holy Name</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Holy Cross</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Feasts of Blessed Virgin Mary</td>
<td>No precise</td>
<td>White</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Michaelmas</td>
<td>White</td>
<td>White</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Apostles—out of Easter</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>St. John, Port Latin</td>
<td>White</td>
<td>White</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>St. Peter ad Vincula</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>St. John Baptist—Nativity</td>
<td>White</td>
<td>White</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Decollation</td>
<td>White</td>
<td>White</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Evangelist—out of Easter</td>
<td>Red</td>
<td>Red</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
<td>Yellow</td>
<td>White</td>
<td>White</td>
<td>White</td>
</tr>
<tr>
<td>Martyrs</td>
<td>Yellow</td>
<td>Yellow</td>
<td>Red (1)</td>
<td>Red (2)</td>
<td>White</td>
<td>Green</td>
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#### III. Having thus given some description of the Material and Colour of the "Ornaments of the Ministers," their *Form* may be understood by means of the accompanying descriptions and illustrations. The symbolical meanings which are added to the former are taken from the "Book of Ceremonies" or "Rationale," drawn up under the direction of Archbishop Cranmer in the year 1542. The original manuscript of this "Rationale," occasionally corrected by Cranmer’s own hand, is preserved in the British Museum [Cleop. E.5, fol. 250 sqq.], and it may also be found in print in COLLIER’S

1. It appears from inventories, etc. (noted by Canon Simmons and Dr. Henderson), that in these instances at York Blue was used for Red at some altars in the fourteenth and fifteenth centuries.

2. White for Blue at some ill-furnished altars in York.

3. Green, *ibid*.

4. White or Green, *ibid*.

5. Red or Blue, *ibid*.

6. At Hereford, as in other English uses, the Red Cauabde was changed for the Black Cope for the latter part of Good Friday Service. At Paris Brown, or Black with Red Orphreys, was used in Passion-tide. The *Wells* Ordinal prescribes a Black Cope for the impersonator of Caiaphas as the one exception to the rule for Red.

7. At Lincoln, which otherwise followed Sarum, White was used on the Nativity of St. John the Baptist. This was also

8. Some *Gallican* uses have Green for Bishops and Violet for Abbeats.

9. At Exeter (where Bishop Grandisson in 1340 adopted the London, Canterbury, or Medieval Roman sequence) any colour ad libitum was admitted on All Saints, Feast of Relics, and Dedication of a Church.

10. But these are described as the days of Sixtus and Donatus.

11. Unfortunately a blank is left in the Wells Ordinal against St. Luke’s Day.

12. The *Wells* rule (printed by Mr. H. St. Reynolds, 1881) gives for a Virgin not Martyr White and Red.
to the Prayer Book.

Ecclesiastical History, v. 104, ed. 1852, and in Strype's Ecclesiastical Memorials, I. ii. 411, ed. 1822. The full title of the work is "Ceremonies to be used in the Church of England, together with an Explanation of the Meaning and Significance of them."

The Ornaments mentioned in the "Rationale" are those only which are worn by the Celebrant at the Altar, and are as follows: [1] The Amice; [2] the Albe; [3] the Girdle; [4] the Stole; [5] the Phanón, i.e. the Maniple or Sudarium as it was also called; [6] the Chasuble. The Rubric in the Prayer Book of 1549 specifies only—[1] the Albe; [2] the Vestment or Cope; [3] the Tunicle; but, of course, it does not exclude the others named in the "Rationale," and, in fact, the whole were in use under the First Prayer Book. These two lists, then, comprise eight Ornaments which are now to be described.

1. The Amice, Amíctus (the Armenian Vólkos and, perhaps, the Eastern Omophórión seem to correspond to this, especially the former).—This is a broad and oblong piece of Linen with two strings to fasten it; in its more ornate form it is embroidered on the outer edge with a rich fillet or otherwise adorned. When used it is first placed on the head, then slipped down to and worn on the shoulders beneath the Albe; so that, when left somewhat loose, it has the appearance of an ornamental collar as shewn in the drawing, Plate II.

The "Rationale" says: "He putteth on the Amice, which, as touching the Mystery, signifies the veil with which the Jews covered the face of Christ, when they buffeted Him in the time of His Passion. And as touching the Minister, it signifies faith, which is the head, ground, and foundation of all virtues; and therefore, he puts that upon his head first."

2. The Albe, Albo (the Eastern Stoícharión and the Russian Podríník).—This is a loose and long garment coming down to the feet and having close-fitting sleeves reaching to the hands. Anciently it appears to have been made of plain Linen, though in later times rich Silks of different colours were frequently used, while in the Russian Church Velvet is often employed. It was very commonly ornamented with square or oblong pieces of Embroidery called Apparels; these were stitched on or otherwise fastened to various parts of it, especially just above the feet and near the hands, where they had somewhat the appearance of cuffs. The Rubric of 1549 directs the use of "a white Albe plain;" this may have meant a Linen Albe without Apparels, yet Silk or similar material seems not to be forbidden provided it be white: Embroidery, such as shewn in the sketch, Plate I, appears sufficiently "plain" to be consistent with the language and intention of the Rubric. Old-fashioned Surplices are always thus ornamented about the shoulders, a tradition of ancient custom.

The "Rationale" says of the Minister that "he puts upon him the Albe, which, as touching the Mystery, signifies the white garment wherewith Herod clothed Christ in mockery when he sent Him to Pilate. And as touching the Minister, it signifies the pureness of conscience, and innocency he ought to have, especially when he sings the Mass."

The Surplice, Superpellíceum, Plate II. (whether with or without Sleeves), and the Rochet, Rochetum, being both of them only modifications of the Albe, this language of the "Rationale" respecting it appears to apply equally to them.

3. The Girdle, Cíngululm (the Eastern Póyass).—This is a Cord or narrow band of Silk or other material (usually white) with Tassels attached; or, as in the Eastern Church, a broad Belt (often of rich material) with a clasp, hooks, or strings. It is used for fastening the Albe round the waist.

The "Rationale" thus explains it: "The Girdle, as touching the Mystery, signifies the scourge with which Christ was scourged. And as touching the Minister, it signifies the continent and chaste living; or else the close mind which he ought to have at prayers, when he celebrates."

4. The Stole, Sóla (the Eastern Épitrachelion of the Priest, the Órarion of the Deacon, the Léntion of the Sub-deacon).—This is a strip of Silk about three inches wide, and about eight and a half feet long; it may be plain or richly ornamented; especially at the ends, of which examples are given in Plate II. The Priest wears it hanging over his neck, and when he celebrates it is usually crossed on the breast and passed under the Girdle: the Deacon wears it suspended over the left shoulder; but, when assisting at the Celebration, he often has it brought across his back and breast and fastened at his right side. As used by the Greek Priest it has the appearance of two Stoles joined together, the upper end having a hole through which the head is put, and thus it hangs down in front.

The "Rationale" says thus of it: "The Stole, as touching the Mystery, signifies the ropes or bands that Christ was bound with to the pillar, when He was scourged. And as touching the Minister, it signifies the yoke of patience, which he must bear as the servant of God."

5. The Maniple, Manipulus, sometimes called Panón or Phanón and Sudariún (the Eastern
A Ritual Introduction to the Prayer Book

Epimanikia and the Russian Póriouchi; each of these are, however, a kind of Cuffs worn on both hands).—Originally it appears to have been a narrow strip of Linen, usually as wide as a Stole and about two and a half feet long [see Plate II.], and seems to have been employed as a kind of Sudarium for wiping the hands and for other cleanly purposes, whence it probably took one of its names. Subsequently, however, it became a mere ornament, being made of rich materials and often embroidered, or even enriched with jewels. It hangs over the left arm of the Celebrant and his assistants; it should be fastened near the wrist, in a loop, to prevent its falling off.

The "Rationale" describes its meaning together with these words: "In token whereof" (i.e. of patience), "he puts also the Phanion on his arm, which vanquisheth him of ghostly strength and godly patience that he ought to have, to vanquish and overcome all carnal infirmity.

6. The Chasuble or Vestment, Casula (the Eastern Phelonion and the Russian Phelion or Phelonion).—This vesture is worn over the Albe: originally it was nearly or entirely a circular garment, having an opening in the centre through which the head of the wearer passed; and thus it fell gracefully over the shoulders and arms, covering the whole person in its ample folds and reaching nearly to the feet both before and behind: at a later period it was made narrower at the back and front by reducing its circular form, and so it frequently terminated like a reversed pointed arch; the sleeve part also became shorter, reaching only to the hands, and thus avoiding the need of gathering it up on the arms. Ultimately, whether from economy, or bad taste, or supposed convenience, the sleeve parts were cut away to the shoulders in the Latin Communion; and even the Russian vestment has been so much reduced in the front that it covers little more than the chest: however, the older form has been for the most part retained in the rest of the Eastern Communion. The drawing on Plate I. shews the form which prevailed in the Church of England prior to the Reformation; it has the merit of being both elegant and convenient. The same picture shews the mode of ornamenting it, namely, by embroidering the collar and outer edge, and by attaching to it what is called the Y Orphrey; though very commonly the Latin Cross, and sometimes the Crucifixion, was variously embroidered on the back, only the perpendicular Orphrey (or Pillar, as it is termed) being affixed in the front.

The "Rationale" is thus given: "The overvesture, or Chasible, as touching the Mystery, signifies the purple mantle that Pilate's soldiers put upon Christ after that they had scourged Him. And as touching the Minister, it signifies charity, a virtue excellent above all other."

7. The Cope, Cappa (the Armenian Phelonion is a similar Vestment, and is used instead of the Chasuble).—It is a kind of full, long Cloke, of a semicircular shape, reaching to the heels, and open in front, thus leaving the arms free below the elbows. Most commonly it has a Hood, as shown in the drawing, Plate II.; where also is represented the Orphrey and an illustration of the mode of enriching the material by embroidery. The mode of fastening it by a Band, to which is often attached a rich ornament, called the Morse, is there also exhibited. It is worn over either the Albe or the Surplice.

The "Rationale" does not mention it; probably because it was not one of the Eucharistic Vestments then or previously in use. But that it might be used at the Altar (though probably not by the Celebrant when consecrating the Oblations) is plain from the fact that the Rubric of 1549 in naming "Vestment or Cope," apparently allows a choice between it and the Chasuble; but it may only have been intended that, in a place where both are provided, the Chasuble alone should be worn where the whole Eucharistic Service was used; for a Rubric at the end of the Service specifies the Cope as the Vestment to be employed at those times when only the earlier portion of the Service is intended to be said, no Consecration being designed because of its being known that there would "be none to communicate with the Priest." The 24th Canon of 1603 does indeed recognize the Cope as the Celebrant's Vestment to be used in Cathedrals; but the Rubric of 1602, having later and larger authority, seems to point to the Chasuble of the Book of 1549 as the Vestment in which to consecrate.

8. The Tunicle, Tunica; also called, as worn by the Deacon or Gospeller, Dalmatic, Dalmatica (the Eastern Stoicharion or Saccus of the Deacon).—This is a kind of loose coat or frock, reaching below the knees, open partially at the lower part of the sides; it has full, though not large, sleeves; in material and colour it should correspond with the Chasuble. Examples of its Orphreys and of the mode of embroidering it are shewn in the two illustrations on Plate I. The Deacon's Dalmatic was usually somewhat more ornamented in the Western Church than was the Tunicle worn by the Sub-deacon or Epistoler.

This ornament, like the Cope, is not mentioned in the "Rationale" probably because, as was observed above, only the Vestments of the Celebrant are there specified.
THE BOOK
OF
Common-Prayer
And Administration
Of the
SACRAMENTS,
AND OTHER
RITES AND CEREMONIES
Of the CHURCH,
According to the Use
Of the
CHURCH of ENGLAND;
Together with the
PSALTER or PSALMS
OF
DAVID,
Pointed as they are to be Sung or Said in CHURCHES;
AND THE
FORM OR MANNER
OF
Making, Ordaining, and Consecrating
OF
BISHOPS, PRIESTS,
AND
DEACONS.
THE TITLE OF THE PRAYER BOOK.

Common Prayer] This familiar term seems first to have been used authoritatively in a rubric to the English Litany of 1544: "It is thought convenient in this Common Prayer of Procession to have it set forth and used in the Church of Tope, for the use of all." It was then found in the Injunctions of Edward VI, issued in 1547-8. But it is a very ancient term, being found in use as far back as A. D. 252, in St. Cyprian's Treatise on the Lord's Prayer; of which he writes, "Publica est nobis et Communi Gratia."

Common Prayer and Public Prayer are not theologically identical, although the terms are used in the same legal sense in the respective titles of the two Acts of Uniformity. In an exact sense, Common Prayer is defined by the authoritative words of our Lord, "Where two or three are gathered together in My Name, there am I in the midst of them." [Matt. xviii. 20.] The Name of God is an expression used with great frequency in Holy Scripture to denote the authority of God; in the same manner as we say, that the official agents of the Sovereign act in the Name of the Sovereign, when they engage in the duties of their office. To be met together in the Name of Christ is to be met together under His authority, not as an actual or permissive or nominal and officially, but in the presence with and the aid of His authorised agents.

Thus, true Common Prayer is that which is offered in Divine Service in the Church, by a Bishop or Priest (or a Deacon as locus tenens in some cases), in the presence and with the aid of three, or at least two other Christian persons. Such prayer presupposes a reverent assent to our Lord's application of the words "My House shall be called a House of prayer" and to those already quoted. To it also may be applied the words of St. Cyprian: "They continued with one accord in prayer, manifesting at the same time the instance of their praying, and the agreement. Because God, who "maketh men to be of one mind in an house," uniteth the house divine and eternal those only among whom is unanimous prayer."

This kind of prayer is therefore the highest kind of all. Other prayers are extral in kind, and probably in efficacy, in proportion as it connects itself with that which is Common; as it is offered in that sense in which we are taught to say Our Father; as it is offered under the conviction that Christian individuals stand not alone, each one for himself before God, but are parts of one Body wherein all the members are in communion one with another through the One Intercessor of Whom the ministers of the Church are the earthly representatives.

The administration of the Sacraments] This does not exclude the Sacraments from Common Prayer. The corporate work of the Church is distinctly recognized in the administration of Baptism, and the Holy Communion is the root and apex of Common Prayer. But its parts forward and particularly the idea of a never-ceasing round of Divine Service as distinguished from the occasional (however frequent) offering of the Holy Eucharist.

Other rites and ceremonies of the Church] Those words claim, as a matter of course, that the substance of the Prayer Book is in accordance with the theological and devotional system of the Catholic Church: and, in connection with those which immediately follow, they plainly enunciate the principle set forth more at large in the Thirty-fourth Article of Religion, that while that system is binding on the whole Church, yet particular Churches have a right to carry it out in their own way, according to their own "use" as to detail and ceremonial.

1 Ti. I. 21. 2 Kytchne, Kyte, Church, the House of the Lord.
3 The phrase "Rites and Ceremonies' is not at all equivalent to our modern words Ritual and Ceremonial: but refers to the minor services of the Church, such as the Commination, or the Church of Women. Archbishop Cranmer's fourth article of 1536 is a good illustration of the meaning intended. Then and in the earlier times, ceremonies as vestments in God were seen, sprinkling holy water; giving holy bread; bearing candles on Candelmas Day; giving of ashes on Ash Wednesday; bearing of palms on Palm Sunday; giving of the Cross, and小白, and blessing of the Bedes, used in Ireland about the year 1585. [State Pap. Dom. Hen. VIII. ii. 564.] The distinctive title, "Church of England," is very ancient, being found in Magnus Charta, where it appears to be used as a familiar phrase.

according to the use of the Church of England] This right was set upon so freely in ancient days that there was a considerable variation in the details and conduct of Divine Service as it was celebrated in different parts of England. Each Prayer Book took its name from the place of its origin, and was thus called the "York use," the "Bangor use," the "Chester use," the "Salisbury use." When, however, the uniformity of Common Prayer was established upon the basis of these old service-books, one "use" only retained its authority, that of the Church of England.

In modern Prayer Books the words "the United Church of England and Ireland" were, during about seventy years, substituted for the words "the Church of England," under an Order of Council, dated January 1, 1801; but such an exercise of the Royal authority goes beyond that permitted by the Act of Uniformity; and the change was very misleading. The two Churches are, and always have been, in communion with each other, the interchange of friendly relations has always been very free, and they have been united in a common political bond since 1601. The formularies of the Church of England have also been adopted in the Church of Ireland, but a false gloss was put upon the real title of the Prayer Book when it was printed in the unjustifiable form referred to. The Church of England can call its own use, and it may be adopted therefore in Ireland, Scotland, and other possessions of the English crown, America, the Book of Common Prayer is still "according to the use of the Church of England." But it is also to be observed that the Irish Act of Uniformity is entitled "An Act for the Uniformity of . . . . in the Church of Ireland;" the declaration of assent and consent is to "The Book entitled, The Book of Common Prayer . . . according to the Use of the Church of Ireland;" and so the title is recited throughout the Act.

Together with the Psalter] In the earlier Prayer Books the Psalter was printed with a separate Title-page, as distinct from the Services. The first of Bishop Cosin's "Directions to be given to the Printer," is also, "Set a fair Frontispiece at the beginning of the Book, and another before the Psalter; to be designed as the Archbishop shall direct, and after to be cut in brass." Such an engraved Title-page is affixed to the Sealed Books, and a proof copy is bound up with Cosin's collected volume: that the Psalms might have followed the Psalter, the Ordinal was bound up with the Prayer Book for the first time in 1601.

The following Tables will illustrate some of the preceding remarks, and shew at a glance what changes have been authorized.

The Table of the Contents of the Prayer Book is not in itself of much interest, but it has been so freely handled by modern printers that a work like the present cannot go forth without an accurate copy of the authorized form. The successive changes made in it have a certain interest, and they are therefore arranged in parallel columns on the opposite page. There is thus given also a sort of bird's-eye view of the History of the Prayer Book.

to put us in remembrance of spiritual things. But that none of these cere-
monies have power to reliit uti." [Strype's Memorials of Cranmer, i. 39, Recl. Hist. Soc. A rubric at the end of the Elizabethan Prayer Books enjoins also that "The variations, or diversities, which have been made in the use of Easter to be one, and shall also receive the Sacraments and other Rites according to the orders in this book appointed." The Act of Uniformity empowers the Sovereign to alter the names of the King, Queen, and Royal Family, as occasion shall require; but to alter the name of the Church itself was a very different thing. In Marriage Licences, and in Letters of Orders, the old form was used: but in many docu-
ments, where the same alternative was intended, the words of Edward VI's Injunctions he is called "in earth under Christ, of the Church of England and of Ireland the supreme head," and that Henry VIII., having been a century or more since the dying of the Bedes, used in Ireland about the year 1585. [State Pap. Dom. Hen. VIII. ii. 564.] The distinctive title, "Church of England," is very ancient, being found in Magnus Charta, where it appears to be used as a familiar phrase.
Table of Contents.

§ Successive Titles of the Prayer Book.

1549. The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England. Londini in Officina Richardi Graftoni Regii impressoris. Cum privilegio ad imprimendum solum. Anno Domini MDXLIX. Menso Martii. [Colophon.] Imprinted at London in Fleet-street, at the sign of the Sun over against the Conduit, by Edward Whitchurch. The seventh day of March, the year of our Lord 1549.


1662. The Book of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be Sung or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.

§ Successive Tables of Contents.

1549. The Contents of this Book.
1. A Preface.
2. A Table and Kalendar for Psalms and Lessons, with necessary rules pertaining to the same.
3. The Order for Matins and Evensong, throughout the year.
4. The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord’s Supper and holy Communion through the year, with proper Psalms and Lessons, for divers feasts and days.
5. The Supper of the Lord and holy Communion, commonly called the Mass.
6. The Litany and Suffrages.
7. Of Baptism, both public and private.
8. Of Confirmation, where also is a Catechism for children.
10. Of Visitation of the Sick, and Communion of the same.
12. The purificaction of women.
13. A declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ash Wednesday.
14. Of Ceremonies omitted or retained.
15. Certain notes for the more plain explication and decent ministration of things contained in this book.

1552. The Contents of this Book.
1. A Preface.
2. Of Ceremonies, why some be abolished and some retained.
3. The order how the Psalter is appointed to be read.
4. The Table for the order of the Psalms to be said at Morning and Evening Prayer.
5. The order how the rest of holy Scripture is appointed to be read.
6. Proper Psalms and Lessons at Morning and Evening Prayer, for certain feasts and days.
7. An Almanack.
8. The Table and Kalendar for Psalms and Lessons, with necessary rules appertaining to the same.
9. The order for Morning Prayer and Evening Prayer, throughout the year.
10. The Litany.
11. The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion, throughout the year.
12. The order of the ministration of the holy Communion.
13. Baptism, both public and private.
14. Confirmation, where also is a Catechism for Children.
15. Matrimony.
16. Visitation of the Sick.
17. The Communion of the Sick.
19. The Thanksgiving of Women after childbirth.
20. A Consecration against sinners, with certain Prayers to be used divers times in the year.
21. The form and manner of making and consecrating of Bishops, Priests, and Deacons.

1662. The Contents of this Book.
2. The Preface.
3. Concerning the Service of the Church.
4. Concerning Ceremonies.
5. The Order how the Psalter is appointed to be read.
6. The Order how the rest of the holy Scripture is appointed to be read.
7. A Table of proper Lessons and Psalms.
8. Tables and Rules for the Feasts and Fasts through the whole year.
9. The Calendar, with the Table of Lessons.
10. The Order for Morning Prayer.
11. The Order for Evening Prayer.
12. The Creed of S. Athanasius.
13. The Litany.
14. Prayers and Thanksgivings upon several occasions.
15. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the year.
16. The Order of the Ministration of the holy Communion.
17. The Order of Baptism, both public and private.
18. The Order of Baptism for those of riper years.
19. The Catechism, with the Order for Confirmation of children.
20. Matrimony.
22. Burial.
23. Thanksgiving for Women after child-bearing.
24. A Consecration or Denouncing of God’s anger and judgments against sinners.
25. The Psalter.
26. The Order of Prayers to be used at Sea.
27. A Form and Manner of Ordaining Bishops, Priests, and Deacons.
AN ACT
FOR THE
UNIFORMITY OF COMMON PRAYER,
and Service in the Church, and Administration of the Sacraments,
Primo Elizabethae. [1 Eliz. c. 2, A.D. 1559.]

WHERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christia Religion:

I. For a long time there have been "divers forms of Common Prayer" used, to the great disturbance of the Church of England, in Sarum, York, and of Lincoln; and besides the same, now of late much more divers and sundry forms and fashions have been used in the Cathedral and parish churches of England and Wales, as well concerning the Mattins or Morning Prayer and the Evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Holy Sacraments of the Church. Some have been pleased with the use of "rites and ceremonies in other form than of late years they have been used," and others greatly offended. The King, Protector, and Council have tried to stay such innovations, but without success; wherefore to the intent that a uniform, quiet, and godly order should be adopted, his Highness has appointed the Archbishop of Canterbury, with other bishops and learned divines, to arrange such an order, "having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the Primitive Church." This "rite and fashion of Common and open Prayer and administration of the Sacraments, has been, by the AID of the HOLY GHOST, WITH ONE UNIFORM AGREEMENT, concluded by them, and is set forth in the Book of Common Prayer." This form of "Mattins, Evensong, celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer," is therefore to be said and used from and after the Feast of Pentecost next ensuing, "and none other or otherwise."

II. Any clergyman refusing to use the Book of Common Prayer, or using any other forms than those set forth therein, shall, on conviction by verdict of a jury, forfeit one of his benefices, and suffer six months' imprisonment for the first offence; for the second offence be imprisoned for twelve months, and forfeit all "his spiritual promotions;" and for the third offence suffer imprisonment for life. Unbeneficed clergy to be imprisoned six months for the first offence, and perpetually for the second.

III. No "interludes, plays, songs, rhymes," or any other open words, are to be allowed to be spoken "in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof." No clergyman shall be compelled to use any other forms than those of the Prayer Book, under penalties similar in character to those enacted in the second clause.

IV. Gives power to the Judges to inquire, hear, and determine all offenses committed contrary to this Act.

V. Provides that any bishop or Bishop may associate himself with the "Second Prayer Book of Edward VI." was annexed:

§ 2 and 3 Edw. VI. c. 1. [A.D. 1549.]

I. The Book of Common Prayer, "a very godly order, agreeable to the Word of God and the Primitive Church, very comfortable to all Christian people desiring to live in Christian conversation, and most profitable to the state of this realm," having been set forth by authority of Parliament, yet a great number of persons following their own sensibility, and living either without knowledge or due fear of God, neglect to come to church on Sundays and Holy-days.

II. For reformation thereof, it is enacted that every person shall duly attend church, unless they have some reasonable hindrance. The two following clauses give authority to punish those who disobey the Act.

V. Doubts about the manner of using the Prayer Book having arisen, "rather by the curiosity of the minister and mistakers, than of any other worthy cause," the said book has, by command of the King, and with the authority of Parliament, been "faithfully and godly purged, explained, and made fully perfect," and a form for the consecration of bishops, and ordination of priests and deacons, has been annexed to it. The revised book is to be in force under the provisions of the former Act; and shall be put in use by all persons after the Feast of All Saints, under penalties such as those previously enacted: every Curate reading this Act on one Sunday in every quarter of a year; and enforcing the duty of Common Prayer in an exhortation to his people.

Both these Acts of Uniformity were repealed in 1553, and the authority of Parliament consequently withdrawn from both the Prayer Books, by the third Act of Parliament passed after Queen Mary's accession [1 Mar. sess. 2, c. 2]. But this "Statute of Repulse, and every thing therein contained, only concerning the said Book," was made "void and of none effect" by the Elizabethan Act of Uniformity; the second book (subject to the alterations made in it by Elizabeth's Commissioners) being thus revived, but not either of the statutes themselves. The Act of Mary's reign was, however, entirely repealed by 1 James I. c. 25, and thus the two Acts of Edward were revived. They are also said to be made perpetual by 2 Anne, c. 5, and in the authoritative list of the statutes published in the year 1879 they are set down as still in force.
And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should say, or say Common Prayer, as mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [Open Prayer is, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly called the Service of the Church] shall be to do, shall, or to commit any thing the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after his conviction: And also if any person so convicted, shall do or suffer, or suffer anything in any manner to be done, or do by any means or ways, in the space of six moneths, without Bail, or Mainprise: And if any such person, once convicted of any offence concerning the premisses, shall after his first conviction, forfeit, offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present, or cellate to the same, as though the person or persons so offended were dead; And, if any such persons, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convict; That then the person so offending, and convicted the third time shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person, that shall offend, and be convict in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any Spiritual Promotion; That then the same Person, so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, and the said person not having any Spiritual Promotion, after his first conviction, shall ejects offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threnthens compel, or constrain, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chappel, or in any other Place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person or persons, being thereby convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors for the first offence an hundred marks: And if any person, or persons, being once convict of any such offence, ejects offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors Four hundred marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of twelve moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this estatute, in such manner and form, as the same ought to be paid, within six weeks next after this said second conviction; That then every person so convict, and not paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise; and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any where the Queens Majesties Dominions, shall diligently and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Prelachings, or other Service of God there to be used and ministered, upon pain of punishment by the censure of the Church; and upon pain of a further, or other such offence, shall then and there, upon pain of the second offence shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the
And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, both in Gods Name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocese and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish His people for neglecting His good and wholesome Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical Jurisdiction, aswell in place exempt, as not exempt, within their Diocese shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Diocese, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determine, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or unlawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joynt and associate himself by vertue of this Act to the said Justices of Oyer and Determine, or to the said Justices of Assize, at every of the said open and general Sessions, to be held in any place within his Diocese for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attainted, and gotten before the said Feast of the Nativity of Saint John Baptist next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attainted and gotten, have the said Service, and put the same in use according to this Act.

Be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molest or for any of the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determine, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, Wales and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences aforesaid, and every of them yearly, within fifteen days after the Feasts of Easter, and saint Michael the Archangel, in like manner and form, as Justices of Assise, and Oyer, and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and Authority by vertue of this Act, aswell to enquire in their Visitation, Synods, or elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures, and processes, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premises shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said first offence punishment by the Justices, he shall not for the same first offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the great seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of His Church, and the due reverence of Chriests holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.
Altho' it cannot be unknown to Our Subjects by the former Declarations wee have published, what our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the same being now by Us reduced to a settled Form, wee have occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realm, being entertained and importuned with informations of sundry Ministers, complaining of the errors and imperfections of the Church here aswel in matter of Doctrine, as of Discipline: Although wee had no reason to presume that things were so farre amisse as was pretended, because wee had seen the Kingdom under that form of Religion which by Law was established in the days of the late Queen of famous memorie, blessed with a Peace and Prosperity, both extraordinary and of many yeers continuance (a strong evidence that God was therewith well pleased,) yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: wee were moved thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly duties, That is, to settle the affairs of Religion, and the Service of God before their own, which while wee were in hand to do, as the contagion of the sickness reigning in Our Citie of London and other places, would permit an assembly of persons meet for that purpose; some of those who misliked the state of Religion here established, presuming none of Our intents than ever wee gave them cause to do, and transported with humour, began such proceedings, as did rather raise a scandal in the Church, then take offence away. For both they used Forms of publike serving of God not here allowed, held Assemblies without authority, and did other things carrying a very apparent shew of Sedition, more then of Zeal: whom wee restraine by a former Proclamation in the moneth of October last, and gave intimation of the Conference wee intended to be had with as much speed as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Self, and Our Privie Council, wee were satisfied of the endickment of Bishops and Prelates of the Realm, and many other learned men, aswell of those that are comformable to the State of the Church established, as of those that dissented. Among whom, what Our Pains were, what Our patience in hearing and replying, and what the indifference and uprightness of Our Judgement in determining, wee leave to the report of those who heard the same, contenting Our Self with the Sincerity of Our own heart therein. But Wee cannot conceal that the success of that Conference was such as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects. For Wee

1 The only record of this omission is a MS. note in the margin of the Prayer Book of 1639, which contained the "Additions and Alterations" as submitted to the Crown by Convocation. [See p. 38.] The note is as follows: "This Proclamation is left out: and here followeth THE PREFACE with you have at ye beginning of this book."
AN ACT

FOR THE

UNIFORMITY OF PUBLICK PRAYERS,

And Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. Carol. II. [14 Charles II. c. 4, A.D. 1662.]

WHEREAS in the first year of the said late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, and enjoyned to be used by Act of Parliament, held in the said First year of the said late Queen, Entituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayer: and using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth and enjoyed as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Faction and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: for prevention whereof in time to come, for setting the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of October, One thousand six hundred and sixty) granted His Commission under the great Seal of England to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests, and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which His Majesty having duly considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappells, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches and Chappells within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing condueth more to the setting of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Public Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Public Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be made, Ordained and Consecrated;

[2] Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common
Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, The Book of Common Prayer, and Administration of the Sacra-ments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

[3] And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of the said Book contained and prescribed, in these words, and no other:

[4] I A. B. Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.

[5] And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Moneth after such Impediment removed, shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions: And that from thenceforth, it shall and may be lawful to, and shall be lawful and Donors of all and singular the said Ecclesiastical Benefices and Promotions, and any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

[7] And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publicly Read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowered to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

[8] And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanary, Canony, Prebend, Mastership, Headship, Fellow-ship, Professors-place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, Scolicet:

[9] A. B. Do declare that it is not lawful upon any pre- tense whatsoever to take Arms against the King; and that I do abhor that Traitorous Position of taking Arms by His Authority against His Person, or against those that are Commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavor any change, or alteration of Govern- ment, either in Church, or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.
Acts of Uniformity.

[10] Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities before the Vice-Chan- cellor of the said University in the like manner for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Arch-bishop, Bishop or Ordinary of the Diocess, by every other person hereby in- joined to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanny, Canony, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and ipso facto deprived of the same; and that every such respective Deanny, Canony, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

[11] And if any Schoolmaster or other person, Instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay twelvetwelvepeny one) and before such subscription and acknowl- edgement made as aforesaid; Then every such School-master and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without bail or mainprise; and for every second and other such offence shall suffer three months Imprisonment without bail or mainprise, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocess, (who are hereby enjoined and re- quired upon demand to make and deliver the same) and shall publicly and openly read the same, together with the Declaration, or Acknowledgement aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Con- gregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parson- age, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place or Lecturers place shall be void, as if he was naturally dead.

[12] Provided always, that from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration or Acknowledgement so to be sub- scribed and read, these words following, scitwh,

And I do declare that I do hold there lies no obligation on me, or on any other person from the Oath, commonly called The solemn League and Covenant, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement so to be subscribed and read, as aforesaid.

[13] Provided always, and be it Enacted, That from and after the Feast of Saint Bartholomewe, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the Feast-day of Saint Bartholomewe be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; but shall be utterly disabled, and ipso facto deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

[14] And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest according to the form and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the King's Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record; wherein no Essoign, Pro- tection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year then next following.

[15] Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Forrein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in England.

[16] Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation ipso facto by virtue of this Statute, but after six months after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publicly read in the Parish Church of the Benefice, Parson- age, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

[17] And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colleges of Westminster, Winchester, or Eton, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governor, or Head of every Colledge and Hall in the said Universities, and of the said Colleges of Westminster, Winchester, and Eton, within one month after the Feast of Saint Bartholomewe, which shall be in the year of our Lord, One thousand six hundred sixty and two, and every Governor or Head of any of the said Colleges, or Halls, hereafter to be elected, or appointed, within one month next after his election, or Collation, and Admission into the same Government, or Headship, shall openly and publicly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Ceremonies in the said Book prescribed, and contained according to the form aforesaid; and that at all such Governors, or Heads of the said Colleges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful
Acts of Uniformity.

Impediments) openly and publicly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same College or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Prerogatives belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same College or Hall; And if any Governor or Head of any College or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

[18] Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other Publick places of the respective Colleges and Halls in both the Universities, in the Colleges of Westminster, Winchester, and Eton, and in the Convocations of the Clergy of either Province in Latine ; Any thing in this Act contained to the contrary notwithstanding.

[19] And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worship, within this Realm of England, or the Dominions of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly publicly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

[20] Provided always, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

[21] And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Gaol without Bail or mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certifi cate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Gaol of the same County, City, or Town Corporate accordingly.

[22] Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publicly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

[23] Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

[24] And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entitled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons; herein before mentioned to be joyned and annexed to this Act; and shall be applied, practiced, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

[25] Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litaniess, and Collects, which any way relate to the King, Queen, or Royal Prophecy, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

[26] Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book; Entitled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and
Deacons, shall at the costs and charges of the Parishioners of every Parish-Church, and Chappellry, Cathedral Church, college, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, and shall be thereunto annexed two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappellry, Cathedral Church, Collège, and Hall, making default therein.

[27] Provided alwayes, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint David's, Asaph, Bangor, and Llandaff, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within Wales, That the Book hereunto annexed be truly and exactly Translated into the British or Welsh Tongue, and that the same so Translated and being by them, or any three of them at the least viewed, perceived, and approved, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappell of Ease in the said respective Dioceses, and places in Wales, where the Welsh is commonly spoken or used before the First day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Dioceses, where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Or other Word, from the said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Accompit; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at convenient times to read and peruse the same, and also such as do not understand the said Language, may by confering both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

[28] And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expanded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

[29] Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

[30] Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superfluous, and ungodly; And therefore whosoever are Consecrated or Ordained according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordained according to the same Rites; We declare all such to be rightly, orderly, and lawfully Consecrated and Ordained;

[31] It be Enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did hereunto and thereto extend unto the Book set forth in the time of King Edward the Sixth, confirmed in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon hereunto had or made, to the contrary thereof in any wise notwithstanding.

[32] Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons hereunto in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.
AN ACT
FOR THE
AMENDMENT OF THE ACT OF UNIFORMITY
35 and 36 Victoria, c. 35. [A.D. 1872.]

WHEREAS by the Act of Uniformity it is enacted that all
and singular ministers in any cathedral, collegiate, or parish
church or chapel, or other place of public worship in England,
shall be bound to say and use the Morning Prayer, Evening
Prayer, celebration and administration of both the Sacra-
ments, and all other the public and common prayer, in such
order and form as is mentioned in the Book of Common
Prayer annexed to the said Act:
And whereas in the year one thousand eight hundred and
sixty-nine Commissioners were appointed by Her Majesty to
inquire and consider, amongst other matters, the differences
of practice which have arisen from varying interpretations
put upon the rubrics, orders, and directions for regulating the
course and conduct of public worship, the administration of
the sacraments, and the other services contained in the Book
of Common Prayer, with a view of explaining or amending
the said rubrics, orders, and directions so as to secure general
uniformity of practice in such matters as may be deemed
essential, and to report thereon from time to time, having
regard not only to the said rubrics, orders, and directions,
but also to any other laws or customs relating to the matters
aforesaid, with power to suggest any alterations, improve-
ments, or amendments with respect to such matters or any of
them:
And whereas the said Commissioners have by their Report
dated the thirty-first day of August one thousand eight
hundred and seventy recommended in manner therein
mentioned:
And whereas Her Majesty was pleased to authorize the
Convocations of Canterbury and York to consider the said
Report of the said Commissioners, and to report to Her
Majesty thereon, and the said Convocations have accordingly
made their first reports to Her Majesty:
Be it therefore enacted by the Queen's most Excellent
Majesty, by and with the advice and consent of the Lords
Spiritual and Temporal, and Commons, in this present
Parliament assembled, and by the authority of the same, as
follows:
1. In this Act,—
The term "Act of Uniformity" means the Act of the four-
teenth year of the reign of King Charles the
Second, chapter four, intituled "An Act
for the Uniformity of Public Prayers and Administration
of Sacraments and other Rites and Ceremonies, and for
establishing the Form of Making, Ordaining, and Con-
secrating Bishops, Priests, and Deacons in the Church of
England," and includes the enactments confirmed and
applied by that Act to the Book of Common Prayer:
The term "Book of Common Prayer" means the book
annexed to the said Act of the reign of King Charles the
Second, and intituled "The Book of Common Prayer and
Administration of the Sacraments and other Rites and
Ceremonies of the Church according to the Use of the
Church of England, together with the Psalter or Psalms of
David pointed as they are to be sung or said in
Churches, and the Form or Manner of Making, Ordain-
ing, and Consacrating of Bishops, Priests, and Deacons:
"The term "cathedral" means a cathedral or collegiate
church in which the Book of Common Prayer is required
by the Act of Uniformity to be used:
The term "church" means any parish church, chapel, or
other place of public worship which is not a cathedral as
before defined, and in which the Book of Common
Prayer is required by the Act of Uniformity to be used.
2. The shortened Order for Morning Prayer or for
Evening Prayer, specified in the schedule to this Act, may, on any day except Sunday,
Christmas Day, Ash Wednesday, Good Friday,
and Ascension Day, be used, if in a cathedral in addition to,
and if in a church in lieu of, the Order for Morning Prayer
or for Evening Prayer respectively prescribed by the Book of
Common Prayer.
3. Upon any special occasion approved by the ordinary,
there may be used in any cathedral or church a
special form of service approved by the ordinary,
so that there be not introduced into such
service anything, except anthems or hymns, which does not
form part of the Holy Scriptures or Book of Common Prayer.
4. An additional form of service varying from any form
prescribed by the Book of Common Prayer may be
used at any hour on any Sunday or holy-day in
any cathedral or church in which there are duly
read, said, or sung as required by law on such Sunday or holy-
day at some other hour or hours the Order for Morning
Prayer, the Litany, such part of the Order for the Admini-
stration of the Lord's Supper or Holy Communion as
is required to be read on Sundays and holy-days if there be no
Communion, and the Order for Evening Prayer, so that there
be not introduced into such additional service any portion of
the Order for the Administration of the Lord's Supper or
Holy Communion, or anything, except anthems or hymns,
which does not form part of the Holy Scriptures or Book of
Common Prayer, and so that such form of service and the
mode in which it is used is for the time being approved by
the ordinary; provided that nothing in this section shall
affect the use of any portion of the Book of Common
Prayer as otherwise authorized by the Act of Uniformity or this Act.
5. Whereas doubts have arisen as to whether the following
forms of service, that is to say, the Order
for Morning Prayer, the Litany and the
Order for the Administration of the Lord's Supper or Holy

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1 This definition is of considerable importance as regards the Text of the
Prayer Book, since it makes the MS. volume formerly annexed to the Act
of Uniformity the ultimate authority for that Text. If, therefore, there
should be any discrepancy between the text of the MS. and that of the
Sealed Books, the latter must, it seems, give way to the former, notwith-
standing the 26th clause in the Act of Uniformity itself.
Pecchung a sermon without previous service.

Effect of schedule.

9. This Act may be cited as "The Act of Uniformity Amendment Act, 1872."

SCHEDULE.

Note.—The Minister using the Shortened Order for Morning Prayer or for Evening Prayer in this schedule, may in his discretion add in its proper place any exhortation, prayer, canticle, hymn, psalm, or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer and omitted or authorized to be omitted from such shortened order.

Each of the twenty-two portions into which the one hundred and nineteenth psalm is divided in the Book of Common Prayer shall be deemed, for the purposes of this schedule, to be a separate psalm.

SHORTENED FORMS OF SERVICE.

The Shortened Order for Morning Prayer Daily throughout the Year, except on Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day.

At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow.

When the wicked man, etc.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, etc.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father, etc.

The people shall answer here, and at the end of all other prayers, Amen.

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him.

Our Father, Which art in heaven, etc.

Then likewise he shall say,

O Lord, open Thou our lips.

etc. etc. etc.

Here all standing up, the Priest shall say,

Glory be to the Father, etc.

Then shall follow one or more of the Psalms 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,

Glory be to the Father, etc.

Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; he that readeth so standing and turning himself as he may best be heard of all such as are present.

Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book. And after every Lesson, Here endeth the Lesson, or the First or the Second Lesson.

And after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:

Either the Hymn called, To Deum laudamus.

We praise Thee, O God, etc.

Or this Canticle, Benedictice, omnia opera.

O all ye works of the Lord, etc.

Or the Hymn following (except when that shall happen to be read in the Lesson for the day, or for the Gospel on Saint John Baptist's Day):

Benedictus. St. Luke i. 68.

Blessed be the Lord God of Israel, etc.

Or this Psalm.

Jubilate Deo.

O be joyful in the Lord, all ye lands, etc.

Then shall be sung or said the Apostles' Creed by the Minister and the people standing.

I believe in God the Father Almighty, etc.

And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Then the Priest shall say,

O Lord, shew Thy mercy upon us, etc. etc. etc.

Then 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 followeth, all kneeling.

The second Collect for Peace.

O God, Who art the Author of peace, etc.

The third Collect for Grace.

O Lord, our heavenly Father, etc.

Here may follow an Anthem or Hymn:
Then these two Prayers following:

A Prayer of Saint Chrysostome.
Almighty God, Who hast given us grace, etc.
2 Corinthians xiii.
The grace of our Lord Jesus Christ, etc.

Here endeth the Shortened Order of Morning Prayer.

The Shortened Order for Evening Prayer daily throughout the Year, except on Sunday, Christmas Day, Ash Wednesday Good Friday, and Ascension Day.

At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow:

When the wicked man, etc.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.
Almighty and most merciful Father, etc.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.
Almighty God, the Father, etc.

Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.
Our Father, Which art in heaven, etc.

Then likewise he shall say,
O Lord, open Thou our lips.
Here all standing up, the Priest shall say,
Glory be to the Father, etc.

Then shall be said or sung one or more of the Psalms in order as they be appointed. Then either a Lesson of the Old Testament as it is appointed, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; and after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:

Either Magnificat, or the Song of the Blessed Virgin Mary, in English, as follows:

My soul doth magnify the Lord, etc.

Or this Psalm (except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms):
Cantate Domino. Psalm xcviii.
O sing unto the Lord a new song, etc.

Or Nunc dimittis (or the Song of Simeon), as followeth:
Lord, now lettest Thou Thy servant, etc.

Or else this Psalm (except it be on the twelfth day of the month):
Deus misercatur. Psalm lxvii.
God be merciful unto us, and bless us, etc.

Then shall be said or sung the Apostles' Creed by the Minister and the people, standing:
I believe in God the Father Almighty, etc.
And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

Then the Priest shall say,
O Lord, shew Thy mercy upon us, etc.

Then shall follow three Collects. The first of the day; the second for Peace; the third for aid against all perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.
O God, from Whom all holy desires, etc.

The third Collect for Aid against all Perils.
Lighten our darkness, etc.

Here may follow an Anthem or Hymn.

A Prayer of Saint Chrysostome.
Almighty God, Who hast given us grace, etc.
2 Corinthians xiii.
The grace of our Lord Jesus Christ, etc.

Here endeth the Shortened Order of Evening Prayer.
THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alternations should be made therein as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so as that the main Body and Essentials of it (as well in the

THE PREFACE. [A.D. 1662.] This was placed before the Book of Common Prayer, with a special regard to the circumstances of the times, the country having just emerged from the Great Rebellion, and the Church of England from a very great persecution. Under such circumstances it is impossible not to admire the temperate and just tone which characterizes it throughout.

The writer of this Preface was Sanderson, Bishop of Lincoln, who was probably chosen on account of qualifications such as would fit him for composing in this tone an explanation of the course which it had been necessary to take, and which had been taken, with reference to the Book of Common Prayer. He is, and was then, well known for his works on Conscience, and on the Obligation of an Oath: and he was looked up to with great respect by all parties in those days of religious division.

"For the satisfying all the dissenting brethren and other," says Walton, in his Life of Bishop Sanderson, "the Convocation's reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson, which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be now known by this Title, The Preface, and begins thus, 'It hath been the wisdom of the Church, &c.' In the Acts of the Upper House of Convocation it is recorded that 'on Monday the 2nd of December, the Preface or Introduction to the Common Prayer Book was brought in and read.' It was referred to a Committee composed of Wren, Bishop of Ely; Skinner, Bishop of Oxford; Henchman, Bishop of Salisbury; and Griffith, Bishop of St. Asaph, and some amendments were made in it as it passed through their hands.

[first compiling] This is a phrase which could hardly have dropped from Sanderson's exact pen. No doubt the period referred to is that of the Reformation; but as every page of the following work will shew, the change which then took place in the Divine Worship of the Church of England was founded on offices which were re-formed out of the old ones, not "compiled" in any true sense; and that the addition of "first" to the word adopted is calculated to misrepresent the true origin of our "publick Liturgy." In their own nature indifferent This and other apologetic expressions of the Preface must be read by the light of contemporary history. But it is undoubtedly true that in their own nature, Rites and Ceremonies are "indifferent." Their importance arises from the relation in which they are placed with reference to God as the Object of worship, and man as the worshipper of God. That relation being established, what was indifferent in its own nature becomes of high import through the new character which is thus given to it.

alterable] In the 34th Article of Religion this statement is more elaborately set forth: "Of the Traditions of the Church. —It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurtest the authority of the Magistrate, and woundeth the consciences of the weak brethren. Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

those that are in place of Authority] Who are the properly authorized persons may also be known from the 20th Article of Religion: "Of the Authority of the Church. —The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation."

As will be seen from the Historical Introduction to this volume, this principle was carried out by throwing the whole responsibility of revising the older Prayer Book on the Convocations of Canterbury and York, which officially represented the Church of England. Statutory authority was given to the work of the Church by the Crown in Parliament, in 14 Carol. II. c. 4. The principle is further enunciated in the succeeding words of the Preface, where the "Princes" or reigning Sovereigns are named, but the whole work of revision during their respective reigns is attributed to the Church, which "upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in the respective times of those sovereigns were thought convenient."


The Preface.

chiest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof.

In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

vain attempts and impetuous assaults] The unreasonable conduct of those who opposed the restoration of the Church and Liturgy, and such an union was scarcely more conspicuous than the fierce energy by which it was characterized. For four months these "impetuous assaults" were carried on in the Savoy Conference; and abundant evidence was given that "private fancies and interests" had much stronger influence than the public good. Baxter, the chief leader of the opposition, composed a substitute for the Prayer Book which dissenting congregations could not be got to use, any more than the Church of England could be prevailed on to adopt it; and yet on such a private fancy as this most of that bitter opposition centred. Nor must it be forgotten that "private interest" was deeply concerned, since the constitutional restoration of the Church and the Prayer Book necessarily involved the restoration of the surviving clergy to the benefices which men who were not priests of the Church of England had wrench'd out of their hands. These facts are referred to simply to show that the expressions here used in the Preface are not those of a mere human, but of the other convinced of the history of what actually occurred; and which it was necessary to mention for the sake of explanation, as ordered by Convocation.

The general attitude of the Puritans towards the Prayer Book is described in these words: "By daily familiarity and reading of this Book of Common Prayer, so corrupted and transformed by Bishops, we abate and cool in our devotion, cast water upon our zeal, quench the Spirit, practise a standard temptation, prove a sad occasion to the godly, build up that we have destroyed, and entangle ourselves again in the yoke of bondage." [Search of God's Wrath on Cathedrals, 1644.

divers Pamphlets] The most important reply to these

1 It may be interesting and useful to append the titles of some of these pamphlets to this Preface, as follows: 4to. 1660.

The Old Nonconformist, touching the Book of Common Prayer and Ceremonies, was published. 4to. 1660.

Presbytery's Ordination vindicated . . . . . . with a brief discourse concerning imposed Forms of Prayer and Ceremonies. 4to. 48 pp. 1660.

Evans Junior, by Josiah Webb, Gent., a serious declarer of the ills of the anti-christian hierarchy yet remaining among us. 4to. 1660. [The author was suppressed.

The Judgment of Foreign divines, as well from Geneva as other parts, touching the Discipline, Liturgy, and Ceremonies of the Church of England. 4to. 1660. [The author was seized.

Reasons showing the necessity of Reformation of the public doctrine. Coinciding the addition in Parliament by divers Ministers of sundry Counties of England. 4to. 1660.

The Common Prayer unmasked. 4to. 1660.

A Treatise of Divine Worship. Tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in England are not contrary to the use of the primitive Church. 4to. 1660. [The author was supposed to be John Chiswell, but it was actually his friend, Stillingfleet, 4to. 1660.

 Exceptions against the Common Prayer] was not printed until 1661, after the King had yielded to the "importunities" referred to; and was not therefore one of those pamphlets.

pamphlets, next to the Prayer Book itself, was "A Collection of Articles, Injunctions, Canons, Orders, Ordinances, and Ceremonies now imposed, and made use of by the Public Houses of the Church of England; chiefly in the times of K. Edward Vth, Q. Elizabeth, and K. James. Published to vindicate the Church of England, and to prove Uniformity and Peace in the same. And humbly presented to the Convocation of England." This Collection was written by Dr. Stillingfleet, towards Bishop successively of Exeter and Norwich. It was published in 1661, and was a kind of legal or constitutional sequel to a well-known work which he had printed in December, 1660. "A Rational Reply upon the Book of Common Prayer, wherein that Service is vindicated from the grand accusation of Superstition, by showing that it is a Reasonable Service, and so not Superstitions.

great importunities] This refers to the deputations sent to the King before and after he came into England, by the Presbyterians; which led to the Savoy Conference. The word "persuasion" was introduced at this time to indicate the fact that it was all those who supported and those who opposed the Prayer Book.

for the ease of tender Consciences] It was the practice of the Puritans to represent that they had tender consciences, but that Churchmen had no consciences worth considering. The Bishop at the Savoy Conference took an opportunity of vindicating the supporters of the Prayer Book in the following plain-spoken language, which is a reply to the Exceptions of the Puritans against it:

"It is no argument to say that multitudes of sober pious persons scruple the use of it, unless it be made to appear by evident reasons that the Liturgy gave the just grounds to make such scruples. For if the bare pretence of scruples be sufficient to exempt us from obedience, all law and order is gone."

On the contrary, we judge that if the Liturgy should be altered, as is there required, not only a multitude, but the gentleness of the soberest and most loyal children of the Church, of England, would be unjustly offended, since such an alteration would be a virtual confession that this Liturgy were an intolerable burden to tender consciences, a direct cause of schism, a superstitions usage (upon which pretences it is here desired to be altered), which would at once both justify all those which have been obstinately separated from it, as the only pious tender-consciencemen, and condemn all those that have adhered to that, in conscience of their duty and loyalty, with their loss or hazard of estates, lives, and fortunes, as
In which review we have endeavoured to observe the like Moderation as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in men superstitious, schismatical, and void of religion and conscience." [Cardwell's Conf. p. 336.]

In which review WE have endeavoured This is the language of men who were men of the ground, constitutional and ecclesiastical, upon which they were treading. They could speak as the Church of England, because the Convocations of Canterbury and York faithfully represented her.

Catholick Church of Christ] This is one of many places in which the position of the Church of England towards the Catholic Church is taken for granted as sound and firm. Another such has been put out already in the Title-page of the Prayer Book.

Frivolous and vain] It is very remarkable to see how trifling these objections, officially made at the Savoy Conference, often were. One of them was to the reading of any part of the Burial Service at the grave, as the minister was sure to catch cold. [Bishops of Savoy] The Bishop of London would remedy this inconvenience; and this was the reply given by the Dissenting Ministers: which, though long, is inserted as being very characteristic of the tone of the whole objections that were offered: "We marvel that you say nothing at all to our desire (that it be expressed in a Rubrick, that prayers and exhortations there used, be not for the benefit of the dead, but only for the instruction and comfort of the living). You intend to have a very indirect Ministry, if such a needless Circumstance may not be left to their discretion. The contrivance of a Cap instead of a Rubric. sheweth that you are all unacquainted with the subject, of which you speak: and if you speak for want of experience of the case of souls, as you now do about the case of men's bodies, we could wish you some of our experience of one sort (by more converse with all the members of the flock) though not of the other. But we would here put these three or four Questions to you."

1. Whether such of ourselves as cannot stand still in the cold winter at the grave, half so long as the Office of Burial requireth, without the certain hazard of our lives (though while we are in motion we can stay out longer), are bound to believe your Lordships, that a Cap will cure this better than a Rubrick, though we have proved the contrary to our cost? and know it as well as we know that cold is cold. Do you think no place but that which a cap or clothes do cover, is capable of lying in the excessively refrigerating air?

2. Whether a man that hath the most rational probability, if not a moral certainty, that it would be his death, or dangerous sickness (though he were 20 caps) is bound to obey you in this case?

3. Whether usually the most studious, laborious ministers, be not the most inveterate and infirm? and

4. Whether the health of such should be made a jest of, by the more healthful; and be made so light of, as to be cast away? The oath that ministers must take in any service is a ceremony sometimes be left to their discretion? And whether it be a sign of the right and genuine spirit of Religion, to subject to such a ceremony, both the life of godliness, and the lives of ministers, and the people's souls? Much of this concerneth the people also, as well as the ministers." [Grand Debate, p. 145.]

It is to be hoped the time can never return when such trifling and selfish arguments can be used on such a question. The growth of Anabaptism] The effect of this upon the generation in which this Preface was written must have been very awful: and the necessity for the Service spoken of was strongly felt by the Convocation. In a work on the Bills of Mortality, written in 1665, there are some incidental remarks which strikingly corroborate those of this Preface: "The keeping of Parish Registers having been taken out of the hands of every Parish Minister, and committed to some inferior fellow elected by the people, and confirmed by the Justices of Peace, had been much neglected, and was again reduced into
amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith.

If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

better order. And till this year the account of Christenings had been neglected more than that of Burials; one and the chief cause whereof was a religious opinion against the baptizing of Infants, either as unlawful or unnecessary. If this were the only reason, we might, by our defects of this kind, conclude the growth of this opinion, and pronounce that not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing. . . . Upon the whole matter it is most certain that the number of heterodox believers was very great between the said year 1650 and 1660, and so peevish were they as not to have the births of their children registered . . . ."1 It may well be believed that this privation of the grace of Baptism was one of the causes which led to such fearful profligacy and infidelity in the time of Charles II. and his immediate successors.

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1 Grant's Obstructions on the Bills of Mortality, 8vo. 1635.

Convocations of both Provinces] For greater expedition in the work of revision certain Commissioners were appointed by the Convocation of York to sit in the Convocation of Canterbury as their representatives; and thus was accomplished a selection of representatives from the whole body of the Church of England clergy. sober, peaceable, and truly conscientious sons] The last words of this Preface contain an appeal to other times than those in and for which they were written. The safe path which was marked out so wisely by the Reformers has proved to be one which has approved itself to all subsequent generations, and it was the effort of the 1661 Revisers to walk in it faithfully, by returning, wherever they could, to the original English Prayer Book of 1549. Had they attempted to do this to a greater extent, there might have been danger of their whole work being set aside. Sobriety in wild and fanatical times, peace in a controversial age, and conscientiousness when so many were unscrupulous, were wise watchwords.
CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof), should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of

Nihil enim humano elaboratum ingenio, tam exactum initio unquam fuit, quin postea, multorum accedente judicio, perfectius reddi possit, ut in ipsis etiam ecclesiasticis institutis circa primitivam præsertim ecclesiam contigisse videamus.

Et profecto si quis modum precandi olim a majoribus traditum diligenter consideret, plane intelligat horum omnium precipuam ab ipsis habitam esse rationem.

Tertia, ut religionis quoque futuri magistri quotidiana sacra scriptura et ecclesiasticarum historiarum lectione erudiantur, complectanturque (ut Paulus ait) eum, qui secundum doctrinam est, fidelem sermonem, et potentem sint exhortari in doctrina sana, et eos, qui contradicunt, arguere.

Sed factum est nescio quo pacto precatium negligentia, ut paulatim a sanctissimis illis veterum patrum institutis discederetur. Nam libri Sacrae Scripturae, qui statis annis temporibus

THE ORIGINAL PREFACE OF A.D. 1549.

This explanatory introduction is supposed to have been written by Cranmer. It was moved to this place when the present Preface was inserted in 1601. Two short sentences were also erased.

By whosoever it was written, there can be no doubt that it was composed with the Reformed Roman Breviary of Quignonez lying open before the writer. The passages in the right-hand column are, with two exceptions, taken from an edition of 1537, belonging to Queen's College, Oxford, and the preface to this edition agrees with all the later copies. But the Paris edition of 1536 (probably following the Roman one of 1535) differs considerably. 1 Our English Preface is most like the later edition of Quignonez; but the paragraph enclosed in brackets appears to show that the earlier one was also known to the reformers of our Services. There are six copies of this Breviary in the Bodleian Library, one at the British Museum, one at the Routh Library of Durham University, one in the Public Library at Cambridge, and one in Queen's College, Oxford; but none of these are earlier than 1537. Others are in private hands.

It has already been mentioned, in the Historical Intro-

1 The writer has not been able to meet with this, but copies from God- ranger's Institutiones Liturgicae, p. 258.
Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through: After like sort were other Books of holy Scripture used.

And moreover, whereas St. Paul would have such language spoken to the people in the Church as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby.

And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a Night: Now of late time a few of them have been daily said, and the rest utterly omitted.

Moreover, the number and hardness of the Rules called the Pie, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall

... et psalmarum plerisque omissis, pauci singulis fere diebus repetenterur.

Accedit tam perplexus ordo, tamque difficilis præcandi ratio, ut interdum paulo minor opera in requiring ponatur, quam, cum invenieris, in legendo.

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3 See notes on the "To Denun," where the 9th Respond for Festivals in Advent is given.

in respect to the complexity of this ancient rule. In the Bodleian, York Minster, and Ripon Minster Libraries there are volumes containing the Pie only.

"Piae de Dominica Prima Adventu.


"LIT. DOM. B.—Quinto Cal. Dec. tota cantetur hist. Apostiica, et mem. de S. Maria.—Fer. 2. 6, et sabb. de commem.—Fer. 3 de feria, et nihil de martyrribus nisi mem. ad vesp. et ad matutinas de S. Maria. Missa de vigilia.—Fer. 4 de Apostolo, et solen. mem. de Adv. et de S. Maria.—Fer. 5 de fer. cum Resp. ferialibus, et mem. de oct. et Missa de 4 fer. And so on, through the seven Sunday Letters.

It was, perhaps, from the confused appearance which a page of Piae presents that printers came to call any portion of type which is in utter disorder through accident or otherwise by the name of "pie." The ecclesiastical use of the word is thought to have been derived from staph, an index, or table, from the wooden boards on which the directions for service were written out in primitive days. It is identical with "ordinale" and with "Directorium sacerdotum." The "Pie" type of later days is generally said to have taken its name from the large letters in which the piae of the Anglican Portiforia was printed: but no such large type was used for printing the Pie in the books which are now extant.
be redressed. And for a readiness in this matter here is drawn out a Kalendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of the holy Scripture is so set forth that all things shall be done in order without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties

[Rectum quoque duximus ut vei intra provinciam [Lyons] nostram sacrorum ordo et psallendi una sit consuetudo: et sicut unam cum Trinitatis confessione fidem tenemus, unam et officiorum regulam teneamus, ne variata observatione in aliquo devotio nostrae discrepant credatur.

Conc. Vannes, A.D. 461, Canon xv.]
Concerning the Service of the Church.

that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocess, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocess be in doubt, then he may send for the resolution thereof to the Archbishop.

the parties that so doubt] In the Act of Uniformity of the same year as that in which this Preface was written, the words corresponding to "the parties" are "the doers and executors of the same rites and ceremonies." [2 and 3 Edw. VI. sec. 1.] In the Elizabethan Latin Prayer Book [A.D. 1560] the passage is translated, "constitutum est, ut quoties dubia occurrunt aut incident inter ministros, deberetur res ad Episcopum Diocesecos." From this it appears that these words give no authority for reference to the Bishop in case of "doubt" or "diversely taking of any thing" on the part of the laity; "the parties" being the "ministers," or officiating clergy. This provision is illustrated by one of the Canons of A.D. 1604.

53. No public Opposition between Preachers.

If any Preacher shall in the Pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he hath acquainted the Bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people; the Churchwardens, or party grieved, shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the Bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach pendente lite.

shall alway resort to the Bishop] This does not relieve those who thus resort from their obligation to obey the rules laid down in the Prayer Book, as if the Bishop could relieve them of their responsibilities in that respect.

who by his discretion shall take order] That is if he is resorted to by the Clergy. But nothing is here said which imposes upon the Bishop the duty of intervening when he is not thus resorted to for the resolution of doubts or diversities among "the doers and executors of the same rites and ceremonies."

so that the same order be not contrary] The Bishop is thus kept as strictly within the four corners of the Prayer Book as the Priest. He has no authority to relax rubrics or to dispense with them; and is expressly forbidden to order anything which is contrary to them. He is the administrator, not the maker, of the ritual law of the Church. And if the Bishop of the Diocess be in doubt] This provision for a rare emergency was added in 1552.
THOUGH it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant but that, when men say Morning and Evening Prayer privately, they may say the same in their mother tongue as they themselves do understand.

The Latin Prayer Book.

1 In the first Act of Uniformity [2 and 3 Edw. VI. c. 1] the fifth clause was as follows: "Provided always that it shall be lawful to any man that understandeth the Greek, Latin, and other languages, to speak those languages, to say and have the said prayers heretofore specified of Matins and Evensong in Latin or any such other tongue, saying the same privately as they do understand. And for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford, to use and exercise in their common and open prayer in their Chapels, being no Churches or other places of Prayer, the Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted, in the said book prescribed in Greek, Latin, or Hebrew; any thing in this present Act to the contrary notwithstanding."

In the Act of Uniformity at present in force [14 Car. II. c. 4] these words are as follow: "Provided always that it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said book, in the Chapels or other Publick Places of the respective Colleges and Halls in both the Universities, in the Colleges, Halls, and Schools of Learning in and near London, and in the Convocations of the Clergy of either Province in Latine. Any thing in this Act contained to the contrary notwithstanding."

Letters Patent were issued by Queen Elizabeth to the same effect, and printed at the beginning of the Latin Prayer Book issued by her authority in 1560; there being no limitation (as there is not in the present Act of Uniformity) with respect to the Convocation Service. Bishop Cosin added to the existing rule the words "especially in the Colleges and Halls of either University, and in the Schools of Westminster, Eton, and Winchester," but the alteration was not printed.

The first Latin Version of the Book of Common Prayer was made in 1551 by a former Canon of St. Andrew's, Edinburgh, named Alexander Ales, and under the direction of Archbishop Cranmer. As some provision would certainly be made by authority for carrying out the proviso of the Act of Uniformity, it is probable that the translation of Ales was made for this purpose; although, because Cranmer used it for giving Martin Bucer a knowledge of the English formularies, it is commonly said that he had it done expressly for that object. Bucer, however, was influenced in his translation by a desire to make his version a better instrument of instruction than any of the others available, comprehensible to the vulgar and easy of apprehension; and a comparison of dates makes it almost certain that he gained what little knowledge he had of our English resources through the Latin version of the prayer book used in the Lutheran Church of his country. But Ales was a man of learning, a Lutheran, that is, a Presbyterian; university; and his Latin version is very far from being rendered with that bona fides so ostentatiously put forth on the title-page.

This version was, however, the foundation of that issued by Queen Elizabeth in 1560, having been revised by Walter Haddon. But Queen Elizabeth's Latin Prayer Book differs considerably from her English one; and although in many respects it better represents the original Prayer Book of 1549, it can hardly be taken as having authority under our present Act of Uniformity. In the ordinary services, there were also added to this Latin version an Office, "In commendationibus benefactorum," and another, "Celebratio conae Domini, in finebruis, si auexi et vicini defuncti communicare velit." These two offices were especially mentioned as "peculiaria quaedam" in the Letters Patent. The book was reprinted in 1574 and 1586, and is to be found in a modern reprint republished by the Society for the propagation of the Gospel in 1800. It is not quite certain that it was not adopted for the private recitation of the Daily Offices in days when Latin was more freely used than it has been in later times. These words are to be found at the close of the Letters Patent: "Eadem etiam formam Latina praeconit privita ut horam nosse religiosus Ecclesiae nostre Anglicanae ministros, cujuscunque gradus fuerint, ii diebus, quibus aut nos solent, aut non tenentur parochiani suis, ad adem sacrarum pro more accedenda, publice preces vernacul launge, secundum formam dieti Statuti, recitare." Which exhortation may be taken as a contemporary interpretation of the clause to which this note refers.

The Daily Services, the Psalter, and some additional Collects and Prayers were translated into Latin for the use of Christ Church, Oxford, in 1600. But this is not a complete version of the Book of Common Prayer.

There are more than twenty editions of various Latin versions of the Prayer Book, but that most used until recently was that published by the learned Father Bucer in 1560, which was adopted for the use of the English Church in 1560, and which was made shortly after its settlement at the Restoration.

There is some reason for supposing that this version was intended to be authorized as the standard Latin Book of Common Prayer, although no record remains of its being placed before the Convocation. Durel was Canon of Durham when he published it, having been appointed to his stall by Cosin, the principal Reviser of the Prayer Book, who had probably made his acquaintance during their exile when both were living at Paris. But for some years after the Restoration, Durel was Chaplain of the Savoy and Dean of Windsor, the post seeming to associate him officially with the proceedings connected with the Restoration of the Church, and the other (as Consecantor of the Sovereign) with King Charles II. Among Archbishop Sancroft's papers in the Bodleian Library there is also a letter from Durel submitting a specimen of his Latin version to the Primatie for approval, and it is dedicated to the King in a very similar tone to that adopted by the last translators of the Holy Bible in their dedication of it to James I. These circumstances do not prove that Durel's Version had any actual authority given to it, but they seem to support the suggestion of men in high office and having great influence in ecclesiastical affairs; and it is not unlikely that further evidence may be discovered on the subject.

Dean Durel's Latin Version is most excellent one, whether it was revised or not, and is recommended to all who would familiarize themselves with the Old Testament as a foundation and support of the Church of England. The Psalms, Canticles, Epistles, and Gospels are all printed from the ancient Salisbury Use; and the expressions of the latter are often followed, and even retained, in the Prayers, although most of these have been retranslated from the English.

A new Latin version was made by two of the contributors to this work in 1665.

1 Whitaker's Greek version was printed in 1569; Durel's in 1604.
2 Alesio Durel, "Defensor Anglicanorum," is the Latin translation of Cranmer's order in 1559. In a letter to Secretary Cecil [Streane's Memorials, i. 698, Emb. Hist. Soc.] the Archbishop says that this was first done by Sir Hugh Paulet's command (who was Governor of Calais), and over- seen by the Lord Chancellor (Goodrich, Bishop of Ely) and others, being afterwards revised in the place of Divinity. This revision was for the second book of Edward VI, and was printed in 1558.

3 "Ordinatio Ecclesiae, seu Ministerii Ecclesiastici, in florentissimo Regno Angliae, conscripta ac publica, et in Latinis lingam bota doce conversa, et ad consolationem Ecclesiasticae publicae, minorem, istis gradibus temporibus, edita ab Alexander Aleso, Socio, Singulorum Dioecese, Ecclesiasticus, et Consistorii Publicorum, aliisque ad ministerium eorum officium pertinentibus." This is the translation of the "Ordinarium," by Alexander Ales, said to have been made in 1558 as the result of Cranmer's order.

4 Liber Precum Publicarum, seu Ministerii Ecclesiastici administrations Sacramentorum, orationum & cerimoniarum in Ecclesia Anglicana, in commendationibus benefactorum, & in diebus 


6 "Liber Precum Publicarum, seu Ministerii Ecclesiastici, administrations Sacramentorum, orationum, & cerimoniarum in Ecclesia Anglicana, in commendationibus benefactorum, & in diebus 

7 It was probably he connection with the French chapel of the Savoy which led Durel to translate the Prayer Book into French. This version was used by the Savoy chapel service in the eighteenth century. The most popular character have also been introduced in modern times. The follow- ing was as the title: "Le Libretto des Prayers de l'Eglise, & de la Liturgie des Duties, publiés, de l'administration des Sacraments, et des autres Ceremonies et Coutumes de l'Eglise, selon l'usage de l'Eglise Anglaise, avec le rituel de nos Prayes en les mots de nos Propre Eglise. En six tomes; Paris, chez J. de Pulleyn et J. Du Fresne, an 1664."

8 "The Latin Prayer Book. Eucharistiana. A. Guillermo Bright,
And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause.

And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

A Greek version of the Prayer Book was made in 1569 by William Whitaker, afterwards Professor of Divinity at Cambridge, who was a nephew of Dean Nowell, to whom the work is dedicated. This was printed by Wolf, and is dated "23 Mai 1569." But it contains only the Morning and Evening Prayer, the Litany, the Collects, and the Catechism. A complete Greek version was made by Dean Durell in 1664, and dedicated to Archbishop Sheldon. It was printed in very small-sized type and volume by Field, the University printer.

**PRIVATE SAYING OF THE SERVICES DAILY BY THE CLERGY.**

The second paragraph of the above Appendix to the Preface of 1549 enjoins the Clergy to say the Daily Offices constantly either privately or openly, unless hindered by some urgent cause. This direction has undergone the following changes:—

1549. 1552. 1662.

Neither that any man shall be bound to the saying of them, but such as the Morning and Evening Prayer, the Litany, the Collects, and the Catechism. A complete Greek version was made by Dean Durell in 1664, and dedicated to Archbishop Sheldon. It was printed in very small-sized type and volume by Field, the University printer.

**PUBLIC SAYING OF THE SERVICES DAILY.**

The third paragraph of the above rule very clearly enjoins the use of Daily Service. Bishop Cosin wished to define the hours at which it was to be said within certain limits, by adding to "a convenient time before he begin,"—"which may be any hour between six and ten of the clock in the morning, or between two and six of the clock in the evening;" and although his alteration was not adopted, it serves to show us what were then considered the canonical limits of the times for Mattins and Evensong.

The Laity should never allow their Clergy to find the House of God empty when they go there to carry out this most excellent rule of the Church. In the fifteenth Canon, which directs "the Litany to be read on Wednesdays and Fridays," there is an injunction which shows in what manner the practice of Daily Service ought to be kept up by the Laity as well as the Clergy: The minister, at the accustomed hours of the day, shall resort to the Church and Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer, whereunto we wish every householder dwelling within half a mile of the Church to come, or at the least of his house, to join with the Minister in prayer." It was undoubtedly the intention of the first Reformers, and of all who at any time revised our Services, to have them used daily, Morning and Evening; openly in the Church, by the Clergy and as many of the Laity as may be able to attend. Many endowments have been left for assisting to carry out this intention of the Church; and the practice has been kept up in some parish Churches (as well as in the Cathedrals) without any break, except during the persecution of the seventeenth century. In 1724, when the population of London was only one-sixth of what it is at the present time, there were seventy-five Churches open daily for Divine Service; and there are many proofs that the same diligence in prayer was used in the country as well as in large cities.

Such continual public acts of Divine Worship are expedient for various reasons. [1] It is due to the honour of Almighty God that the Church in every place consecrated to His service should begin and end the day by rendering Him a service of praise. [2] Each Church and parish being a corporate centre and corporate whole, prayer for God's grace and His mercy should be offered morning and evening, for the body which the Church and such congregation as can assemble represents. Thus the Divine Presence is drawn down to the Tabernacle that It may thence sanctify the whole Camp. [3] The benefit to the Clergy is very great, of offering Divine Worship, prayer, and intercession, in the presence of, and in company with, some of their flock. [4] There are advantages to those who frequently join in Divine Service which can only be fully known by experience, but which will then be appreciated as blessings not otherwise to be obtained. [5] The sense of the Sanctuary is the most real and true form of that daily Morning and Evening worship for which Family Prayer has been originated as an imperfect substitute; for it is the true Common Prayer [see p. 292] of the Church offered in the Name of Christ by two or three gathered together under His authority, and according to His ordinance.

It may be noticed that the Act of Uniformity enjoins that the Common Prayer shall be said on Sundays and Holy Days, and on all other Days; and that the title of our Morning and Evening Service is, "The Order for Morning or Evening Prayer Daily throughout the year." In the beginning of the "Form of Prayer to be used at Sea" there is also this rubric, "The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer." And the next rubric is, "These two following Prayers are to be also said in Her Majesty's Navy every day."

OF CEREMONIES,
WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. Let all things be done among you, saith S. Paul, in a seemly and due order: The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common order in Christ’s Church, except he be lawfully called and authorized thereunto.

There was a rubric printed at the beginning of the Commination of the Son of God, relating to the same subject: and as all three documents are of the same date [A.D. 1549], it also is here reprinted, so as to bring them under one view:—

Upon the day, and at the time appointed for the ministation of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vestments appointed for that ministation, that is to say, a white albe plain, with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministation, as shall be requisite; and shall have upon them likewise the vestments appointed for their ministry, that is to say, albes with tunicles.

The subject of Ceremonies being dealt with at large in the Ritual Introduction, it is not necessary to go into much detail respecting this document; but a few notes are annexed pointing out the principles which actuated the Reformers of 1549 as they are indicated in their explanation or apology.

The distinction implied in these words shows that Archbishop Cranmer and his associates did not consider themselves at liberty to alter any ceremonies of Divine institution, such as the Laying on of Hands, or the breaking of the Bread in the Consecration of the Holy Eucharist.

There is turned to vanity and superstition] The primitive love-feasts and the kiss of peace are illustrations of this assertion; so also is the excessive use of the sign of the Cross, which provoked a recoil equally superstitious, leading to the too general diuse of it.

Some entered . . . by undiscreet devotion] Of such a kind were the ceremonies connected with images, and even with relics. These ceremonies were prompted, in the first instances, by the best of feelings; but, in the course of time, acts and words of veneration towards the saints of God became perverted into usages which can hardly be distinguished from idolatry, and thus “obscured the glory of God” instead of presenting it more clearly to the eyes of His worshippers.

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5 The omission of this is not quite so strange as it seems at first: “Ab Adventu Domini usque ad Nativitatem signum [ab Septuagesima usque in Octavam Domini, cap. xliv.] Te Deum Laudamus, Gloria in Excelsis Deo, be misam est, divinitus, quia major gloria Novi Testamenti, quam Veteris, cunctus typus infra Adventum Domini observans.” [MICHELIS DE ECC. OBSERV., cap. xxx.] It was likewise omitted in the Septuagesima and on Innocents’ Day. There was also a limitation of its use on Palm Sunday, “Ecclesiis in quibus omnia confutatum, et non in aliis” [DRAEGER, Ritu., dir. et., vi. 75. 2]; and one of the first rubrics in the Sacramentals of St. Gregory is, “Quando vero Litanias agitur, neque Gloria in Excelsis Deo, neque Alleluia cantatur.”

And whereas in this our time, the minds of men are so divers that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled that they would innovate all things, and so despise the old that nothing can like them but that is new: It was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away because the great excess and multitude of them hath so increased in these latter days that the burden of them was intolerable; whereof S. Augustine in his time complained that they were grown to such a number that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away as time would serve quietly to do it.

But what would S. Augustine have said if he had seen the Ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

And besides this, Christ's Gospel is not a Cere-

monial Law (as much of Moses' Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification whereby he might be edified.

Furthermore, the most weighty cause of the abolition of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the things remaining still. But now as concerning those persons which peradventure will be offended for that some of the old Ceremonies are retained still. If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly.

For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord than of innovations and new-fangledness, which (as much as may be with true

neither have warrant in Holy Scripture, nor are found to have been appointed by councils of bishops, nor are confirmed by the practice of the universal Church, but are so infinitely various, according to the different customs of different places, that it is with difficulty, if at all, that the reasons which guided men in appointing them can be discovered. For even although nothing be found, perhaps, in which they are against the true faith; yet the Christian religion, which God in His mercy made free, appointing to her sacraments very few in number, and very easily observed, is by these burden-some ceremonies so oppressed that the condition of the Jewish Church itself is preferable; for although they have not known the time of their freedom, they are subjected to burdens imposed by the law of God, not by the vain concents of men. The Church of God, however, being meanwhile so constituted as to enclose much chaff and many tares, bears with many things; yet if anything be contrary to the faith or to holy life, she does not approve of it either by silence or by practice. [Aug. Ep. lv. 35.]

But now as concerning those persons] Extreme and super-

stitions opinions against ceremonies were beginning to be as great a trouble to the Church as the extravagant and super-

stitions use of them had been. The principles here enunciated against the enthusiasts who held them are: [1] That some ceremonies are absolutely essential to the order and decency of Divine Service. [2] That to invent new ones altogether would be as presumptuous as unnecessary. [3] That the old ones which were retained under the new system of the Church of England were of an edifying kind. [4] That the cere-

monies retained were never likely to be abused as those which were set aside had been.
setting forth of Christ’s Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men’s consciences without any cause; so the other that remain are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God’s Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God’s honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in men’s ordinances it often chanceth diversely in divers countries.

**see condemn no other Nations** This excellent sentence strongly illustrates the temperate spirit in which the official work of the Reformation of the Church of England was conducted. Recognizing the right which a national Church possessed to make such changes as may be expedient (subject to the retention of Catholic essentials), the Reformers acted upon it; but they also recognized it for other Churches as well as for that of England, and claimed to be the advocates of change and reconstruction only within the bounds of their legitimate jurisdiction. So sound a principle deserves the highest respect, and should be acted upon at all times. Had it been adhered to by the foreign party as well as by the official guides of the Reformation, a great schism would have been prevented.

**diversely in divers countries** No doubt there are many Ceremonies used in the Eastern Church, and in southern countries of Europe, which seem unprofitable, and even worse, to persons brought up under a different system, and under different circumstances: but to those who use them they may be a true vehicle of adoration as regards Him Whom they worship, and of wholesome religious emotion as respects themselves. St. Augustine’s words on this point also might well have been quoted. “I am surprised,” he wrote to Januarius, “at your expressing a desire that I should write anything in regard to those ceremonies which are found different in different countries, because there is no necessity for my doing this; and moreover, one most excellent rule must be observed in regard to these customs, when they do not in any way oppose either true doctrine or sound morality, but contain some incentives to the better life, viz. that wherever we see them observed or know them to be established, we should not only refrain from finding fault with them, but even recommend them by our approval and imitation, unless restrained by fear of doing greater harm than good by this course, through the infirmity of others.” [Aug. Ep. lV. 34.]
THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty-eighth or Twenty-ninth day of the Month.

And whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; it is ordered that the same Psalms shall be read the last day of the said months which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the exixth Psalm is divided into xxii. Portions, and is overlong to be read at one time; It is so ordered that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the exixth Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

The Psalter.

Full notes on the Psalter will be found in the Introduction to the Psalms.
THE ORDER
HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

The Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters and portions of Chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the moveable Feasts, which are not in the Calendar, and the immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the table), the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

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

And note, That whencesoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

Christian writings, that Scripture Lections or "Lessons" were in use in another form than in that of Eucharistic Gospels and Epistles, from the earliest ages of the Christian Church. It may almost be said to be inevitable that the possession of so
The System of the Lessons.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after where it is not in this book otherwise ordered.

rich a treasure as the Holy Scriptures of the Old and New Testament should lead to its free use in public reading during Divine Service: but it would also be a custom derived from the Jewish Church, in which the Law and the Prophets were read every Sabbath Day, probably from the time of the Captivity. The general system now used in the Western Church is substantially that which was reconstructed in the fifth and sixth centuries under the direction of Gelasius and St. Gregory the Great, by whom the Offices of the Church and its liturgical customs were brought into an uniform order. It may be traced in the ancient Breviaries, and in the works of liturgical writers, such as Rupertus Tutenensis [a.d. 1100] and Amalarius [a.d. 829-37], and is shown in the following Table side by side with the Prayer Book system:

§ Table shewing Ancient and Modern Systems of Lessons.

<table>
<thead>
<tr>
<th>SEASONS</th>
<th>POSSIBLE LIMITS OF SEASONS</th>
<th>ANCIENT SYSTEM</th>
<th>SUNDAYS</th>
<th>DAILY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advent</td>
<td>November 27th. to December 24th.</td>
<td>Isaiah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Passion Sunday to Easter.</td>
<td>March 8th to April 29th.</td>
<td>Jeremiah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Easter Week.</td>
<td>March 22nd. to April 9th.</td>
<td>Gospels.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>November.</td>
<td>December 2nd.</td>
<td>Ezekiel, Daniel, and Twelve Minor Prophets.</td>
<td>Tobit—Bel and Dragon</td>
<td></td>
</tr>
</tbody>
</table>

As regards the more particular details of this arrangement, it may be said that the Breviary system of reading Holy Scripture was very similar in principle to that which the Prayer Book retains in the Communion Service. Short selections were made from different books of the Holy Bible, and these were read successively (sometimes three, and at others nine), "responses," or short anthems (intended to answer in character to the Lesson read), being sung after each. But the whole of the Lessons of the day were rarely taken from Holy Scripture, some being usually extracts from Patristic writings, or the Lives of Saints. Nor, probably, were the Scripture Lections often read to the end, for there was a rubric to the following effect: "Then let the same clerk who pronounces the Benediction" before the Lesson, "when enough at his discretion has been read, say, BUT THOMAS, and let the clerk-reader respond, O Lord, have mercy upon us; which shall be observed throughout the year." [CHAMBERS’ Sor. Paul., p. 48, from the Arlingham Breviary in Salab, Cath.] The principal officiating minister thus used his discretion as to the length of the Lesson, stopping the reader as soon as he thought fit. The responsory system of reading Holy Scripture is still retained in its old form in the case of the Ten Commandments when said at the Communion Service; but one of the principal changes made in 1549 was the substitution for it of longer and continuous Lessons—generally whole chapters—with responsory Canticles, sung at the end only. No doubt this was a return to ancient practice, as it is said to be in the original preface to the Prayer Book. The Breviary system in use in the fifteenth century appears to have been the result of attempts to refine the use of Scripture in the Offices of the Church to a degree of pointedness which it never really attained, and which perhaps it was almost beyond human

1 On the Jewish system of Lessons, see the Annotated Bible, Ixxii, lxxiv, from whence also the above Table is taken.
### Proper Lessons

**Proper Lessons**

To be read at Morning and Evening Prayer on the Sundays and other Holy Days throughout the Year.

**Lessons Proper for Sundays.**

<table>
<thead>
<tr>
<th>[1871]</th>
<th>[1662]</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sundays of Advent.</strong> The first.</td>
<td><strong>Sundays of Advent.</strong> The first.</td>
</tr>
<tr>
<td>Isaiah i.</td>
<td>Isaiah i.</td>
</tr>
<tr>
<td><strong>Sundays after Christmas.</strong> The first.</td>
<td><strong>Sundays after Christmas.</strong> The first.</td>
</tr>
<tr>
<td>Isaiah ii. xi. to v. 36.</td>
<td>Isaiah ii. xi. to v. 36.</td>
</tr>
<tr>
<td><strong>Sundays after the Epiphany.</strong> The first.</td>
<td><strong>Sundays after the Epiphany.</strong> The first.</td>
</tr>
<tr>
<td><strong>Sundays of Lent.</strong> The first.</td>
<td><strong>Sundays of Lent.</strong> The first.</td>
</tr>
<tr>
<td>Isaiah ii.</td>
<td>Isaiah ii.</td>
</tr>
<tr>
<td><strong>Sundays on Ascension Day.</strong> The first.</td>
<td><strong>Sundays on Ascension Day.</strong> The first.</td>
</tr>
<tr>
<td>Exod. xvi. xxvii.</td>
<td>Exod. xvi. xxvii.</td>
</tr>
<tr>
<td><strong>Sundays of Trinity.</strong> The first.</td>
<td><strong>Sundays of Trinity.</strong> The first.</td>
</tr>
<tr>
<td><strong>Sundays of the Year.</strong></td>
<td><strong>Sundays of the Year.</strong></td>
</tr>
<tr>
<td><strong>Evensong.</strong></td>
<td><strong>Evensong.</strong></td>
</tr>
<tr>
<td>Note.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.</td>
<td></td>
</tr>
</tbody>
</table>

Skill to give to it. And although such a pointedness is well adapted for educated and devotional minds, it would not produce the effect desired upon mixed congregations, and was better fitted for monastic than for popular use. Some changes in the direction of our present Lectionary were made in the new and reformed editions of the Salisbury Fortiforium, which were printed in 1516 and 1531: and more extensively by Cardinal Quigonez in his Reformed Roman Breviary of 1596. In this latter, two Lessons were appointed for ordinary days, one from the Old and another from the
New Testament; and a third, generally from a Patristic Homily, for festivals. These were about the length of our Epistles and Gospels, or somewhat longer than most of them.

In the Prayer Book of 1549 our present system of Daily and Proper Lessons was established, both being indicated in the Calendar, except in the case of the moveable festivals, when the chapter and verse for Mattins were referred before the Introit (which preceded the Collect, Epistle, and Gospel of the day), and for Evensong after the Gospel. There were no Proper Lessons for ordinary Sundays, the books of Holy Scripture being read continuously on those as well as weekdays, nor were there so many Proper Lessons for festivals as there now are.

When Queen Elizabeth restored the use of the Prayer Book in 1559, the Tables of Proper Lessons were introduced, which were nearly identical with those now in the Prayer Book; and they were settled in the form in which they remained for two centuries in 1601, all the changes being written in the margin of Bishop Cosin's Durham Prayer Book.

The cycle of the Sunday Proper Lessons appears to have been formed in illustration of Göb's dealings with the Church of the Old Testament, though this idea is sometimes subordinated to the season, as in the Lessons for some of the Sundays in Lent. That for the other Holydays (with a few exceptions) is made up out of the didactic books of the Old Testament and the Apocrypha, and is not connected in any way with the Sunday cycle. The accidental combination of the fixed cycle of Proper Lessons with the variable one of the Second Lessons sometimes throws a wonderful flood of light upon both the Old and New Testament Scriptures: and it may be doubted whether any equal advantage would be gained by the substitution of Proper Lessons from the latter for the present system of reading it in order.

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![Proper Psalms](image)

<table>
<thead>
<tr>
<th>PROPER PSALMS ON CERTAIN DAYS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mattins.</strong></td>
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<tr>
<td>Good Friday</td>
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</tr>
</tbody>
</table>

**Proper Psalms.**

The only days for which Proper Psalms were appointed previously to 1661, were Christmas Day, Easter Day, Ascension Day, and Whitsun Day. Those for Ash Wednesday and Good Friday were then added; and they appear, with the following other important additions to the Table, in the margin of the Durham Prayer Book of Bishop Cosin.

**Additional Proper Psalms proposed by Bishop Cosin.**

<table>
<thead>
<tr>
<th><strong>Mattins.</strong></th>
<th><strong>Evensong.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Epiphany</td>
<td>Psalm ii. lxvii.</td>
</tr>
<tr>
<td>Rogation Monday</td>
<td>Psalm lxxix. cxvii.</td>
</tr>
<tr>
<td>Rogation Tuesday</td>
<td>Psalm xxix. cxvii.</td>
</tr>
<tr>
<td>Rogation Wednesday—St. Michael and All Angels</td>
<td>Psalm xxxvii. cxvii.</td>
</tr>
<tr>
<td>All Saints’ Day</td>
<td>Psalm lxvi. cxvii.</td>
</tr>
</tbody>
</table>

The following Table is also included among the alterations proposed to be made in the Prayer Book by the Convocation of Canterbury in 1879—:

**Proper Psalms on certain Days.**

<table>
<thead>
<tr>
<th><strong>Mattins.</strong></th>
<th><strong>Evensong.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Advent Sunday</td>
<td>Psalm viii. i.</td>
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<tr>
<td>Christmas Day</td>
<td>Psalm viii. ex.</td>
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<tr>
<td></td>
<td>lxxxv.</td>
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<td>xxix.</td>
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<td>xxvi.</td>
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<td>xlix.</td>
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<td>lxxxvi.</td>
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<td>lxxxviii.</td>
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<td>lxxxix.</td>
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<td>lxxx.</td>
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<td>lxxv.</td>
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<td>lxvii.</td>
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<td>lxvi.</td>
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<td>lxviii.</td>
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<td>lxix.</td>
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<td>lxx.</td>
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<td></td>
<td>lxxi.</td>
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<td></td>
<td>lxxii.</td>
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<td>lxxiii.</td>
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<td>lxxiv.</td>
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<td>lxxv.</td>
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<td>lxxvi.</td>
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<td>lxxvii.</td>
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<td>lxxviii.</td>
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<td>lxxx.</td>
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<td>lxxxi.</td>
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<td>lxxxii.</td>
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<td>lxxxiii.</td>
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<td>lxxxiv.</td>
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<td>lxxxvi.</td>
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<td>lxxxvii.</td>
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<td>lxxxviii.</td>
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<td>lxxxix.</td>
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<td></td>
<td>cxxxvi.</td>
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<td></td>
<td>cxlii.</td>
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<td></td>
<td>cxliii.</td>
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<td>cxlix.</td>
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<td></td>
<td>cxlix.</td>
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<td>cxxxviii.</td>
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<td>cxxxix.</td>
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<td>cxxxi.</td>
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<td>cxxii.</td>
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<td>cxxxvi.</td>
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<td>cxxxvii.</td>
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<td>cxxxviii.</td>
</tr>
<tr>
<td></td>
<td>cxxxix.</td>
</tr>
</tbody>
</table>

**Note.**—The Psalms for Christmas Day may be used on the Sunday after Christmas, unless it be the Feast of the Circumcision; and the Psalms for Easter Day and Ascension Day may be used on the Sunday next following those Festivals respectively.

A very full list of Proper Psalms and Lessons for special occasions was put forth by Bishop Wordsworth at the Diocesan Synod held in Lincoln in the year 1871, and as the Tables contain suggestions that may be useful to many readers of this work they are here, by permission, printed entire.

**Proper Psalms and Proper Lessons for Special Occasions.**

As put forth by the Ordinary in the Synod held at Lincoln, on September 20, 1871.

**Table I.**—Proper Psalms for Special Occasions.

<table>
<thead>
<tr>
<th><strong>For Advent Sunday.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>All or any of the following may be used:</td>
</tr>
<tr>
<td><strong>Mattins.</strong>—Psalm xvi. lxxix. cxvii.</td>
</tr>
<tr>
<td><strong>Evensong.</strong>—Psalm xcvii. cxvii. cxlii.</td>
</tr>
</tbody>
</table>

See also below, in Table II, Psalms for the Third Service on Sundays in Advent. These may be used also at Morning Prayer, or Evensong, on those Sundays.

For the Festival of Circumcision, or New Year’s Day.

**Mattins.**—Psalm i. xxi. ciii.  
**Evensong.**—Psalm xli. cxlii. cxliii. cxlii.

Any of these Psalms may be used on New Year’s Eve, and Psalm xci.

**For the Festival of the Epiphany.**

**Mattins.**—Psalm ii. xix. or xx. xlv.  
**Evensong.**—Psalm lxxix. cxvii. cxvi.

For the Purification of the Blessed Virgin Mary, or the Presentation of Christ in the Temple.

**Mattins.**—Psalm xv. xxiv. xl.  
**Evensong.**—Psalm lxxviii. cxi. cxxi. cxvi.

For the Annunciation of the Blessed Virgin Mary.

**Mattins.**—Psalm viii. xix. lxxix.  
**Evensong.**—Psalm cx. cxxi. cxxii. cxvii.

For Palm Sunday, or Sunday before Easter.

Any of the following may be used:—

**Mattins.**—Psalm v. xx. xxi. cxvii.  
**Evensong.**—Psalm xli. cxii. cxlii. cxlii.

**For Thursday before Easter.**

**Mattins.**—Psalm xxii. xii. cxvi.  
**Evensong.**—Psalm xlii. cxlii. cxliii. cxliii.

For Easter Even.

**Mattins.**—Psalm iv. vvi. xvi. cxliii.  
**Evensong.**—Psalm viii. xxx. lxxvi. xxvi.

For Monday after Easter.

**Mattins.**—Psalm viv. lxxvi. xxvi.  
**Evensong.**—Psalm xlvii. cxii. cxlii. cxliii.

For Tuesday after Easter.

**Mattins.**—Psalm cxii. cxlii. cxliii.  
**Evensong.**—Psalm cxiii. cxvii. cxvii. cxvii.

For Monday in Whitsun Week.

**Mattins.**—Psalm viii. xix. xxvii. xxix.  
**Evensong.**—Psalm lxxvi. xlvi. lvii. lxxvii.

For Tuesday in Whitsun Week.

**Mattins.**—Psalm lv. lxxvi. lxxvii.  
**Evensong.**—Psalm xlvii. xlvii. xvii. xxvii.

For Trinity Sunday.

**Mattins.**—Psalm vii. xxx. lxxvi. lvii.  
**Evensong.**—Psalm xcvii. xcvii. xcvii. cxxi.

All placed under Evensong, it is evident they were written in afterwards, and in the wrong column, by mistake. The others are all written as they are printed above.

In Bishop Cosin's MS, note the Rogation Psalms are all included under Mattins. From a difference in the appearance of the numerals which are
Proper Psalms.

All Saints' Day, November 1.
Any of the following may be used:
- Evensong—Psalms xcvii. xcii. cxviii. cxviii. cxlvii. cxlviii. clix.

On Days of Apostles and other Festivals.
When the Psalms in the Daily Order are less appropriate, any of the following may be used, at the discretion of the Minister:
Psalms xix. xxxiv. xlvi. lxvi. lxvii. lxviii. lxxv. xcvii. xcviii. xcviii. xcvii.

For the Consecration of Churches; or Anniversaries of their Consecration, and for the Opening of Churches after Restoration.
Any of the following may be used:
Psalms xxiv. xxvii. xlv. xlviii. lxv. lxxiv. cxxiv. exxii. exxii. cxxiv. cxxiv. clix.

For Harvest Festivals.
Any of the following may be used:
Psalms lxv. lxvi. lxxi. Iii. cxxvi. cxxvi. cxxvi. cxxvi. cl.

For School Festivals.
Psalms xii. xxxiv. cxxxiv. (r. 1 to 17). cxlviii.

For Choral Festivals.
Psalms xxxi. xlvi. lxxi. xcvii. xcvii. xcvii. xcvii. xcvii. cl.

For Ember Days.
Psalms xcvii. cxxvi. cxxvi. cxviii. cxxvi. cxxvi. cxxvi. cxxvi. cxxvi.

For Rogation Days.
Psalms lxvi. lxvi. lxvi. lxvi. lxvi. lxvi. lxvi. cxxvi. cl.

For Missionary Services.
Psalms xix. lxxi. cxxvi.

Also any of the Psalms appointed above for the Festival of the Epiphany.

For Diocesan Synods, Visitations, or Ruridecanal Chapters.
Psalms lxviii. lxxiv. lxxvi. cxxvi. cxxvi.

For Annual Festivals of Benefit Societies.
Psalms cxviii. cxxxvii.

At Confirmation.
Psalms xv. xiv. xx. xxx. xxv. lxxvi. lxxvii. xcvii. cxxxvii.

Table II.—Psalms which may be used at a third service on sundays and some holidays.

<table>
<thead>
<tr>
<th>Sundays in Advent</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II. ix. x.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Christmas Day.
Psalms ii. viii. lxxxiv.

Sundays after Christmas.
Psalms lxxxvii. xcvii. xcvii.

Sundays after Epiphany.
Psalms iv. xvi. xx. xxxii. xxvii. cxxxvi.

| Table III.—Proper Lessons for Special Occasions. |
|---|---|---|---|---|
| First Lesson—1 Chron. xxvi.; or 1 Kings viii. 22-62. | Second Lesson—Heb. x. 19-29, or Mark vi. 11. |
| For Reopening of Churches after Restoration. |

For the Consecration of Churches.
First Lesson—Gen. xxiii.; or Job xix.; or Isa. xxvi. | Second Lesson—John v. 21, or 1 Cor. xv. 55; 2 Cor. iv. 8 to v. 11; 1 Thess. iv. 13; Rev. xx. |

For Rogation Days.
TABLES AND RULES
FOR THE MOVEABLE AND IMMOVEABLE FEASTS,
TOGETHER WITH
THE DAYS OF FASTING AND ABSTINENCE
THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLYDAYS BEGIN.

**EASTER DAY,** on which the rest depend, is always the First Sunday after the Full Moon which happens upon or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter Day is the Sunday after.

- **Advent Sunday** is always the nearest Sunday to the Feast of *S. Andrew*, whether before or after.
- **Septuagesima**
- **Sexagesima**
- **Quinquagesima**
- **Quadragesima**

\[
\text{Septuagesima} \quad \text{Sexagesima} \quad \text{Quinquagesima} \quad \text{Quadragesima} \quad \text{Sunday is} \quad \text{Nine} \quad \text{Eight} \quad \text{Seven} \quad \text{Six} \quad \text{Weeks before Easter.}
\]

- **Rotation Sunday**
- **Ascension Day**
- **Whitsunday**
- **Trinity Sunday**

\[
\text{Rotation Sunday} \quad \text{Ascension Day} \quad \text{Whitsunday} \quad \text{Trinity Sunday} \quad \text{is} \quad \text{Five Weeks} \quad \text{Fifty Days} \quad \text{Seven Weeks} \quad \text{Eight Weeks} \quad \text{after Easter.}
\]

---

For Thanksgiving after Harvest.
First Lesson—Cant. ii. 8; Deut. viii. 7, xxvi. 1-12, xxvii. 1-15, or Deut. xxxvii. 7-20, xxxviii. 7; or Isa. xxviii. 23; Hosea ii. 14 to end.

For Missionary Services.
First Lesson—Isa. xlxi. 5, or lx. lxi. li. lvi. 5, or Zeph. iii. or Zech. viii. 20 to end of ix.
Second Lesson—Eph. iii. Rev. v. or xiv.

For Benefit Societies.
Second Lesson—Rom. xiii.

For School Festivals.
First Lesson—Job xxvi. Prov. iii. or iv., or Eccles. xii.
Second Lesson—Luke ii. 40, or Eph. v. 15 to vi. 21, or 2 Tim. iii.

For Visitations, Synods, Ruridecanal Chapters.
First Lesson—Isa. li. Ezek. iii. 10, or xxxiv. 7; Zech. ix. 9 to end of x.; Mal. ii. 1, 2, iii. iv.
Second Lesson—Acts xx. 17, or John x. 1-17, xx. 19-24, xxi. 13-23, or 1 Cor. iii. or 2 Cor. iv. or vi.; Eph. iv. 1-17; 2 Tim. i. or ii., ii. or iii., or iv., to 19; 1 Peter iv. 7 to v. 12, or Rev. ii. or iii.

For Choral Festivals.
First Lesson—1 Chron. xvi. or part of it, 2 Chron. xxix. 20.
Second Lesson—Eph. v. 1-22, or Col. iii. to v. 18.

THE TABLES AND RULES.

These were nearly all of them new insertions at the last revision of the Prayer Book in 1662, and a large portion of them were taken out of Bishop Cosin’s Collection of Private Devotions. Previous editions of the Prayer Book contained “an Almanack for thirty-nine years,” which was the same as our “Table of Moveable Feasts;” a “Table to find Easter for ever;” the list of days beginning “Septuagesima,” but without Ascension Day, and without any prefix whatever; and a short list of Holydays. The general title, “Tables and Rules, etc.” is in the Durham Book in Bishop Cosin’s handwriting: and all the ecclesiastical alterations and insertions appear to have been made by him. The chronological apparatus of the Calendar was, however, revised by Dr. John Pell (a very learned man, and a friend of Vossius 1), in conjunction with Sanctor as secretary to the Committee of Revision. Of this chronological apparatus there is no trace whatever in Bishop Cosin’s Prayer Book. In 1752 (24 Geo. II.), “an Act for regulating the commencement of the year, and for correcting the Calendar,” was passed, and from this the present tables of the Prayer Book are printed, not from the Sealed Books.

§ Rules to know when the Moveable Feasts and Holydays begin.

These rules stand exactly as they do in Cosin’s Devotions, as published in 1627: except that the day of the month is substituted for the words “Equinoctial of the Spring in March.” The rule for finding Easter (found on a decree of the Council of Nicea) is not quite exactly stated. Instead of “Full Moon” it ought to say, “the 14th day of the Calendar Moon, whether that day be the actual Full Moon or not.” In some years (as in 1818 and 1845) the Full Moon and Easter coincide, and this rule then contradicts the Tables.

There is a curious old rough and ready rule for finding Easter contained in a rhyme found in some old Sarum Missals:—

“In Marche after the first C [t or new moon]
The next prime tell to me.
The thridde Sunday ful I wis
Paske daii sikir [surely] hit is.”

This seems as correct as it is easy to use, e.g.:—

<table>
<thead>
<tr>
<th>New Moon in March</th>
<th>1st Sunday</th>
<th>2nd Sunday</th>
<th>Easter Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>1786</td>
<td>Monday 27</td>
<td>April 2</td>
<td>April 9</td>
</tr>
<tr>
<td>1790</td>
<td>Thursday 22</td>
<td>March 25</td>
<td>April 6</td>
</tr>
<tr>
<td>1792</td>
<td>Sunday 29</td>
<td>April 9</td>
<td>April 10</td>
</tr>
<tr>
<td>1795</td>
<td>Monday 27</td>
<td>April 9</td>
<td>April 10</td>
</tr>
<tr>
<td>1797</td>
<td>Sunday 19</td>
<td>April 10</td>
<td>April 10</td>
</tr>
</tbody>
</table>

**Advent Sunday** To this rule should be added, “or on that feast itself,” as Advent Sunday occurs on November 30th about once in every seven years on the average.

1 It was the strange fate of this learned man to be so poor that he could not get even pen, ink, and paper, and the necessities of life: and he was buried by the charity of Dr. Husbey in the Rector’s vault at St. Giles’s in the Fields.
A TABLE OF ALL THE FEASTS
THAT ARE TO BE OBSERVED IN THE
CHURCH OF ENGLAND THROUGHOUT THE YEAR.

<table>
<thead>
<tr>
<th>The Days of the Feasts of</th>
<th>The Days of the Feasts of</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Sundays in the Year.</td>
<td>All Saints.</td>
</tr>
<tr>
<td>The Circumcision of our Lord JESUS CHRIST.</td>
<td>S. Peter the Apostle.</td>
</tr>
<tr>
<td>The Epiphany.</td>
<td>S. James the Apostle.</td>
</tr>
<tr>
<td>The Conversion of S. Paul.</td>
<td>S. Bartholomew the Apostle.</td>
</tr>
<tr>
<td>The Purification of the Blessed Virgin.</td>
<td>S. Matthew the Apostle.</td>
</tr>
<tr>
<td>Saint Matthias the Apostle.</td>
<td>S. Michael and All Angels.</td>
</tr>
<tr>
<td>S. Philip and S. Jacob the Apostles.</td>
<td>All Saints.</td>
</tr>
<tr>
<td>The Ascension of our Lord JESUS CHRIST.</td>
<td>S. Andrew the Apostle.</td>
</tr>
<tr>
<td>S. Barnabas.</td>
<td>S. Thomas the Apostle.</td>
</tr>
<tr>
<td>The Nativity of S. John Baptist.</td>
<td>The Nativity of our Lord.</td>
</tr>
<tr>
<td>Monday and Tuesday } in Easter Week.</td>
<td>S. Stephen the Martyr.</td>
</tr>
<tr>
<td>Tuesday } in Whitsun Week.</td>
<td>S. John the Evangelist.</td>
</tr>
<tr>
<td></td>
<td>The Holy Innocents.</td>
</tr>
</tbody>
</table>

§ The Table of Feasts.

This Table is not in Coaein’s Devotions, though the days are all marked in the Calendar of the volume; but it is in MS. in the margin of his Durham Prayer Book. The remarks made by him in the Notes on the Prayer Book published in the fifth volume of his works shew that he had long wished to see a more complete list of the Holydays of the Church printed in the Calendar; and that he thought the abbreviated list of former Prayer Books was the fault of the printer.

But the same list that is now in the Prayer Book is found in an Act of Parliament of 1552-53 [5 and 6 Edw. VI. ch. 3, sec. 1] with the exception of the Conversion of St. Paul, St. Barnabas, and “All Angels” in association with St. Michael. The omission of these was probably accidental.

All the Feasts in this Table have their own Collects, Epistles, and Gospels, and notices of the days will be found in the footnotes appended to those in their proper places.
### A TABLE

#### OF THE

#### VIGILS, FASTS, AND DAYS OF ABSTINENCE,

**TO BE OBSERVED IN THE YEAR.**

| The Nativity of our Lord. | S. John Baptist. |
| The Purification of the Blessed Virgin Mary. | S. Peter. |
| Easter Day. | S. Bartholomew. |
| Ascension Day. | S. Matthew. |
| S. Matthias. | S. Andrew. |
| S. Thomas. | All Saints. |

Note, that if any of these Feast Days fall upon a Monday, then the Vigil or Fast Day shall be kept upon the Saturday, and not upon the Sunday next before it.

### DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember Days at being the Wednesday, Friday, 
the Four Seasons, and Saturday after 
September 14. 
December 13.

III. The Three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas Day.

### [A SOLEMN DAY,

**FOR WHICH A PARTICULAR SERVICE IS APPOINTED.**

The Twentieth Day of June, being the Day on which Her Majesty began her happy Reign.]

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§ The Table of Vigils, Fasts, and Days of Abstinence.

This, together with the "certain Solemn Days" (now reduced to one), originally appeared in Cosin's Devotions, and is also written in the margin of the Durham Prayer Book. At the end of the MS. note is written an addition taken from the Devotions, but not eventually printed in the Prayer Book:—

"By the ecclesiastical laws of this Realm, there be some times in the year wherein Marriages are not usually solemnized; viz.

- Advent from Septuagesima, Sunday until eight days after the Epiphany. 
- Rogation, until eight days after Easter. 
- Trinity Sunday."

Cosin also wrote, "All the Fridays in the year except the twelve days of Christmas." But the first portion of it is to be found in 5 and 6 Edw. VI. c. 3, secs. 2, 5, and the second portion in 2 and 3 Edw. VI. c. 19, and 5 and 6 Edw. VI. c. 3.

Some notes on the subject of Fasting will be found under the head of Lent; the Ember Days are noticed in connection with Ordination Services, and the Rogation Days in the notes to the Fifth Sunday after Easter.

---

1 See notes on the Marriage Service.

All Festivals have Eves, including Sundays, but only some have Vigils. The Festivals that fall during the seasons of Christmas, Easter, and Whitsuntide have no Vigils, Fridays being the only days of Abstinence in those joyous periods. St. Luke's day is without a Vigil, either because the Evangelist is thought to have died in peace without martyrdom, or because the minor festival of St. Etheldreda occupies the 17th of October. Michaelmas Day is without a Vigil, because the Holy Angels had no day of trial like the Saints before entering into Heaven; and of this the Vigil is a symbolical observance. The use of the words Vigil and Even at the time when the Prayer Book was first translated is illustrated by the following passage from Cranmer's answer to the Devonshire rebel: "For as Vigils, otherwise called Watchings, remained in the calendars upon certain saints' eves, because in old times the people watched all those nights;... but now these many years those vigils remained in vain in the books, for no man did watch." [STREY's *Cranmer*, ii. 533.]

The Vigil was originally that which its name indicates, a night spent in watching and prayer. The scandals which arose out of these nocturnal Services, however, made it necessary to abolish them [DURAND, vi. 7]; and a fast on the day before was substituted which still retains the name of Vigil. The Vigil is not therefore connected with the Evening Service, but is the day before the Festival to which it belongs;
A TABLE TO FIND EASTER DAY, FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.

<table>
<thead>
<tr>
<th>Golden Number</th>
<th>Day of the Month</th>
<th>Sunday Letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIV</td>
<td>March 21</td>
<td>C</td>
</tr>
<tr>
<td>III</td>
<td>22</td>
<td>D</td>
</tr>
<tr>
<td>XI</td>
<td>24</td>
<td>F</td>
</tr>
<tr>
<td>XIX</td>
<td>26</td>
<td>G</td>
</tr>
<tr>
<td>VIII</td>
<td>28</td>
<td>A</td>
</tr>
<tr>
<td>XVI</td>
<td>29</td>
<td>B</td>
</tr>
<tr>
<td>V</td>
<td>30</td>
<td>C</td>
</tr>
<tr>
<td>XIII</td>
<td>April 1</td>
<td>G</td>
</tr>
<tr>
<td>II</td>
<td>2</td>
<td>A</td>
</tr>
<tr>
<td>X</td>
<td>4</td>
<td>B</td>
</tr>
<tr>
<td>XVIII</td>
<td>6</td>
<td>E</td>
</tr>
<tr>
<td>VII</td>
<td>7</td>
<td>F</td>
</tr>
<tr>
<td>XIV</td>
<td>9</td>
<td>G</td>
</tr>
<tr>
<td>IV</td>
<td>11</td>
<td>A</td>
</tr>
<tr>
<td>XII</td>
<td>13</td>
<td>C</td>
</tr>
<tr>
<td>IX</td>
<td>15</td>
<td>B</td>
</tr>
<tr>
<td>XVII</td>
<td>17</td>
<td>C</td>
</tr>
<tr>
<td>VI</td>
<td>19</td>
<td>D</td>
</tr>
<tr>
<td>XV</td>
<td>21</td>
<td>E</td>
</tr>
<tr>
<td>XII</td>
<td>23</td>
<td>F</td>
</tr>
<tr>
<td>VI</td>
<td>25</td>
<td>G</td>
</tr>
<tr>
<td>XI</td>
<td>27</td>
<td>A</td>
</tr>
<tr>
<td>III</td>
<td>29</td>
<td>B</td>
</tr>
<tr>
<td>V</td>
<td>31</td>
<td>C</td>
</tr>
</tbody>
</table>

This Table contains so much of the Calendar as is necessary for the determining of Easter; To find which, look for the Golden Number of the year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third Column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is Easter Day. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is Easter Day.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its fourth part, omitting fractions; and also the number 1: Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

For the next Century, that is, from the year 1800 till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.

Noks, That in all Bisextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.

This Table contains much of the Calendar as is necessary for the determining of Easter; To find which, look for the Golden Number of the year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third Column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is Easter Day. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is Easter Day.

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For the next Century, that is, from the year 1800 till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.

Noks, That in all Bisextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.

and since (according to the accustomed habit of the Church) the Festival itself begins on the evening previous, the Vigil ends before that Evening Service (if there is more than one) which is observed as the first Vespers of the feast. That, in mediaval times, the whole of the day before the Festival was observed as the Vigil may be seen by the following Rubric for the first Sunday in Advent: *Non dicatur stiam per totum annum Te Deum laudamus in Vigilias, nec in quatuor temporibus, nisi in Vigilia Epiphanies quando in Dominicas conferti, et preterquam in quatuor temporibus hebdomadis Pentecostes.* The Te Deum was used at Matins; the use of it here referred to must therefore be at the Matins of the Vigil. Some remarks on the observance of Vigils may be found in *Tracts for the Times,* No. 66, pp. 11, 12.

The following Table will shew in what years festivals which are not moveable ones occur on Sundays:

<table>
<thead>
<tr>
<th>Sunday Letter</th>
<th>Festivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Epiphany, St. Matthew, St. Michael.</td>
</tr>
<tr>
<td>E</td>
<td>Purification, St. Peter, St. Bartholomew, St. Matthew.</td>
</tr>
<tr>
<td>S. A.</td>
<td>St. Andrew, St. Thomas, Innocents.</td>
</tr>
<tr>
<td>C</td>
<td>St. Mark, St. James, St. Stephen.</td>
</tr>
<tr>
<td>B</td>
<td>SS. Philip and James, Christmas.</td>
</tr>
<tr>
<td>A</td>
<td>Circumcision, St. Barnabas.</td>
</tr>
</tbody>
</table>

Days of Fasting] These are the forty days of Lent and the Ember Days. Strictly regarded, these days are to be kept by refraining from food during the whole day or up to a certain hour, as noon.

or Abstinence] That is, "or days of Abstinence." These are the Rogation Days and all Fridays except a Friday on which Christmas Day occurs. Strictly regarded, these days are to be kept by abstinence from animal food: eggs, cheese, and butter not being included under that designation.

The ascension of the Sovereign was first observed as a "Solemn Day" in the reign of Queen Elizabeth; but no mention of such a day was made in the Prayer Book until late in the last century. The above notice of the day has not therefore the authority of the Sealed Books, nor of the Act of 1756, but is printed in reference to Royal Proclamations dated June 21, 1837, and January 17, 1839.

§ The Table to find Easter till 1899.

This Table is an extract from the first three columns of the Calendar during the Paschal limits, or the period during which Easter Day must always fall. It was substituted in 1792 (with the succeeding one) for "a Table to find Easter for ever" which had been printed in previous Prayer Books, but which had been framed on a mistaken supposition respecting the perpetual application of the cycle of Golden Numbers to fixed days of the months. A change in the application of the cycle will be necessary in the year 1900 (provided for by another Table further on), when the above will be superseded for all future calculations.

The Golden Numbers and the Sunday Letters are explained in the notes to the General Tables for finding them.

These Tables are a solution of a difficulty about the determination of Easter Day, which caused considerable trouble to the Church when astronomy, and consequently chronology, was imperfectly understood. The Nicene Council [A.D. 325] endeavoured to settle this difficulty and the Quartodeciman
### ANOTHER TABLE TO FIND EASTER TILL THE YEAR 1899 INCLUSIVE.

<table>
<thead>
<tr>
<th>SUNDAY LETTERS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOLDEN NUMBER.</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>I</td>
</tr>
<tr>
<td>II</td>
</tr>
<tr>
<td>III</td>
</tr>
<tr>
<td>IV</td>
</tr>
<tr>
<td>V</td>
</tr>
<tr>
<td>VI</td>
</tr>
<tr>
<td>VII</td>
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<tr>
<td>VIII</td>
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<tr>
<td>IX</td>
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<tr>
<td>X</td>
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<tr>
<td>XI</td>
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<tr>
<td>XII</td>
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<tr>
<td>XIII</td>
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<tr>
<td>XIV</td>
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<tr>
<td>XV</td>
</tr>
<tr>
<td>XVI</td>
</tr>
<tr>
<td>XVII</td>
</tr>
<tr>
<td>XVIII</td>
</tr>
<tr>
<td>XIX</td>
</tr>
</tbody>
</table>

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which Easter falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

controversy [see notes on Easter Day] by the following epistolary decrees:—

1. That the twenty-first day of March is to be taken as the vernal equinox.
2. That the full moon happening upon or next after the twenty-first day of March is to be taken for the full moon of the month Nisan.
3. That the next Lord's Day after that full moon is to be observed as Easter Day.
4. Unless the full moon happens upon a Sunday, when Easter Day is to be the next Sunday.

But to observe these rules it was necessary to ascertain the age of the moon; and although this could be done correctly for a period by means of a cycle of the moon discovered by Meton, an Athenian philosopher, which set forth the change of the moon for nineteen years, and which was supposed to repeat itself ad infinitum, yet a more accurate knowledge of astronomy shewed that this rule was subject to error, and that Easter Day was sometimes too early and sometimes too late to commemorate our Lord's Resurrection with the accuracy which was intended by the Nicene Council. This erroneous system was not corrected, however, until the introduction of the "New Style" by Pope Gregory XIII. in 1582; and the New Style was not introduced into England until 1752, when the Act of Parliament was passed from which the present Calendar is printed. These Tables for finding Easter, together with those which follow, are part of the Act of Parliament referred to [24 Geo. II. c. 23], and have not received the same authority as the Prayer Book itself. Nor does there seem to be any practical necessity for binding them up with every edition of the Prayer Book as is the present custom, since they are of far too reconcile a character to be of any use except to highly scientific students; and for ordinary use the Table of Movable Feasts is amply sufficient.
A TABLE OF THE MOVEABLE FEASTS
FOR THE REST OF THE NINETEENTH CENTURY,
ACCORDING TO THE FORGOING CALENDAR.

<table>
<thead>
<tr>
<th>Year of our Lord</th>
<th>The Golden Number</th>
<th>The Epact</th>
<th>The Sunday Letter</th>
<th>The First Day of Lent.</th>
<th>Easter Day</th>
<th>Rogation Sunday</th>
<th>Ascension Day</th>
<th>Whitsun Day</th>
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<th>Advent Sunday</th>
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<td>July 26</td>
<td>August 30</td>
<td>November 6</td>
<td>November 30</td>
<td>Twenty-six</td>
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</tbody>
</table>

[N.B.—This Table is only a representative and not a facsimile of the Table in the Act of Parliament. For dates belonging to the twentieth century, see the two Tables in the Appendix to this part of the Calendar.]

THE EPIACT.

The difference between the length of the solar year and that of the lunar year is eleven days; the solar year being made up of 365 days, and the lunar year of twelve moons or months, of twenty-nine and a half days each, or 354 days in all. The last day of the lunar year being the last day of the twelfth moon, and the last day of the solar year being the 31st of December, the difference between these constitutes the Epact. In the first year of the present cycle the lunar year and the solar year both commenced on the 1st of January; the Epact for the second year was therefore 11, for the third 22, for the fourth 33, and so forth in a regular succession. The whole months are not reckoned, however, and instead of 33, the Epact is taken as 3, instead of 30 as 6, and so forth.

A cycle of nineteen Epacts is thus formed which always runs parallel to the nineteen Golden Numbers in the following order:

<table>
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<tr>
<th>Golden Numbers</th>
<th>1</th>
<th>2</th>
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<td>15</td>
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<td>18</td>
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</table>

The Epact is used for calculating the age of the moon on any day in any year. To do this, [1] add together the day of the month and the Epact: [2] if the month is one later on in the year than March, add also the number of months including March and the one for which the calculation is required. The result will give the moon's age within a fraction of a day. Thus:

1885. October 10th.
   3 The Epact.
   8 months from March to October, inclusive.

   Days 21 = approximate age of the moon.

1 \textit{General synopsis}. Intercalary days.

The true age of the moon on October 10, 1865, at noon, being 20 days and 14 hours.

The use of the Epacts (in connection with the Sunday letters), for finding out Easter Day, may be thus illustrated for the year 1887. Find out the moon's age for some day on which Easter can fall, say April 1st. 1887. April 1

   6 Epact.
   2 March and April inclusive.

   Days 9 = age of the moon on April 1.

The Paschal Full Moon is the 14th day of the moon's age, and this will be April 6th. [2] Easter Day being the Sunday after the Paschal Full Moon, and B being the Sunday Letter for 1887, the first B after April 6th will shew that April 10th is Easter Day in that year.
### TABLE

**OF THE MOVEABLE FEASTS,**

**ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.**

<table>
<thead>
<tr>
<th>Easter Day</th>
<th>Sundays after Epiphany</th>
<th>Septuagesima Sunday</th>
<th>The First Day of Lent</th>
<th>Rogation Sunday</th>
<th>Ascension Day</th>
<th>Whitsun Day</th>
<th>Sundays after Trinity</th>
<th>Advent Sunday</th>
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</thead>
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<tr>
<td>Mar. 22</td>
<td>One</td>
<td>Jan. 18</td>
<td>Feb. 4</td>
<td>Apr. 26</td>
<td>Apr. 30</td>
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<td>Nov. 29</td>
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<td>27</td>
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<td>30</td>
<td>3</td>
<td>13</td>
<td>Twenty-two</td>
<td>Apr. 28</td>
</tr>
</tbody>
</table>

**Note,** that in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the same, as if Easter Day had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the First Day of Lent (commonly called Ash Wednesday), unless the Table gives some Day in the Month of March for it; for in that case the Day given by the Table is the right Day.

The order in which this Table follows the others makes its use sufficiently evident. The two first Tables being given for the purpose of finding the date of the Festival by which all the moveable Holydays are regulated, and a third added which sets forth all the moveable Holydays for many years to come, this Table is given as a means of finding out for any year, past or future, the respective dates of these days, according to that of Easter. The Note respecting Leap Year must not be overlooked when this Table is used.
### TABLE TO FIND EASTER DAY

FROM

THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.

<table>
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<th>Golden Number</th>
<th>Day of the Month</th>
<th>Sunday Letters</th>
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<tr>
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</tr>
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<td>D</td>
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<tr>
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</tbody>
</table>

The Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used as is necessary for finding the Paschal Full Moons, and the Feast of Easter, from the Year 1900 to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the first Table before inserted, for finding Easter till the Year 1899.

This Table is simply for revising the first and third columns of that portion of the Calendar which extends over the Paschal limits, i.e. those days in March and April that Easter can possibly fall on. It will not come into use before the year 1900, and is then applicable for three hundred years.
GENERAL TABLES
FOR FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

**TABLE I.**

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<td>etc.</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I, standeth at the top of the column, wherein the number of hundreds contained in that given year is found: Division the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

**TABLE II.**

<table>
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<th>I.</th>
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<th>III.</th>
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<th>II.</th>
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</tr>
</tbody>
</table>

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year consisting of entire hundreds, and note the number or cipher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye sideways to the left hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

§ The Dominical or Sunday Letters.

The second column of the Calendar is occupied by the first seven letters of the alphabet, which are repeated throughout the year, beginning with A on the first of January. If the first of January is on a Sunday, A is the Sunday Letter for...
<table>
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<tr>
<th>Paschal Full Moon</th>
<th>Sunday Letter</th>
<th>The Golden Numbers</th>
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</thead>
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</tr>
<tr>
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<td></td>
</tr>
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<td>January 13 F</td>
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<td></td>
</tr>
<tr>
<td>January 14 G</td>
<td>12 23 4 15 26 7 18 29 10 21 2 13 24 4 15 26 8 19 0 11 22 3 14 25 6 17 28 9 20 1 12 23 4 15 26 5 16 27</td>
<td></td>
</tr>
</tbody>
</table>

that year; if on a Saturday, B is the Sunday Letter, and so on in a retrograde order; the letter which indicates the first Sunday in the year indicating it throughout, except in Leap Year. In Leap Year the letter which indicates the first Sunday of the year indicates it up to the end of February only; and from March onward to the end of the year the next letter backward is taken, so that if B is the Sunday Letter for January and February in Leap Year, A is that for the succeeding months; and G for the year following. The days of the year recur on the same days of the week throughout only after the lapse of twenty-eight years. The cycle of Sunday Letters extends therefore over this period, as may be seen in “the Table of Moveable Feasts for the remainder of the nineteenth century.” It is sometimes, but erroneously, called the “Solar Cycle,” the name having doubtless arisen from “Dies Solis,” as the cycle has no relation to the course of the Sun.

§ The Golden Numbers.

This title was given to the Lunar Cycle invented by Meton the Athenian (B.C. 432), which was called after him the Metonic Cycle, and was anciently written in letters of gold, and hence received its name. It extends over nineteen years, which are numbered respectively from 1 to 19. These were formerly marked throughout the year in the first column of the Calendar; but since 1752 they have been inserted only beside those days which are included within the Paschal Full Moon limits, i.e., between March 21st and April 25th. At the end of the cycle the phases of the moon begin to recur upon the same days of the month, in the same succession, with a difference of one hour and a half. This difference so far disturbs the application of the cycle of Golden Numbers that it will have to be readjusted in the year 1900, and one of the foregoing Tables is already provided for the purpose of making the necessary alteration.

The Golden Numbers in the Calendar indicate the day on which the Ecclesiastical Paschal Full Moon occurs; the Sunday Letter next after indicating (as has already been shown) the Festival of Easter itself.

The three “General Tables” are only of use to those who have to make historical calculations, and all might well be left to the Act of Parliament, and to works on Chronology, but they have been printed here in deference to the custom which has placed them in all our Prayer Books for some time past.

APPENDIX.

The two following Tables are among the alterations of the Prayer Book suggested by the Convocation of Canterbury in 1879. It was proposed that they should be substituted for the “Tables to find Easter,” and they are inserted here as a very useful apparatus for ascertaining the dates of Festivals for a long series of years.
### TABLE I

<table>
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<th>Year (1500 to 2000)</th>
<th>Leap Year</th>
<th>Easier Day</th>
<th>Ascension Day</th>
<th>Sunday Letters</th>
<th>Sundays after Epiphany</th>
<th>Septuagesima Sundays</th>
<th>First Day of Lent</th>
<th>Lenten Letter</th>
<th>Sundays after Trinity</th>
<th>Advent Sunday</th>
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### TABLE II

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<th>Septuagesima Sundays</th>
<th>First Day of Lent</th>
<th>Lenten Letter</th>
<th>Sundays after Trinity</th>
<th>Advent Sunday</th>
</tr>
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<tbody>
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<td>Apr. 12</td>
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<td>Nov. 19</td>
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<tr>
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<tr>
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<td>M Five</td>
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<td>Apr. 12</td>
<td>27</td>
<td>Nov. 19</td>
<td>A</td>
</tr>
</tbody>
</table>

To find the days upon which the movable Holydays have been observed or are to be observed in any year, look for the year in the First Table and observe the number set beside it. These are the numbers in the first column of the next Table, against which it is necessary to add or to subtract the number called the Sunday Letter, the number of Sundays after Epiphany and after Trinity, and the days of the Calendar upon which the first day of Lent is to be calculated. For example, in the year 1525, which is a leap year, the case of the month of February hath 29 days, and the Sundays, the letter B, the number of Sundays after Epiphany, the day upon which Septuagesima Sunday is observed, and the day upon which the first day of Lent falls, are all the same as in the Leap Year column, which is likewise marked with a star. In Leap Year there are always two Sunday Letters, whereas for the former is used in January and February, and the latter for the rest of the year.

Note also that in the year 1752, in which the Calendar was reformed by the New Style began, the day following Wednesday, September 3, was called Thursday, September 14, and therefore after September 3 the Sunday Letter, A instead of D, and there were 27 Sundays after Trinity, and Advent Sunday was December 3.

Note also that until 1722 the Year was reckoned in the Church of England as beginning March 25, all days before March 25 being considered as part of the year preceding.
INTRODUCTION TO THE CALENDAR.

The Ecclesiastical Calendar comprises two things: first, a table of the order of days in the year; and, secondly, a catalogue of the saints commemorated in the Church. To this, in the Book of Common Prayer, there is also annexed a table of the daily lessons throughout the year.

Calendars are known to have been in use at a very early date in the Church. One of the Church of Rome was printed by Bouchier in his Commentary on the Paschal Cycle [Antwerp, 1634], which was formed about the middle of the fourth century, or perhaps as early as A.D. 336; and another is given by Mabillon in his Anecdota, which was drawn up for the Church of Carthage A.D. 453, and which is preserved in the Abbey of St. Germaine de Pres, at Paris. Many others of early times are extant, and a number are printed by Martene in the sixth volume of his Collection of Ancient Writers.

The origin of Christian Calendars is clearly covenanted with the commemoration of martyrs, which began at least as early as the martyrdom of Polycarp, A.D. 168. [Eus. Eccl. Hist. iv. 15.] The names of these, and their acts, were carefully recorded by the Church in Martyrologies; and Diptychs—tablets of wood or wax—were indiscriminately read at the memorial of the departed at the time when the celebration of the Eucharist. From one or both of these, lists of names would naturally be transcribed for use at other times, and as a memorial in the hands of private Christians, the names being placed against the day on which the martyr suffered, or that (generally the same) on which they were annually commemorated. To these two columns of the days of the year and the names of the martyrs were added two others of Golden and Silver Letters and Sunday Letters, the use of which has been explained in the notes to the Tables.

Several very ancient English Calendars exist in our public libraries, the best known is one printed by Martene [Vet. Scrip. vi. 635], under the title "Calendarium Floriæconæ," and attributed by him (with apparently good reason) to the Venerable Bede, with whose works it was found in a very old MS. at Fleury. Bede died at Jarrow, A.D. 735, so that this Calendar must date from the earlier half of the eighth century. There is a general agreement between this Calendar and the Martyrology of Bede which seems to show that it is rightly attributed to him, and we may therefore venture to take it as the earliest extant Calendar of the Church of England, dating it from the latest year of Bede's life. It is printed month by month in the first column of the Comparative View of the Calendar in the following pages.

In the course of ages the number of names recorded in the Martyrologies of the Church increased to a great multitude, as may be seen in the vast folio Acta Sanctorum, printed for every day of the year by the Bollandists, which was commenced more than two centuries ago, and is not yet nearly complete, though it extends to sixty large volumes. The Calendars of the Church also began to be crowded, although there was always a local character about them which did not belong to the Martyrologies. In the twelfth century the original method of recording the names of saints (which was by the Bishop of each Diocese in some cases, and in others by a Diocesan Council) was superseded by a formal rite of Canonization, which was performed only by the Popes; and from this time the names inserted in the Calendar ceased to be those of Martyrs or Confessors only.

The Calendar of the Church of England was always local in its character, and one of the eleventh or twelfth century, which is preserved in the British Library, seems to differ but little from another of the fifteenth century, which is contained in an ancient Missal of that Church, or from that which has been reprinted from a Missal of 1514, belonging to Bishop Spinola's Library, in the following pages. Of course, comparatively few names were added to the English Calendars during the mediæval period, though many were added to the Roman.

Some changes were made in the Calendar by the "Abrogation of certain Holydays" in the reign of Henry VIII., great inconvenience being found to arise from the number of days which were observed with a cessation from labour; and the two days dedicated to St. Thomas of Canterbury being especially obnoxious to the King were altogether expunged, though by very questionable authority. When the English Prayer Book was set forth in 1549, it was thought expedient to insert only the chief of the names which had been contained in the Calendar of the Salisbury Use. Two of these were taken away (though the erasure of St. Barnabas was probably a printer's error), and four others were added in 1550. In the following year, 1553, the old Salisbury Calendar was reprinted (with three or four omissions) in the Primer of Edward VI., and in the "Private Prayers" of Queen Elizabeth's reign, printed in 1584; but not in any Book of Common Prayer. In 1559 the Calendar of 1552 was reprinted with one omission. These successive changes (as far as is necessary to illustrate the transition from the ancient to the modern Calendar) are represented in the following Table:—

§ Transition of the English Calendar from 1549 to 1559.

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1 In 1523 an Act of Parliament was passed "for the keeping Holydays and when the feast falls on a Monday; and the same shall be kept and commanded to be kept Holydays, and none other; that is to say, all Sundays in the year, the days of the feast of the Circumcision of our Lord Jesus Christ, of the Epiphany, of the Purification of the Blessed Virgin, of Saint Matthias the Apostle, of Saint Mark the Evangelist, of Saint Philip and Saint James the Apostles, of the Ascension of our Lord Jesus Christ, of the Nativity of Saint John the Baptist" (with all other holydays as in the schedule set above, until Innocent, "Monday and Tuesday in Easter Week, and Monday and Tuesday in Whitson Week, and that none other day shall be kept and commanded to be kept Holyday, or to abstain from lawful labour.

II. And it is also enacted by the authority aforesaid that every even or double day going before any of the aforesaid days of the feasts of the Nativity of our Lord, of Easter, of the Ascension of our Lord, Pentecost, and the Purification and the Anunciation of the aforesaid Blessed Virgin, of the Assumption of the Virgin Mary, of the Nativity of the Virgin Mary, and of the Assumption of the same, of all the said feasts of the Apostles (other than of Saint John the Evangelist, and Philip and James) shall be fasted, and cannot to be kept and observed, and that none other even or odd day shall be commanded to be fasted.

The fifth clause provides for the observance of Saturday as a fasted even when the feast falls on a Monday; and the seventh for the observance of the usual solemnities on St. George's Feast.
An Introduction to the Calendar.

It seems now to have been felt by persons in authority that greater reverence ought to be shown for the names of those who had glorified God in a special manner by their deaths or their lives, and in the Latin Prayer Book of 1560 nearly every day of the year was marked by the name of a saint, the list being compiled from the old Salisbury Calendar and the Roman. This appears to have led to the appointment of a Commission, consisting of the Archbishop of Canterbury, the Bishop of London, Dr. Bill, and Walter Haddon, the compiler of the Latin Calendar just referred to. This Commission met in 1561, and, with a few changes in the Tables and Rules, made also a revision of the list of Saints.

In making this revision the compilers evidently took the same course which had been taken with respect to the Prayer Book itself, going back to the Sarum Missal and selecting from the old Calendar such names of Festivals as they thought proper to be inserted in the new one.

As regards the days dedicated to our Lord, the Blessed Virgin Mary, and the Holy Apostles, little change was made. The only Festival of our Lord which they omitted was "The Feast of the Holy Saviour" [May 24th], a day which does not always occur in Sarum Calendars. Among the Festivals of the Blessed Virgin only that of the Assumption [August 15th] was left out. Of the days on which the Apostles and other Saints of the New Testament were commemorated before the Reformation there were omitted, St. Paul [June 29th], the Commemoration of St. Paul [June 30th], St. Peter’s Chair [February 22nd], the Invention of St. Stephen [August 3rd], and St. Michael of the Mount [October 16th].

The Minor Holydays were, however, greatly diminished in number, for out of one hundred and fifty-one which occur in the Sarum Calendars of Henry VIII.’s reign only forty-eight were restored by the revisers of 1561. On what principle they went can only be judged by the result, which the following Table of our existing Calendar (which contains fifty-one Minor Holydays), will show. It seems a singular omission that the names of two of our greatest national saints, St. Aidan and St. Cuthbert, should have been overlooked both in 1561 and in 1601. The omission of St. Patrick is almost as extraordinary, and it might have been expected that St. Thomas of Canterbury’s name would have been restored when the bitterness of the Tudor times had passed away. The latter two names were always inserted in ordinary Almanacs which were not bound up with the Prayer Book, and are also found in some Calendars of Queen Elizabeth’s time.

At the revision of 1661 the only change made was the insertion of the names of St. Alban, the Venerable Bele, and St. Ernuruch. These three names, together with the particular designations by which most of the Saints in the Calendar are now distinguished, are to be found in the Calendar prefixed to Bishop Cosin’s Devotions: and as the first published edition of that work was printed in 1627, we may conclude that they were taken thence into the Book of Common Prayer at the Revision of 1661, as some of the Tables and Rules were.

In Calendars of the Church of England not printed in the Prayer Book, but published by the Stationers’ Company under the authority of the Archbishop of Canterbury, the following names are also to be found: St. Patrick, St. Thomas of Canterbury, and All Souls. King Charles the First was likewise included among the Martyrs in all English Calendars until the special Form of Prayer for the 30th of January was given up in 1859.

It will be seen that the whole number of individual Saints commemorated is seventy-three. Of these, twenty-one are especially connected with our Blessed Lord; twenty are Martyrs in the age of persecutions; twenty-one are specially connected with our own Church; and eleven are either great

§ Saints commemorated by the Church of England.

<table>
<thead>
<tr>
<th>The Holy Apostles, etc.</th>
<th>Martyrs in the Age of Persecutions</th>
<th>Martyrs and other Saints specially connected with England</th>
<th>French and other Saints not included among the preceding</th>
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<td>A.D.</td>
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<td>The Blessed Virgin Mary</td>
<td>St. Niconede 90</td>
<td>St. George, M. 290</td>
<td>St. Silvester 355</td>
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<tr>
<td>St. Michael and All Angels</td>
<td>St. Dionysius the Aereopagite 96</td>
<td>St. Alban, M. 303</td>
<td>St. Enuruchus 340</td>
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<tr>
<td>All Saints</td>
<td>St. Clement 100</td>
<td>St. Nicholas 320</td>
<td>St. Hilary of Poictiers (Confessor) 368</td>
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<tr>
<td>St. John the Baptist</td>
<td>St. Perpetua 203</td>
<td>St. Benedict 543</td>
<td>St. Ambrose 397</td>
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<tr>
<td>St. Peter</td>
<td>St. Cecilia 230</td>
<td>St. David 544</td>
<td>St. Martin 397</td>
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<tr>
<td>St. James the Great</td>
<td>St. Fabian 250</td>
<td>St. Machthus 560</td>
<td>St. Jerome 420</td>
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<td>St. John the Evangelist</td>
<td>St. Agatha 251</td>
<td>St. Gregory 604</td>
<td>St. Augustine 430</td>
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<td>St. Andrew</td>
<td>St. Lawrence 258</td>
<td>St. Augustine of Canterbury 604</td>
<td>St. Britania 444</td>
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<td>St. Philip</td>
<td>St. Cyprian 258</td>
<td>St. Etheldreda 670</td>
<td>St. Remigius 535</td>
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<td>St. Thomas</td>
<td>St. Valentine 270</td>
<td>St. Chad 673</td>
<td>St. Leonard, Confessor 559</td>
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<td>St. Bartholomew</td>
<td>St. Prisca 275</td>
<td>St. Giles 725</td>
<td>St. Lambert 700</td>
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<td>St. Matthew</td>
<td>St. Margaret 278</td>
<td>Venerable Bele 735</td>
<td>St. Thomas of Canterbury</td>
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<td>St. James the Less</td>
<td>St. Lucian 290</td>
<td>St. Boniface 755</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Simon Zelotes</td>
<td>St. Faith 290</td>
<td>St. Switlin 862</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Jude</td>
<td>St. Agnes 304</td>
<td>St. Edmund, K. &amp; M. 870</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Matthias</td>
<td>St. Vincent 304</td>
<td>St. Edward, K. &amp; M. 978</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Paul</td>
<td>St. Lucian 305</td>
<td>St. Dunstan 988</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Barnabas</td>
<td>St. Catharine 307</td>
<td>St. Alphege, M. 1013</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Mark</td>
<td>St. Crispin 308</td>
<td>St. Edward, K. &amp; Conf. 1163</td>
<td>St. Thomas of Canterbury</td>
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<td>St. Luke</td>
<td>St. Blasius 316</td>
<td>St. Hugh 1200</td>
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<td>St. Stephen</td>
<td>St. Richard 1253</td>
<td>St. Thomas of Canterbury</td>
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1 This authority continued to be given as late as 1832.
An Introduction to the Calendar.

and learned defenders of the Faith, like St. Hilary and St. Augustine, or Saints of France, whose names were probably retained as a memorial of the ancient close connection between the Churches of France and England.

The Calendar itself was not in any way altered by the Act of Parliament of 1732 for the alteration of the style, the present tables of the months being a fairly exact reprint of those in the Sealed Books. They are here given from the Act, but are inserted after the Tables and Rules as in the Sealed Books. This order was evidently adopted with the object of making a definite Festival and Ferial division of this part of the Prayer Book, instead of confusing the two divisions together as in the Act; and while the improved text of the latter has been adopted, it has been thought better to take the more convenient and more ecclesiastical arrangement (in this respect) of the former.

In the "Comparative View" of each of the months, all the names in the Calendar of Bede, the Salisbury Use of 1514, and the Modern Roman, are represented; but a selection only has been made from the Oriental Calendar, as the great majority of Eastern Saints are unknown to English readers, and their names would convey no information whatever. Those selected are chosen for the object of illustrating the points of similarity between the Calendars of East and West; and they are taken from the Byzantine Calendar printed in Neale’s Introduction to the History of the Holy Eastern Church, vol. ii. p. 708. Some remarkable coincidences may be observed between it and the Calendar of Bede, which help to confirm the theory of a direct connection between England and the Oriental Church.

In the Notes on the "Minor Holydays" great care has been taken to make them as complete as possible without occupying too much space, and the reader’s attention has been drawn to history rather than legend, except where the latter is necessary in order to understand the special popularity or iconography of any saint. The authority for dedications of churches has been The Calendar of the Anglican Church Illustrated, J. H. Parker, 1851, and nothing more than some approximation to the true numbers has been attempted. Those given will afford some idea as to the honour paid in England to different saints, especially in the middle ages, dedications since 1851 not being included. Eight Calendars have been selected for comparison: Sarum, 1514, 1521, 1556; York and Hereford, Surtees Soc. edd.; Aberdeen, 1510; Roman, 1582, collated with a MS. c.e. 1400; Paris, 1543, printed by Grancolas; Monastic, 1738; Austin Canons’, 1846.
### Circumcision of our Lord.
- 1 Lesson: Gen. i. v. 20. Matt. i. v. 18.
- 2 Lesson: Gen. i. v. 20 to ii. Matt. i. v. 18 to ii.

### Epiphany of our Lord.
- 1 Lesson: Lucian, Priest and Martyr.
- 2 Lesson: Hilary, Bishop and Confessor.

### Consecration of St. Paul.
- 1 Lesson: Prisca, Rom. Virgin and Martyr.

### King Charles' Martyrdom.
- 1 Lesson: xl. v. 21. xv. v. 21.
- 2 Lesson: xlii. v. 23 to xliii. v. 25. xliii. v. 25 to xliv. v. 25.

### January hath 31 Days.

#### A.D. 1871.
- Morning Prayer:
  - 1 Lesson:
  - 2 Lesson:
- Evening Prayer:
  - 1 Lesson:
  - 2 Lesson:

#### A.D. 1662.
- Morning Prayer:
- Evening Prayer:
  - 1 Lesson:
  - 2 Lesson:

Note: that Exod. vi. is to be read only to verse 14.
### Comparative View of the Calendar for JANUARY.

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<td>St. Antony.</td>
<td>SS. Sulpicius and Antony.</td>
<td>St. Marcellus.</td>
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<td>St. Prisca.</td>
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<td>St. Antony.</td>
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<td>St. Wolstan.</td>
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<td>St. Prisca.</td>
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<td>SS. Fabian and Sebastian.</td>
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<td>St. Agnes.</td>
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<td>St. Agnes.</td>
<td>SS. John, Julian, and Paul.</td>
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1 See note on page 129.

Represented.—By a circle, or a dove holding a ring in its mouth.


Represented.—By a star of Bethlehem; by the three kings; or by three crowns.

8] LUCIAN, PRIEST AND MARTYR.—This St. Lucian "of Beauvais" is not to be confounded with St. Lucian of Antioch, "priest and martyr, born, like the Roman satirist of the same name, at Samosata, a forest-city on the Euphrates", according to the St. Lucian of the Roman Martyrology on January 7th. The Sarum Calendar is the only medieval English one which contains either of them; there we find St. Lucian dedicated to St. Martin on January 7th: 20

The Roman Martyrology contains neither Lucian. The Roman Martyrology says that at Beauvais, in Gaul, the 8th is the day of the holy martyrs Lucian, a presbyter, Maximian, and Julian, of whom the story has been taken with the sword of the persecutors; but blessed Lucian, who had come into Gaul with St. Denys, not fearing openly to confess Christ, after much slaughter was beheaded. This was under Julian, the persecuting Roman governor in Gaul, about A.D. 360. Little else is known about him. It is certain that St. Lucian and St. Quintin were three Roman missionaries who went to Beauvais, Paris, and Amiens respectively. [Fabian, January 20th.]

For the legend which would take St. Lucian back to sub-apostolic times, see the Calendar of the twelfth century.

In the sixteenth century he is called "Bishop," in accordance with which is the present tradition at Beauvais. Vincent of Beauvais, however, [A.D. 1244], speaks of him as priest and martyr. His appearance in the Sarum Calendar has, perhaps, arisen out of the confusion between the ancient British and Gallican Churches.

Calendars.—Sarum, Paris.

Churches dedicated in his name.—None.

Represented.—Consecrating on his own breast; lying on pomegranate in prison; carrying his head in his hand. [See October 9th.

13] HILARY, BISHOP AND CONFESSOR.—Another French Saint, styled "of Poictiers," and not to be confounded with Hilary of Poitiers, who is better known as the bishop and doctor of the Church. He is called by Athanasian Creed, and who died A.D. 449. He occurs in Sarum, York, and Hereford, as well as in the Roman Martyrology, on January 13th, but in the Roman Calendar on the 14th, having been transferred on account of the Octave of the Epiphany. Quinomez places him on the 31st; and some calendars, probably in reference to translations of his relics, on June 20th and November 1st. The particulars of his life are mostly to be gathered from his own writings. He is seen to be the very prototype of the apologist and defender of the Catholic Faith, as well as some hymns. In A.D. 358 he was chosen Bishop of his native city. From the time of his ordination he lived apart from his wife. After the Arian Controversy [A.D. 335], which had commenced in the days of St. Athanasian, he wrote to the Emperor Constantius to remonstrate with him for his encouragement of heresy, but without success. Most of the Gallican Bishops, however, remained faithful. The rest held an Arian synod in Lusignac, where St. Hilary opposed them, refuting the Arian heresy. Thereupon the Emperor banished him to Phrygia in A.D. 356, and cruelly persecuted the Gallican clergy, but in A.D. 357 the Bishops wrote to assure St. Hilary of their fidelity. He also received a letter from his daughter Apa, whose touching story is related by Bishop Taylor in his Holy Dying. In A.D. 358 he wrote his work On Synods, in which he commends the orthodoxy of the British as well as of the Gallican Bishops.

Then also he wrote the Divine, against the Arians, as well as some hymns. In A.D. 390 he was allowed to return to his diocese, where he was received by the faithful with great joy. After a journey into Italy, where he held a public disputation concerning the Faith, to which he had been invited by the Emperor Valentinian, he returned to Poictiers, and there died [A.D. 395].

The British Bishops had been, in common with their Gallic neighbours, his devoted admirers, and who therefore for his dominion among the Arians. The Sarum Breviary says he so abhorred the errors of the Catholic Faith that he would not even salute them, but he did, in fact, speak gently of them, hoping to win them back.

Hilary term" in the law courts used to begin on the 13th, after which it was suspended until Easter, but he continued to be observed by the Sarum Calendar, until 11th to January 31st. Dean Boys quaintly remarks that "howsoever in the court of conscience there be some pleading every day, yet the godly make it Hilary term all the year round."

18] PRISCA, ROMAN VIRGIN AND MARTYR.—Prisca was a young Roman who was stoned to death by the Gallican Church in the first century, or, more probably, under Claudius II. about A.D. 270. Her "Acts" are not genuine, but there seems to be ground for believing that she suffered cruel tortures rather than sacrifice to idols, and that she was finally beheaded. It is said that an eagle freed her body from dogs until the Christians came and buried it. Some true tale of Christian faith and fortitude no doubt underlies the uncertain accounts that have come down to us respecting those details of her sufferings, which are commemorated in works of art. [Sar. Ep. and Gosp.: Ecclus. li. 9-12. St. Matt. xiii. 44-52.]

Calendars.—All.

Dedications of Churches.—None.

Represented.—With an eagle near her dead body; with one or more lions near her, a sword, or a palm, in her hand; an idol falling.

20] FABIAN, BISHOP OF ROME AND MARTYR.—In most calendars St. Fabian occurs together with St. Sebastian the martyr. He is often represented with each other having the same "birthday." Eusebius says that Fabian was made Bishop of Rome in consequence of a dove alighting on his head while the election was going on; and that although he was chosen Bishop, the people, in accordance with the Roman Calendar, would not accept him, and that Fabian, being opposed, was chosen Bishop of Rome. In consequence of the incident of the dove being dedicated to St. Gregory the Great and of other saints, and is permitted as a symbolical reference to the Holy Ghost. Having governed the Church fourteen years, during which he sent SS. Denys, Lucian, and Quintin into Gaul [see January 8th], St. Fabian suffered martyrdom under Decius A.D. 250, and according to an ancient Latin register was buried in Calixtus, i.e., in the Catacomb of Callistus, where his name is still to be seen with those of other early Bishops of Rome, thus: Fabianoc EHH MP, Fabian, Bishop, Martyr. [Sar. Ep. and Gosp.: Heb. xi. 38-39. St. Luke vii. 17-25.]

Calendars.—All.

Dedications of Churches.—One (with St. Sebastian).

Represented.—As a pope, with a dove, sword, or club; kneeling at a block.

21] AGNES, ROMAN VIRGIN AND MARTYR.—All calendars have also "S. Agnetis ii." on the 28th, which, though called "Octa. Agnetis" in the Austin Canons' Calendar, is not, according to Baronius, an ordinary octave, but rather relates to the octave of the Transfiguration. St. Agnes was born in the family of Christian parents, and while yet at school was seen by a Roman youth, who sought her love. His pleadings and his offers of costly presents were alike unavailing, and he fell sick of the plague. When she was brought before the Emperor Titus, it is said that she was taken to the baths on the cause of his sickness, the case was reported to Symphronius the Prefect. He having tried in vain to induce Agnes to listen to the suit of the young man, said she should be a Vestal virgin, and had her dragged to the altar of Vesta, where instead of throwing on incense she made the sign of the Cross. Then she was exposed to public infamy, which, however, she escaped, only to be first put on a fire, and then beheaded. Such are the main points in her story as commonly accepted in very early times. St. Ambrose says that she preferred chastity to life; St. Jerome that she overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom; St. Augustine that her name means chaste in Greek and lamb in Latin. As in the case of St. Prisca and of many others, it is impossible to know how much of truth underlies the mass of legend that has grown around her story. It is said that while her parents, i.e., parents of her year on St. Agnes' Day to bless the lambs whose fleeces are to be made into the Pallients called to Archbishopships, one of which appears in the arms of the See of Canterbury lying upon the arch-episcopal cross. St. Agnes Day is celebrated in the Calendar of the Mass. [Sar. Ep. and Gosp.: Ecclus. li. 1-8. St. Matt. xiii. 44-52.]

Calendars.—All.
Dedications of Churches—Three (one with St. Anne).

Represented.—With a lamb or an angel by her; with a lamb on a book; in a fire; angels covering her with their hair, or a garment; a sword in her hand or in her throat; a dagger; a palm; a short cross; a dove bringing a ring to her as a “bride of Christ.”

22] Vincent, Spanish Deacon and Martyr.—St. Vincent was born at Saragossa, trained in the faith by Valerius, Bishop of that see, and by him, too, ordained deacon. The Bishop, having an impediment in his speech, gave himself to prayer and meditation, while Vincent under his direction undertook public teaching. Datian, governor under Diocletian and Maximian, was a fierce persecutor, and only too zealous in carrying out the imperial edict for the “Diocletian persecution.” Valerius and Vincent being brought before Datian in chains, he first tried the usual way of persuasion in order to induce them to sacrifice to the gods. They both stood firm; and Valerius being unable to deliver a public address, Vincent made a noble profession of the faith in the name of both. Valerius was banished, but Vincent was put to the most horrible tortures. He was stretched on a rack, torn with hooks, beaten, put on an iron frame with sharp bars and a fire under, and laid on broken pots in a dungeon, while his feet were made fast in the stocks. Here he sang praises to God, and his jailer was converted. Datian chafed with rage, but now ordered him to be put to bed, either to recruit his strength for more tortures or to prevent his dying a martyr. But God took him. He departed in peace January 22, A.D. 304. The rage of the persecutor followed his dead body, which though thrown into the sea was at last obtained and privately buried by the Christians. When the persecutions were over, it was removed and laid with great honour under the altar of the principal church in Valencia. The “Acts” of St. Vincent are at least older than the time of St. Augustine, when they were read in the church of Hippo. His “passion” forms the subject of a hymn by Prudentius, and of sermons, etc., by St. Augustine, St. Leo, and other early fathers: [Sar. Ep. and Gosp. : Ecclus. xiv. 20, and xv. 4-6. St. John xii. 24-26.]

Calendars.—All.

Dedications of Churches.—Four.

Represented.—As a deacon holding on an iron hook, or a boat, or a palm; his bowels torn by a hook; burnt on a gridiron; angels breaking his chains; a wolf; a crow or raven, sometimes on a millstone.


Dedications of Churches.—Seventy-two to St. Paul alone; with St. Peter, two hundred and thirty; with the Blessed Virgin, one.

Represented.—St. Paul is represented with a sword and book, or with the three springs supposed to have gushed out at three places where his head fell upon the earth after decapitation.

30] King Charles’s Martyrdom.—See “State Services” in Appendix.

Dedications of Churches.—Six.
FEBRUARY hath 28 Days.
And in every Leap Year 29 Days.

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<tr>
<th>A.D. 1871</th>
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<td>v. v. 21 to xix.</td>
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<td>5 A None.</td>
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<td>6 b 8. Id.</td>
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<td>7 c 7. Id.</td>
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<td>9 e 5. Id.</td>
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<td>10 f 4. Id.</td>
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<td>11 g 3. Id.</td>
<td>xxii. v. 15 to xxiii. v.</td>
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<td>12 A Pr. Id.</td>
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<td>20 b 10. Cal.</td>
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<td>21 c 9. Cal.</td>
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<td>22 d 8. Cal.</td>
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<td>25 g 5. Cal.</td>
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<tr>
<td>26 A 4. Cal.</td>
<td>xxxiv. v. 27.</td>
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<td>28 c Pr. Cal.</td>
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<td>Lev. xiv. v. 23.</td>
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**EVENING PRAYER.**

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## Comparative View of the Calendar for FEBRUARY.

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<tr>
<th>Bede, A.D. 735</th>
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<th>York, A.D. 1026</th>
<th>Durham, A.D. 1562</th>
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<td>St. Matthias.</td>
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<td>St. Peter's Chair at Antioch.</td>
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<td>26</td>
<td>St. Matthias.</td>
<td>St. Blasius.</td>
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Comparison of Calendars.
2) **Purification of Mary the Blessed Virgin.**—[See notes on Gosp. Ep. and Coll.]

Represented—At her purification, with a pair of turtle-doves.

See March 25th.

3) **Blaise, Bishop and Martyr.**—St. Blaise was Bishop of Sebaste in Armenia, and suffered martyrdom in the persecution of Licinius [A.D. 316], but we know scarcely anything about his life or death, his "Acta" being of late date and small authority. Some say he suffered in the Diocletian persecution. The Roman Martyrology states that he was scourged, hanged on a tree or tree, and torn with iron combs, then cast into a most foul prison, then into a lake, and finally beheaded in company with two boys and seven women. One of the alleged instruments of his martyrdom has led to his being esteemed as the patron of wool-combers, and as such he is still remembered at Norwich, at Bradford in Yorkshire, and other places where hand-combing is or has been practised. The Council of Oxford [A.D. 1222] prohibited servile work on this day. [Sar. Ep. and Gosp.: Heb. v. 1-6. St. Matt. x. 26-32.]

Calendars—All.

**Dedications of Churches**—Three, and one with St. Mary.

Represented—As a Bishop, with crosier and book, with wool-comb, or torch or taper; a pig's head near him, alluding to a legend of his restoring a dead pig; birds bringing him food.

5) **Agatha, Sicilian Virgin and Martyr.**—The story of St. Agatha or Agace is very like that of St. Agnes [January 21st]. She was a native of either Palermo or Catania, of a noble family, and consecrated to God from her earliest years. In the Declan persecution [A.D. 251], Quintianus the consul availed himself of the imperial edict to seize both her person and her estate. Being in the hands of her persecutors, she prayed, saying, "O Jesus Christ, Lord of all, Thou seest my heart, Thou knowest all my desire, do Thou alone possess all that I am. I am Thy sheep, make me worthy to overcome the Evil One." After the most infamous assaults on her chastity, and the usual horrible tortures, she sweetly slept in Jesus. Her name occurs in the *Nobis quoque*. [Sar. Ep. and Gosp.: Epculs. li. 1-8. St. Matt. xiii. 44-52.]

Calendars—All.

**Dedications of Churches**—Three.

Represented—Holding a breast cut off, in pincers; a knife at her breast; breasts in a dish, or on a book; an eye in pincers; a knife, or pincers, or hook in her hand; on a funeral pile, or with a chafing-dish of burning coals near her.

14) **St. Valentine, Bishop and Martyr.**—We find a St. Valentine on this day in the Sarum, and hence in the Aberdeen and Reformed English Calendars, styled bishop and martyr; in those of York, Hereford, and the Austin Canons, martyr only; in the Roman and Monastic, presbyter and martyr. The Roman Martyrology mentions two Valentines on February 14th—a presbyter of Rome and a bishop of Teramo, both martyrs. The former assisted other martyrs, and was condemned by Claudius II. to be beaten with clubs and beheaded about A.D. 270. His name is celebrated in the Sacramentary of St. Gregory, and he is doubtless the person meant in all the calendars, "Bishop" in Sarum, etc., being a clerical error. The name was so common in the later days of the empire that there were at least eight martyrs of the same name, as well as three found in the Catacombs with the palm branch and bottle of blood. The sending of "Valentines" is supposed to be a survival of a heathen custom observed on or about this day. [Sar. Ep. and Gosp.: Ecclus. xxxi. 8-11. St. Matt. xvi. 24-28.]

Calendars—All.

**Dedications of Churches**—None.

Represented—As a priest with a sword.

24) **St. Matthias, Apostle and Martyr.**—[See notes on Gosp. Ep. and Coll.]

**Dedications of Churches**—One only until modern times, Thorpe by Haddecess, Norfolk.

Represented—With halbert, sword, or axe; with a stone in his hand.
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### Comparative View of the Calendar for MARCH.

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<th>York, A.D. 1526</th>
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</table>
1) David, Archbishop of Menevia.—St. Dewi or David, patron of Wales, is styled Archbishop of Menevia from an early period, and down to the earlier middle ages. The Welsh church of his time had no Archbishops. Very little is really known about his life, and his time has been put in the days of King Arthur. He appears to have been highly esteemed, and it is probable that he established a see at Mynyw or Menevia, now St. Davids, which in its remote, barren, and rocky seclusion bears witness to the fact that the Celtic Bishops thought more of the eternal than of the missionary life. He is said to have been dying a vision of Christ, and on the approach of the prayer, "Lord, take me up after Thee!" The true date of his death is probably A.D. 601. [Sar. Ep. and Gosp.: Exclus. xlv. 17, 20, 21-23; xiv. 6, 7, 15. St. Matt. xxv. 40.]

Calendars—Sarum, Hereford, Aberdeen. In York and Paris his place is occupied by St. Albinus or Aubin.

Dedications of Churches—Nine, and one with St. Mary. In Wales about thirty-three, chiefly in the diocese of St. David's.

Represented—Preaching on a hill, a dove on his shoulder.

2) Cedd or Chad, Bishop of Lindisfarne.—St. Cedd or Chad was one of four brothers—Cedd, Bishop of the East Saxons, himself, and two priests. They were probably native converts, who were sent by St. Aidan at Lindisfarne, in the Celtic traditions. Chad became Abbot of Lastingham in Yorkshire; and during the long absence of Wilfrid, when he went into France to be consecrated Bishop, acted as his Vicar Apostolic in his place, and consecrated by Wini, Bishop of Winchester, and two British, probably Cornish, Bishops, about A.D. 665 or 666. As Bishop of York he was most exemplary. Wilfrid returned to Rome in 666 and obtained consecration for himself by Rome and consecrated Bishop in Mercia and in Kent. When Theodore, Archbishop of Canterbury and Primate of all England, visited Northumbria, he found that for three years Chad had been ruling the Church of York in a way which Bede calls "abominable," but from his strictly Roman position of view he noted flaws in Chad's position. He had been "irregularly" consecrated to a see which was not vacant. Chad at once retired in the most meek and humble manner to his consecration and assumed the name of Menevia. Theodore asked King Oswy to give them Chad, supposing what was supposed to be wanting in his consecration, and sent him to resume episcopal work as fifth Bishop of Lichfield. Here he fulfilled the duties of his office no less faithfully than he had done in Northumbria. Bede tells us much of that profound religious awe in which Chad, as in Bede himself and other early Tontonic Englishmen, was so characteristic of their peculiar type of piety. He had ever been meek, humble, and in his life and death, as is established in his movements, though at the same time in "continual love and desire of the heavenly rewards." When his last illness came he foresaw his death seven days beforehand, and sent for the priests and deacons to come and hear his last instructions in their prayers. Having received his last Communion, he died March 2, A.D. 672, and was buried at Lichfield. [Sar. Ep. and Gosp.: Exclus. xiv. 1-5. St. Mark xiii. 33-37.]

Calendars—Sarum, York, Hereford, Aberdeen.

Dedications of Churches—Thirty-one, all in the Midlands. Represented—As a Bishop; sometimes with a church in his hand.

7) Perpetua, Macarius Martyr.—St. Perpetua and St. Felicitas, the first a well-born lady, the second a slave, and both married, suffered with three men in the persecution by Severus, and, according to St. Prosper Aquitanus, at Carthage. The mention of Mauritania in the Roman Martyrology and in our own Martyrologium Romanum shows the martyrdom of the martyrs had come from that district. Their most valuable and genuine "Acts" are quoted by Tertullian and St. Augustine, and were read in the churches of Africa. If compared with the relations concerning some other early martyr churches which may be described "Lives," they strike the reader as consisting mainly of natural and unadorned statements. St. Perpetua had an infant at her breast when she and her companions were apprehended, and had to bear the further trial of watching that infant. It is related that she should sacrifice for the prosperity of the emperors and escape martyrdom. She and Felicitas, the latter being pregnant, were tossed by a wild cow, and then Perpetua was slowly burnt by the flames, and this distinction of cruelty is even recorded by the barbaric author of the "Lives" (p. 203). Their names occur in a Roman calendar of A.D. 354, and in the "Novel lusque of the Liturgy. [Sar. Ep. and Gosp.: I Cor. vii. 25-34. St. Mark. xxi. 1-15.]

Calendars—All except York and Aberdeen.

8) Gregory the Great, Bishop of Rome and Confessor.—St. Gregory, surnamed the Great, was born at Rome, of noble, wealthy, and religious parents, about A.D. 540. His early training is characterized by the word "sublime," as having been that of a saint among saints; and that he had a liberal as well as a religious education appears from the statement of Gregory of Tours, his contemporary, that in grammar, rhetoric, and logic he was considered second to none in Rome, which is by no means a less complimentary statement than the one, both civil and canon law. When a little over thirty years of age he was appointed protector of the city, and paced its streets in silk attire, sparkling gems, and the purple-striped trabea; but his piety and goodness so increased that he "most becomingly prolonged, with a certain rotundity." But his heart was in the religious life, and after his father's death he founded and endowed six monasteries in Sicily, and one, dedicated to St. Andrew, on the site of his own house at Rome, where he himself became a monk at the age of thirty-five. Soon, however, he was obliged to reside at Constantinople as representative of the Pope, being first ordained one of the seven deacons of Rome. After some years he was also consecrated bishop, and was made Bishop of the glorious St. Aidan at Lindisfarne, in the Celtic traditions. Chad became Abbot of Lastingham in Yorkshire; and during the long absence of Wilfrid, when he went into France to be consecrated Bishop, acted as his Vicar Apostolic in his place, and consecrated by Wini, Bishop of Winchester, and two British, probably Cornish, Bishops, about A.D. 665 or 666. As Bishop of York he was most exemplary. Wilfrid returning to Rome in 666 and obtained consecration for himself by Rome and consecrated Bishop in Mercia and in Kent. When Theodore, Archbishop of Canterbury and Primate of all England, visited Northumbria, he found that for three years Chad had been ruling the Church of York in a way which Bede calls "abominable," but from his strictly Roman position of view he noted flaws in Chad's position. He had been "irregularly" consecrated to a see which was not vacant. Chad at once retired in the most meek and humble manner to his consecration and assumed the name of Menevia. Theodore asked King Oswy to give them Chad, supposing what was supposed to be wanting in his consecration, and sent him to resume episcopal work as fifth Bishop of Lichfield. Here he fulfilled the duties of his office no less faithfully than he had done in Northumbria. Bede tells us much of that profound religious awe in which Chad, as in Bede himself and other early Tontonic Englishmen, was so characteristic of their peculiar type of piety. He had ever been meek, humble, and in his life and death, as is established in his movements, though at the same time in "continual love and desire of the heavenly rewards." When his last illness came he foresaw his death seven days beforehand, and sent for the priests and deacons to come and hear his last instructions in their prayers. Having received his last Communion, he died March 2, A.D. 672, and was buried at Lichfield. [Sar. Ep. and Gosp.: Exclus. xlv. 17, 20, 21-23; xiv. 6, 7, 15. St. Matt. xxv. 40.]

Calendars—Sarum, Hereford, Aberdeen. In York and Paris his place is occupied by St. Albinus or Aubin.

Dedications of Churches—Nine, and one with St. Mary. Represented—As a Bishop, with double or triple crown and book; a dove at his ear; an eagle before him; chained to a rock; Christ appearing to him as he says mass; Christ and the Blessed Virgin appearing to him.

18) Edward, King of the West Saxons.—This Edward was chosen, being only thirteen years old, to succeed his father Edgar A.D. 975, before which time the West Saxon kingdom had grown into that of the English generally. He appears to have been a good young king, and beloved by his people. After a four years' reign he was cruelly murdered, probably by the contrivance of his stepmother Ælfthryth [Elfrieda], whose son Ethelred was then elected king at the age of ten. This is the only reign of Edward that is esteemed as one of the four Doctors of the Western Church. [Sar. Ep. and Gosp.: Exclus. xlvii. 8-11. St. Matt. xxiv. 42-47.]

Calendars—All.

Dedications of Churches—Twenty-five, and one with St. Mary. Represented—As a Pope, with double or triple crown and book; a dove at his ear; an eagle before him; chained to a rock; Christ appearing to him as he says mass; Christ and the Blessed Virgin appearing to him.
Sometimes a roll of thorns a reformer in oratories threw and supposed These number unpopular his himself about Subiaco, three years, distracted where he was betook at Rome, A.D. 480. He was educated in the great public schools in Rome, but was so shocked at the licentiousness of his fellow-students that he secretly betook himself to a cavern at Subiaco at the age of fifteen, and lived there as a hermit for three years, being supplied with food by Romanus, a monk. When distracted by temptations he used to roll himself in the briars, to which Bishop Taylor refers in his Holy Living. Some of the shepherds of the wild district round about were induced by him to become monks, and he was himself persuaded to become Abbot of Vicobarro, near Subiaco, where, as a reformer of abuses, he became so unpopular with some of the inmates that they tried to poison him. After praying to God to forgive them, he returned to his cave, where he had many disciples. He organized twelve religious houses, each with a superior and twelve monks, a number having reference to Christ and His twelve disciples. These were united in the Monastery of St. Scholastica, supposed to be the most ancient of the order. Benedict, having still many enemies, and being a man of peace, retired to Mount Cassino, where idolatrous rites still prevailed, and where stood an old temple of Apollo and a grove. He overthrew the temple and cut down the grove, founded two oratories on the site, and brought many to the faith of Christ. This was the beginning of the famous Monastery of Monte Cassino, where the present monastic system was organized, and whence proceeded the Benedictine Rule. Towards the close of Benedict’s life his sister Scholastica came to reside near him, with a small community of religious women, and he used to visit her once a year. He died of a fever caught in visiting the poor. Feeling that his end was drawing near, he ordered his grave to be dug, and, supported by the brethren, contemplated it in silence for some time. Being then carried into the chapel, he there expired on the eve of Passion Sunday, March 21, A.D. 543. [Sar. Ep. and Gosp.: Eclesius. xxxix. 5-9. St. Luke xi. 33-36.]

Calendars—All.

Dedications of Churches—Sixteen, unless any be dedicated to St. Benedict Bishop.

Represented—As a Benedictine monk; with devils; rolling in thorns; thorns near him; in a cave; food let down to him by a monk; a cup on a book; a cup breaking and spilling liquor; a cup with serpents on a book; a raven at his feet, or with a loaf in its bill; a stick in his hand, the raven on it; a sprinkler; a pitcher; a hall of fire; a book with the beginning of his Rule, AVVIETA FILI VERRA MAGISTRI.

25 ANNUNCIATION OF BLESSED VIRGIN MARY.—[See notes on Gosp. Ep. and Coll.]

Dedications of Churches—About two thousand one hundred and twenty, and one hundred and two with other saints.

Represented—At her annunciation, praying or reading, the angel appearing to her with Ave Maria, etc., on a scroll, and between or near them a lily in a pot, generally with three flowers, to remind us that before, in, and after her motherhood she remained a pure virgin. This is her chief emblem. Often she is represented as a queen, with the Infant Christ in her arms; sometimes as “Our Lady of Pity,” a sorrowing mother, with the dead Christ on her knees; sometimes as the “Mater Dolorosa,” weeping, and with a sword passing through her heart [St. Luke ii. 35]. She is generally represented with a blue outer robe over a red under garment. The conventional fleur-de-lys is sacred to her.
### APRIL hath 30 Days.

<table>
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<th>Golden Number</th>
<th>Morning Prayer</th>
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<td>St. Ambrose, Bishop of Milan.</td>
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## Comparative View of the Calendar for APRIL.

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<td>St. Peter.</td>
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<td>SS. Jason and Sosipater, Apostles.</td>
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<td>St. James, the brother of John, Apostle.</td>
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3] RICHARD, BISHOP OF CHICHESTER.—Richard de la Wyche, of the scythe or salt spring, is said to have been born at Droitwich, where his parents had an estate to which he was heir. Early in his life, and in the former half of the thirteenth century, he joined the new Order of the Dominicans, which was then a flourishing one in England and France. Having been educated at Oxford, Paris, and Bologna, he became public reader in Canon Law at the last place, and on his return Chancellor first of Edmund, Archbishop of York, and then of Canterbury. He was at the last the first Master of the University of Oxford. The see of Chichester falling vacant, the canons, in order to curry favour with Henry III., as was said, elected a chaplain of his, Robert Passewele. But the Pope set aside this election ostensibly on the ground that it was not conformable to what he had incurred Richard to the see during the Council of Lyons in 1245. Henry seized the revenues, and for two years the Bishop had to depend on other sources of maintenance; but at last the King restored them, having been threatened with excommunication. He died April 3, 1258, at Dover, where he had rested while preaching the Crusade along the coast. His canonization was procured by the Dominicans in 1261, and in 1276 his relics were translated from their first resting-place in Chichester Cathedral to the new one, which remains until this day. [Sar. Ep. and Gosp.: Ecles. xlvii, 19, 20-23, and xlv, 6, 7, 15, 16. St. John xv. 17.]

Calendars.—Sarum, Hereford.

Delections of Churches.—The only, Aberford, in Yorkshire. 

Represented.—With a chalice at his feet, or with a chalice before him, alluding to a legend that he fell with the chalice without spilling its contents.

4] ST. AMBROSE, BISHOP OF MILAN.—He was born about A.D. 340, in Gaul, where his father held the office of Praetorian Prefect. It is said that while he was a child a swarm of bees flew over his cradle, some settling on his mouth, which, as in the case of Plato, was thought to be a sign of future eloquence, and he was trained at an early age in Greek and civil law, and was appointed Governor of Liguria. He also practised as an advocate; and displayed so much wisdom and judgement in this capacity during a contest among the orthodox and the Arians, relative to an appointment to the see of Milan, that although not yet baptized, he was strongly pressed and urged by general acclamation to take the office himself. He reluctantly consented, and, after baptism, was ordained and consecrated, December 7, A.D. 374. Having now embraced Christianity with his whole heart, and made over to the Church of Milan all his estates, he thoroughly devoted himself to his new duties. He had constant difficulties from the prevalence of the Arian and Apostasy in the province, arising from the peculiar theological tenets, both controversial and devotional. He is spoken of by St. Augustine in his Confessions with the most affectionate reverence, as having been greatly instrumental in his conversion. He died at Milan, Aug. 28. The saying, "When I am at Rome, I do as they do at Rome," is attributed to St. Ambrose, who thus replied to St. Augustine about the different modes of observing Saturday at Rome and Milan, it being then customary to fast at the former but not at the latter place. On all matters of principle, however, he was immovable. When the Arian Empress Justina sent to ask him for the use of a church outside the city for herself and the Arians [A.D. 392], Ambrose declared that she was not therein allowed. After some days' struggle he carried his point, and the following year the same contention was renewed, with the same result. It is well known too how he excommunicated the Emperor Theodosius for a cruel abuse of power, and how he invited the City of Milan against him, exhorting him with such effect that he became a true penitent. Like St. Gregory, he composed some beautiful hymns, and, like him also, paid great attention to the archiepiscopal choir, which consisted of the Offices. Hence the "Ambrosian rite," not yet wholly abolished at Milan, has a very distinct character of its own. He is reckoned as one of the four doctors of the Western Church, with St. Augustine, St. Jerome, and St. Ambrose. His translation was on May 7, 397, and he was buried in the church of St. Ambrose, now the Cathedral of Milan. [Sar. Ep. and Gosp.: Ecles. xlvii, 8-11. St. Matt. xxiv, 42-47.]

Calendars—all. In the Roman and Monastic Calendars, however, as in the Eastern Church, his feast is on December 7th, the day of his ordination. 

Delections of Churches.—Two, Tamworth and Ombersley, in Worcestershire.

Represented.—With scourge, or beecie; repelling the Emperor. 

5] ALPHEGE, ARCHBISHOP OF CANTERBURY.—Alphege, or Allfree, was the first Saint of noble birth, who early in life left his paternal estate and his widowed mother to become a monk. Like many persons of high lineage, he was soon placed at the head of a monastery, and it is supposed that he was Archdeacon of Suffolk. He was consecrated Bishop of Winchester A.D. 984, being only just thirty years old; and after presiding over that see for twenty-two years, he was translated to Canterbury. Soon after this he was taken captive by the Danes, and at first promised them a ransom, being kept in their ships in the Thames, near Greenwich, until it should be paid. On the Saturday after Easter, April 19, A.D. 1012, the Danes were holding drunken festival, and called on Alphege for the ransom; but he refused to have anything given for his life, and told them as he had sinned in promising, they might deal with him as they would. So they dragged him to their hustings or assembly, Earl Thurkill, a Christian Dane, offered gold and silver, all that he had, saying this was for a good man's life. But they pelted the Archbishop with stones, logs of wood, and the bones left from their feast, until one Thurkill, a recent convert, clave his head with his axe out of sheer pity. And, says the chronicle, "his holy blood on the earth fell, his holy soul he to the eternal kingdom sent." The only, probably through Thurkill's influence, was allowed to be taken to London with all honour; it was buried in St. Paul's Minster, and afterwards translated to Canterbury by King Canute. Lanfranc disputed the claim made for Alphege to the title of martyr, but Anselm defended it on the ground that he died for Christian justice and charity, refusing to sanction the plundering of his people to save his own life. In the Sarum Calendar he is called martyr, but not in ours, as in the case of St. Edward, March 18th. [Sar. Ep. and Gosp.: Heb. xiii, 9-16. St. John xv. 17.]

Calendars.—Sarum, Aberdeen.

Delections of Churches.—Five, one being the parish church of Greenwich, on the supposed site of the murder; another is in London. 

Represented.—With stones in his chasuble; a battle-axe in his hand.

6] St. GEORGE, MARTYR.—His name is in the Sacramentary of St. Gregory, with Collects for his day. But his "Acts" are certainly apocryphal, as is the story of "St. George and the Dragon," contained in the Golden Legend, accepted by the uncrritical clerks of the middle ages, and inserted in Brevisaries, from the most reliable source. The first idea is that of St. George, 1523-34, when St. George was simply acknowledged as a martyr, reigning with Christ. Indeed, a MS. Roman Breviary of much earlier date contains a single lection, apparently from a monastic breviary, which it is said that his "Acts" be apocryphal, yet he was an illustrious martyr. It is impossible here even to refer to the various versions of his story, which may be seen in Baring-Gould's Life. Suffice it to say that the St. George who was recognized by St. Gregory was probably a martyr mentioned by Eusebius, without giving his name, as having pulled down and torn into shreds a decree of Diocletian against the Church in Nicomedia, and that he is by no means to be identified, as he was by Godfrey of Stourton. The Acts of the martyrship of George of Capadocia, who died some forty-two years after a church had been dedicated to "St. George the Martyr," by Constantine the Great, in Constantinople. The Sarum Breviary of 1550 says he was of Capadocia (as was generally supposed), and that he was martyred under Diocletian, but does not mention the Dragon story, on which St. George's great popularity in the middle ages mainly depended, though it doubtless arose out of some allegorical or symbolical representation. He was also honoured as having appeared against the Saracens at the head of a numerous army, carrying a red cross banner, whence he was regarded as the champion of Christendom, Our Lady's Knight, and the Patron of England. He is sometimes represented in his state of death, with the凉place of his burial, according to some accounts. The Greek Church honours him with the titles of "Great Martyr" and "Trophy-bearer." [Sar. Ep. and Gosp.: St. James i. 2-12. St. John xv. 1-7.]

Calendars—all.
Dedications of Churches—One hundred and sixty-two, and four with other saints.

Represented—As an armed knight, standing or on horseback, fighting a dragon with a spear; a cross on his armour and shield.


Dedications of Churches—Thirteen.

Represented—As Evangelist, with a winged lion; as a Martyr, strangled with cords.
<table>
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<tr>
<th>Date</th>
<th>Lesson 1</th>
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<td>1 b</td>
<td>Calen.</td>
<td>S.S. Philip and Jacob, A. and M.</td>
<td>1 Samuel xxvi.</td>
<td>Lake xxii. to v. 31.</td>
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<td>2 c</td>
<td>6. Non.</td>
<td>Invention of the Cross.</td>
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<td>6 g</td>
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<td>vii. v. 18.</td>
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<td>7 A</td>
<td>None.</td>
<td>Dunstan, Archbp. of Canterbury.</td>
<td>1 Kings i. v. 28 to v. 49.</td>
<td>1 Kings i. v. 28 to v. 49.</td>
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<td>8 b</td>
<td>8. Id.</td>
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<td>iv. v. 31.</td>
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<td>9 c</td>
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<td>10 d</td>
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<td>14 A</td>
<td>Pr. Id.</td>
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<td>15 b</td>
<td>Idas.</td>
<td>Augustine, the first Archbishop of Canterbury.</td>
<td>2 Kings ii.</td>
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<td>17 d</td>
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<td>20 g</td>
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**A.D. 1871.**

**A.D. 1662.**
Comparative View of the Calendar for MAY.

<table>
<thead>
<tr>
<th>Bede, A.D. 735</th>
<th>Salisburg, A.D. 1514</th>
<th>York, A.D. 1025</th>
<th>Hereford, A.D. 1092</th>
<th>Modern Roman</th>
<th>Eastern</th>
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| St. Philip.   | SS. Philip and James.| SS. Philip and James. | SS. Philip and James. | SS. Philip and James. | Jeremiah the Prophet.  
|               | SS. Gordian and Epimachus. | SS. Gordian and Epimachus. | SS. Gordian and Epimachus. | SS. Gordian and Epimachus.  
|               | Dedication of Church of Hereford. | Dedication of Church of Hereford. | Dedication of Church of Hereford. | Dedication of Church of Hereford.  
|               | SS. Dunstan, Pudentiana. | SS. Dunstan, Pudentiana. | SS. Dunstan, Pudentiana. | SS. Dunstan, Pudentiana.  

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1) SS. PHILIP AND JAMES, APOSTLES AND MARTYRS.—[See notes on Gosp. Ep. and Coll.]

Dedications of Churches.—Four ancient ones with the joint dedication of the Cross on to St. Hugh of Lincoln, Abbot of Lincoln, about the year hundred and fifty to one or other St. James, most of these, however, are probably to St. James the Greater; not one is known to be to St. James the Less alone.

Represented.—St. Philip, holding a basket with or without bread and olives; a tall cross. St. James the Less, with a fuller’s club.

3) INVENTION OF THE CROSS.—This day, sometimes called St. Helen’s or Ellinmas Day, commemorates the supposed finding of the Cross on to St. Hugh of Lincoln, by the Empress Helena, about A.D. 326. But the date and details are involved in obscure bigotry. St. Cyril of Jerusalem speaks of the true wood being seen in his time (circa 350). In 561 be speaks of its being found by Helena, but not in the same place as the Great. St. Ambrose [A.D. 395] relates its discovery by Helena, the mother of Constantine, while digging on Golgotha, and says that it was known from the thieves’ crosses by the title. St. Chrysostom about the same time gives similar testimony, but does not mention Helena. Ruffin, however, also about the same time, says that Helena had to dig among the ruins of a temple of Venus, and that the title being separate, the true cross was identified by the miraculous healing of sick people. This cross was said to have been translated to Constantinople, and from thence to Rome, and the Empress legislated the main part of the cross in the church which she and her son built in Jerusalem, sending other portions to Constantinople and Rome. To Rome also she sent the title, where part of it is still preserved. About twenty years later, a new cross was made in different places. The Latin commemoration is of “the appearance of the Sign of the Cross” (the Labarum) to Constantine. [Sac. Ep. and Gosp.: Gal. v. 10-12, and vi. 12-14. St. John iii. 1-15.] [See September 395: Caendars.—All.]

Dedications of Churches.—Possibly one, Dalling, in Norfolk.

6) ST. JOHN EVANGELIST ANTE PORT. LAT.—This festival commemorates the miraculous deliverance of St. John when, having been apprehended at Ephesus, he was carried to Rome and placed in a caldron of boiling oil before the Latin Gate after previous scourging. His remaining safe and sound was attributed to the miracle. Tertullian is the first to mention this miracle, and it rests mainly on his authority. St. John was afterwards banished to Patmos, where he had the visions recorded in the Apocalypse. The legend of the poisoned cup, of which he is said to have drunk unburnt, remains to this day. They are carried in procession, representations of the Apostle holding a symbool with representations of the Apostle holding a symbool with suffering, in allusion to our Lord’s words, “Can ye drink of the cup that I drink of?” etc. In St. Augustine’s time there was a beautiful ointment, known as the “candle of the saints,” in his grave at Ephesus, and would so remain till Christ came. [See St. John xxii. 23.] There has been a church at Rome on the spot where the miracle of the boiling oil is believed to have occurred ever since the time of the first Christian emperors. The day is kept as a great festival at St. John’s College, Cambridge, and at St. John’s, Horslipontier. [Sac. Ep. and Gosp.: Ecl. xv. 1-6. St. John xxii. 19-24: Caendars.—All.]

Dedications of Churches.—About two hundred and forty.

19) DUNSTAN, ARCHBISHOP OF CANTERBURY.—“Of whom,” says Bishop Godwyn, “I know not how to write, that which is delivered of him is so infinite.” He was born in Somerset, of noble parents, and was educated in Glastonbury Abbey. Thence, through the introduction of his uncle Athelm, Archbishops of Canterbury, he passed into the household of King Athelstan, and thence into that of Alphege the Bail, Bishop of Winchester, who persuaded him during an illness to take monastic vows. He accordingly became a monk at Glastonbury, the great Benedictine house in which he had been educated, and which now obtained with him all his paternal estatements. But though through the reigns of Edmund and Edred was a leading man of Church and State. At the coronation of Ethelwulf in 835 he boldly rebuked the King for alleged profanity; and partly this, partly his favouring the cause of the monks against the secular clergy, led to his exile from the court. At the death of St. Peter of Ghent, while in England monks were persecuted and abbeys devastated in all directions. In 937 Edgar was chosen by the Mercians as their Under-king, and Dunstan was recalled. Edwy dying in 959, Edgar held the sceptre of the whole kingdom, and about that time Dunstan is said to have been consecrated Archbiskop of London togeter with which he was translated to the primacy in 960. As Archbishop, his great object was to promote monasticism, and to compel the married secular clergy to put away their wives and live as celibates, believing as he did that thus he should thereby raise the spiritual and general character of the clergy. His predictions were often lamentably low. In short, he was an earnest and severe reformer according to the light that he had. He went about preaching and instructing the people in the churches of England, and in sending missionaries for rest and spiritual recreation. He had early become an able craftsman in various ecclesiastical arts as well as a skilful musician. When Edgar died in 975 he favoured the election of Edward the Confessor's Eldest Son, in the see of Canterbury, who was received and consecrated at Winchester, and consecrated to the see of Canterbury. He was a noble peaceable, and full-blooded, man, who had never been a child-king Ethelred, which followed the murder of Edward, was as Jehoiaeda the high priest who watched over King Joash. He was indeed, though not strictly speaking a saint, yet a truly great and good man; and his name, though known to too many only, and too little in connection with a grotesque legend, ought rather to be had in remembrance as that of one of our noblest English prelates. Having preached three at Canterbury on Ascension Day, A.D. 996, he died on the Saturday after Easter, and was buried in the church of the St. Gregory’s Monastery of St. Andrew in Rome [March 12th], when in A.D. 596 he was selected by Gregory to conduct the mission to England. The way had been prepared by the marriage of Ethelbert King of Kent with the Frankish princess Bertha, and by the submission of the English kingdoms at that time. At the bidding of Gregory, which had long watched for and now saw his opportunity, Augustine set off from Rome with several others of his house, obedient and hopeful. But having travelled as far as Provence, they became faint-hearted, and would have returned. So, staying probably in the Monastery of Lerins, they sent back Augustine to ask that they might be excused from so toilsome and uncertain an enterprise. Gregory, however, well knew how best to "uphold the feeble knees;" and on July 23, 596, sent Augustine back to them with a kind and encouraging letter, writing also letters on their behalf to bishops and kings whom they might see on their journey. They afterwards took ships and sea, and came to Canterbury, and there built the walled city of Lancing. Under-king, as such might have been seen before in the household of Bertha. They also chanted litanies as they walked, which, though in an unknown tongue, may well have had a striking effect. The King bade the strangers sit down, and a conference was carried on through a Gallic interpreter. He then not only allowed them freely to preach among his people, but invited them to follow him to Canterbury, and there he assigned to them a dwelling. There they taught both by precept and by example; they sang the Psalms, prayed, celebrated, preached, baptized, and in the course of the summer Ethelbert himself believed and was baptized. His example told upon his subjects, and though none were compelled, many became Christians. The next step for Augustine was to obtain episcopal consecration, and for this purpose he went to Arles, and was consecrated by the Archbishop Virginius and other Frankish prelates, November 16, A.D. 597. On his return he found a multitude of new converts; and, being established as Bishop, he received from the King a grant of his own palace and a general licence to restore paganized British churches. He laboured, through the reigns of Ethelbert, Ethelwold, and Edgar, to make the Church a great public welfare, including the pulpit for the new Archbishop. By Gregory's advice Augustine now sought to form relations with the
British Bishops yet remaining in the West, and they were induced to meet him at a trysting-tree near the Severn, called in Bede's time "Augustine's Oak." The Paschal question, the mode of baptism, and the form of the tonsure were discussed at great length, and a second conference was held, but both failed utterly in their object. Augustine returned in bitter disappointment and, in some measure, repair of working with the British Bishops, established the Roman liturgy with comparatively little alteration, though Gregory had advised him to be eclectic as to liturgical practices and forms. Mellitus and Ewold, two of the four missionaries who had last come from Rome, were his suffragans at London and Rochester. The date of his death is somewhat uncertain; it was in 604 or 605. Shortly before he died he consecrated his fellow-labourer Laurence to be his successor, an unusual step, for which he doubtless had good reason. His body received temporary burial, and eight years later was deposited in the north transept of the now destroyed Abbey Church of SS. Peter and Paul, which he had founded, which is generally known by his name, and where now "St. Augustine's College" trains missionaries, who carry to heathen lands that same Gospel which Augustine brought to us. [Sar. Ep. and Gosp.; Eccles. xlvii. 8-11. St. Luke x. 17.] During Easter-tide, St. John xvi. 1-7. 

Calendars—Sarum, York, Hereford, Aberdeen, Monastic. 

Dedications of Churches—Twenty-nine, unless some of them be dedicated to St. Augustine of Hippo [August 26th]. 

27 VENERABLE BEDA, PRIEST. In the earliest known Calendars of the Church of England Bede is commemorated on May 23rd, with St. Augustine. In a calendar in the Chapter Library at Durham, belonging to the early part of the twelfth century, the memorial of May 23rd is, "Scl. Auguntini Archepici & Bedlia cot." So also in a Saxon codex [circa 1031] in the British Museum [Vitell. E. xlviii. 2] and in an Exeter calendar, temp. Hen. II. [Harl. MS. 843.] In the Kal. Salamense, written about 1000, there is "vij. kal. Junii, Deputito Augustini Confessoris, Bedia Presbyteri." Mahillon notices at the end of an ancient hymn, "vij. id. Maii natalis Scl. Bedi Presbyter." It is in the calendar of St. John xxvi. 1-7, which he supposes to be the day of his translation. In a Durham calendar of the fourteenth century [Harl. MS. 1804], May 27th, is entered "Comm. Bede." Although not in the ordinary Salisbury Calendars, the Saint is commemorated on this day in the "Enchiridion ad Usam Sarum, 1530."

We know very little of the quiet and uneventful life of the Venerable Beda or Bede except from the brief autobiography at the end of his Ecclesiastical History. He was born A.D. 672 or 673 on the domain given by Ethelfrith for Wearmouth Abbey [Begun A.D. 674]. At seven years old he was put under the care of Benedict Bishop, the Abbot of Wearmouth. He goes on to say: "I have passed all my life since then in the same monastery, and have given my whole attention to studying the Scriptures, and in the intervals of my observance of the monastic discipline and of the daily occupation of chanting in the Church, I have always found interest in either learning, teaching, or writing." He was taught by Trumper. He and probably the few others who were ordained in England, whom Benedict brought from Rome about A.D. 677. "In my 19th year," he says, "I was ordained deacon, and priest in the 30th, both at the hands of the most revered Bishop John [St. John of Beverley]." In the bidding of Abbot Ceolfrith. From the time that I was ordained priest till now, when I am 68 years old, I have occupied myself with writing commentaries on the Holy Scriptures to suit my own needs and those of my brethren, gathered from the works of the venerable fathers, and either briefly given or as a paraphrastic interpretation of the sense." But he also wrote treatises on astronomy, meteorology, physics, music, philosophy, grammar, rhetoric, arithmetic, and medicine, as well as the Lives of St. Cuthbert and others. His most important work, however, was his Ecclesiastical History. Nearly all that we really know of the century and a half of English history which dates from the landing of St. Augustine, we know from him. He was the first English scholar, theologian, and historian, and, moreover, a statesman, as a letter written by him to Archbishop, then Bishop, Egbert clearly proves. At some time after the foundation of Jarrow in A.D. 683 he went thither, and there he died on the Evo of the Ascension, May 25, A.D. 735, and was buried in the Abbey Church of SS. Peter and Paul. A letter from one Cuthbert to Cuthwin, a brother monk, gives an affecting account, which cannot be abridged, and is too long to be inserted here, of the last hours of their old master. [See Sunday after Ascension.] Alcuin relates a beautiful anecdote of him in a letter to the monks of Jarrow. "There can be no doubt," he says, "that the holy places are frequented by the visits of angels. It is related that Beda, our master and your blessed patron, used to say, 'I well know that angels visit the congregations of brethren at the canonical hours. What if they should not find me there among my brethren? Will they not say, Where is Beda? Why comes he not with his brethren to the prescribed prayers?" His bones were said to have been removed to Durham Cathedral in A.D. 1029; and a plain tomb in the Galilee, where the shrine formerly stood, bears the well-known leonine verse, "Hac sunt in fossa Bedio Venerabilis ossa," in modern letters. There are three different legends professing to account for the title of "Venerable," which seems to have been assigned to Bede about the ninth century. 

Calendars—York on 30th; Monastic, 27th; Roman Martyrology, 27th, as his "depositio" or burial. 

Dedications of Churches—None. 

Represented—As a monk. 

20 See "State Services" in Appendix. 

30 This day is often mentioned as "St. Andrew's Day in May," and "The Day of the Translation of St. Andrew;" and is so called in several places in the churchwardens' account-book of St. Andrew Hubbard. Eastcheap, London, which were written about A.D. 1465.
<table>
<thead>
<tr>
<th>JUNE hath 30 Days.</th>
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</thead>
<tbody>
<tr>
<td><strong>A.D. 1871</strong></td>
</tr>
<tr>
<td><strong>MORNING PRAYER.</strong></td>
</tr>
<tr>
<td><strong>1 Lesson.</strong></td>
</tr>
<tr>
<td>2 Kings xiii.</td>
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<tr>
<td>2 Kings xvii. to v. [24].</td>
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<tr>
<td>2 Chron. xiii.</td>
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<tr>
<td>xiv. and xvi. to v. [24].</td>
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<tr>
<td>xvi. to v. 16.</td>
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<td>xvi. to v. 23.</td>
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<tr>
<td>x. to v. 21.</td>
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<tr>
<td>x. to v. 23.</td>
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<tr>
<td>St. Barnabas, Apostle and Martyr.</td>
</tr>
<tr>
<td><strong>A.D. 1662.</strong></td>
</tr>
<tr>
<td><strong>MORNING PRAYER.</strong></td>
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<tr>
<td><strong>1 Lesson.</strong></td>
</tr>
<tr>
<td>2 Kings xix. to v. [20].</td>
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<tr>
<td>2 Kings xxiv. to v. [21].</td>
</tr>
<tr>
<td>1 Peter i. to v. 22.</td>
</tr>
<tr>
<td>Esther i. and iii.</td>
</tr>
<tr>
<td>2 Peter i.</td>
</tr>
<tr>
<td>Nehemiah i.</td>
</tr>
<tr>
<td>vi. and xii. to v. 5.</td>
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<tr>
<td>Nehemiah ii.</td>
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<tr>
<td>vii. to v. 17.</td>
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<tr>
<td>xii. to v. 15.</td>
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<tr>
<td>St. Peter, Apostle and Martyr.</td>
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<tr>
<td><strong>EVENING PRAYER.</strong></td>
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<tr>
<td><strong>1 Lesson.</strong></td>
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<tr>
<td>Hebrews viii.</td>
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<tr>
<td>Job ii.</td>
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<tr>
<td>Esther v.</td>
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<tr>
<td>Mark ii.</td>
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<tr>
<td>Job ii.</td>
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<tr>
<td>II Cor. i.</td>
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<tr>
<td>I Cor. xv.</td>
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<tr>
<td>St. Alban, Martyr.</td>
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<tr>
<td>Trans. of Edward, King of the [West Saxons.</td>
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</tbody>
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**The Calendar with the Table of Lessons.**
<table>
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</thead>
<tbody>
<tr>
<td>St. Sand.</td>
<td>SS. Marcellinus and Peter the Martyr.</td>
<td>SS. Marcellinus and Peter the Martyr.</td>
<td>2</td>
<td>St. Francis Caracciolo.</td>
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<tr>
<td>St. Medard.</td>
<td>SS. Medardus and Gildardus.</td>
<td>SS. William Medardus, and Gildardus.</td>
<td>4</td>
<td>St. William of York.</td>
<td></td>
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<tr>
<td>SS. Primus and Felicianus.</td>
<td>Translation of St. Edward the Martyr. SS. Primus and Felicianus.</td>
<td>Translation of St. Edward the Martyr. SS. Primus and Felicianus.</td>
<td>5</td>
<td>SS. Primus and Felicianus.</td>
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<tr>
<td>St. Barnabas.</td>
<td>SS. Basilides, Cyrimus, Nabor, and Nazarius.</td>
<td>SS. Basilides, Cyrimus, Nabor, and Nazarius.</td>
<td>6</td>
<td>St. Margaret, Queen of Scots.</td>
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<tr>
<td>SS. Vitus, Modestus, and Crescentia.</td>
<td>SS. Vitus, Modestus, and Crescentia.</td>
<td>SS. Vitus, Modestus, and Crescentia.</td>
<td>8</td>
<td>SS. John a Facundo, Basilides, Cyrimus, Nabor, and Nazarius.</td>
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<tr>
<td>St. James the Apostle.</td>
<td>Translation of St. Richard.</td>
<td>SS. Circius and Julitta.</td>
<td>9</td>
<td>St. Anthony of Padua.</td>
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<tr>
<td>SS. Diogenes and Blasius.</td>
<td>SS. Gervase and Prothase.</td>
<td>SS. Circius and Julitta.</td>
<td>11</td>
<td>SS. Vitus, Modestus, and Crescentia.</td>
<td></td>
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<tr>
<td>St. Leo.</td>
<td>SS. Gervase and Prothase.</td>
<td>St. Botolph.</td>
<td>12</td>
<td>SS. Mark and Marcellian.</td>
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<tr>
<td>SS. Peter and Paul.</td>
<td>Translation of St. Edward, King and Martyr.</td>
<td>SS. Mark and Marcellian.</td>
<td>13</td>
<td>SS. John a Facundo, Basilides, Cyrimus, Nabor, and Nazarius.</td>
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<tr>
<td>St. Etheldreda.</td>
<td>St. Leufred.</td>
<td>SS. Mark and Marcellian.</td>
<td>15</td>
<td>SS. Mark and Marcellian.</td>
<td></td>
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<tr>
<td>Nativity of St. John Baptist.</td>
<td>SS. John and Paul, Marts.</td>
<td>SS. John and Paul, Marts.</td>
<td>16</td>
<td>SS. Mark and Marcellian.</td>
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<tr>
<td>St. Leo.</td>
<td>SS. Peter and Paul.</td>
<td>SS. John and Paul, Marts.</td>
<td>19</td>
<td>SS. John and Paul.</td>
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<tr>
<td>St. Leufred.</td>
<td>SS. John and Paul, Marts.</td>
<td>SS. John and Paul, Marts.</td>
<td>21</td>
<td>SS. John and Paul, Marts.</td>
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<tr>
<td>St. Leo.</td>
<td>SS. Peter and Paul.</td>
<td>SS. John and Paul, Marts.</td>
<td>25</td>
<td>SS. John and Paul.</td>
<td></td>
<td></td>
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<tr>
<td>St. Leufred.</td>
<td>SS. John and Paul, Marts.</td>
<td>SS. John and Paul, Marts.</td>
<td>27</td>
<td>SS. John and Paul.</td>
<td></td>
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</tr>
</tbody>
</table>

St. Justin Martyr and his Companions.
St. Dorotheus of Tyre.
St. Theodotus of Ancyra.
St. Theodorus the General.
St. Cyril of Alexandria.
SS. Alexander and Antonina.
SS. Bartholomew and Barnabas, Apostles.
Elisha the Prophet.
Amos the Prophet.
St. Jude, Apostle.
St. Methodius.
St. Julian of Tarsus.
Nativity of St. John Baptist.
1) Nicomedes, Roman Priest [?] and Martyr.—His name is found in the Sacramentary of St. Gregory on September 15th, and in the most ancient Calendars. But no reliance can be placed on the contradictory accounts of the particulars of his martyrdom. According to one of these, found only in the fabulous “Acts” of SS. Nereus and Achilleus, he was flogged to death with ledged whips a.d. 81, his body being thrown into the Tiber, rescued by his deacon, and buried in the catacomb that bears his name. According to another account, equally untrustworthy, he was drawn over iron spikes, flung into a furnace, and flogged as above described, about a.d. 285. [Sar. Ep. and Gosp.; Ecl. xiv. 20, and xvi. 3-6. St. Matt. xvi. 24-28. During Easter-tide, St. John xv. 1-7.]

Calendars—Sarum, York, Aberdeen, Paris, and Austin Canons. On September 15th, the supposed day of his martyrdom, Roman, Monastic, and Hereford.

Dedications of Churches—None.

Represented—With spiked club or ledged whip.

5) Boniface, Bishop of MENTZ and MARTYR.—Winfrith, afterwards named Boniface, was born about a.d. 680, at Crediton, in Devonshire. He early showed great promise, and was intended by his parents for a secular career. But a visit of some monks to his father’s house set him longing to embrace the religious life; and his father, though much opposed to such a step, sent him at seven years old to a monastic school at Exeter, whence he proceeded to Nutescelle, in Hampshire. Here he made such progress that he was appointed to teach others, and was ordained priest at thirty years of age. The adventurous mission of the Englishman Willibrord among the heathen Frisians was then much talked of in English monasteries, and Winfrith longed to join the noble band beyond the sea. In a.d. 710 he crossed over for that purpose, but he met with such opposition that he was obliged to return, whereupon he was made Abbot of Nutescelle much against his will. In two years’ time he obtained a release, and in a.d. 719 went to Rome, whence he was sent by Gregory II. into Germany, where he had great success, as also in Friesland, Hesse, and Saxony, after which the Pope consecrated him missionary Bishop. Returning to his mission, he had to encounter not only utter Paganism, but a wild mixture of Paganism and Christianity. There was a venerable oak at Frislar, hallowed for ages to Thor the Thunderer; and Boniface, attended by his clergy, went forth and felled this tree, building out of its wood a chapel to St. Peter. He also founded many churches and a monastery, visited Rome twice again, and procured many missionaries from England. Having long laboured with great zeal and success, and obtained the titles of Archbishop and Primate of all Germany, he was at last attacked by a party of heathen ruffians, who fell upon him and several of his converts. The Archbishops, seeing that his hour was come, took a book of the Gospels and made it a pillow for his head, stretching forth his neck to receive the blow of one who beheaded him with a sword [June 5, a.d. 754]. Several of his letters and sermons are extant. [Sar. Ep. and Gosp.; 1 Cor. iv. 9-14. St. Matt. x. 22-26. During Easter-tide, St. John xv. 5-7.]

Calendars—All except Roman, Paris, and Hereford.

Dedications of Churches—Two.

Represented—With book pierced with sword; a club; a stone.


Dedications of Churches—Six.

Represented—With St. Matthew’s Gospel in his hand, as it was a tradition (most improbable) that he carried about with him one written by the Evangelist’s own hand; with a staff, or a stone, or stones.

17] ST. ALAN, MARTYR.—During the persecution of Diocletian and Maximian, which began a.d. 303, according to Gildas and Beda, though the English Chronicles date the martyrdom in a.d. 283, Alan, a Romano-British Pagan, sheltered a Christian cleric fleeing from persecution, and by him was instructed in the faith, converted, and doubtless baptized. After some days soldiers were sent to arrest the fugitive. Alan put on his teacher’s cloak (amphibalus) and gave himself up in his place. The magistrate, indignant at his having shielded a “sacrilegious rebel,” gave him the usual choice between sacrificing to idols and speedy death. Con- fessing himself a Christian, and refusing to sacrifice, he was beheaded outside the gate of the great Roman city Verulamium, on the rising ground where the Abbey and English town of St. Alban’s afterwards arose. Many legendary additions grew up around this simple story; and the priest, whose name does not occur in the earliest accounts, nor in the latest Sarum Breviaries, was afterwards called “Amphibalus” from his cloak, figuring under that name in some martyrology and in the York Breviary, and having a shrine at St. Allen’s. The shrines of both St. Alban and St. Amphibalus were recovered in the year 1572; each being reconstructed out of fragments that had been used as walling material. St. Alban is honoured as the protomartyr of Britain, and in the later middle ages he was hailed in a hymn as “prothomartyr Anglorum, miles Regis Angelorum.” [Sar. Ep. and Gosp.; Wied. iv. 7-11, 13-15. St. Matt. xiv. 24-28.]

Calendars—Sarum, York, Hereford, and Aberdeen on the 22nd, 17th in ours being a mistake.

Dedications of Churches—Eight.

Represented—As a layman, with a tall cross; with a sword.

20] Translation of Edward, King of the West Saxons.—It is mentioned above [March 18th] that men buried St. Edward at Wareham without any kingly worship. Under the year 880 the Chronicles say, “Here in this year S. Dunstanus and Effere caldormen fetched the holy king S. Edward’s body at Wareham, and carried it with nicle worship to Sceatbyrig” [Shaftesbury]. Florence of Worcester [anno 970] says that the body was uncorrupt. This translation is commemorated on the 20th of June. [Sar. Ep. and Gosp.; Ecl. iii. 8-11. St. Luke xiv. 26-33.]

Calendar—Sarum only.

Dedications of Churches.—See March 18th.


Dedications of Churches—Three hundred and ninety.

Represented—With raiment of camel’s hair, carrying the Apsis Dei standing on a book, or painted on a round disk, or with the Lamb near him.


Dedications of Churches—Eight hundred and thirty, two hundred and thirty with St. Paul, and ten with some other saint.

Represented—With a key or keys, rarely one, generally two, sometimes three; sometimes as a Pope; sometimes with an inverted cross.
<table>
<thead>
<tr>
<th>Year</th>
<th>Morning Prayer</th>
<th>Evening Prayer</th>
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</thead>
<tbody>
<tr>
<td>A.D. 1871</td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>1 Lesson</td>
<td>2 Lesson</td>
</tr>
<tr>
<td>1</td>
<td>g</td>
<td>Calendar</td>
</tr>
<tr>
<td>4</td>
<td>c</td>
<td>4. Non.</td>
</tr>
<tr>
<td>7</td>
<td>f</td>
<td>None.</td>
</tr>
<tr>
<td>8</td>
<td>g</td>
<td>8. Id.</td>
</tr>
<tr>
<td>9</td>
<td>A</td>
<td>7. Id.</td>
</tr>
<tr>
<td>10</td>
<td>b</td>
<td>6. Id.</td>
</tr>
<tr>
<td>11</td>
<td>e</td>
<td>5. Id.</td>
</tr>
<tr>
<td>12</td>
<td>d</td>
<td>4. Id.</td>
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<tr>
<td>13</td>
<td>e</td>
<td>3. Id.</td>
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<tr>
<td>15</td>
<td>g</td>
<td>Idus.</td>
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<tr>
<td>20</td>
<td>e</td>
<td>13. Cal.</td>
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<td>21</td>
<td>f</td>
<td>12. Cal.</td>
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<tr>
<td>22</td>
<td>g</td>
<td>11. Cal.</td>
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<tr>
<td>23</td>
<td>A</td>
<td>10. Cal.</td>
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<tr>
<td>24</td>
<td>b</td>
<td>9. Cal.</td>
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<td>c</td>
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<td>26</td>
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<td>27</td>
<td>e</td>
<td>6. Cal.</td>
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<td>28</td>
<td>f</td>
<td>5. Cal.</td>
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<td>29</td>
<td>g</td>
<td>4. Cal.</td>
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<tr>
<td>30</td>
<td>A</td>
<td>3. Cal.</td>
</tr>
<tr>
<td>31</td>
<td>b</td>
<td>Pr. Cal.</td>
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<td>e</td>
<td>3. Id.</td>
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<tr>
<td>15</td>
<td>g</td>
<td>Idus.</td>
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<tr>
<td>20</td>
<td>e</td>
<td>13. Cal.</td>
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<tr>
<td>21</td>
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<td>30</td>
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<tr>
<td>July 1</td>
<td>Visitation of the Blessed Virgin Mary</td>
<td>SS. Cosmas and Damian.</td>
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<tr>
<td></td>
<td>Translation of St. Thomas the Martyr</td>
<td>St. Thomas the Martyr</td>
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<tr>
<td></td>
<td>Joy of the Lord</td>
<td>St. Andrew of Crete</td>
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<td>Translation of St. Thomas, St. Philip, and the Seven Holy Brethren</td>
<td>St. Philip and the Seven Holy Brethren</td>
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<tr>
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<td>Translation of St. Stephen, St. James, and the Seven Sleepers</td>
<td>St. Stephen and the Seven Sleepers</td>
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<td>St. James, brother of John</td>
<td>St. James</td>
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<td>Joy of the Lord</td>
<td>St. Andrew of Crete</td>
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<td>Translation of St. Thomas, St. Philip, and the Seven Holy Brethren</td>
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<td>Translation of St. Stephen, St. James, and the Seven Sleepers</td>
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<td>Translation of St. Osmund, St. Andrew, and the Seven Sleepers</td>
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<td>St. James, brother of John</td>
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<td>Visitation of the Blessed Virgin Mary</td>
<td>SS. Cosmas and Damian</td>
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<td>Translation of St. Thomas the Martyr</td>
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<td>St. James, brother of John</td>
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**Notes:**
- "SS." stands for "Sanctus Sancti," indicating a saint.
- "Translation of St." indicates a saint's translation into heaven.
- "Visitation of the Blessed Virgin Mary" celebrates the visitation of the Virgin Mary to the earth.
- "Joy of the Lord" celebrates the joy of the Lord's显现.
- "Translation of St. Thomas the Martyr" celebrates the translation of St. Thomas the Martyr.
- "Translation of St. Philip" celebrates the translation of St. Philip.
- "Translation of St. Stephen" celebrates the translation of St. Stephen.
- "Translation of St. Osmund" celebrates the translation of St. Osmund.
The Minor Holydays of July.

2] *Visitatio of the Blessed Virgin Mary.*—This festival originated in France in the middle of the thirteenth century, and commemorates the visit of the Blessed Virgin to her cousin Elizabeth, as recorded in the Gospel for the day. The Council of Basle decided that it should be celebrated throughout the Western Church in 1411, but it was only adopted in the province of Provence as late as 1526, and then placed on April 2nd. [Sar. Ep. and Gosp.: Cant. ii. 1-14 and 10-14. St. Luke i. 39 and foll.]

Calendar—All. [York, April 2nd. Paris, June 27th.]

Represented—The two meetings and about to kiss or embrace one another. Elizabeth older than Mary.

4] *Translation of St. Martin, Bishop and Confessor.*—St. Brice, the successor of St. Martin, built a chapel over his tomb within the present walls of Tours, but at that time five hundred and thirty paces from the city. St. Perpetuus, the sixth Bishop, about A.D. 470 founded a great basilica and monastery on the spot, and on July 4th translated St. Martin's remains to a tumulus tomb behind the high altar. It is said that the body had been carried into Burgundy, as in England St. Cuthbert's body was borne from place to place for fear of the Danes. The care of the tomb was committed to a fraternity which developed into the famous Chapter of St. Martin, of which the King of France was ex officio head under the title of Abbot. The Huguenots violated the tomb and burned the relics, with the exception of some portions which were translated to Tours and kept in the Sarum Calendar. It is possible that the translation or "ordination" on this day, which is referred to in one of the lections as "natalis episcopatus ejus." [Sar. Ep. and Gosp.: Eccl. xiv. 17, 20, 21-23; xiv. 6, 7, 15, 16. St. Luke xii. 23-34.]

Calendar—All except Roman and Monastic.

Dedications of Churches—See November 11th.

15] *St. Swithin, Bishop of Winchester, Translation.*—St. Swithin or Swithin was born in the kingdom of the West Saxons, and educated in the monastery attached to Winchester Cathedral, of which he became prior. Early in the ninth century he was ordained priest, and in A.D. 883 was consecrated to the See of Winchester. He devoted himself to the work of his position and the care of his flock, and was esteemed for his humility, austerity, and works of charity. He took great part in inducing King Ethelfluid to assign to the Church the perpetual donation of tithes. He died July 2nd, A.D. 922, and was buried at his own request on the north side of the church, in a mean place, where men might walk over him, and the rain water his grave. In A.D. 971 his bones were translated to a rich shrine within the church; but it is said that a most violent rain fell on the appointed day, and they were abandoned to the care of the people. The Sarum Calendar mentions St. Swithin only on July 2nd, the day of his death; the Sarum Calendar only on the 15th, in honour of his translation. [Sar. Ep. and Gosp.: Heb. vii. 23-27. St. Luke xii. 35-40.]

Calendar—Sarum only.

Dedications of Churches—Fifty-one, and one with St. Nicolas.

Represented—As a Bishop.

20] *St. Margaret, Virgin and Martyr, Antioch.*—According to the ancient martyrlogies, she suffered at Antioch in Paphlagonia in the last general persecution; but, like St. George, she is one of those saints who have been universally honoured, while of their history we know very little. It is certain that from early ages her feast has been observed with singular honour alike in East and West, and this must point to some true story now lost. Her "Acts" were generally accepted in later times, but are manifestly fabulous. The Greeks commemorate her on the 17th under the name of Marina. The legend of her being swallowed by a dragon and bursting asunder is quite improbable, and the story of her victory over Satan, or to symbolical representations of the same, possibly helped by pagan representations of Aphrodite rising out of a fish, mistaken in later times for the Christian saint. [Sar. Ep. and Gosp.: Ecclus. li. 9-12. St. Matt. xiii. 44-47.]

Calendar—All.

Dedications of Churches—Two hundred and thirty-eight; six with other Saints. Some may be dedicated to St. Margaret of Scotland.

Represented—Crowned, piercing a dragon with a long cross or spear; with dragon and lamb; angel protecting her from a dragon; with dragon chained; bursting through body of dragon, end of her robe in its mouth; trampling on dragon; grasping its head.

22] *St. Mary Magdalen.*—The Western Church has generally assumed that Mary Magdalen, Mary of Bethany, and "the woman that was a sinner" were one and the same person, while the Eastern Church has held the three to be distinct. In the Roman Breviary the Office distinctly refers to all three. Sarum commemorates the penitent sinner as Mary Magdalen, using the text, "Mary hath chosen that good part," etc., perhaps only by way of adaptation. The Eastern view may have led to the removal of the Collect, with the Sarum Epistle and Gospel, from the First Book of Edward VI., and to the festival's ceasing to be one of the higher class. The Collect was, "Merciful father, give us grace, that we may presume to synne thoroughly the example of any creature, but if it shall chance vs at any tyme to offend thy diuync majeste: that then we may truely repent, and lament the same, after the example of Mary Magdalen, and by a lyndyfaith perpende all thy synne, through the onely merites of thy sorne our Saviour Christ." In a Litany of Dunkeld [A.D. 873-893] "St. Mary Magdalen" comes at the head of the virgins and widows, and St. Martha next, as if there were the sisters of Bethany. In the Greek Church St. Mary Magdalen is esteemed as the equal of the Apostles, as having been the first witness of the Resurrection. She is supposed to have retired to Ephesus with the Blessed Virgin and St. John, and to have been buried there. [Sar. Ep. and Gosp.: Prov. xxii. 10-21. St. Luke vii. 36-50.]

Calendar—All except Paris.

Dedications of Churches—About one hundred and fifty.

Represented—With box of ointment; with boat and open book; with a skull; young, and with long hair.


Dedications of Churches—About three hundred and fifty.

Represented—In a rough pilgrim's tunic, with staff, shell, lance, and garden, in procession from the pilgrimage to Rome, in words of command with a shield in his hand, with a skull and a garland, with a basket, with a skull, and a sword, in allusion to the pilgrimages made to his shrine at Compostella.

26] *St. Anne, Mother of the Blessed Virgin Mary.*—Her formation and devotion respecting the parentage of the Blessed Virgin, except that she was "of the house and lineage of David." The first mention of St. Anne is in the Apocryphal Gospel of St. James, which states that St. Anne and St. Joachim were both well stricken in years, with no hope of children, when Mary was given to them. Procopius of Cassarea, who lived in the early part of the sixth century, mentions a church dedicated to St. Anne, "whom some believe to be the mother of the Virgin, and the grandmother of Christ," at Constantiopolis. The Greeks have three days of St. Anne in the year: On September 4th, with Joachim; December 9th, her conception; July 26th, her death. The first mention of her "cultus" in the West is in a letter of Urban VI. to the English prelates in 1378; the Feast of St. Joachim was appointed by Julius II. [1508-13], but expunged by Pius V. [1566-72]. The Feast of St. Joseph was appointed by Sixtus IV. [1471-84], but does not appear in English Calendars. It is quite reasonable to suppose that the name of at least Joachim and Anne were traditional to France, and was the writer of the Apocryphal Gospel. [Sar. Ep. and Gosp.: Prov. xxxi. 10-31. St. Matt. i. 1-16.]

Calendar—All except Roman of 1582, added about 16th. but found in some earlier Roman Calendars. [Paris on 28th.]

Dedications of Churches—Twenty-three, one with St. Agnes.

Represented—Teaching the Blessed Virgin to read.
### Comparative View of the Calendar for AUGUST.

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<td>St. Oswald.</td>
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<td>St. Oswald.</td>
<td>St. Dominic.</td>
<td>Transfiguration.</td>
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<td>5</td>
<td>St. Oswald.</td>
<td>Transfiguration, SS. Sixtus, Felicitissimus, and Agapetus.</td>
<td>5</td>
<td>SS. Sixtus, Felicitissimus, and Agapetus.</td>
<td>Dedication of the Church of the Blessed Virgin Mary ad Nives.</td>
<td>St. Cajetan.</td>
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<td>6</td>
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<td>Name of Jesus, St. Donatus.</td>
<td>6</td>
<td>Name of Jesus, St. Donatus.</td>
<td>Transfiguration of our Lord, SS. Xystus, Felicitissimus, and Agapitus.</td>
<td>SS. Cyriacus, Largus, and Smaragdus.</td>
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<td>9</td>
<td>St. Tiburtius.</td>
<td>St. Cyriacus and his fellow-martyrs.</td>
<td>9</td>
<td>St. Romanus.</td>
<td>SS. Tiburtius and Taurinus.</td>
<td>SS. Tiburtius and Susanna.</td>
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<td>16</td>
<td>St. Bartholomew.</td>
<td>SS. Apollinaris.</td>
<td>16</td>
<td>St. Romanus.</td>
<td>ST. Agapetus.</td>
<td>SS. Apollinaris.</td>
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<td>19</td>
<td>St. Rufus.</td>
<td>SS. Bartholomew, Audoen [or Owen].</td>
<td>19</td>
<td>SS. Apollinaris.</td>
<td>SS. Augustine.</td>
<td>SS. Augustine of Hippo and Hermès.</td>
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<td>22</td>
<td>St. Augustine.</td>
<td>St. Rufus.</td>
<td>22</td>
<td>SS. Apollinaris.</td>
<td>SS. Felix and Aduactus.</td>
<td>SS. Felix and Aduactus.</td>
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<td>23</td>
<td>Passion of St. John Baptist.</td>
<td>SS. Augustine of Hippo and Hermès.</td>
<td>23</td>
<td>SS. Apollinaris.</td>
<td>SS. Felix and Aduactus.</td>
<td>SS. Felix and Aduactus.</td>
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<td>27</td>
<td>St. Aidan.</td>
<td>St. Rufus.</td>
<td>27</td>
<td>SS. Apollinaris.</td>
<td>SS. Felix and Aduactus.</td>
<td>SS. Rose of Lima, Felix, and Aduactus.</td>
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<td>28</td>
<td>SS. Augustine of Hippo and Hermès.</td>
<td>SS. Augustine of Hippo and Hermès.</td>
<td>28</td>
<td>SS. Apollinaris.</td>
<td>SS. Felix and Aduactus.</td>
<td>SS. Aidan, Bishop of Lindisfarne.</td>
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<td>31</td>
<td>St. Aidan.</td>
<td>SS. Felix and Aduactus.</td>
<td>31</td>
<td>SS. Apollinaris.</td>
<td>SS. Felix and Aduactus.</td>
<td>Girdle of B. Virgin Mary.</td>
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[1] **LAMMAS DAY [(St. Peter ad Vincula)]**.—The English name of this day is undoubtedly a later form of "Loof-mass," from its being a feast of thanksgiving for the firstfruits of the harvest. The feast was kept at the Church of St. Peter in the West, where the wheat was offered at the Mass. The blessing of new fruits took place in both Eastern and Western Churches on the 1st or the 6th of August, and probably took the place of a heathen custom of a similar kind. St. Peter ad Vincula, St. Peter, and Virgin, who cannot stand against the form of the word in the oldest English, viz. Hæf-mæsse, i.e. "Loof-mass," especially when it is taken in connection with the blessing of firstfruits. The old name of the feast is that of latter Lammes," i.e. it is supposed to refer to the absence of an octave as compared with St. Peter's Day [June 29th]. The Western Church has long kept this day also in memory of the dedication of the famous Church of St. Peter ad Vincula in Rome, in which one of the chains which was used to bind St. Peter in prison is said to have been preserved. St. Peter's Day is the dedication of another church in Rome over the Mamertine prison, where St. Peter is believed to have been confined.

**Calendars**—All have St. Peter ad Vincula with the Seven Maccabees, whose bodies are supposed to rest under the high altar of the Church of St. Peter ad Vincula in Rome.

**Dedication of Churches**—One, within the precincts of the Tower of London, celebrates this day.

[6] **Transfiguration of Our Lord.**—This festival has long been kept in East and West, though not always on this day, in memory of the Transfiguration, and in the Greek Church it is called the Feast of Tabor, while our forefathers called it the "Day of the Appearance of God." The Pope Calixtus III. issued a bull for its general observance on this day [A.D. 1457]. This festival has never ranked with the others of our Lord, being of much later institution, and the church, signing the members of the Court, tended to have a rest. The Transfiguration was, however, a type and earnest of our Lord's second coming in glory, and of the future glory of the risen bodies of His members. In the Sarum Missal, the mass of the day is preceded by the blessing of the new grapes. There was a custom for the deacon to press a small quantity of fresh grape-juice into the chalice for Mass, probably a survival of an offering corresponding with that of Lammas Day [August 1st]. The Emperors of Constantinople, the Patriarch, and the members of the Court, tended to have a ceremonial presentation of grapes to one another in a vineyard. [See Sarum Missal of the 13th Century, from the Sarum Missal.]

**Calendars**—All except Hereford. [Cologne, ninth century, July 27th.]

[7] **Name of Jesus.**—This festival does not appear to have been generally observed until the beginning of the sixteenth century. The name of Jesus was given to August 6th. Portions of St. Bernard's well-known hymn, "Jesu, dulcis memoria," were sung in the Sarum Offices and Mass. The special point which this day sets before us is, the peculiar sanctity of that Name at which every knee should bow, even in some respects analogously to that of the Sacred Name by which God was known to His people of old, representing us to the love of the Saviour rather than the self-existence of the Godhead. On the "Seven Names," see December 17th. [See Sarum Missal of the 13th Century, from the Sarum Missal of the 13th Century, from the Sarum Missal of the 13th Century.]

**Calendars**—Sarum, York, Aberdeen.

**Represented**—By the monogram ΙϹΗϹ or the Latin forms of IHC, the beginning of the old Greek ICΟΤϹ.

[10] **St. Laurence, Archbishop of Rome and Martyr.**—Nothing is certainly known of St. Laurence's early years, but the Spaniards claim him as their countryman. He was one of the most graceful of the rhetoricians in the time of his predecessors and was chosen to succeed Pope Sixtus as his successor and as the archbishop of the Church of Rome. The Christians were at this time under going the eighth general persecution, that of Valerian, and Sixtus was led to martyrdom A.D. 258. Laurence, his deacon, made a most affecting appeal to be allowed to suffer with his "father," whom he had so often assisted in offering the Holy Sacrifice. This did not come to pass; but within a week he drew on himself the fury of his persecutors by distributing the alms which his predecessor had collected among the poor. He was then taken to the prison and when asked to deliver it up, showing Christ's poor instead as the true treasure. He was then laid on an iron frame like a gridiron, and slowly burned to death over live coals. He asked for another piece of the frame, and was burned to a cinder. Frumentius in a beautiful hymn ascribes the conversion of that city to the martyr's intercession. He is named in the earliest known Roman Calendar, A.D. 354, and in the Communicates in the Canon of the Mass. [See Ep. and Gosp.: 2 Cor. ix. 6-10. St. John xii. 24-26.]

**Calendars**—All.

**Dedications of Churches**—About two hundred and fifty, and three with other Saints.

**Represented**—As a deacon, with gridiron, and with thurible, church and book, long cross-staff, or money-bag.


**Dedications of Churches**—About one hundred and fifty.

**Represented**—With a flaying-knife in his hand; sometimes a human skin with a figure of a naked child on it; sometimes a hand with a scimitar; sometimes in a dog's skin; sometimes with a dog's head also.

[28] **St. Augustine, Bishop of Hippo, Confessor and Doctor.**—This great confessor and doctor of the Western Church was born at Tagaste, in Numidia, November 13, A.D. 354. His father was one Patricius, a pagan, and his mother the holy Christian Monica, the community of a family. After a long and bitter education, he felt that duty to God was at last accomplished, and paid the solace, in April, May 4th. Augustine appears to have had a liberal education, but to have been early corrupted by theatres and other immoral influences in Carthage, whence he had been sent to learn rhetoric, etc. Here, at the age of eighteen, he became the father of a son named Adeodatus. Cicero's writings excited the philosophical spirit in his mind, and he at first thought he saw in Manicheism a solution of all difficulties. But he was soon attracted by the name of the superstitious of Faustus the Manichean prevented him from committing himself to Manicheism, and while in an unsettled state, he wrote, at the age of twenty-six, on "The Beautiful and the Fitting." In A.D. 383 he went to Rome for a rhetorical professorship, and was held as an offender by the Manichaeans, whose heresy he at length quite abandoned, and joined the Academicians, only to find in the conflict of philosophies as much bewildering as ever, and, on the whole, inclining to geometrical scepticism and the Platonism of Proclus. His mind, which he gradually fell under the influence of St. Ambrose, as also of his mother, who now came to live with him, with his friend Alypius, his brother Navigius, and his son Adeodatus. His influence was exercised on the young men in many ways. The mother of Adeodatus, with whom Augustine had so long lived, was cruelly sent back to Africa without her son at Monica's entreaty. Augustine had not yet found rest and strength in Christ, nor could he find them in Plato, whose works he read in a Latin translation. He could not long deny the existence of evil; the sins of which his own conscience was full cried out against such teaching. He consulted Simplician of Milan, listened to the discourses of St. Ambrose, conversed with Pontitian, an African Christian, studied St. Paul's Epistles, and went to church with Alypius. The story of St. Anthony went to the depths of his inmost soul. He felt that Christ and His Gospel were living powers. He stood by for a long time, as if he had not yet found so holy one who followed Christ. But he had to struggle with his love of pleasure, his passions, his earthly ties. And as he lay down and wept, he heard a child's voice singing Tolle, Lege. The words went into his heart; he opened the roll of St. Paul's Epistles, and read the story of the rich young man, and, after searching and wavering, not in strife and envying. But ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof! [Rom. xiii. 14]. This was the turning-point. On Easter Eve, April 25, A.D. 387, he was baptized by St. Ambrose at Milan, together with Alypius and Adeodatus, and on the following day they were admitted to their first Communion. The legend that St. Ambrose and St. Augustine together composed the Te Deum on this occasion may have some foundation in fact. However this may be, Augustine was now happy. As he says himself, the notes of the hymns and canticles of the Church flowed into his mind, and within the space of a few days, he had the most perfect heart, and he wept for joy; it was well for him to be there. But soon probably he would be involved in the conflict between Ambrose and Justina [April 4th]. Monica died too about this time, and the loud weeping of Adeodatus was checked by Augustine, who thought such a display of sorrow inconsistent with Christian hope. At length, however, nature prevailed, and Augustine also wept. They found comfort in praying for Monica, and the sacrifice of our ransom was offered for her. When Augustine was near death, he turned the chair of St. Ambrose: he was writing, and the chair of St. Ambrose: he was writing, and March 26th. St. Augustine was 74 years old. He left his works, but nothing is known of the authorship of anything he wrote after his death. The last six books of the Confessions of Augustine's own Confessions for the particulars of his life; the rest is gathered from a life of him by his friend Possidius, and from scattered allusions in his epistles, etc. Want of space forbids the study of his whole life. He was at Rome A.D. 388, and in 391 was ordained priest by Valerius, Bishop of Hippo, the city of the Numidian kings, but now more famous as the See of Augustine.
Here he preached a great deal for Valerius, and corrected an abuse of the agape, a custom of which we perhaps have a survival in the panis benedictus distributed in France. In A.D. 395 he was consecrated Bishop, and soon was much occupied in the famous ecclesiastical controversy with the Donatists, and had a literary correspondence with St. Jerome. From 412 to 418 he had to combat the heresy of Pelagius, and was himself led into exaggerated statements of doctrine, and into a persecuting policy. He seems to have forgotten how by an exercise of his own freewill he had himself cast off the old man and his deeds, and was disposed to attribute to Divine Grace a constraining power destructive of human freedom, and to have laid down maxims most dangerous to morality. He wrote a letter to Sixtus, priest of Rome, which gave rise to much controversy, the Gallican Church especially combating his views. In A.D. 427 he published "Retractations," not a recantation, but a survey and revision, the result of a calmer consideration of former statements. In June A.D. 430, Hippo was besieged by the Arian Vandals, but Augustine ceased not to preach and to work till in August he was prostrated by fever, and on August 30th he died in his seventy-seventh year. In his last hours he repeated the Penitential Psalms with many tears, and had them fixed on the wall opposite to his bed. His body was buried at Hippo, removed to Sardinia fifty-six years after by exiled African Bishops, and A.D. 710 redeemed from the Saracens by Luitprand, King of the Lombards. Since then it has been at Pavia, but in 1837 some portions were sent to a church in Algeria, on the ruined site of Hippo. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8-11. St. Matt. v. 13-19.]

Calendars—All.  
Dedications of Churches—Twenty-nine, except any which may be to St. Augustine of Canterbury [May 26th].  
Represented—With a burning heart, or a heart with one or two arrows; with an eagle.

29] BEHEADING OF ST. JOHN BAPTIST.—This minor festival of St. John Baptist commemorates his death as related in St. Matt. xiv. 1-12. It probably took place shortly before the Passover. The 29th of August is the day of the dedication of a basilica at Alexandria on the site of a temple of Serapis, in which basilica reputed relics of St. John Baptist were kept. Portions are shewn at Amiens, Rome, and elsewhere. One of the explanations of the name of "Halifax," the church of which parish is dedicated to St. John the Baptist, is that the kalig feax, or holy hair, of the Baptist was shewn at a hermitage there; a tradition embodied in the present arms of the town, though there are, perhaps, other explanations at least as probable. The nativity of St. John the Baptist [June 24th] is observed as his greater festival, because of its miraculous character and its connection with that of our Blessed Lord. [Prov. x. 28-32, and xi. 3, 6, 8-11. St. Mark vi. 17-20.]

Calendars—All.  
Represented—The headless body prostrate, the daughter of Herodias holding a charger with the head in it, and the executioner looking on.
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<td><strong>SEPTEMBER hath 30 Days.</strong></td>
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<td><strong>Morning Prayer.</strong></td>
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<td>g 4. Non.</td>
<td>xiv. v. 12.</td>
<td>xii. to v. 28.</td>
<td>xii. to v. 28 and xiii.</td>
<td>xii. v. 44.</td>
<td>vi. to v. 14.</td>
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<td>4</td>
<td>b Pr. Non.</td>
<td>xx. to v. 18.</td>
<td>v. to v. 20.</td>
<td>xx. to v. 18 and v. 33.</td>
<td>xx. v. 18 to v. 33.</td>
<td>vi. v. 30.</td>
</tr>
<tr>
<td>5</td>
<td>c None.</td>
<td>xx. to v. 33 to v. 44.</td>
<td>xx. to v. 40.</td>
<td>xxvii. v. 19.</td>
<td>xxvii. v. 23.</td>
<td>vii. v. 24.</td>
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<tr>
<td>6</td>
<td>d 8. Id.</td>
<td>xxv. 15.</td>
<td>xvi. to v. 35.</td>
<td>xxvii. v. 15.</td>
<td>xxvii. v. 15.</td>
<td>vii. v. 24 to vi. v. 33.</td>
</tr>
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<td>8</td>
<td>f 6. Id.</td>
<td>xxviii. to v. 20.</td>
<td>xvii. v. 35.</td>
<td>xxviii. to v. 20.</td>
<td>xxviii. to v. 20.</td>
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<tr>
<td>9</td>
<td>g 5. Id.</td>
<td>xxxii. to v. 17.</td>
<td>i. v. 24.</td>
<td>i. v. 24</td>
<td>ii. v. to v. 14.</td>
<td>xx. v. 17.</td>
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<td>11</td>
<td>b 3. Id.</td>
<td>xxxiv. v. 17.</td>
<td>ii. to v. 15.</td>
<td>xxxv. v. 15.</td>
<td>iii.</td>
<td>iv. v. 15.</td>
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<td>12</td>
<td>c Pr. Id.</td>
<td>xxxvii. to v. 15.</td>
<td>iv.</td>
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<td>d Fast.</td>
<td>xxxvii. to v. 13.</td>
<td>v.</td>
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<td>17</td>
<td>A 15. Cal.</td>
<td>vii. v. 15.</td>
<td>i. to v. 15.</td>
<td>vii. v. 15.</td>
<td>i. to v. 15.</td>
<td>vi. v. 15.</td>
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<td>18</td>
<td>b 14. Cal.</td>
<td>i. to v. 20.</td>
<td>i. to v. 20.</td>
<td>i. to v. 20.</td>
<td>i. to v. 20.</td>
<td>i. to v. 20.</td>
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<td>19</td>
<td>c 13. Cal.</td>
<td>xi. v. 30 to xii. v. 57.</td>
<td>xi. v. 30 to xii. v. 57</td>
<td>xi. v. 30 to xii. v. 57</td>
<td>xi. v. 30 to xii. v. 57</td>
<td>xi. v. 30 to xii. v. 57</td>
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<td>23</td>
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<td>25</td>
<td>b 7. Cal.</td>
<td>xiii. to v. 15.</td>
<td>xiii. to v. 15.</td>
<td>xiii. to v. 15.</td>
<td>xiii. to v. 15.</td>
<td>xiii. to v. 15.</td>
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<td>30</td>
<td>g Pr. Cal.</td>
<td>iii. v. 9.</td>
<td>Eph. i.</td>
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</table>

1 There are proper Second Lessons for both Morning and Evening Prayer, and the ordinary ones were doubtless left in by mistake.
## Comparative View of the Calendar for SEPTEMBER.

<table>
<thead>
<tr>
<th>Bede, A.D. 735</th>
<th>Liuburg, A.D. 1514</th>
<th>Burch, A.D. 1532</th>
<th>Rufus, A.D. 1562</th>
<th>Modern Roman</th>
<th>Eastern</th>
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</table>
1) Giles, Abbot and Confessor. The earlier part of the legend of St. Giles in the English ecclesiastical histories is connected with an Athenian who came to Marseilles and became acquainted with St. Cæsarius of Arles, is given up by Mabillon and the Hollandists as fabulous. His "Lives" are all later than the eighth century, and almost all the compositions about him are legendary.

The main object of this beautiful story which may be founded on fact, relating how one day Childibert III, King of the Franks [cir. A.D. 695-711], according to some, or Wamba, King of the Goths, according to others, was hunting in a forest, when the huntsmen dropped the savage gun. The cross that had been nourished by their milk. They shot an arrow after the doe, and on entering the cave found Giles sheltering the poor beast, with the arrow in his own shoulder. Tooched at the sight, the Renown, who was dressed, became the hermit's friend, built a monastery on the site of the cave, and made Giles the Abbot. Afterwards the famous Charles Martel sent for him to Orleans to take refuge from the Saracens. In A.D. 721 the two were driven back, and he returned to his abbey, where he died before A.D. 725. A considerable town called "St. Giles's" arose about the abbey, which was a great resort for pilgrims. The story of the hunted doe is given with the incident of the arrow in the Sarum, York, and Aberdeen Breviaries, without it in the Roman. St. Giles is esteemed as the patron of cripples from his alleged refusal to be cured of a lameness, hence churches dedicated to him are often at the original entrances to cities, where cripples were accustomed to gather to beg. He was also the patron of Edinburgh, where a great image of him that had been carried in processions was destroyed by John Knox. [Sar. Ep. and Gosp.; Ecles. xxxix. 5-9. St. Lake xi. 33-36.]

Calendar—York
Dedications of Churches—None.
Represented—With the hind and the arrow in various ways; with a milk-cup in his hand.

8) Nativity of the Blessed Virgin Mary.—This festival, called the "Mistletoe Mass in Harvest" [Loves of Alfred the Great, xx.], has a special Prologue in the Sacramentary of St. Gregory, and was very generally celebrated in the middle ages with octave and vigils. As to the parentage of the Blessed Virgin, see July 26th. Nicopeus gives a description of her personal appearance and character, purporting to come from St. Epiphanius, who in the fourth century derived it from a still more ancient source. See Baring-Gould's Lives of the Saints. [Sar. Ep. and Gosp.; Ecles. xxiv. 17-22.]

Calendar.—A.
Dedications of Churches—Twenty-five.
Represented—With a money-box or purse; with a spear, axe, or carpenter's square. As Evangelist, with a winged man.

14) Holy Cross Day.—This festival originally commemorated, as it has continued to do in the Eastern Church, that famous appearance of the "sign of the Son of Man in the heavens," and by St. John at the Transfiguration of our Lord, when the Emperor Constantine. But in Breviaries of the West the feasts relate mainly to the recovery by the Emperor Heraclius [A.D. 629] of that supposed portion of the Cross which had been preserved in a richly-jewelled case at Jerusalem [see July 25th], and enshrined by the Emperor Heraclius entered Jerusalem barefoot and meanly clad, holding the precious reliquary in his arms. This being opened, the sacred wood was lifted up before the people, hence probably the feast is called the "Exaltation" of the Holy Cross, though some attribute both the name and the observance of the day to the original dedication of the basilica of the new basilica, A.D. 335. In A.D. 623 Heraclius had to retreat before the Mohammedans; and he then, foreseeing the speedy ruin of Jerusalem, carried the sacred treasure to Constantinople, after which its history becomes obscure. In the days when relics were venerated, and supposed particles of it were attached to other pieces of wood to preserve them, and these pieces in time to be venerated as portions of the true Cross. The English name of this day was "Holy Rood Day." In September the day was venerated in May." [Sar. Ep. and Gosp.; Gal. v. 10-12, and vi. 12-14. St. John xii. 31-36.]

Calendars—All
Dedications of Churches—One hundred and six, two with St. Mary and one with St. Faith. Holyrood Abbey and Palace in Edinburgh are named as the famous "Black Rood of Scotland," fabulously reported to have come down from heaven. [17] Lambert, Bishop of Martyr.—St. Lambert and Lambert was born of Christian parents of rank and wealth at Maestricht, where, after a careful education, he was committed to the charge of St. Theodard, the Bishop, at whose death he succeeded to the see. When Childeric II., King of France, was dethroned and murdered, A.D. 673, Lambert, who was known to be his friend, was driven from his see by Ebroin, "Mayor" of Maestricht, and retired to the Monastery of Stavelot, where he spent seven years in strict monastic observance, when, on the death of his friend Bishop, he was invested with his place as Bishop. In A.D. 681, however, Ebroin was murdered, the intruding Bishop expelled, and Lambert restored to his see. Here he laboured in converting the heathens. In 696, a miraculous image of the Blessed Virgin appeared, and when he was appointed by the Emperor to go to Constantinople, he was sent in charge of it, after the example of King Clovis, in 495, had travelled to Rome with a venerated image of the Virgin. He died on his return to Maestricht, 696, and was buried in the Church of St. Peter. A church was built at Liége on the place of martyrdom, and thither his remains were translated A.D. 721 by his successor in the see of Maestricht, which see was now removed to Liége. Thus the village became a great place, as Liége, which means "Naval city," and the church of St. Lambert was utterly destroyed at the Revolution, and its site now a market-place. In the present cathedral, formerly the Collegiate Church of St. Paul, part of the Sarum Relics are preserved. [Sar. Ep. and Gosp.; Heb. v. 1-6. St. Matt. ix. 35-38, and x. 7, 8, 16.]

Calendars—All except Roman.
Dedications of Churches—Two.
Represented—With spear or dart in his hand or at his feet; sometimes a palm-branch; stabbed with javelin; beaten with a club.

Dedications of Churches—None.

26) St. Cyriakus, Abbot of Cartilage and Martyr. This festival was originally kept, together with that of St. Cornelius, Bishop of Rome, on September 14th, but on account of Holy Cross Day was transferred to the 16th both in East and West. In our reformed Calendar the great St. Cyriakus occupies the place of another of the same name, a converted magician of Antioch. Thascius Cyriacus was born at Carthage about the beginning of the third century. His father was a presbyter, and he was a presbyter in the church of Carthage, and became a professor of rhetoric. At the persuasion of Cecilian, a presbyter, he became a Christian, though not without a struggle that reminds us of St. Augustine. Like that distinguished convert, he finally embraced the Faith with all his heart, and was now transformed. The relics of particles of it were distinguished, and applied himself to the study of Holy Scripture and other sacred writings, particularly those of Tertullian. Assuming the name of his spiritual father, he was styled Thascius Cecilianus Cyriacus. Not long after his baptism he was
ordained priest [A.D. 247], and soon after that was made Bishop of Carthage, not without the strenuous opposition of a small party headed by Novatus and Felicissimus. In the Decian persecution, A.D. 250, he used the liberty which our Lord, in St. Matt. c. 23, had for the sake of his flocks, in obedience, as he says, to a Divine intimation that he might thus at that time best glorify God. The heathen had furiously raged together, crying, "Cyprianus ad leones, Cyprian with the lions," but Cyprian referred to the word for dunghill, thus fulfilling literally the words of St. Paul [1 Cor. iv. 13]. From his retirement he wrote many letters to his clergy and took a most active interest in the welfare of his people; and between the importunity of the laity and the tenacity of the aged bishop, his spirit was finally broken. When Novatus, that the laity could never be restored, he took so wise a course that many councils afterwards adopted it. He returned to Carthage after the Easter of A.D. 251, and held a synod. His own view was confirmed. During a dreadful pestilence which prevailed in A.D. 252 many blamed the Christians, and thought they could appease the gods by persecuting those who turned the people from them. But Cyprian won general goodwill and admiration by going about and doing works of charity among heathens as well as Christians. The African Church now had rest from without; but the endless question as to the laity was revived under consecration. There was a discussion as for infant baptism; and, lastly, the important controversy as to the validity of baptism by heretics and schismatics. Cyprian held, and his doctrines were confirmed by a numerous council held at Carthage A.D. 255, that such baptisms were in all cases invalid, and hence he deposed Stephen, Bishop of Rome, who held them to be valid if administered with the right words and matter. In all this we hear nothing of Papal Infallibility, or even Supremacy, nor of the Roman dogma which has been struck down by the sword, and buried his body on the Mappalian Way. Two churches were afterwards built, one on the place of his burial, called Mappalia, the other on the place of his martyrdom, called Mensa Cypriana, because there, as in sacrifice, he had offered his life to God. In later times [A.D. 580] the body was removed to Arles, and later still to Compiegne, where it rested with that of its countless successors in the Communicantes in the Canon of the Mass. [See Sp. and Gosp.: Wisd. v. 15-19. St. Matt. x. 23-25.]

Calendar.—All except the Austin Canons', with St. Cornelius, on 26 October, and the Confessionaries, with St. Cornelius, on the 14th. [See above.]

Dedications of Churches.—One, Chaddesley, in Worcestershire. Represented.—With a gridiron and a sword. [See notes on Gosp. Ep. and Coll.]

Dedications of Churches.—About six hundred. Represented.—St. Michael as an angelic warrior, often in armour, contending with the dragon; weighing souls in scale, with his Paradigm. The saints were usually given various characteristic attributes, for which we must refer to special works on Iconography. They generally, however, have the names of their orders on labels or otherwise. Those of greatest dignity have names carved or deeply incised; others, of supposed degree in rank, or others, their crowns less ornamented, or mere circles with a single cross, or crosses over their foreheads only, or plain caps or wreaths on their heads.

St. Jerome, Priest, Confessor, and Doctor.—St. Jerome is the chief saint of the Latin Church, the patron of Christian parents, somewhere on the confines of Dalmatia and Pannonia. He received a liberal education, which would have prepared him for the lawcourt. At Rome he was instructed by Damasus 1st Bishop of Rome, and educated among very learned men. After the death of his father, whose conversion is related in St. Augustine's Confessions. At this time he was in the habit of attending the courts to hear the lawyers plead, and he also used to explore the catacombs. Strange to say, he lived a long time without being quite a saint. He was baptized, and having been made a journey into Gaul with his friend and fellow-student Bonossus, and passed some time at Treves, where he wrote his earliest works, and became impressed with deep religious feelings and earnest Christian zeal. From about A.D. 370 to 372 he was at Aquileia with his friend Rufinus. In A.D. 373 he suddenly set out for the East with three friends, passing through Thessalonica, Bitina, Cappadocia, Pontus, and Cilicia. At Cesarea they saw the tomb of St. Basil, and then journeyed to Antioch, where Jerome had a serious illness; and he was still suffering from ill-health there in the Lent of A.D. 374, when he could not consider himself exempted from the observation of the fast. He was also alarmed at the events of the East, and gave himself to the study of divinity and the practice of asceticism, retiring with his books to a desert in Chalcis, where he severely chastised his body, and laboured hard to translate the Hebrew and Greek Scriptures. While he was yet in the desert the Melitian schism broke out. Jerome espoused the side of Paulinus, the Bishop recognized by Rome at Antioch, against that of Meletius recognized by the East. The East was distracted with controversy too as to the hypostasis; and being curious to accept the passage, Jerome applied to Damascus, Bishop of Rome, early in A.D. 377, who in the following year sent an answer to Paulinus. The same year he came to Antioch, and was ordained priest by Paulinus on the strange condition that he should not be expected to accept such views as those of St. Augustinianism. He went to Constantinople, where he remained two or three years, pursuing his own studies, and hearing the eloquent instructions of Gregory Nazianzen. In A.D. 381 Meletius died, and his party was carried into the government of the See. In A.D. 382 Damascus called Paulinus, with his followers and opponents, to Rome, where a council was held, and Jerome acted as secretary to Damascus. And now began that close relationship between Rome and Antioch, which we refer to another matter, at whose earnest request Jerome undertook that famous revision of the then received Latin versions of the Scriptures, which resulted in the Vulgate, as it afterwards came to be called. For Cyprian the death of 13 years, during which time he had driven its elder rivals out of the field, and become the one recognized version of the Bible in the Latin churches. His growing fame drew around him a crowd of literary men, many of them noble ladies, to whom he explained his works as strongly as his colleagues explained them. And so it was that Jerome, having something received on the way by Epiphanius, Bishop of Salamis. He was now joined by Paula, a wealthy Roman widow, who came with a number of religious maidens. The whole party made a tour of the Holy Land, visited Egypt, returned to Palestine in A.D. 386, and settled at Bethlehem. Here Paula founded four monasteries, three for women and one for men, over which last Jerome presided. Here he passed the remainder of his life, engaged in the translation of the Bible. It is said that the work was begun in the year 382, and finished in the year 405, although his earlier years had been, embittered by fierce controversies. One serious dispute he had was with St. Augustine; and but for the gentleness and forbearance of the holy Bishop, he must in all probability have been excommunicated. He was also engaged in a long war against Origines, involving him even in his brotherhood, and his old friend Rufinus, who would not condemn the errors of Origen. We are sometimes repelled by faults of temper and other defects in St. Jerome's character; while yet, in his lifelong devotion to great objects, and especially that of giving to the Western Church the best possible version of the Bible, his character rises to true sublimity. But his life's work was comparatively little thought of in his own day. An armless Latin poet says, "I had rather be a stone in the Victoria farm of a countryman, unconnected with Christian parents, somewhere on the confines of Dalmatia and Pannonia. He received a liberal education, which would have prepared him for the lawcourt. At Rome he was instructed by Damasus 1st Bishop of Rome, and educated among very learned men. After the death of his father, whose conversion is related in St. Augustine's Confessions. At this time he was in the habit of attending the courts to hear the lawyers plead, and he also used to explore the catacombs. Strange to say, he lived a long time without being quite a saint. He was baptized, and having been made a journey into Gaul with his friend and fellow-student Bonossus, and passed some time at Treves, where he wrote his earliest


Calendar.—All.
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<td>MORNING PRAYER</td>
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<td>v. to v. 16.</td>
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<td>5. Non.</td>
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<td>5 e</td>
<td>3. Non.</td>
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<td>6 f</td>
<td>Pr. Non.</td>
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<td>7 g</td>
<td>8. Id.</td>
<td></td>
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<td>8 A</td>
<td>7. Id.</td>
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<td>9 b</td>
<td>6. Id.</td>
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<td>10 c</td>
<td>5. Id.</td>
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<td>11 d</td>
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<td>12 e</td>
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<td>13 f</td>
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<td>14 g</td>
<td>1. Id.</td>
<td>Translation of King Edward Con-</td>
<td>Zephaniah i. to v. 14</td>
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<td>15 A</td>
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<td>16 b</td>
<td>17 Cal. Nov.</td>
<td>Ethelreda, Virgin.</td>
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<td>17 c</td>
<td>16 Cal.</td>
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<td>ii. 18 and iv.</td>
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<td>18 d</td>
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<td>St. Luke, Evangelist.</td>
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<td>19 e</td>
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<td>20 f</td>
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<td>Crispin, Martyr.</td>
<td>iii.</td>
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<td>26 e</td>
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<td>27 f</td>
<td>6 Cal.</td>
<td>SS. Simon and Jude, A. and M.</td>
<td>iii. 13 and iv.</td>
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<tr>
<td>28 g</td>
<td>5 Cal.</td>
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<td>29 A</td>
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<td>31 c</td>
<td>Pr. Cal.</td>
<td>Fast.</td>
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<td>BEDES, A.D. 735.</td>
<td>SALISBURY, A.D. 1514.</td>
<td>BENG. A.D. 1536.</td>
<td>HEREFORD, A.D. 1502.</td>
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<td>The 11,000 Virgins.</td>
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1) Remigius, Bishop of Rheims.—This saint, often called St. Remi, "Apostle and Patron of France," was born about A.D. 595. His father was a rich merchant at Paris, and his birth having been foretold by one Montanus, a hermit. He received a suitable education, and was remarkable for holiness of life, so that he was made Bishop of Rheims in the twenty-third year of his age, and afterwards Bishop of Paris, whence Rheims became the Metropolitan See of France. He is chiefly known as having baptized Clovis, or Hlodwig, the first orthodox Christian King of the Franks, with such success, that the Court was converted, this time with the old kingdom of Gaul? At the font the holy bishop said, "Bend thy head gently, Sicambrian, burn what thou hast worshipped, worship what thou hast burned." Hence subsequent French kings were styled by his sign of the cross, "hand of Remi." Clovis had been, previous to embracing the Faith, under the influence of his Christian Queen Clothilde, as Ethelbert of Kent had been under that of Queen Bertha; and his conversion, as in the case of our own first Christian King, was speedily followed by that of great numbers of his subjects. [See May 26th.] Remigius proved a helpful counsellor to Clovis, and together they founded three French sees. He died a natural death, January 13, A.D. 553, having administered the Holy Eucharist to his people but a few days before. His body was laid in the little Church of St. Christopher, in a place corresponding to the entrance to the choir of the present great basilica which bears his name, and was subsequently transferred to the new Basilica of St. Denis, A.D. 1049, the body of St. Remi having been solemnly translated on the previous day, which thenceforward superseded January 13th as his festival. The legend of the sacred ampul of chrism brought down from heaven by a white dove for the baptism of Clovis, and preserved without breaking the seals kings until it was destroyed at the Revolution, is not heard of till nearly four hundred years after the death of St. Remi. This venerable relic was publicly broken in 1793, but a particle of the glass and some of the chrism are believed to have been preserved, and are still shown in the treasury at the Cathedral Church of Notre Dame in Rheims, together with a new ampul made in imitation of the old one. The body of the saint is still enclosed in a Chest of St. Euthymius. [See Ep. and Gosp. Heb. vii. 23-27. St. Luke xii. 35-40.]

Calendars—All.

Dedications of Churches—Seven, unless any be to St. Remigius of Lincoln.

Represented—With the ampul, or a dove bringing it to him. 6) Faith, Virgin and Martyr.—The story of St. Faith, or Fides, is very like that of other early virgin martyrs. She was born of Christian parents, and while still very young brought the Gospel to religion from the time of her mother, [see January 22nd] in the latter part of the third century at Agen, in Aquitaine. Refusing to sacrifice to Diana, she boldly confessed Christ notwithstanding the most horrible tortures, endured and expired, as one of the best and bravest of the early martyrs. Having been beaten with rods, and bound to a brazen bed over burning coals, she was at last beheaded. Several specta tors, rebuking the tyrant, and refusing to sacrifice, suffered with her. The Martyrology mentions another St. Faith under January 15th, 25th. A.D. 236 as a martyr with her mother Sophia and her sisters Spes and Caritas. The three sisters were invoked in some York litanies. [ Sar. Ep. and Gosp. Ecclus. li. 9-12. St. Matt. xiii. 44-42.]


Dedications of Churches—Sixteen, and one with All Saints; also the crypt of old St. Paul's.

Represented—The three sisters as children holding swords. 9) The Apocatastasis, or Resurrection of the dead.—The idea of the Apocatastasis, or Resurrection of the dead, and the destinies of the human soul after death, is supposed to have been first distinctly taught by the Holy Apostle in his First Epistle to the Corinthians, i. 60. 'We believe,' he says, 'that the dead are raised to life again,' and that 'we shall be changed.' It is a doctrine which extends through the whole of the New Testament, and which was embodied in the Offices of the Medieval Churches generally. According to this legend, St. Dionysius had as companions in work and in martyrdom Rusticus, a presbyter, and Eleutherius, a deacon. It first appears in the middle of the fifth century. According to another version, the Dionysius sent by Clement, or the successors of the Apostles, was not the Areopagite; but an officer of the Roman Consul, named Glaucus of Gaul, whom Clement sent to Paris under the consuelship of Decius circa A.D. 258, and was slain with the sword, being Bishop of the Parisians circa A.D. 272, so that he was in that case a totally different person from the Areopagite. Clement's Letter to the Breviary of 1536, and probably other service-books, adopt this last account; while the present Roman Missal, Breviary, and Martyrology identify St. Denys of France with the Areopagite, thus contributing to hide the Christian Cen tral Hierarchy and other works referred to above. The Eastern Church commemorates the Apocatastasis on October 3rd, on which day the Roman Martyrology mentions a Dionysius and Rusticus and Eleutherius, the companions mentioned above, and their two colleagues. The Apocatastasis is a festival down to the present day, but generally celebrated with much solemnity, and is a festival in honor of the conversion of the whole world. It is one of the festivals of the East, the most important of which are the mysteries of the Christmas and Easter. The Apocatastasis is a festival of the East, the most important of which are the mysteries of the Christmas and Easter. The Apocatastasis is a festival of the East, the most important of which are the mysteries of the Christmas and Easter. The Apocatastasis is a festival of the East, the most important of which are the mysteries of the Christmas and Easter.
17] Etheldreda, Virgin.—Ethelthryth, Etheldreda, or Audrey, was one of four daughters of Anna, King of the East Angles, who were all esteemed to be saints, the others being Sexburga, Ethelburga, and Withburga. Of these Etheldreda was apparently the third. She was married against her will to Tunbert, an East Anglian prince, who bestowed on her the Isle of Ely as a dowry. The marriage remained merely nominal, and Tunbert soon died. His widow then retired to Ely in order to devote herself to the religious life. But in A.D. 660 she was obliged to become the wife of Prince Egfrid, son of Oswy, King of Northumbria. Nothing, however, would induce her to break her resolution of perpetual virginity; and when Egfrid came to the throne of his father, A.D. 670, he sought the help of the famous Wilfrid, or Wilfrith, to bring her over to his views. Wilfrid, however, appears to have secretly confirmed her in her own, and at last a divorce was effected. In A.D. 671 they parted, Egfrid to seek a more suitable wife, Etheldreda to take the veil at the hands of Wilfrid. Having continued for a year in the Monastery of Coldingham, she made her way to her best-loved Ely. She crossed the Humber at the Brough and Winteringham ferry, and stayed some little time at the adjacent village of West Halton, where her staff, as was believed, grew into the largest ash-tree in the neighbourhood, and where her memory is still preserved in the dedication of the church. Arriving at Ely, she established a religious house, over which Wilfrid made her Abbess. She now practised asceticism, as we learn from Bede, of the most rigid type, and at the same time made Ely a great religious centre for East Anglia. "She was taken to our Lord," says Bede, "in the midst of her flock, seven years after she had been made Abbess," A.D. 679, and she was buried, with those who had gone before, in a wooden coffin. In A.D. 693 her sister and successor St. Sexburga translated her body, placing it, entire and uncorrupt, in a Roman stone or marble coffin brought from Grantchester [Cambridge]. The body was afterwards enshrined in the existing cathedral; and on the 17th of October, the feast of her translation, pilgrims fared to her shrine from all quarters. Our word 'tawdry' is said to be derived from pilgrims' "signs" or other objects bought at "St. Audrey's Fair." [See notes on Gosp. Ep. and Coll.]

Dedications of Churches—Six, one destroyed. Ely Cathedral to her with St. Peter.

Represented—In monastic habit, but crowned, and with crozier, book, or budding staff.


Dedications of Churches—Seventeen, and one with All Saints.

Represented—With picture of Blessed Virgin Mary; as Evangelist, with winged ox.

25] Crispin, Martyr.—Crispin and his brother Crispinian are celebrated among the band of missionaries who came from Rome with St. Denys, January 8th, 20th, and October 9th. Fixing their abode at Soissons, they preached and instructed the people by day, and when not so engaged exercised the trade of shoemaking for a maintenance. Hence they have been considered the tutelar saints or patrons of that craft, and of two famous societies in France called Frères Cordoniers. The two brothers were beheaded, October 25, A.D. 298, after severe tortures, under Riccius Varus, the Roman Governor of Soissons, during the progress of the Emperor Maximian through Gaul. In the sixth century a basilica was built and dedicated to them at Soissons, their probable place of internment, though there is a curious tradition in Kent that they were buried at Stones End, in that county. [See Ep. and Gosp. : 1 Cor. iv. 9-14. St. Matt. x. 16-22.]

Calendar—All but Roman and Monastic.

Dedications of Churches—None.

Represented—Shoemaking: with shoemakers' tools, or strips of hide, or with a cornucopia full of boots and shoes.


Dedications of Churches—Two in their joint names.

Represented—St. Simon with a fish or two, an ear, a fuller's bat, usually a saw. St. Jude with a boat, ship, club, bat, inverted cross, halbert, or carpenter's square.
### NOVEMBER hath 30 Days.

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<thead>
<tr>
<th>A.D. 1871</th>
<th>A.D. 1662</th>
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<tr>
<td><strong>Morning Prayer.</strong></td>
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Note, that *Eclesus. xxx. is to be read only to verse 13. And *Eclesus. xxx. only to verse 18. And *Eclesus. xlvii. only to verse 20.*
### Comparative View of the Calendar for NOVEMBER.

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<td>All Saints.</td>
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<td>SS. Cosmas and Damian.</td>
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<td>All Souls.</td>
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<td>All Souls.</td>
<td>SS. Joannis, Nicander, and Hermelius.</td>
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<td>St. Leonard.</td>
<td>St. Leonard.</td>
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<td>St. Edmund, King and Martyr.</td>
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<td>St. Chrysogonus.</td>
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<td>SS. Saturninus and Sisinnius.</td>
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### Notes
- The date of St. Andrew’s Day is not specified in the text. It is mentioned in the Eastern section as St. Andrew the Protoclete.
- The dates and names listed above are for the month of November.
- The text above does not provide the full names for each saint, but it is clear that the list includes saints familiar to the Christian calendar, such as All Saints’ Day, St. Winifred, and St. Andrew.

### Comparison of Calendars
- The text does not explicitly state that there are different calendars being compared, but the inclusion of multiple dates for the same day suggests the comparison of various traditions or practices.
- The modern Roman calendar is mentioned alongside the ancient calendars, indicating a continuity of tradition.

### Conclusion
- The text provides a comprehensive list of saints for the month of November, highlighting both the ancient and modern traditions.
- The inclusion of dates and names indicates a detailed comparison between different calendars, possibly for liturgical or historical purposes.
1) All Saints' Day.—[See notes on Gosp. Ep. and Coll.]

Dedications of Churches—Eleven hundred and forty-eight, also one-hundred-four with St. Mary, and eleven to other saints with All Saints.

5) See "State Services."

6) Leo, Confessor.—This saint was born of noble Frankish parents in the court of Clovis, who stood sponsor for him at the font. In his early years he became a disciple of St. Remigius [October 1st], he resolved to embrace the religious life, notwithstanding the earnest disapproval of the King. After remaining some time in the Monastery of Miac, near Orleans, he retired to a hermitage in a forest near Limoges, converting many on his way. He was not allowed to remain here alone, for many flocked to him, and a monastery arose on the spot, which was endowed by the Countess Ansie of Armagnac, who, it is said, could ride round in a night on his ass. Here Leonard ruled at the head of a flourishing community till his death, about a.d. 599. He is said to have taken great interest in prisoners, and to have obtained leave from Clovis to release many; he himself regarded as the patron of princes. He is also reputed to have been a deacon. [Sar. Ep. and Gosp.: Ecclus. xxix. 5-9. St. Luke xi. 33-36.]

Calendars—All except Roman and Paris.

Dedications of Churches—One hundred and fifty, one with St. John, and one with St. Mary.

Represented—As a monk or abbot, with chains, fetters, etc.

11) St. Martin, Bishop and Confessor.—This famous saint was born in the fourth century at Salarnia, in Pannonia [Hungary], but brought up at Pavia. Both his parents were Pagans, but Martin at ten years old used to frequent the Christian churches and ask to be made a catechumen. His father, a military tribune, entreated him to embrace the Christian faith, and the child, at the end of five years was baptized in this community of life nearly three years before his baptism, free from the common vices of soldiers, and full of good works. Once in winter he met a poor man begging outside the gate of Amiens, and seeing him bare clad, cut off half of his military cloak with his sword, and gave it to the beggar. The next night he saw a vision of Jesus clad in the same portion of his cloak, saying to angels standing by, "Martin, yet a catechumen, hath covered a naked man with garment." When he had been baptized and had served in the army about five years, he sought, his discharge, saying, "I am Christ's soldier;" but being taunted with cowardice, he offered to stand before the line unarmed, and to march into the ranks of the army under the Name of the Lord Jesus and protected by the sign of the Cross. The next day the enemy sued for peace and surrendered, whereupon Martin got his discharge. On leaving the army, he sojourned with Hilary of Poictiers [January 13th], who ordained him excommunicate, but with one of his parents, and converted his mother to the Faith. Here he was publicly flogged by Arian heretics, and had to retire to an island, where he lived on roots; here he took helmet by his father, and gave it to a nobleman. Hilary's return from exile [January 13th], Martin followed him to Gaul, and established a monastery near Poictiers. In a.d. 371 he was much sought after to be first Bishop of Tours. The neighbouring Bishops objected, but had to give way to the voice of the people. Martin lived as a monastic Bishop in a secluded spot two miles from Tours, with eighty disciploes, who were cave-dwellers, while he himself lived in a wooden hut. As Bishop he showed great zeal in demolishing temples and trees consecrated to pagan worship; and, like St. Boniface [June 5th], he cut down a sacred tree in order to satisfy the rustics as to the truth of his religion. He also boldly rebuked and withstood the usurping Emperor Maximus, who condemned to death the heretic Priscillian and his immediate followers on the ground that it was a new and unheard-of iniquity for a secular judge to decide an ecclesiastical cause. During the last sixteen years of his life he lived in close retirement, where he had many supernatural visions; and on November 9, a.d. 401, he died at Candes, near Tours. On November 11th he was buried in a cemetery just outside Tours as it then was, and eleven years afterwards St. Brice, his successor, translated his body, and built St. Martin's St. Somme [clope] used to be carried into battle and kept in a tent where Mass was said, hence the term capella, chapel. In time a blue bannerman, divided to represent St. Martin's cloak, was carried instead, until it was superseded by the famous Oron- jorison. [See "State Services."—St. Matt. xxv. 17.]

Calendars—All.

Dedications of Churches—One hundred and sixty. Represented—On horseback, dividing his cloak for the beggar; as a Bishop; a Martinmas goose by his side. St. Bertrus, Bishop, Britton Bric, was brought up in St. Martin's Monastery near Tours, and ordained deacon and priest by St. Martin. He had given much trouble by his disorderly conduct while young, and even after his ordination St. Martin had a mind to depose him; but he assured him that if Christ had not willed that he should be ordained, St. Martin had no power to depose him. But he assented that Bric would succeed him in the Bishopric, which came to pass. Even when he had become a Bishop grave charges were brought against him, and he either fled from Tours for many years. The voluminous Preface contains the legend that on his being accused of being the father of an infant, he adjured it by Christ to say if he were his father, and it replied, "Thou art not my father." And when the people came to make an offering to it in his hircus to St. Martin's tomb, saying, "As this vestment is unhurt by the fire, so is my body unpolluted." But the people of Tours would not believe him, and drove him from the Bishopric. He then went to Rome and related all to the Pope, who was so struck with the grave charges, and returned to his see in the seventh century armed with Papal authority. In his latter days he acquired the reputation of a saint, and dying a.d. 444, was buried near St. Martin in the chapel of St. Martin's Monastery, and on Ep. and Martyr. x. 14-10. St. Luke xix. 12-28. [July 6th, October 11th.]

Calendars—All except Roman and Monastic.


Represented—Carrying burning coals in his vestment; an infant on the ground near him.

15) Macbrotus, Bishop. —Madog, Malo, Mawes, Macnon, Morolus, or Mervit. He was Deacon in a monastery at Alet [now St. Malo], in Brittany, under St. Brendan, from whom, when he grew up, he received the habit. Afterwards he became Bishop of Alet, and converted the neighbouring islet of Aaron into a monastery. But the rebellion of the Bretons obliged him to leave his see, and he went to Saints, where Leontius, the Bishop, gave him a cell at Brice, and here he remained till recalled to Alet. Soon he had to flee again, and this time he settled with some other canons from Brittany and was first Bishop of Snowber 15, a.d. 564. His relics were acquired by the Church of Alet in the seventh century in a scrupulous manner, and in a.d. 975 were taken to Paris, where they were lost at the Revolution. Many wonderful legends are related of him. [Sar. Ep. and Gosp.: Ecclus. xxiv. 17, 20-23; xxxiv. 6, 7, 15, 16. St. Luke xix. 12-28.]

Calendars—Sarum, York, Hereford, Aberdeen.

Dedications of Churches—St. Mawes, in Cornwall.

Represented—Dressed as a shepherd; holding a lamb in his hand.

17) Hugh, Bishop of Lincoln.—Hugh of Avalon, or de Groenoule, was born of a noble Burgundian family, a.d. 1140. His mother died when he was eight years old; and his father, a steward of regular canons near his castle, dedicated the child Hugh in the same place, committing him to the care of an aged brother of the house, who instructed him in sacred and secular learning. Having been ordained deacon at the age of nineteen, he resolved to join the then new order of Carthusians, one of the reformed Benedictine orders. His brother canons having in vain tried to keep him back, he escaped, and was admitted into the Grande Chartreuse, the first house of the order. In process of time he was ordained priest, made procurator of the monastery, and sent to England to govern the first Carthusian house in this country, which had been founded a.d. 1181 by Henry II. at Witham, in Somerset, but unsuccessfully managed by two successive priors. While Hugh was in England, the house became very prosperous. "The King, who for the opinion he had of his holiness, vset often," says Godwin, "privately to confer with him, remembering how great wrong he had done the Church of Lincoln so long keeping in his sight, and the Bishop, determined to make amends by giving them a good one at last, and procured this Hugh before he understood of any such thing toward, to be elected Bishop of that see. He governed very stoutly and well, and more renowned, and loved then feared. His excommunications were very terrible unto all men, and the rather, for that it was noted, as I find delivered, some notable calamity otherwise did lightly follow them. His Church of Lincoln, which he caused to be built, was a rare building. He composed great and memorable works, and not possible to be performed by him without infinite help." Indeed, as has been well said by another, "a more zealous and indefatigable prelate
than was Bishop Hugh of Lincoln seldom, if ever, presided over a see of our own or any other Christian land. He yearly visited Witham for devout retirement, living as a brother, with no mark of distinction but the Bishop's ring. He was often called to remove his last sickness on his way back from one of these sejours, and died in London, November 17, A.D. 1200, as they were singing in his hearing the *Nunc dimittis* in the Office of Compline. He was solemnly buried in Lincoln Minster, on the journey to London, during the diocese of King John of England and King William of Scotland met at Lincoln and helped to carry the bier, three archbishops and nine bishops being also present, with a multitude of abbots and priors. Eighty years afterwards his body was solemnly translated in Lincoln Cathedral, where he is supposed to lie behind the high altar, Edward I. and his Queen, the Archbishops of Canterbury and Elyea, many bishops, and two hundred and thirty knights being present. St. Hugh was one of the most popular English saints, and the story of the accession of Queen Elizabeth [November 17th] was commonly called "St. Hugh's Day." [Sar. Ep. and Gosp.: Eclesius xiv. 1-3. St. Mark xiii. 35-37.]

**Calendars—Sarum, Aberdeen.**

**Dedications of Churches—Quethick, in Cornwall, unless it be to some local saint.**

20] **EDMUND, KING AND MARTYR.**—This Edmund, or Edmond, the last of the native under-kings of East Anglia, was placed on the throne at the age of fifteen years, in 853; and when the Danes invaded that province in 870, he fought against the same. In 880, he relinquished the government, and then offered him his life and his kingdom if he would forsake Christianity and reign under them. When he refused, they tied him to a tree and shot him with many arrows, and at last cut off his head, which they flung into a thicket. The following year, when the Danes had retired, the body was recovered, and the head found among the brambles, guarded, it was said, by a great grey wolf. Over his relics rose the famous church of Lincoln. Edmond is named in some painted glass and on the rood-screen of East Anglia; as of that of that martyr King. He could scarcely have died the death of a martyr unless his life had been that of a confessors for Christ; and with such a life as that, he was distinguished as a model prince by his religion and piety, his restoration of ruined churches, his good government, and his determined hostility to everything mean and bad. He was never married, and, like many monks and other devout persons, he learned the psalter by heart, and the book which he was said to have used was shewn at Bury. His name is connected with much that is legendary, and the Sarum Breviary has a grotesque account of his death. [Sar. Ep. and Gosp.: Eclesius xxxi. 8-11. St. Luke xiv. 26-33.]

**Calendars—Sarum, York, Hereford.**

**Dedications of Churches—Fifty-five (fifteen being in East Anglia), three in London, and one Bishop.**

Represented—Crowned and pierced by many arrows; bow to a tree as above; a wolf guarding his body or crowned head; an arrow in his hand.

22] **Cecilia, Virgin and Martyr.**—Cecilia, a Roman lady, was venerated as a virgin martyr at a very early period, and the martyrdom of her and of her three companions is referred to in the Martyrology attributed to St. Jerome, and in the earliest Missals and Breviaries. Yet it is very difficult to find her as such a place, so conflicting are the figures. According to the earliest, she suffered in Sicily A.D. 176-180; according to another, in Rome A.D. 250; while the Greek Menologies say at Rome, in the time of Diocletian, A.D. 284-303. No notice at all of her is given in any of the later Church history. There was a church dedicated to her at Rome, where Pope Paschal I. placed her supposed body, removed from the Catacombs, in 821, and provided that the praises of God should be sung on the night and morning; hence probably arose the legends that connect her name with sacred music, there being nothing of the kind in the earliest accounts of her. One circumstance related in the legendary "Acts" is connected with the marriage of her newly-married husband that she ought to lead a life of perpetual virginity. The Acts of St. Cecilia, though not genuine, have been remarkably confirmed as to substance by discoveries in the Catacombs, including that of her original tomb, preserved over many centuries by many epitaphs of members of the Cecilian family. [Sar. Ep. and Gosp.: Eclesius li. 9-12. St. Matt. xiii. 44-59.] Her name occurs in the *Nobilissimus* in the Canon of the Mass.

**Calendars—All.**

**Dedications of Churches—Two.**

Represented—Crowned; bearing wreaths of roses or other flowers; a palm; a sword; an almond branch; a sprig of flowers; in later representations she is holding a portable organ or harp, or playing on an organ.

23] **St. Cecilia.**—Cathedra, and Martyr.**—According to the usual order, the "Bishop's Stories" mentioned by St. Paul [Phil. iv. 3] as having his name written in the Book of Life, is to be identified with the third of the Bishop of St. Clement, whose name is mentioned in the *Communi- cantes* in the Canon of the Mass, and who has always been found up around the name of Clement, and so little trustworthy information has come down to us, that we hardly know anything about him. From Rome the Roman Clement wrote his "First Epistle" to the Corinthians on the occasion of the end of the first century, and is hence regarded as one of the "Apostolic Fathers." The second epistle ascribed to him is rather a homily, and must have been written at least a generation later than his time. Other epistles, and a mass of "Clementine literature," undoubtedly spurious, have been attributed to him. An account of his martyrdom, probably no earlier than the ninth century, tells how he was banished to the Crimea, and how he accepted the whole discipline of his miracles, was by Trajan's order cast into the sea with an anchor round his neck, an event pictured in frescoes of the tenth or eleventh century in the Church of St. Clement at Rome. So, too, the Sarum and Roman Breviaries. But no writer who speaks of the Bishop Clement describes him as a martyr until we come to Rufinus and Zosimus, about A.D. 400, and they do not mention the anchor story. [Sar. Ep. and Gosp.: Phil. iv. 1-3. St. Luke xix. 12-28.]

**Calendars—Sarum, York, Hereford.**

**Dedications of Churches—Fifty-seven, and one with St. Mary.**

Represented—A Bishop, or Pope, with double or triple crown, as usual in his hand; his breviar or book, or at feet; leaning on an anchor; a fountain springing up by him.

25] **Catharine, Virgin and Martyr.**—It would be hard to find a saint more generally revered than St. Catharine, or one of whom so little is really known of her life or event related about her being reasonably certain. She has usually been identified with a nameless lady of Alexandria, of whom Eusebius [H. E. viii. 14] says that when she resisted the unhallowed advances of the Emperor Maximinus he punished her with banishment and deprivation of goods. With reference to the once popular legends of St. Catharine, Baronius himself says that silence is better than falsehood mixed with truth. The Sarum Breviary contains many more marvels than does the Library of Roman, but the Parisian of 1836 contains none. In the Sarum and Roman Breviaries we are told that Catharine combined the study of the liberal arts with fervent faith, and prevailed in argument over the most learned philosophers; and so great was the regard for her, that they were content to die for His sake. Then Maximin caused her to be scourged and bruised with laden whips and kept in prison for eleven days without food. Next she was put on a wheel with sharp blades, or at her prayers the wheel was broken, and then she was beheaded on the 25th of November. Her body was marvellously borne by angels to Mount Sinai, in Arabia. The Sarum Breviary tells of a river of oil that was seen to flow from her tomb, etc. The angels are not explained as the work of the Virgin and the Roman Catholic writers to have been monks. Her extraordinary popularity in France and England dates from the bringing of alleged relics of her from Mount Sinai to Rouen by one Simon, a monk, who died A.D. 1619. She is the patroness of sailors, as St. Jerome is of theological learning. [Sar. Ep. and Gosp.: Eclesius li. 1-8. St. Matt. xiii. 44-52.]

**Calendars—All.**

**Dedications of Churches—Fifty-one.**

Represented—With a wheel or wheels, often spiked; with a sword, a book, a lamb, or a palm; carried by angels to Mount Sinai.


**Dedications of Churches—Nearly six hundred, and three with other Saints.**

Rep. martyra. With a cross saltire, or sometimes an ordinary cross in his hand.
### DECEMBER hath 31 Days.

<table>
<thead>
<tr>
<th></th>
<th>A.D. 1871.</th>
<th>A.D. 1662.</th>
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<tbody>
<tr>
<td></td>
<td>1 Lesson.</td>
<td>2 Lesson.</td>
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</table>
| 1 f      | Calendae.           |                     | Isaiah xxii. to v. | [v. 15.] | xii. v. 47 to v. | [v. 20.] | xii. v. 20. | [v. 15.]
| 2 g      | 4. Non.             |                     | xxii. v. 15.      | iv. v. 7. | xii. v. 20.    | xii. v. 20. | xii. v. 20. | xii. v. 20. |
| 4 b      | Pr. Non.            |                     | xxviii. to v. 20. | 2 Pet. i.   | xii. v. 20    | xxi. v. 20    | xii. v. 21 | xii. v. 21. |
| 5 c      | Nona.               |                     | xxx. to v. 18.    | 1 John i.   | xxii. v. 18    | vi. v. 16    | xxii. v. 16 | vi. v. 16.  |
| 6 d      | 8. Id.              | Nicolas, Bishop of Myra in Lycia. | xxxi.         | 2 John.     | xxx. v. 18    | xvi. v. 16   | xxx. v. 18   | xvi. v. 16.  |
| 7 e      | 7. Id.              | Conception of the Blessed Virgin Mary. | xxxii.         | 3 John.     | xxx. v. 19    | xxv. v. 23   | xxx. v. 12   | xxv. v. 23.  |
| 8 f      | 6. Id.              | Lucy, Virgin and Martyr. | xxxv.         | 4 John.     | xxv. v. 22    | xxv. v. 24   | xxv. v. 22   | xxv. v. 24.  |
| 9 g      | 5. Id.              | O Sapiencia. | xl. v. 9.12.    | iv. v. 7.   | xxv. v. 28    | xxv. v. 28   | xxv. v. 28   | xxv. v. 28.  |
| 10 A     | 4. Id.              |                      | xlvii. v. 17.    | v.          | xxv. v. 29    | xxv. v. 29   | xxv. v. 29   | xxv. v. 29.  |
| 11 b     | 3. Id.              |                      | xlviii. v. 8.    | xxv. v. 20 | xxv. v. 30    | xxv. v. 30   | xxv. v. 30   | xxv. v. 30.  |
| 12 c     | Pr. Id.             |                      | xxix. v. 8.      | xxv. v. 21. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 13 d     | Idus.               | Fast.                | xxv. v. 21.      | xxv. v. 24. | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 14 e     | 19. Cal. Jan.       |                      | xxv. v. 21.      | xxv. v. 22. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 15 f     | 18. Cal.            |                      | xxv. v. 22.      | xxv. v. 23. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 16 g     | 17. Cal.            |                      | xxv. v. 23.      | xxv. v. 24. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 17 A     | 16. Cal.            |                      | xxv. v. 24.      | xxv. v. 25. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 18 b     | 15. Cal.            |                      | xxv. v. 25.      | xxv. v. 26. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 19 c     | 14. Cal.            |                      | xxv. v. 26.      | xxv. v. 27. | xxvii. v. 20  | xxvii. v. 20 | xxvii. v. 20 | xxvii. v. 20 |
| 20 d     | 13. Cal.            | St. Thomas, Apostle and Martyr. | lii. v. 13    | xii. to v. 7. | xxv. v. 27. | xxv. v. 28. | xxv. v. 27. | xxv. v. 28. |
| 24 A     | 9. Cal.             |                      | lvii. v. 16.     | lii. v. 16 | lii. v. 15 | lii. v. 15 | lii. v. 15 | lii. v. 15 |
| 25 b     | 8. Cal.             |                      | lvii. v. 17.     | lii. v. 17 | lii. v. 16 | lii. v. 16 | lii. v. 16 | lii. v. 16 |
| 26 c     | 7. Cal.             |                      | lvii. v. 18.     | lii. v. 18 | lii. v. 17 | lii. v. 17 | lii. v. 17 | lii. v. 17 |
| 27 d     | 6. Cal.             |                      | lvii. v. 19.     | lii. v. 19 | lii. v. 18 | lii. v. 18 | lii. v. 18 | lii. v. 18 |
| 28 e     | 5. Cal.             |                      | lvii. v. 20.     | lii. v. 20 | lii. v. 19 | lii. v. 19 | lii. v. 19 | lii. v. 19 |
| 29 f     | 4. Cal.             |                      | lvii. v. 21.     | lii. v. 21 | lii. v. 20 | lii. v. 20 | lii. v. 20 | lii. v. 20 |
| 30 g     | 3. Cal.             |                      | lvii. v. 22.     | lii. v. 22 | lii. v. 21 | lii. v. 21 | lii. v. 21 | lii. v. 21 |

The Calendar with the Table of Lessons.
## Comparative View of the Calendar for DECEMBER.

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<td>1</td>
<td>St. Osmund.</td>
<td>SS. Chrysantus and Daria.</td>
<td>SS. Chrysantus and Daria.</td>
<td>St. Bibiana.</td>
<td>Habakkuk the Prophet.</td>
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<td>3</td>
<td>St. Nicolas.</td>
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<td></td>
<td>SS. Peter Chrysologus and Barbara.</td>
<td>SS. Barbara and John Damascene.</td>
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<td>6</td>
<td>Conception of Blessed Virgin Mary.</td>
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<td>Conception of Blessed Virgin Mary.</td>
<td>Conception of St. Anne.</td>
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<td>7</td>
<td>St. Damasus.</td>
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<td>8</td>
<td>St. Lucy.</td>
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<td>9</td>
<td>O Sapientia.</td>
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<td>10</td>
<td>St. Thomas.</td>
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<td>11</td>
<td>St. Eugenia.</td>
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<td>12</td>
<td>Nativity of our Lord.</td>
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<td>13</td>
<td>St. Stephen.</td>
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<td>14</td>
<td>St. John, Evangelist.</td>
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<td>15</td>
<td>Holy Innocents.</td>
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<td>16</td>
<td>St. Thomas, Archbishop of Canterbury.</td>
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<td>17</td>
<td>St. Silvester.</td>
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*Note: The table includes the dates and names of saints and festivals observed in different calendars for the month of December.*
6] NICOLAS, BISHOP OF MYRA, IN LYCIA.—The great fame of St. Nicolas, like that of St. Catherine, is founded on a vast mass of romantic legend rather than on actual death, but something we now fairly know about him. The earliest accounts of him which we have were written about five hundred years after his death, if, as is stated, it is to be placed A.D. 342. But the great veneration and universal admiration with which he was held in the Greek and Latin Churches in early times points to something extraordinary in his life and character. The Liturgy of St. Chrysostom contains a prayer in which his name is mentioned with that of other famous Eastern Saints, shewing in what honour he has long been held. The East is still venerated in the West, next after the Holy Mother of God. Justinian built a church in his honour at Constantinople about A.D. 430, indeed he was titular saint of four churches there. The most remarkable legends concerning him are that when a new-born babe he stood up for two hours in an ecstasy, and on Wednesdays and Fridays refused to suck. Being left as a young man with a considerable fortune, he flung a bag of gold successively to each of three daughters, that they might marry honourably. When ordained priest he sailed for the Holy Land, and averted shipwreck by his prayers in a storm. About A.D. 325 he was elected Bishop of Myra, and by the sign of the Cross restored to health a burned child. He is traditionally reported to have been present at the great Council of Nicaea, and is so represented in Eastern pictures of the Council. Here losing all patience with Arius, he dealt a violent blow at the jaw of that heretic, for which he had to undergo tempestuous and perilous journeys. He is said to have obtained from the governor of Myra the release of three men imprisoned in a tower, the picture of which may have given rise to that of three children in a tub. The legend of his raising the children to life may be thus accounted for. He was much invoked by sailors, and accounted the patron of children. His tomb at Myra was much resorted to for a miraculous oil which flowed from it. In A.D. 1057 some merchants of Bari in southern Italy discovered relics of St. Nicolas, and the "Basilica pagi" pages of the middle ages began on St. Nicolas' Day, and lasted till Childermas or Holy Innocents' Day. [See Episcopal. Eccl. xvii. 17-23; xxv. 6, 7, 15, 16. St. Matt. xxiv. 14-23.]

Calendar.—All

Dedications of Churches.—Three hundred and seventy-two, and seven with St. Mary, one with St. Swithin. Represented.—With three children in a tub, or kneeling before him; with three golden balls in various ways, sometimes on a book with three leaves; with an anchor, or a ship in the background.

8] CONCEPTION OF THE BLESSED VIRGIN MARY.—The observation of this festival began in the West in early times, did not become general in the West till the fifteenth century. As the doctrine of the Immaculate Conception became more developed in the Roman Communion, the festival was from time to time elevated in rank. The term "Immaculate," however, was not used in the Missal or Breviary till 1534, when Pius IX. made the doctrine of the "Immaculate Conception" an article of faith. [See Episcopal. Eccl. xxiv. 17-22. St. Matt. i. 16-1.]

Calendar.—All

13] LUCY, VIRGIN AND MARTYR.—We know nothing of St. Lucy, the sole authority for her story is her fabulous "Acts," a Christian romance similar to the "Acts" of some other virgin martyrs, though probably based on facts. She was highly honoured at Rome in the sixth century, as appears from the Sacramentary of St. Gregory, and her name occurs in the *Nobis quoque de la Mass*. St. Althelm wrote much about her, not only in prose, but in his poem De laude Virginitatis. The legendary account of her is that she was the daughter of a Christian lady in Syracuse, named Eutychia, and born in the latter part of the third century. Being asked in marriage by a young nobleman of Syracuse who was a heathen, she declined his suit based on facts to secrete her virginity to God. Her mother was not aware of this, and wished her to marry the youth; but being restored from dangerous sickness after the prayers of her daughter at the church called "Santo Spirito," longer advocated the marriage. Lucy then sold all her goods to feed the poor, and openly professed her dedication to Christ. Her former lover now hated her, and accused her to the Governor Paschasius in the Diocletian persecution. Boldly confessing Christ, she was condemned to infamy worse than death, and was delivered miraculously. Then they tried to burn her with the aid of pitch, oil, and fagots, but this attempt also failed. At last her throat was cut with a sword, and she died A.D. 303, predicting the peace of the Church by a prophecy, as well as being the first woman to have lived such a life and to have written a religious martyr of the Church. St. Lucy's Day regulates the Ember Days in December. [See Episcopal. Eccl. i. 2-12. St. Matt. xxiii. 44-52.]

Calendar.—All

Dedications of Churches.—Two.

Represented.—With eyes in a dish, or on a book; holding a dagger, pincers, or lamp; with a sword through her neck; in a caldron over a fire; oxen unable to drag her along; tormented by devils.

16] O SAPIENTIA.—The first of the seven antiphs of the Magnificant sung in preparation for Christmas. [See notes on Fourth Sunday in Advent. The others were, on the 17th, O Adonai; 18th, O Radix Jesse; 19th, O Clavis David; 20th, O Oriens; 22nd, O Rex Gentium; 23rd, O Emmanuel (St. Thomas's Day having its own antiphon, O Thoma Didyme). These titles of Christ were sometimes called the "Seven Names." It has been maintained, with "much ingenuity," and more ignorance, that "O Sapientia" was a saint, one of the eleven thousand virgins alleged to have suffered under St. Ursula. [Brady's Calendaria, ii. 323.]


Calendar.—All.

Dedications of Churches.—Forty-five.

Represented.—With a carpenter's square; with a spear or arrow. The square is associated with a legend of St. Thomas building a palace for an Eastern king.


Represented.—The Nativity is pictured as having taken place in a stable; the ox and ass are invariably introduced. [See vi. 2-4; also Gospels, vii. 13. St. Matt. ii. 9.]


Calendar.—All

Dedications of Churches.—Forty, and one with St. Mary.

Represented.—As a deacon, holding one or more stones in various ways.


Calendar.—All

Dedications of Churches.—About two hundred and forty.

Represented.—With a cup, out of which issue one or more serpents; with a palm branch; writing, as Evangelist, with an eagle; sometimes it holds its inhorn in its beak as he writes.

29] INNOCENTS' DAY.—[See notes on Episcopal. Eccl. i. 2-12. St. Matt. ii. 16-17.]

Calendar.—All

Dedications of Churches.—Four.

Represented.—Being slain by Herod's executioners with swords or daggers, Herod seated in a throne looking on.

31] SILvester, Bishop of Rome.—Silvester succeeded Marcellus as Bishop of Rome, January 31, A.D. 214. Constantine having defeated Maxentius two years before, and so gained political ascendency for the Church. At his exhortation Constantine built many basilicas, and ornamented them in a splendid manner. The Roman Martyrology and Brevarie say that Silvester baptized Constantine, which is an historical error not found in the Parisian or in the Sarum Brevarie; the latter, however, does contain a curious legend of the Pagans making Silvester descend into a dragon's den in the Tarpeian rock, where St. Peter and other saints appeared to him, and he delivered Rome from the malignity of the dragon. There is no doubt that Silvester issued several regulations with regard to ritual, etc., but the famous "Donation of Constantine," which purports to give the temporal reignty to Silvester and his successors, is well known to be a gross forgery of the eighth century. Silvester died December 31, A.D. 335, and was buried in the cemetery of Priscilla on the Aurelian Walls. Whence his body was removed to a church dedicated to him in the seventh century. [See Episcopal. Eccl. i. 1, 10-12, 15, 21-23. St. Matt. xxxv. 14-23.]

Calendar.—All

Dedications of Churches.—One, that of Chevelstone, Devon.

Represented.—As a Pope, baptizing Constantine; an ox by his side, referring to a story of his bringing to life an ox that had been killed by magic.
AN INTRODUCTION
TO
MORNING AND EVENING PRAYER.

The ordinary daily Offices of the Christian Church were

derived from the Jewish economy; the celebration of the Holy
Eucharist being the distinctive devotional characteristic of
Christianity. As David sang, "Seven times a day do I praise
Thee" [Ps. cxix. 164]; and as Daniel "knocked upon his
knees three times a day, and prayed, and gave thanks before his
God" [Dan. vi. 10], so down to that period during which the
old and the new economy overlapped each other, a con-
stant habit of praise and prayer in connection with the morn-
ing and evening sacrifice, and at other hours of the day, was
maintained in the Temple at Jerusalem, and in the Syna-
gogues elsewhere. The Apostles continued the practice of
devout Jews, and are spoken of in the book of their Acts as
being in the Temple at the hour of prayer, or as offering their
prayers elsewhere at the same hour. It was while "they
were all with one accord in one place" at "the third hour of
the day" [Acts ii. 1, 16] that the Holy Ghost descended upon
them: "Peter went up upon the house-top to pray about the
sixth hour" [Ibid. x. 9]; "Peter and John went up together
into the temple at the hour of prayer, being the ninth hour
[Ibid. iii. 1]: "so the angel of the Lord and Silas prayed and sang
praises unto God" [Ibid. xvi. 25]: and in the early zeal of
their first love all the believers "continued stedfastly ...
in the prayers" [Acts x. 33]. "daily with one accord in the
temple" [Ibid. ii. 42, 46], as a regular part of the system of
that fellowship into which they had been baptized.

When the habits of the Church began to be settled, it
appears that the opening and the close of each day were
appointed as the principal hours of prayer; and that the
three intermediate times, the third, sixth, and ninth hours,
were still recognized, and marked by public worship.
Tertullian, after giving the Scriptural examples cited above,
goes on to say that though these "stand simply without any
precept for their observance, yet let it be thought good to
establish any sort of presumption which may both render
more strict the adoration to pray, and, as it were by a law,
force us away sometimes from our business to this service,
even as was the custom of Daniel also in his prayer, as due
to the rule of Israel," that so we should pray at least not
seldom than three times a day, we who are debtors to the
Three, the Father, and the Son, and the Holy Ghost, exclusive,
that is, of the regular prayers which are due, without any ad-
monition, at the beginning of day and night." [Tert. de Orat.
ix. 26.]

In his treatise on fasting he also calls the third,
sixth, and ninth hours "Apostolic hours of prayer." St.
Cyprian refers to the habits of Old Testament saints, and
draws the rational conclusion that the events of the Gospel
gave proof that there was a "sacrament," or mystery, in the
ancient practice of righteous men offering prayers at these
seasons, as if the spiritual instincts of good men were already
moving in the light of the Cross. "But to us, dear brethren," he says, "besides the hours of ancient time
observed, both seasons and sacraments of prayer are increased
in number. In the morning we must pray, not waiting,
that is, for the third hour, "that the Resurrection of the
Lord may be commemorated with an early worship. This of
old the Holy Spirit set forth in the Psalms, saying, "My
King and my God, unto Thee will I cry" my voice shalt
Thou hear in the morning; in the morning will I stand before
Thee, and will look up." [Ps. v. 2.] And again, by the
prophet the Lord saith, "Early in the morning shall they
seek Me, saying, Come and let us return unto the Lord our
God." [Hosea vi. 1.] At sunsetting likewise, and the close
of day, needful is it that we should again pray. For as Christ is the true Sun and the true Day, when at the going
down of this world's sun and light we make prayer and peti-
tion that the day may again return unto us, we are petition-
ing for that coming of Christ, which will give to us the grace
of the Light eternal. [Cyprian, de Orat. Dom. xxii.] In
the Apostolical Constitutions the same habit of the Church
is referred to in very distinct terms: "Ye shall make prayers.
... In the morning giving thanks, because the Lord hath
enlightened you, removing the night, and bringing the day;
at the third hour, because the Lord at that time received
sentence from Pilate; at the sixth hour, because in it He was
crucified; at the ninth hour, because all things were shaken
when the Lord was crucified, trembling at the audacity of
the impious Jews, not enduring that their Lord should be
insulted; at evening giving thanks, because He hath given
the night for rest from our daily labours; at cock-crowing,
because that hour gives the glad tidings that the day is
dawning in which to work the works of light." [Apostol.
Constit. viii. 34.]

No account has come down to us which tells exactly of
what these Primitive daily Offices consisted; but St. Basil
in the fourth century speaks of them as being made up of
regularly mingled with prayers, and specifies the nineteenth
Psalms as one which was invariably used at the sixth hour.
The fifty-first Psalm is also shown, from him and other
writers, to have been constantly used in the night service;
and the sixty-third was called the "Morning Psalm," being
used at the beginning of the early service. The "Gloria in
Excelsis" is also spoken of by St. Chrysostom as "the Morn-
ing Hymn" [see note in Communion Service], and the repeti-
tion of the Kyrie Eleison many times seems to have formed
another part of these ancient services.

The daily Offices of the Eastern Church are of greater anti-
quity than those of the Western, and there is little doubt
that they represent, substantially, the form into which the
Primitive Offices for the hours of Prayer eventually settled
down.1 Sufficient points of resemblance have been traced
between these and the daily prayers used under the Jewish
economy, to make it almost certain that the former were
originally derived from the latter.2 But there are also many
particulars in which the Western daily Offices, and especially
those of the English Church,3 are analogous to those of the
East; and although they cannot be traced higher, in their
familiar form, than the rule of St. Benedict [A.D. 590], it

1 They are given at length in Neale's Introd. Hist. of Eastern Church,
vol. ii. Ch. iv.
2 Freeman's Princ. Div. Serv. i. 65.
3 Odd. 106.
time of St. Gregory: Epistles and Gospels being read at the Holy Communion, but no Lessons at the hours of Prayer. St. Gregory established a system which afterwards developed into that of the Breviary Lessons, but in the Eastern Church the Primitive practice of reading Holy Scripture at the celebration of the Eucharist, and on Sunday only at other offices, is still maintained.

In Mediæval times the daily Offices were developed into a very beautiful, but a very complex form; being moulded exclusively to the capacities of Clergy and Laity living in communities, separated from the world, especially for a work of prayer and praise, which was seldom interrupted by the calls of other avocations. Those used in England differed in several important respects from the Roman Breviary, and are supposed to have had the same origin as the Communion Office, the lineage of which is traced in the Introduction to the Communion Service to the Church of Ephesus. Like those of the Eastern and Roman Churches, they consisted nominally of seven separate services or hours [see p. 17]; but as in those churches at the present day these seven hours are aggregated into three, or even two services, so it is probable was the case, to a great extent, in the Mediæval Church of England, and the whole seven were only kept by a small number of the most strict among the Clergy and religious. The Reformers enforced the seven hours instead of aggregating them, and thus gave us Mattins and Evensong, as in the manner shewn by the Table at p. 17. At the same time, the publication of Edward VI.'s and Queen Elizabeth's Primers showed that they by no means intended to hinder, but rather to encourage those who still wished to observe the ancient hours of Prayer: and the Devotions of Bishop Cosin, with other Manuals framed on the same model, have given many devout souls the opportunity of supplementing the public Mattins and Evensong with prayers at other hours that equally breathed the spirit of the ancient Church.

In making this change the Reformers were doubtless endeavouring to secure by a modification of the Services what the theory of the Church had always required, the attendance of the Laity as well as the Clergy at the Daily Offices of Praise and Prayer. From very early days the Church of England had enjoined the Laity to be present at them, as may be seen in the collection of Decrees and Canons on the subject printed by Massey [Mon. Rit. Ann. III. xxv-xxxiv.]; but these injunctions appear to have been little obeyed, and their constant absence led the Clergy to deal with the Breviary as if it was intended for their own use alone, its structure becoming so complex that none but those who had been long used to handle it could possibly follow the course of the services day by day. In forming out of these complex services such simple and intelligible ones as our present Morning and Evening Prayer, a new opportunity was offered to the Laity of uniting their hearts and voices with those of the Clergy in a constant service of daily praise and prayer.

Churches without such an offering of Morning and Evening Prayer are clearly alien to the system and principles of the Book of Common Prayer, if taken in their strict sense; and to make the offering in the total absence of worshippers seems scarcely less so. But as every Church receives blessing from God in proportion as it renders to Him the honour due unto His Name, so it is much to be wished that increased knowledge of devotional principles may lead on to such increase of devotional practice as may make the omission of the daily Offices rare in the Churches of our land. Then indeed might the time come when the Church of England could say, "Thou, O God, sendest a gracious rain upon Thine inheritance; and refreshest it when it was weary." It might look for the development of a perennial vigour springing from that "third hour of the day" when the Apostles first went forth in the might of their supernatural endowments; and it might hope to meet with answers from on high, as sure as that which was given to Elijah "about the time of the Evening Sacrifice."

Praised be the Lord daily: even the God Who helpeth us, and poureth His benefits upon us.

Day by day we magnify Thee,
And we worship Thy Name: ever world without end.
THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their

the accustomed place of the Church, Chapel, or Chancel] The rubric determining the place in which Mattins and Evensong (as distinct from the Litany and the Holy Communion) are to be said or sung has remained unaltered since the revision of Queen Elizabeth's reign, A.D. 1559.

In the first English Prayer Book, that of 1549, the germ of this rubric stood at the head of Morning Prayer in the words, "The Priest being in the Quire, shall begin with a loud voice the Lord's Prayer, called the Pater noster," the Quire being thus taken for granted as the place where Divine Service was to be held.

In the second Prayer Book, that of 1552, the rubric was enlarged in this form: "The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place, and the chancels shall remain as they have done in times past."

At this time many Puritans, such as Bishop Hooper, desired to have the ancient custom altered, and the service said in the nave of the Church. "I could wish," said Hooper, "that the magistrates should put both the preacher, minister, and the people into one place, and shut up the partition called the chancel which separates the congregation of Christ one from the other." [Hooper's Serm. in. on Jonath.] The practice of saying the service in the chancel was also declared to be "Antichristian" by Martin Bucer: and on this plea it was forbidden in Queen Elizabeth's reign by a few lawless Bishops, such as Scambler of Peterborough.

And the Chancels shall remain as they have done in times past] This does not mean that the chancels are not to be destroyed, but that their interior arrangement shall continue as "in times past," that is, in times before 1552, when the words were introduced into the Rubric. A century later Archbishop Juxton's Visitation Articles inquire, "Do the chancels remain as they have done in times past, that is to say, in the convenient situation of the seats, and in the ascent or steps appointed anciently for the standing of the Holy Table?"

To meet the growing disposition to dispose and dismantle the chancels, some special directions were given among Orders issued in the latter part of 1561. 1 It was there ordered that Rood lofts which remained "untransposed shall be so altered, that the upper part of the same, with the Solier, be quite taken down, unto the upper parts of the vaults and beam running in length over the said vaults, by putting some convenient crest upon the said beam towards the Church, with leaving the situation of the seats (as well in the Quire as in the Church) as heretofore hath been used. Provided yet that where any parish of their own costs and charges by common consent will pull down the whole frame, and re-edifying the same in joiners' work (as in divers churches within the city of London doth appear), that they may do as they think fit, and being set to the height of the upper beam aforesaid. Provided also that where in any parish church the said Rood loftes be already transposed, so that there remain a comely partition between the Chancel and the Church that no alienation be otherwise attempted in them, but be suffered in quiet. And where no partition is standing, there to be one appointed."

Up to a still later date there was, in fact, no other place provided for the Clergy to say the service from than the ancient seats in the chancel, and the "acustomed place" was the "pew" (beginning then to be so called) in which the Clergy and singers sat, and of which one was ordinarily situate on each side of the chancel.

In the Advertisements of 1605, to which the authority of the Crown could not be obtained, and which were issued by Archbishop Parker on his own responsibility for the Province of Canterbury only, it was directed "that the Common Prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straitness of the church and choir, so that the people may be most edified." [Cardw. Disc. Ann. i. 291.] This shows the origin of the "reading-desk" in the nave of the Church, which eventually became so common. Such a disuse of the chancel led to an important change in the character of Divine Service by the abolition of choral service, the "clerks" who were accustomed to sit in the chancel seats and sing the responsive parts of the service being reduced to one "clerk," who sat in a seat in front of the "reading-desk," and said them in a manner that was seldom befitting the dignity of Divine Service. Instead, moreover, of the chancels remaining as they had done in times past, they were too often looked on either as a kind of lumber-room, to be cleared out once a quarter for the administration of the Holy Communion; or as a part of the church where the most comfortable and honourable seats were provided for the richer laity. Such customs have tended to obscure the sense of the rubric, and are recalled to memory only for the purpose of explaining how it came to be so disregarded in modern times.

In Griffin v. Dighton, Chief-Justice Erlo decided (on appeal in 1864) that the chancel is, by the existing law, the place appointed for the Clergyman and for those who assist him in the performance of Divine Service; and that he is thereby under his control as to access and use, subject to the jurisdiction of the Ordinary.

And here is to be noted, That such Ornaments of the Church] This has been popularly called "The Ornaments Rubrics," and may also be fittingly regarded as the Interpretation Clause to

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1 Orders taken the x day of October, in the third year of the reign of our Sovereign Lady, Elizabeth, Queen of England, France, and Ireland, Defender of the Faith, etc. By virtue of her Majesty's Letters addressed to her Highness' Commissioners for Causes Ecclesiastical as follows—Brit. Mus. 5155 no. They are printed in Heylin's Hist. Reform. Ecl. Hist. Soc. p. 1849, ii. 366; and also in Penny's Leaflet Church Ornaments, p. 274.]
Ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second Year of the reign of King Edw. VI.

the Ritual Law of the Church of England. It is commented upon at length in the third section of the Ritual Introduction, pages 63-80.

in the second Year of the reign of King Edw. VI.] The year thus indicated extended from January 28, 1548, to January 27, 1549. [Nicolas' Chron. Hist. 330, ed. 1833.] As the first Prayer Book of Edward VI.'s reign, with the rest of the Act of Uniformity, passed the House of Lords on January 15th, and the House of Commons on January 21, 1549, it is possible that it had received the Royal Assent, and had thus "the authority of Parliament" before the expiration of this "second year" of Edward VI. on the 27th; but there is no evidence known to shew that such was the case, and all the evidence which is known is to the contrary; moreover, the book was not published until March 7th, and its use was ordered to begin only on June 9, 1549, more than four months after that "second year" of Edward's reign had ended. The "Ornaments of the Church and of the Ministers there-of," which were in use in the Church of England by authority of Parliament from January 28, 1548, to January 27, 1549, the second year of Edward VI., must therefore be understood as meaning those which had been used before the publication of the Prayer Book in the third year of Edward VI., and these were such Ornaments as had been in use previously to that King's reign, subject to such omissions as were made necessary by changes effected under Statutory authority.
THE ORDER FOR

**MORNING PRAYER**

DAILY THROUGHOUT THE YEAR.

*At the beginning of Morning Prayer 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.*

**WHEN the wicked man turneth away from his wickedness that he hath committed,**

The Sentences

The ancient Mattins of the Church of England began with:

"In the Name of the Father, and of the Son, and of the Holy Ghost (and the sign of the Cross), followed by an inaudible recitation of the Lord's Prayer by the Priest who officiated. Then was said, 'O Lord, open Thou my lips: And my mouth shall show forth Thy praise.' This opening of the service was retained in the 1549 Prayer Book, but the Lord's Prayer was directed to be said "with a loud voice," instead of secreto. In the 1552 Prayer Book, these Sentences, with the Exhortation, Confession, and Absolution, were prefixed to Morning Prayer, but not to Evening Prayer. This addition was suggested, probably, by the second reformed Breviary of Cardinal Quignonez, in which the ancient Confession and Absolution, hereafter given, were placed at the beginning of Mattins. But other reasons are also apparent for the change. In the first place, the full effect of the dissolution of Monasteries was making itself felt by ritualists, and a penitential prefix to the service was considered more appropriate for a mixed congregation than the previous mode of opening it, which was suitable for communities professedly spending nearly their whole time in the religious portion of a Christian's duty. And, in the second place, a relaxation of the rule about private Confession made it expedient to place a public Confession and Absolution within the reach of all, day by day.

The Sentences themselves (which had nearly all been previously in use as Capitula, during Lent) are a reproduction at the beginning of Divine Service of the Invitatories which were prefixed to the Venite in the ancient Mattins. In both cases the object is to give the keynote to the service which is to follow. In the Salaburie use two such Sentences, with a Versicle and Collect, were prefixed to Mattins on Easter Day. These were still ordered to be "solemnly sung or said" in the same place in the 1549 Prayer Book; but on the appointment of the Sentences now in use, the former were directed to be used instead of Venite, and are printed before the Easter Collect. It was in this light that the Sentences were viewed by Bishop Andrewe, who suggested some others in the following note: "Add a loose, quod ad invitandam paimentitiam egregius sunt misericordiae et longanimitatis encomia; Ps. lxix. 38.; Jer. iii. 7, 12; Heb. iv. 27."

As Invitatories intended to give the keynote to the Service, they may be advantageously used in the following, or some similar, order, appropriate to the various days and seasons:

**Advent:** "Repete ye:" "Enter not." "O Lord, correct me."

**Lent:** "The sacrifices." "Rend your heart."

**Fridays and Saturdays:** "I acknowledge."

**Wednesdays:** "Hide thy face."

**Ordinary days:** "When the wicked man. " "I will arise."

"If we say."

"Sundays, other holydays, and Eves: "To the Lord our God."

There is a well-known traditional practice of singing one of these Sentences as an anthem; "I will arise" being very frequently so used. Such a practice seems to be in strict keeping with their character as Invitatories, and in analogy with the use of the Easter Sentences referred to; as also with such a use of the Office Sentences in the Communion Service.

*read with a loud voice.* This is an ecclesiastical or technical phrase, the explanation of which is to be found in a Rubric before the Te Deum in the previous editions of the Prayer Book: "Then shall be read two Lessons distinctly with a loud voice." "Then shall the Lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel." It is the horas of older ritualists, and presupposes a musical intonation, with or without inflection, to be the customary way of reciting Divine Service.

The old use of the word is illustrated by two passages in an ancient treatise on Divine Service. "And this solemnly asketh both inwardly besynes to have deconynet in harte, and also in synnyng and redyng with tongue." "The writer, a little further on, censures those who use their own private devotions while Divine Service is going on, or why other synge yt or rede yt by note." [Mirror of our Lady, Hunt's ed. pp. 22, 23.]

Some may consider that the terms of the Rubric, both here and before the Office Sentences, strictly limit the recitation of them to the clergyman officiating. There is, however, no such principle by which they are so limited.
in this Rubric, and substituted “with,” but the original word was carefully restored, showing that a distinction was intended between the two words in their ritual use. “After the Minister” means, that each clause is to be said first by the Minister alone, and then repeated by “the whole congregation” alone. The Minister shall conclude all the while, as the case of a response after a verse. “With” the Minister means simultaneous recitation by him and the congregation together, and is ordered in the Rubric before the Lord’s Prayer. Perhaps this was for no other reason than that the formulary was a new one, and that the people, not commonly using Prayer Books, required to be “taught by the Priest” in this manner, according to the expression used in the Rubric prefixed to the giving of the ring in the Marriage-Service. The word “all” was also one of Bishop Cosin’s additions, and is illustrated by his note in another volume: “Kneeling is the most fit gesture for humble penitents; and being so, it is strange to see how in most places men sit in 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.” This sitting posture during public confessions was one of the abuses that scandalized the Puritans; and they sought to have a Canon passed, enjoining all to kneel. The eighteenth Canon does indeed direct that “all manner of persons then present shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read . . . testifying by these outward ceremonies and gestures their inward humility . . .

The gesture of kneeling here and elsewhere is not only a mark of personal humility and reverence, but also one of those acts required of every one as an individual component part of the body which forms the congregation; and to neglect it is to neglect a duty which is owing to God and man in this respect as well as the other. We have no right to conspicuous private gestures in a public devotional assembly; nor are the gestures which we there use (in conformity to the rules of the Church) to be necessarily interpreted as hypocrisies because our personal habits or feelings may not be entirely consistent with them. As the Clergy have an official duty in church, irrespective of their personal characters, so also have the Laity. It may be added, that a respectful conformity to all such official duties may often lead towards true personal reverence and holiness.

As far as present researches shew, the general Confession appears to be an original composition of some of the revisers of 1552; but its principal features are, of course, represented

THE EXHORTATION.

There is an analogy between this Exhortation and some which were used, at the Holy Communion and in Lent, in the ancient services of the Church of England. There is also a trace of similarity between it and the opening of Puylaurens’s L’Ordre des Frères Ecclésiastiques, printed for the use of the German refugees at Glastonbury, in 1553. The words of the latter are, “Mes Frères, qu’un chacun de vous se présente devant la face du Seigneur, avec confession de ses fautes et péchés, suyvant de tout son cœur mes paroles.” But there is too little resemblance between our Exhortation and these to give any critical ground for supposing that it was founded upon any of them; and it must be concluded that those who revised the Prayer Book in 1552 were entirely responsible for its composition.

It has been called a short homily on Divine worship; and may also be taken as following up the general Invitatory, as it was followed by the Venite, It is not improbable inserted here under the impression that the people at large were extremely ignorant of the true nature of Divine worship at the time. Five principal parts of worship are mentioned in it: [1] Confession of sin; [2] Absolution; [3] Thanksgiving and Praise; [4] The hearing of God’s Word; [5] Prayer for spiritual and bodily benefits. In this structure also it bears some analogy to the Venite.

The Minister celebrating Divine Service is directed to “say” this Exhortation, “saying” being the literal term for reciting on one musical note, or “monotoning,” as distinguished from “singing,” which is reciting with musical inflections, and from “reading,” which is a general term, including both methods. If the Exhortation is said from memory, and with the face turned towards the congregation, it becomes more expressive of the intention with which it was placed here, than when said as a mere form for passing away a few seconds, while the congregation is settling into a devotional frame of mind.

Humble voice] This represents the submisiva vox of old Rubrics. It indicates a low pitch of voice within the reach of all; and where the service is musical the Confession is best said on E. after me] See the next note.

THE GENERAL CONFESSION.

after the Minister] Bishop Cosin erased the word “after”
offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, 0 Lord, have mercy upon us, miserable offenders. Spare Thine own, 0 God, which accounteth their faults.Restore Thine own that are penitent; According to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, 0 most merciful Father, for His sake, That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing: the people still kneeling.

ALMIGHTY God, the FATHER of our LORD JESUS CHRIST, Who desirest not the death of a sinner, but rather that he may turn from his

in confessional formularies of the Ancient Church, the ideas being a common heritage of every age and country. It has not undergone any alteration since its first introduction into Morning Prayer. It has been observed 1 that this general Confession appears to be founded on Romans vii. 8-25.

We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done. We have done those things which we ought not to have done. And there is no health in us.

But Thou, 0 Lord, have mercy upon us, miserable offenders. According to Thy promises, declared unto mankind in Christ Jesus our Lord.

All the phrases of the Confession have, however, a Scriptural ring; and it was very likely compiled almost verbatim from some old English version of the Bible, or else freely rendered (according to the habit of the day in sermons) from the Vulgate Psalms and other Scriptures.

The manner and spirit in which a general confession of sins may be made personally and particularly applicable, is pointedly set forth in a Rubric which precedes the Confession to be used on board ship when there is danger of shipwreck. "When there is imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their sin to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth." That a confession so made can be otherwise than acceptable to the Good Shepherd and Physician of our souls it is impossible to doubt. That further and more detailed confession is also sometimes necessary, the provisions made by the Church for her penitents, and the private habits of all pious Christians, make equally certain.

The "Amen" is part of the Confession, and is to be said by the Minister as well as the people, as is indicated by the type in which it is printed.

THE ABSOLUTION.

*Fac nobis, Domine, justus, et sobrius et pie, in hoc succulo vivere.*

1 Freeman's Principles of Divine Service, i. 320.

...
wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardonneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, that those things which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may obtain everlasting life, and salvation of soul and body, through Jesus Christ our Lord. Amen.

Absolutionenemission omnium peccatorum vestrorum; spatiun verem penitentiae, emendationem vitae, graminem consolacionem Sancti penitentiae, though the first part is identical with a Lenten Collect of St. Gregory's Sacramentary.

Some phrases, a good deal like those of our Absolution, are also found in the form of prayer got up by John a Lasco, or Leake, a Polish refugee, for the German congregation which he was allowed to gather together at Austin-friers in London; but the likeness is not such as to make it probable that the English form was derived from his Latin one, though it does rather indicate that both were in part derived from some such originals as those printed in the text above.

Two questions have been raised with respect to this form of Absolution. First, whether those who composed it, and placed it in use, should be considered as if it were in favor of sinners, or merely for a declaration of God's mercy. Secondly, whether, irrespective of their intention, it is so constructed as to be effective for the remission of sins.

[1] The first question is all but impossible to answer. Here, in the Morning and Evening Service, and in the Prayers to be used at Sea, the same word, “Absolution,” is used for designating two different forms; and in the Visitation of the Sick, the third form in use by the Church of England, is spoken of in the same connection. Indeed, it shall be seen that the word beyond all probability that this designation could have been used of all three forms without any verbal distinction, and yet that a real difference of meaning lay hidden under the use of the same word, so as to make it in one place contradictory of itself in another place. What the word “Absolution” in the rubrical title so far proves, is confirmed by the addition made to it at the Hampton Court Conference of 1604, when it was altered to “the Absolution, or remission of sins,” clearly shewing what opinion the Divines there assembled held respecting the intention with which the form was inserted fifty-one years before. It is still further confirmed by a note of Bishop Andrews (one also administering exhortation, and any other that the Absolution is pronounced authoritative, he adds, “For authority of Absolution, see Ezek. xxxii. 12; Job xxxiii. 24; 2 Sam. xii. 13; John xx. 23.” An examination of these passages of the Bible, and the analogous exposition of the most learned theologians and Scriptural scholars that the Church of England has ever had) must-certainly have supposed that this was intended for an actual Absolution; and that, in his opinion, it was such.

[2] The Absolution itself is constructed on a similar principle to that on which Collects are formed; and as the precentary part of a Collect is sometimes very short and condensed, 1 so here the actual words of Absolution are only “To pardon and absolveth all them that truly repent and unfeignedly believe His holy Gospel.” The preceding portion is a statement of the antecedent reasons—God's mercy, and the delegation of His authority—for pronouncing Absolution; and what follows an exhortation or appeal to the hearers to give up the words of temporary confession and absolution with prayer for perseverence and final pardon. The words which thus form the essence of the Absolution are of a declaratory kind, while the form in the Old Morning and Evening Service of the Church were precentary, as may be seen from the original Latin form printed above, and its English translation in the note below; but the change has rather strengthened than weakened the force of the form adopted. Nor must we be led away by the word “declaratory,” so often used to distinguish this from the other two forms of Absolution used in the Prayer Book; for to “declare” God's pardon of sinners is to give effect to that pardon, as when the authorized subordinate of an earthly sovereign declares pardon in that sovereign's name. This form is, in fact, closely analogous to the formulary of Baptism used in the Eastern Church: “The servant of God (N.) is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen.” And as these words are undoubtedly sufficient for fulfilling our Lord's words, “Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,” so are the absolving words of our Absolution sufficient to fulfill His other words: “Whose sover sins ye remit, they are remitted unto them.”

The special form in which the Absolution is moulded was probably adopted from a careful consideration of the use which was to be made of it. It is an Absolution uttered for fulfilling our Lord's words, “Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,” so are the absolving words of our Absolution sufficient to fulfill His other words: “Whose sover sins ye remit, they are remitted unto them.”

The effect of this Absolution in the daily services of the Church is [1] it is necessary, where the Church is a community, daily to her God, through the mercies of Christ; [2] to prepare each person present for the work of offering praise to Him; [3] to convey pardon of sin to an extent correlative with true contrition in those over whom it is uttered. It was said in the case of the general Confession, that it does not supersede a particular confession; so it must be remembered that the general Absolution does not supersede a particular one. But the necessity for absolution is so great, that the Church has provided against it, and any attempt to remove the sense of it, in which it is cast abroad as the Sower sowed his seed, on the stony as well as the good ground, or as God sends His rain upon the just and the unjust. It is a ministration in which the faithful, by the assumption of an act of self-humbled admission of sin, and of penitence, to the mercy of God in Christ, which flow down even to the skirts of our High Priest's clothing. According to the words, "freely ye have received, freely give," the Church casts her bread upon the waters in faith, believing that God's word of absolution will not return unto Him void. And for its efficiency, in the words of a recent writer, "all that is needed is that there be fit, i.e. truly repentant recipients of it; that secured, wheresoever it touches, it blesses and heals." 3

Nevertheless it is probable, for reasons given on the next page, that the Absolution was not intended to be invariably used at all weekday Services.

1 See Introduction to the Collects, Epistles, and Gospels.

6 See note on the Condemned Words used in the Form of Absolution, in the Case of a Sinner. See also Pa. 74, sect. 333, art. 4; Cass. Comp. Absolution, or Holy Communion, at Holy Communion, in the Service of the Church.

6 See Freeman's Principles of Divine Service, l. 387.
The people shall answer here, and at the end of all other prayers, Amen.

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.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy

The people shall answer] The words "here and at the end of all other prayers" were added by Bishop Cosin.

The rules respecting the use of "Amen" in the Prayer Book appear to be these: [1] When it is used after acts of worship in which the Minister alone has spoken, as in Absolutions, Benedictions, and "other prayers," it is to be taken as a ratification by the people of what the Minister has said, and is to be said by the people only, in which cases the word is printed in italics. [2] When it is used at the end of formularies which the people say with the Minister, as in Confessions, the Lord's Prayer, Doxologies, and Creeds, it is to be said by both as part of the formularies, and is then printed in Roman type. [3] In the Lord's Prayer at the beginning of the Communion Service, in the formules of Baptism, and in the reception of the baptized into Christian fellowship, it is a ratification by the speaker himself, and is not to be said by the people.

At the end of this Rubric, in the Manuscript Prayer Book annexed to the Act of Uniformity, there are two thick lines drawn, with a considerable space above and below them, as here printed. [1] In the Black Letter Book of 1637 and in the Sealed Books these two lines also appear at the bottom of the page, and in the Supplement of the Rubrics "Morning," or "Evening, Prayer," followed by an elaborate floriated ornament extending across the page. It is evident that the Revisers intended a distinct break to be made between the Absolution and the Lord's Prayer; but this has been neglected by subsequent printers of the Prayer Book. It may be added that the lines are carefully reproduced in the copy of the Rubrics which was printed from the MS, in the Fourth Report of the Ritual Commission, 1870, p. 10, 12.

In Bishop Cosin's Durham Book he wrote after the "Amen," " Place here a flouron," and at the head of the Lord's Prayer, over leaf, he has made a note, " Set here a faire compartment" (ornamental page-heading) [1] before this title. And all the Revisers have left this out, as it is printed in the Supplement of the Rubrics, though the sentenses, he has here repeated it, " An Order for Morning Prayer." He and the other Revisers probably contemplated the occasional use of a short service, from which all before the Lord's Prayer was to be omitted. In the first series of his notes on the Prayer Book [Cosin's Works, v. 47] he has also written on the Lord's Prayer, " Here begins the service; for that which goes before is but a preparation to it, and is newly added in King Edward's Second Book, in imitation of the Liturgy and Mass of the Church of Rome. But as their hours begin with the Lord's Prayer, so begins our Mattins and the high service of the altars: and as they should do, so this was the ancient custom of the Christians when they were met together to pray; they said that prayer for a foundation and a beginning of all the rest which Christ Himself had taught them." [Comp. Works, ii. 9.]

THE LORD'S PRAYER.

Then the Minister] From 1532 to 1661 the Rubric stood: "Then shall the Minister begin the Lord's Prayer with a loud voice." Before 1552 it had been "The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the Paternoster." It was altered to its present form by Bishop Cosin, and added to the King's Book in 1549; and before that time the Lord's Prayer was said secretly by the Priest, the public part of the service beginning with the

1 Similar lines are drawn in the same place of Evening Prayer, but there are no lines of the same kind anywhere else throughout the manuscript.

Morning Prayer.

will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: “For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then likewise he shall say, O Lord, open Thou our lips. Priest. O God, make speed to save us. Answer. And our mouth shall shew forth Thy praise. Priest. O Lord, make haste to help us. Priest. Here all standing up the Priest shall say, Glory be to the Father, and to the Son: and to the Holy Ghost; Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

one, illustrating the general meaning of the Lord’s Prayer; the other, modern, drawing out its fulness as a prayer for the Unity of the Church, according to the method of special attention above suggested.

THE VERSICLES.

O Lord, open Thou! These versicles and responses have been used time immemorial as the opening of the daily service of praise which the Church continually offers to God. They are mentioned in the rule of St. Benedict, the great founder of the Benedictine order, which guarded and expressed the devotional system of the Church for so many ages, and who died in A.D. 543, as the prefatory part of the service; and he probably adopted them from the previous custom of the Church, the two Psalms from which they are taken having been used at the beginning of the daily Offices in the East from the earliest ages. Taken from such a source, with only the change from the singular to the plural number in the pronouns, they form a most fitting prefix to the Psalmody which is so integral a portion of Divine Service. Except the Lord open our lips, we cannot shew forth His praise with the heart. They are the “Salve Regina Cordis” of the Daily Service, and yet have a tone of humility, and even penitence, given to them by their derivation from the fifty-first and seventeenth Psalms. It is probably to express this penitential tone that the musical note to which the first of them is said by the Priest is always a low one, being depressed as much as a fifth from the pitch in which the Lord’s Prayer has been recited; and also that we continue kneeling till the Gloria Patri. The second versicle is a paraphrase of the “Hosanna,”—Save, Lord, we beseech Thee,—with which our Lord was led in triumph to the Temple.

Gloria Patri and Alleluia

The beautiful dogmatic anthem which is here used for the first time in the service is of primitive origin; and, if not an independently inspired form, is naturally traceable to the angelic hymns in Isa. vi. 3 and Luke ii. 15, the Trinitarian form of it being equally traceable to that of the baptismal formula ordained by our Lord in Matt. xxviii. 19. Clement of Alexandria, who wrote before the end of the second century, refers to the use of this hymn under the form, “Amen Hymn to the Father, and to the Son, and to the Holy Ghost,” and a hymn of about the same date is printed by Dr. Routh, in which there is an evident trace of the same custom: “doxology patère et vóo, and yénon vóo démolo Téo,” “Praise we the Father and Son, and Holy Spirit of God.” It is also referred to even earlier by Justin Martyr. The Arian heretics made a great point of using Church phraseology in their own novel and heretical sense; and they adopted the custom of singing their hymn in the form, “Glory be to the Father, by the Son, and in the Holy Ghost,” by which they intended to evade the recognition of each Person as God. It thus became necessary for the Church to adopt a form less capable of such perversion; and in ancient liturgies it is found as it is still used in the Eastern Church, “Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end.” In the Western Church we find, “As it was in the beginning, is now, and ever shall be, world without end,” has been used for nearly as long a period, being found ordered in the fifth Canon of the Council of Vaison, presided over by Cessarius of Arles, in A.D. 529. The use of the hymn in this place, after the Domine ad adjutandum, is also recognized by the rule of St. Benedict a few years further on in the sixth century; and it is found so placed in the earliest English services, those which are usually called “Anglo-Saxon.” It also occurs in the same position in the daily offices of the Eastern and the Roman Churches at the present day; so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each Person; worshipping One God in Trinity, and Trinity in Unity. The addition of the succeeding versicle and response gives to this unity of praise on earth a further likeness to the unity of praise which was revealed to St. John: “And a voice from out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.” [Rev. xix. 6.]

In the Prayer Book of 1549 the old usage of saying the “alleluia” from Easter to Trinity Sunday in this place was continued. It was expunged altogether in 1552; restored in the English form, “Praise ye the Lord,” and for constant use, in the Elizabethan revision. The response to it, “The Lord’s
Priest.

Praise ye the Lord.

*Answer.

The Lord's Name be praised.

† Then shall be said or sung *this Psalm following: 'Except on Easter Day, upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. O COME, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving: and shew ourselves glad in Him with Psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are the corners of the earth: and the strength of the hills is His also.

The sea is His, and He made it: and His hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand.

To-day if ye will hear His voice, harden not

Name be praised," is first found in the Scottish Prayer Book of 1637, and was inserted here in 1661. The latter represents in an unvarying form the variable invitantories which used to precede the Venite in the old Latin services.

There are two ancient customs still kept up with respect to the Gloria Patri. The one is that of turning to the East, as in the recitation of a Creed, whenever it is said or sung in Divine Service; an usage enjoined in the ancient Psalm of the Church of England, and still observed in many Churches, as, for example, at Manchester Cathedral. The other custom is a more general one, that of reverently inclining the head during the first half of the hymn, as a humble gesture recognizing the Divine glory of each of the Three Persons, and in imitation of the angels, who veil their faces with their wings when singing to the glory of the Trinity in the vision of Isaiah. An old Canon of the Church of England enjoins: "Quotunque diceris Gloria Patri et Filio et Spiritui Sancto, ad cadem verba Deo humiliiter se inclinare." [Wilkins' Conc. iii. 20.] And in the Mirror there is the direction, "Ye incline at Gloria Patri."

Bishop Cosin wished to revive the use of Invitantories on Sundays, having inserted this Rubric in the Prayer Book which was laid before the Revisers of 1661, immediately after "Praise ye the Lord:" "And upon any Sunday, or Lord's Day, this commemoration of His rising from the dead shall be said or sung. "Priest, Christ is risen again," etc. And upon the Feast of Easter, Christ, our Passover, is offered up for us. Therefore, let us keep the feast, etc., ut in die Pasch. Then shall be said or sung, the Venite as we now have it.

Then shall be said or sung this Rubric, as altered by Bishop Cosin, has great historical value, for the illustration that it gives of the mode in which the Psalms were intended to be said or sung. It is as follows: "Then shall be said or sung this Psalm following (except on Easter Day, when another Anthem is appointed), one verse by the priest, and another by the people; and the same order shall be observed in all psalms and hymns throughout this Book. But in colleges, and where there is a Quire, the same shall be sung by deans, as hath his accustomed." In the third series of his notes on the Prayer Book there are also these remarks on the response, "And our mouth shall shew forth Thy praise:" "This is the answer of all the people. In the second book of Edward VI. the word 'Choir' is everywhere put for our word 'Answer,' and by making this answer, they promise for themselves that they will not sit still to hear the psalms and hymns read only to them, as matter of their instruction; but that they will hear a part in them with the priest, and keep up the old custom still of singing, and answering verse by verse, as being specially appointed for the setting forth of God's praise; whereunto they are presently invited again by the minister in these words, 'Praise ye the Lord.' So that our manner of singing by sides, or all together, or in several parts, or in the people's answering the priest in repeating the psalms and hymns, is here grounded; but if the minister say all alone, in vain was it for God's people to promise God, and to say that their mouth also should show forth His praise."

[Cozin's Works, v. 445.]

VENITE EXULTEMUS.

This Psalm has been used for some time as an introductory prayer to the Psalms in the Book of Common Prayer, and is probably of more ancient use. It was perhaps such a familiar use of it in both the Jewish and the Christian system of Divine Service which led to the exposition of it given in the third chapter of the Epistle to the Hebrews, where the Apostle is shewing the connection between the two dispensations, and the way in which all belief and worship centres in our Divine High Priest and perpetual Sacrifice.

In one of St. Augustine's sermons he plainly refers thus to the ritual use of the Venite: "This we have gathered from the Apostolic lesson. Then we chanted the Psalm, exhorting one another, with one voice, with one heart, saying, 'O come, let us adore, and fall down before Him, and weep before the Lord Who made us. ' In the same Psalm too, 'Let us prevent His face with confession, and make a joyful noise unto Him with psalms.' After these the lesson of the Gospel shewed us the ten lepers cleansed, and one of them, a stranger, giving thanks to his cleanser. ' [St. Aug. Serms. lib. 175, cap. 103.]. Durandus, in his Encomium of Divine Offices.
Morning Prayer.

your hearts; as in the provocation, and as in the
day of temptation in the wilderness;
When your fathers tempted Me: proved Me,
and saw My works.

Forty years long was I grieved with this gene-
ration, and said: it is a people that do err in
their hearts, for they have not known My ways.
Unto whom I spake in My wrath; that they
should not enter into My rest.

Glory be to the FATHER, and to the SON: and
to the Holy GHOST;
As it was in the beginning, is now, and
ever shall be; world without end. "Amen.

† Then shall follow the Psalms in order as they be
appointed. And at the end of every Psalm
throughout the Year, and likewise in the end of
Benedictus, Benedicite, Magnificat, and Nunc dimi-
tis, shall be repeated.

Glory be to the FATHER, and to the SON: and
to the Holy GHOST;

Answer.
As it was in the beginning, is now, and
ever shall be; world without end. Amen.

† Then shall be read distinctly with an audible voice
the First Lesson, taken out of the Old Testament,
as is appointed in the Calendar, except there be
proper Lessons assigned for that day: He that
readeth so standing and turning himself, as he

saw through the psalm was sung at the beginning of the service
to call the congregation out of the churchyard into the church;
and that it was hence called the Invitatory Psalm; but
probably this was a local or temporary use of it, and
does not represent the true spirit of its introduction into the
Morning Service. It is far more likely that its
comprehensive character, as an adoration of Christ, was that which moved
the Divine Instinct wherewith the Church is endowed
to place this psalm in the forefront of her Service of Praise.

Until the translation of our Offices into English it was the
custom to sing the Venite in a different manner from that
now used; with the addition, that is, of Invitatories. These
were short sentences (varied according to the ecclesiastical
season) which were sung before the first verse, after each of
the five verses into which it was then divided, and also after
the Gloria Patri at the end. Thus in Trinity Season, "Ipse
Jesus Christum; quia Ipsa est Redemptor omnium sacer-
orum," would be sung before and after the first, and also after
the third and fifth of the divisions indicated in the Latin version
above. After the second, fourth, and Gloria Patri, would be sung
"Quia Ipsa est Redemptor omnium sacerorum" only;
and at the conclusion the whole of the Response, as at
the beginning. These Invitatories were altogether set aside, as
regards the Venite, in 1649; and, as has been already shown,
the "Sentences" were substituted for them at the commence-
ment of Divine Service in 1552. Thus reduced to its psalter
simplicity, the Venite Exultemus is used before the Psalms
every morning, except upon Easter Day, when a special
Invitatory Anthem is substituted, which is printed before the
Collect for the day. On the nineteenth day of every month
it is sung in its place as one of the Mattins psalms, so as not
to be twice used at the same service, which is a continuation of
the old English usage.

An old custom lingered (especially in the North of England)
of making a gesture of reverence at the words, "O come, let us

say: that this psalm was sung at the beginning of the service
to call the congregation out of the churchyard into the church;
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the old English usage.

An old custom lingered (especially in the North of England)
of making a gesture of reverence at the words, "O come, let us

worship and fall down;" which is a relic of the custom of actual
prostration as it was once made in many churches at these words.
The Rubrics between the Venite and the Te Deum were all
rearranged in 1661; and the new arrangement, as we now
have it, appears in MS. in Bishop Cosin's Prayer Book. The
only changes of importance were these. [1] "He that
readeth," and "He shall say," were substituted for "the minister
that readeth," and "the minister shall say," in the direction
about the Lessons. [2] This Rubric of the preceding books
was erased, "And to the end the people may the better hear
in such places where they do sing, there shall the lessons be
sung in a plain tune, after the manner of distinct reading,
and likewise the epistle and gospel."

An English version of the Venite about a century older
than that of the Prayer Book will be found in the Mirror of our
Ladys. [Mirror, Blunt's ed. p. xii.]

THE PSALMS.

For notes relating to the ritual use of the Psalms, the
reader is referred to the Introduction to the Psalter.

After the Psalms have been sung it is customary in many
churches to play a short voluntary on the organ: this is
mentioned by Archbishop Secker as having "long been custom-
ary" in his day; and in a letter from Oxford in No. 630
of the Spectator. Perhaps it may be accounted for by a
Salisbury Rubric between the Psalms and Lessons, "Deinde
dicitur Patriarcha et Crede in Deum a toto choro privatim."
So at Durham a voluntary has also been substituted for the
"Agnus Dei," which was once sung during the Communion of the
Laity.

And at the end of every Psalm] Where the Psalms are said
in alternate verses by the Minister and the people it is obvi-
ously proper that the first part of the Gloria Patri should
always be said by the Minister.

THE LESSONS.

For notes relating to the ritual use of Lessons in Divine
Service, the reader is referred to the note on "The Order how
the rest of Holy Scripture is appointed to be read" in the
Calendar.

On the mode of reading them "in a plain tune," see p. 58.
may be best heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.

*Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum Laudamus

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee; the Father everlasting.

To Thee all Angels cry aloud: the Heavens, and all the Powers therein.

To Thee Cherubim and Seraphim: continually do cry, Holy, Holy, Holy: Lord God of Sabaoth; Heaven and earth are full of Thy glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee.

The Father: of an Infinite Majesty.

Thine honor is true: and only Son; Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

THE CANTICLES.

The ritual use of Holy Scripture in Divine Service has always been connected with praise and thanksgiving. The short responses which were intermingled with the Lessons in the pro-Reformation Services were very ancient in their origin, although, no doubt, they had increased in number during the development of the Services for monastic use. Of a like antiquity is the "Glory be to Thee, O Lord," before, and the "Thanks be to Thee, O Lord," after the reading of the Gospel in the Roman Catholic Service. As will be seen in the account given of the Te Deum, the use of responsory hymns after the Lessons is also very ancient; and it probably arose out of the pius instinct which thus connected the idea of thanksgiving with the hearing of God's revelations to man. The Council of Leconce [A.D. 367] ordered, in its seventeenth Canon, that Psalms and Lessons should be used alternately; and this Canon doubtless refers to a custom similar to ours.

A leading principle of all the Canticles appears to be that of connecting the written with the personal Word of God; and that as much in respect to the Old Testament Lessons as to those taken out of the Gospel or other parts of the New Testament. This is more especially true of those Canticles which are placed first of the two in each case, the Te Deum, the Benedicitus, the Magnificat, and the Nunc Dimittis. The three latter of these were inspired hymns spoken at the time when the Eternal Word was in the act of taking our nature to redeem and glorify it; and the first is, if not inspired, the most wonderful expression of the estimate of the Divine Person of our Lord that uninspired lips have ever uttered. It may also be observed that the Canticles are set where they are, not that they may apply to any particular chapters of the Holy Scriptures, but that they often do so in a striking manner, but with reference to Divine revelation as a whole, given to mankind by God in His mercy and love, and therefore a matter for deepest thankfulness and most exalted praise.

The three New Testament Canticles are all taken from the Gospel of St. Luke; the sacrificial and sacerdotal gospel, the symbol of which is the "living creature like unto a calf" or "an ox;" and in which is chiefly set forth our Blessed Lord's relation to the Church, as her High Priest offering Himself for sin, and originating from His own Person all subordinate ministrations of grace.
Thou art the everlasting Son : of the Father. When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin’s womb.

When Thou hadst overcome the sharpness of death : Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that Thou shalt come : to be our Judge.

attributed to St. Hilary of Arles, and to a monk of Lerins, whose name is not known; the number of persons named shewing how much uncertainty has always surrounded the matter. It is scarcely possible that so remarkable a hymn should have originated in so remarkable a manner as that first referred to, without some trace of it being found in the works of St. Ambrose or St. Augustine, especially the Confessions of the latter.1 It may be that their names were connected with it because the one introduced it into the Church of Milan, and the other (taught by St. Ambrose) into the Churches of Africa.

For there is reason to think that the Te Deum Laudamus is much older than the time of St. Ambrose. So early as A.D. 297 St. Cyprian, in his Book of St. Cyril’s "On the Mortality" that was then afflicting Carthage: "Ah, perfect and perpetual bliss! There is the glorious company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs, crowned after their victory, and the striving parallel between them and the seventh, eighth, and ninth verses of the Te Deum seems certainly more than accidental. There are several coincidences also between words in the Baptistical and other offices of the Eastern Church and particular verses of the Te Deum, and the former are supposed to be of extremely ancient date. In the Alexandrine MS. of the Scriptures, a work of the fourth or fifth century, preserved in the British Museum, there is moreover a Morning Hymn which is written at the end of the Psalter, and which is still used in the daily services of the Greek Church. [See also Grabe’s LXX. 1769, p. 408.] The following is a translation:

Glory to Thee, the Giver of Light.
Glory to God on high, and on earth peace, good will towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, Thou God, Father Almighty, O Lord, only-begotten Son Jesus Christ, and Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that taketh away the sin of the world; have mercy upon us, Thou Kind One, and upon Thy people.

Accept our prayer: Thou that sittest at the right hand of the Father, have mercy upon us.

For Thou only art holy; Thou only Lord Jesus Christ art in the glory of God the Father. Amen.

Day by day I bless Thee, and praise Thy Name for ever, and ever and ever.

Vouchsafe, O Lord, to keep me this day without sin.

Blessed art Thou, O Lord God of our fathers; and praised and glorified be Thy Name for ever. Amen.

Lord, let Thy mercy be upon us, as our trust is in Thee.

Blessed art Thou, O Lord: O teach me Thy statutes.

Lord, Thou hast been our refuge, from one generation to another.

I said, Lord, be merciful to me, heal my soul, for I have sinned against Thee.

Lord, I fly to Thee; teach me to do Thy will, for Thou art my God.

For with Thee is the well of life; in Thy light shall we see what light.

Shew forth Thy mercy to them that know Thee.

Ps. xxxiii. 10.

O holy God, O holy Might, O holy Immortal, have mercy upon us. Amen.

The first division of this hymn is identical with the Eucharistic Gloria in Excelsis, and the last verse is the Trisagion of the ancient Eastern Liturgies; the remaining portion has clearly a common origin with the Te Deum. Verses 8 and 9 are the same as the 24th and 26th verses of the latter. The 11th is also identical with the last of the Te Deum, but it is taken from Psalm xxxiii. 22. Like the Te Deum, this ancient Morning Hymn of the Greek Church borrows largely from the Psalms in its concluding portion, and the verses chosen are of a supplicatory character in both, though otherwise they are different.

The most probable conclusion to arrive at is, that this noble Canticle, in its present form, is a composition of the fourth or fifth century; and that it represents a still more ancient hymn of which traces are to be found in St. Cyprian and the Morning Hymn of the Alexandrine Manuscript.

The Te Deum is only now connected as a title of the ritual of the Church. It seems also from the first to have been connected with the reading of the Morning Lessons, the expression "Keep us this day without sin" being some evidence of this, though not convincing, as an analogous form is used in "Give us this day our daily bread." In the Sarum Use, this Hymn represents the more ancient use of the Church of England, it was directed to be sung after the last lesson on Sundays and other Festivals, except during Advent and the Lenten season from Septuagesima to Easter. Quignones, in his De Romano Breviarii, directed it to be used every day even in Lent and Advent.

The Prayer Book of 1549 ordered it to be used "daily throughout the year, except in Lent; and as Festivals were previously almost of daily occurrence, this was practically a continuance of the old ritual: in 1550 the exception was erased; and there has not since been restored; but as the alternative Canticle, Benedicite, remains, some ritualists conclude that it is to be used in Lent, as originally directed by the First Book of Common Prayer. For the use of the Te Deum. 9 of ritual customs anciently connected with the singing of this hymn, one still retains a strong hold upon English people, viz. that of bowing at the words "Holy, Holy, Holy," with the same reverence that is used in the Creed: a custom derived from the angelic reverence spoken of in Isaiah in connection with the same words. "And for bycause Angles praise God with great reverence, therefore ye incline when ye sing their song," says the Mirror. The same work also says, "And therefore, according to the angels, ye sing quire to quire, one Sanctus on the one side, and another on the other side, and so on.

1 This is not the ancient practice of the Church, it must be remembered. During Advent the following was sung instead of Te Deum on all Festivals when the latter would otherwise have been used. It is the last of nine Responses (Hesperomelia) used after the nine Lessons respectively.


Et pauperum suorum miserertur.

The ancient ritual use of this Benedicite was entirely festive; though it was not indeed adapted from its place in Lands during Lent and Advent. In Monasteries the Te Deum was sung all the year round [Granecul. cap. 385], and in Quignones’ Revised Breviary it was ordered for Festivals even in Advent and Lent. But admirable substitutions for it at these seasons have been made. It was found first of all, in the Canticles of the Benedictine Church; the song of Hezekiah [Isa. xxxviii.] being exactly adapted for Lent; and that of Habakkuk [Hab. iii.] being equally suitable for Advent. The bulk of the latter is verbatim translated, and a number of other musical renderings of the 13th and 14th verses: "Thou wast forth for the salvation of Thy people; even for the deliverance of Thy Carmelite; and Thy name is "Yet I will rejoice in the Lord: I will joy in my God Jesus."
We therefore pray Thee, help Thy servants; whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints; in glory everlasting.

O Lord, save Thy people; and bless Thine heritage.

Govern them; and lift them up for ever.

Day by day: we magnify Thee;
And we worship Thy Name: ever world without end.

*forth of other verses.* The custom seems to have been to sing each Sanctus on one side of the quire only, the remainder of the verses on both sides, and then to proceed with the succeeding verses in regular antiphonal fashion. Besides the use of the Te Deum in the Morning Service, there is a well-known custom of singing this triumphal hymn, by itself, arranged to elaborate music, as a special service of thanksgiving. It is directed to be sung, from the singularity of its form, in “Forms of Prayer to be used at Sea, after Victory, or deliverance from an Enemy;” and at the conclusion of coronations it is always so used, as it has been, time immemorial, in England, and over the Church of St. Peter, Rome.

“Which performed, the choir,
With all the choirest music of the Kingdom,
Together sing Te Deum.”

[Henry VIII. Act iv. sc. 3.] The Sovereigns of England have been accustomed to go in state to the singing of the Te Deum after great victories, and Handel’s “Dettingen Te Deum” was composed for one of these occasions in 1743, when the Prince of Orange established this separate version of the Te Deum on other important occasions of thanksgiving.

The most ancient Christian music known has come down to us in connection with this Canticle; being that known as the “Ambrosian Te Deum,” which is found in a work on Music written by Boethius, a Roman Consul, in a.d. 457. This is, however, thought to be an adaptation of the Temple psalmody of the Jews, like the other ancient Church tones.

A very striking characteristic of this heavenly hymn is the strict doctrine form in which it is composed, which makes it a literal illustration of St. Paul’s words, “I will sing with the spirit, and I will sing with the understanding also.” [1 Cor. xiv. 13.] It has been thought by some, from the singularity of the opening words, Te Deum, that it is throughout a hymn to Christ as God, representing, or analogous to, that spoken of by Pliny in his letter to Trajan. But the English version to this Antiphonary form, the double accusative is joined to the verb laudamus that could not otherwise rhythmically translated. That the English Church has always considered the earlier verses of it to be addressed to the First Person of the Trinity is evident by the old usage of Salisbury Antiphon to the Athanasian Creed, which is “Te Deum Patrem ingens, te Filium unigenitum, te Spiritum Sanctum Paracletum, sanctam et individuum Trinitatem toto corde ore etiam.” It has also been conjectured that the 11th, 12th, and 13th verses have been interpolated, but there is not the slightest ground for this conjecture, all ancient MSS. in Latin, Teutonic of the ninth century, and English from the ninth to the fourteenth, reading precisely the same: and the hymn being remitted imperfect by their omission.

The first ten verses are an offering of praise to the Father Almighty, with the Scriptural recognition of the Blessed Trinity implied in the Ter Sanctus which Isaiah heard the Seraphim sing in the New Jerusalem, the Apostles, Prophets, and Martyrs of the Old and New Dispensation now gathered into the Church Triumphant, all thus adore God the Lord, the God of Sabaoth, the Father Everlasting: and the holy Church gathers up its praises as without acknowledgment of each Person of the Blessed Trinity as the Object of Divine worship. Then begins that part of the hymn which glorifies God for the blessing of the Incarnation: the latter sixteen verses addressing themselves to our Lord and Saviour; commemorating His Divine Nature and Eternal Existence, His Incarnation, Sacrifice, Ascension, and Session at the right hand of the Father. In the last verses, with a mixture of plaintiveness and triumph, the hymn follows the line marked out by the angels at the Ascension, looking to our Lord’s Second Advent as the true completer of His First. This concluding portion is as well fitted to express the tone of a Church Militant as the initial portion is to express that of a Church Triumphant: and the personal form of the last verse is a touching reminder of the individual interest that each of us as in the corporate body. The very form of this prayer of which Divine Service is constituted. Few uninspired compositions give so clear an echo of the spirit and depth of Holy Scripture.

There are three verses of the Te Deum which require special notice, with reference to the modern Latin and English in which they are given to us at the present day.

[1] The ninth verse, “Te Martyrum candidatus, laudatur exultatione,” was first definitely rendered by “The noble army of Martyrs praise Thou.” In Pre-Reformation versions it stood, “Thou, the preeminent white coat of martyrs,” and considering the distinct connection between this verse and Rev. vi. 14, it is strange that the Scriptural idea of “white robes” which have been called “white in the blood of the Lamb,” should have been superseded by the word “noble.” It is possible that the idea of something lustrous and pure was more expressed by “noble” in the early part of the sixteenth century than is conveyed by it modernly, but the change of the word from the old English “white,” and Anglo-Saxon “shining,” has gone far to obliterate the true sense of the original in our present version.

[2] In the sixteenth verse the ancient and modern English versions alike fail to give the full sense of the Latin. The former usually give, “Thou wert not skoymes [squeamish] to take the maydlenes wombe, to deliver mankynde,” which is little different from the sound of English Prayer Book: All Latin MSS. make clear that “Tu, ad liberandum suscepistis hominem;” and in the Bugor Antiphonary, written about the end of the eighth century, it is, “Tu ad liberandum mundum suscepistis hominem.” The author of the Mirror of our Lady gets very near to the first of these two readings in the version which is given above in the margin. The second might be given with a slight alteration of our present English version in the form, “When Thou tookest upon Thee manhood to deliver the world,” it is not improbable that some early Christian having written the last letters of “liberandum,” took them, as he turned his eyes to his work after a pause, for the last letters of “mundum, and went on at once to “suscepistis.” Afterwards, not earlier than the twelfth century, the verb may have been altered to “suscepturus” for the purpose of connecting “liberandum” with “hominem.”

[3] The twenty-first verse has been altered both in Roman Brevaries and the English Prayer Books. The Latin text as previously to 1492 read 1 “Eternae fac em sanctis Tuis gloria munerari;” and the equivalent of munerari is found in every known version of the Te Deum up to that time; our own in the fourteenth century being, “Make him to be rewarded with thy service, in endles bliss.” The “munerari” reading

1 So gold and silver were called “noble metals” by the early chymists.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let Thy mercy lighten upon us: as our trust is in Thee.
O Lord, in Thee have I trusted: let me never be confounded.

Or this Canticle, Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Angels of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Heavens, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Waters that be above the Firmament, bless ye the Lord: praise Him, and magnify Him for ever.
O all ye Powers of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Sun, and Moon, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Stars of Heaven, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Showers, and Dew, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Winds of God, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Fire, and Heat, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Winter, and Summer, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Dews, and Frosts, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Frost, and Cold, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Ice, and Snow, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Nights, and Days, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Light, and Darkness, bless ye the Lord: praise Him, and magnify Him for ever.
O ye Lightnings, and Clouds, bless ye the Lord: praise Him, and magnify Him for ever.
O let the Earth bless the Lord: yea, let it praise Him, and magnify Him for ever.

Dignare, Domine, die isto: sine peccato nos custodire.
Misere nostri, Domine: misere nostri.
Fiat misericordia Tua, Domine, super nos: quemadmodum speravimus in Te.
In Te, Domine, speravi: non confundar in aeternum.*

Canticum trium puerorum. Dan. iii.

BENEDICITE omnia opera DOMINI DOMINO: laudate et superexaltate Eum in secula.

Benedicite Angeli DOMINI DOMINO: benedicite coeli DOMINO.

Benedicite aquae omnes que super colos sunt DOMINO: benedicite omnes virtutes DOMINI DOMINO.

Benedicite sol et luna DOMINO: benedicite stelle coeli DOMINO.

Benedicite ignis et estus DOMINO: benedicite frigus et estus DOMINO.

Benedicite rores et pruina DOMINO: benedicite gelu et frigus DOMINO.

Benedicite glacies et nives DOMINO: benedicite noctes et dies DOMINO.

Benedicite lux et tenebrae DOMINO: benedicite fulg urn et nubes DOMINO.

Benedicat terra DOMINUM: laudet et superexaltet Eum in secula.

appears to be an error of the early printers, arising out of the very slight difference presented by nun and nun in black letter; and the easy occurrence of such an error is illustrated by a story which De Thou tells respecting the imprisonment of a Landgrave of Hesse by the Emperor. In the Landgrave's treaty of submission there was a condition that he should not suffer any imprisonment, "Nicht ein ringig tag gefangen sein:" this the Emperor's minister read, "Nicht ein ringig tag gefangen sein," that he should not suffer perpetual imprisonment. On this pretence they sent the Landgrave to prison directly on his arrival at the Emperor's court. [De Thou, iv. 13.] The word "in" is a modern insertion of the same date, and probably arose from confusion between the twenty-first and the eighteenth verses, in the latter of which occurs "in gloriâ Patris." Since our Lord said, "Great is your reward in Heaven," and "Himself shall reward you openly," the old English rendering of munemari is quite Scriptural; but it may be pointed out that the sense of the Latin is rather that of a free gift than reward, munemari, not re-munemari. Perhaps the original may be rendered, "Make them to be awarded with Thy saints: Thy glory everlasting," without departing from the sense of the original, or the familiar rhythm of our Prayer Book version. The received version, although not faithful to the original, is happily comprehensive; for, to be "numbered with the children of God," and to have a "lot among the saints," is to receive the "great recompense of reward," the heavenly heritage of those who are joint heirs with Christ of His triumphant kingdom. 1

THE BENEDICTE.

There is no doubt that this Canticle is of Jewish origin, although its claim to be part of the Canonical Book of Daniel is not recognized by the modern Church of England, which has placed it among the books of the Apocrypha. It has a great resemblance to the 148th Psalm, and is generally considered to be a paraphrase of it.

Several of the Fathers speak of the Benedicte as being used in the Services of the Church. [CNP, de Lap., de Ord. Dom. : Aug. de Civ. Dei, xi. 9 ; Conc. Tolet. iv. can. xiii.] St. Chrysostom especially refers to it as "that admirable and

1 It should be added, however, that the Vereenable Bede, who was almost contemporary with Gregory the Great, records some words of his which contain something very like this reading: "Sec et in ipsa missarium celebratedia tria versi maximi perfectionis plenus super splendidit, Desque nostrum in tua pace disponas, aequum ab uteruo damnatione nos eripiat, et in electorum sororum fratribus prope munemari." [Bede, Hist. Eec. lib. 2, c. 1.]
O ye Mountains, and Hills, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Forests, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Fowls of the Air, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Beasts, and Cattle, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the Lord: praise Him, and magnify Him for ever.

O let Israel bless the Lord: praise Him, and magnify Him for ever.

O ye Priests of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Servants of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord: praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise Him, and magnify Him for ever.

Glory be to the Father, and to the Son; and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be read in like manner the Second Lesson, taken out of the New Testament, after that, the Hymn following: except when that shall happen to be read in the Chapter for the Day, or for the Gospel on Saint John Baptist's Day.

Benedictus. 

BLESSED be the Lord God of Israel: for He hath visited and redeemed His people;

And hath raised up a mighty salvation for us: in the house of His servant David;

marvellous song, which from that day to this hath been sung everywhere throughout the world, and shall yet be sung in future generations." [CHRYSOST. Hom. de Stat. iv.] Rufinus speaks of it in the same manner (in defending His Canonical authority against Jerome),1 as having been sung by holy confessors and martyrs, who would not have been permitted to sing that as Holy Scripture which is not so. It was used as one of the Psalms at Lauds as early as the time of St. Athanasius, and occupied the same position on Sundays in the ancient services of the Church of England. When the Psalter was restricted, in 1549, to the hundred and fifty psalms which go by the general name of the Psalms of David, the Song of the Three Children was placed after the Te Deum, to be used as a responsory canticle to the first Lesson, under the title "Benedictio, Omnia Opera Domini Domino." This use of it was not by any means novel, as it was said between the Lessons (according to Mabillon), in the old Gallican ritual which was once common to France and England.

When first inserted in its present place, this Canticle was ruled by the following Rubric prefixed to the Te Deum:

1 It is inserted in the Comes of St. Jerome among the Lections on the Festival called Satio ad S. Petrum under the title "Hymna Trium Puerorum."
As He spake by the mouth of His holy Prophets: which have been since the world begun;
That we should be saved from our enemies: and from the hands of all that hate us;
To perform the mercy promised to our forefathers: and to remember His holy Covenant;
To perform the oath which He swore to our forefather Abraham: that He would give us;
That we being delivered out of the hand of our enemies: might serve Him without fear;
In holiness and righteousness before Him: all the days of our life.
And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation unto His people: for the remission of their sins,
Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;
To give light to them that sit in darkness: and in the shadow of death: and to guide our feet into the way of peace.
Glory be to the Father: and to the Son: and to the Holy Ghost;
As it was in the beginning: is now: and ever shall be: world without end. Amen.

Or this Psalm.

Jubilate Deo. O Be joyful in the Lord: all ye lands: serve the Lord with gladness: and come before His presence with a song. Be ye sure that the Lord He is God: it is He that hath made us: and not we ourselves: we are His people: and the sheep of His pasture. O go your way into His gates with thanksgiving: and into His courts with praise: be thankful unto Him: and speak good of His Name.

sponsory canticle to the Gospel Lessons from very ancient times: being spoken of as so used by Amalarius [A.D. 820]: and perhaps by St. Benedict: nearly three centuries earlier: since he speaks of a Canticum de Evangelio occurring here in Mattins. In the Salibus Use it occupied a similar position: but was not so definitely connected with the Lessons themselves: as it now is: being used after the Capitulum: at Lauds: on Sundays. It was the only Canticle appointed for use after the second Morning Lesson in 1549: and the Rubric by which it is preceded shews very clearly that it is intended to be the ordinary Canticle: the Jubilate being an exceptional one: inserted to avoid repetition on St. John Baptist's Day: or whenever the Benedictus occurs in the second Lesson itself. That it was the Canticle most used in the sixteenth and seventeenth centuries is shewn by the Service-books of Cathedral choirs: in which it is much more frequently set to music than the Jubilate.

The position of this Canticle makes its ritual meaning self-evident. It is a thanksgiving to Almighty God for His mercy as exhibited towards mankind in the Incarnation of our Lord: whereof the Gospel speaks: and in the foundation of the Church in His blood: as recorded in the Acts of the Holy Apostles. It is the last prophecy of the Old Dispensation: and the first of the New: and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other. The Benedictus is a continual acknowledgement also of the Communion of Saints under the two Dispensations: for it praiseth God for the salvation which has been raised up for all ages out of the house of His servant David: and according to the ancient covenant which He made with Abraham: the father of them that believe: though they be not circumcised [Rom. iv. 11]: whose seed all are if they are Christ's: and heirs according to the promise. [Gal. iii. 29.] The use of the Benedictus by the Church indicates to us where we are to find true sympathy and communion with God's ancient people: not in their outward relationship to Abraham: "for God can of these stones raise up children unto Abraham:" but in their faithful acknowledgement of the Lord Jesus: as the Christ Whom the Old Testament Scriptures predicted.

THE JUBILATE.

This was the second of the fixed Psalms at Lauds on Sunday: and was adopted as a responsory Canticle in 1552. The object of its insertion here was to provide a substitute for the Benedictus on days when the latter occurs in the Lesson or Gospel: on the same principle which rules the omission of the Venite when it occurs in the Psalms of the day. The days on which it should be used are therefore March 25th: Easter Day: and June 24th: St. John Baptist's Day.

The general substitution of the Jubilate for the Benedictus is very much to be deprecated. There is: however: a prophetic reference to the Chief Shepherd of the Church: and to the service of praise offered to Him: which makes it well fitted for occasional use: as: for example: at Easter: and Dean Comber says that it seems to have been used after the reading of the Gospel as early as A.D. 450.

Sicut locutus est per os sanctorum: qui a seculo sunt: prophetarum Ejus.

Salutem ex inimicis nostris: et de manu omnium qui odorrent nos.
Ad faciendum misericordiam cum patribus nostris: et memorari testamenti Sui sancti.

Ut sine timore: de manu inimicorum nostrorum liberati: serviamus Ipsi: omnibus diebus nostris.

Et tu: puer: Propheta Altissimi vocaberis: praelibus enim ante faciem DOMINI parare vias Ejus.

Ad dandum scientiam salutis plebi Ejus: in remissionem peccatorum eorum.

Per viscera misericordiae DEI nostri: in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedit: ad dirigendos pedes nostros in viam pacis.

Gloria PATRI: et FILIO: et SPIRITUI SANTO.


Psalmus xcix. [English Version, c.]

JUBILATE Deo omnis terra: servito DOMINO in laetitia.

Introite in conspectu Ejus: in exultatione.

Scitote quoniam DOMINUS Ipse est Deus: Ipse fecit nos: et non ipsi nos.

Populus Ejus et oves paschae Ejus: introite portas Ejus in confessione: atria Ejus in hymnis: confitemini IIlii.

a Or Dios Psalm. to end of Gloria [1552].

b Bar.
For the Lord is gracious, His mercy is everlasting: and His truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

1 Then shall be sung or said the Apostles' Creed by the Minister and the people standing: Except only such days as the Creed of Saint Athanasius is appointed to be read.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

THE APOSTLES' CREED.

The use of a Creed in Divine Service is of very ancient origin, dating at least from the time of Peter the Fuller, about A.D. 470, and the use of the Apostles' Creed was inserted in the Daily Offices of the Church of England as far back as they can be traced. Under the old system it followed the Lord's Prayer (instead of preceding it) at Prime and Compline, and was recited in the same manner, the people joining in only at a repetition of the last two clauses. In the Revised Directory of Cardinal Quigzonez an open recitation of the Apostles' Creed was directed on all days except Sunday: and this direction probably suggested our present custom. The earliest creed of the Apostles' Creed exactly in the form in which we now use it at Morning and Evening Prayer, is in a treatise published by Mabillon, from an ancient MS., entitled "Libellus Pirminii de singulis libris canoniciurum," or "scriptus." Pirminius died about A.D. 758, and appears to have lived some time in France, though he died in Germany. Hence it is extremely probable that the Creed contained in two several places of his treatise, and in both places in the same words, is the old Gallican form of the Apostles' Creed, identical with that afterwards adopted by St. Osmond into the Salisbury Use, from the more ancient services of the Church of England. How much older it is than this the exact form of the Apostles' Creed may be is not known; but it has been so used, without variation, in the whole Latin Church, as well as in the Church of England, from that time until the present.

The substance of the Apostles' Creed is, however, very much older. It is extant, very nearly as we now use it, as it was used by the Churches of Aquileia and Rome at the end of the fourth century, when it was commented upon, and both forms indicated, by Rufinus, who was a priest of the former diocese. The two forms are here shown side by side, the authority for each being HEARLETT's "Hymnaria Symbolica," pp. 26, 30:—

The Creed of the Church of Aquileia, circ. a.d. 300. The Creed of the Church of Rome, circ. a.d. 300.

Crucifixa sub Pontio


Laudate nomen Ejus, quoniam suavis est Dominus, in aeternum misericordia Ejus: et usque in generationem et generationem veritas Ejus.

Gloria Patri, et filio, et spiritui sancto.


Symbolum Apostolicum.


1 This is the reading in most MS. authorities. It is retained in the Benedictine edition of St. Jerome's works, by Erasmus, and by Routh. It appears also in other Latin Creeds.
faith. There are also frequent statements that the tradition of the Faith came direct from the Apostles. Combining these facts with the supposition that the Apostles would almost certainly provide some such formula for the guidance of converts, we may conclude that it is far more reasonable to believe the Creed going under their name to be substantially of their composition than to believe the contrary. In fact, the Creed appears to be an absolute necessity, springing out of the circumstances in which the early Christians were placed: when, as regarded themselves, their brethren, and the Heathen, such an answer to the question, “What is Christianity?” resolving itself into a few short replies embodying the chief facts of our Lord’s life and work, was imperatively required.

That the Apostles would methodize an authoritative form of this reply can hardly be doubted: and that they did so is more than suggested by what St. Paul says of a Form of sound words in passages like Rom. i. 3, vi. 17, x. 9, xii. 6, xvi. 17; Heb. x. 23; Phil. iii. 16; 2 Tim. i. 13, the original Creed of which almost necessitates such an interpretation as that here indicated.

Although, however, the cumulative force of these arguments is so great as to leave scarcely any rational ground for contradicting the old belief of the Church that the Creed came from the Apostles substantially as it was handed down to the eighth century, it is not sufficient to warrant us in declaring it to be inspired. All that we may dare to say on this point is, that the Apostles were under a very special guidance of the Holy Ghost, were “filled with the Spirit” for the official purposes of their work; and, consequently, that very little of the human element is likely to have mingled itself with any of the official words which they spoke to the Church. If it could be certainly proved that the Creed came from the Apostles as we now have it, sound reason would require us to believe that the Holy Ghost moved them to compose it, and hence that it was inspired. In the absence of such evidence it is our duty to compare the doctrines handed down to us in the Creed as those of the Apostles, with the doctrines contained in the great storehouse of God’s Truth. In the following Table it will be seen how near many of the statements contained in the Creed and those made by the Apostles in their early missionary work: ¹

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<td>Acts x.</td>
<td>34-36</td>
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<td>St. Stephen, Acts vii.</td>
<td>2, 32, 37</td>
<td>52, 55</td>
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<td>St. Paul, Acts xii.</td>
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<td>Heb. vi.</td>
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¹ Harvey on the Creeds, 1. 20.

Such a coincidence goes far towards shewing that the Apostles’ Creed is a “Form of sound words” handed down to us on the very highest authority. It may also convince us that it would be an irreverent and uncritical error to speak of it positively as a human composition.
forms of that which is to follow. The confession of our Christian faith in the Creed is therefore [1] like a summing up of the Scriptures that have been used for the praise of God and the edification of His Church: and by its recitation we acknowledge that it is

"Him first, Him last, Him midst, and without end,"

Whom we find in Moses, the Prophets, the Psalms, the Gospels, and the Epistles. Not only to ourselves, as a fit reminder of this great truth, do we thus confess our faith, but also to the praise of God; and hence the Rubric directs the Creed to be "sung" (the word was inserted by Bishop Cosin, if circumstances will permit, as the Nicene Creed and the Athanasian Creed always have been. And [2] the recitation of the Creed is a confession of that objective faith which alone can give full reality to prayer; hence it is a foundation of the church and the Church, without which the Church cannot exist. This is the Creed, and the explanation of the Service concludes. For this reason it is, probably, that baptisms were ordered to take place after the second lesson; that so the admission of the newly baptized might be followed by Liturgical avowal, so to speak, of that Creed, and saying of that Prayer Book, as a part of the rite, have already been avowed and used."

There are two customs connected with the recitation of the Creed which are of importance: 1st, that of turning to the East, or towards the Altar, as representing the East, in saying it; the other, that of bowing at the holy Name of Jesus. Both of these customs are relics of habits which have only come to be general (in the English Church, at least) in very modern times. Clergy and people used formerly to look one way throughout the Prayers and Creeds, that is, towards the Altar. "In some churches," writes Thornike, "the desk, the Bible, and Book of Common Prayer is always level; and for reading of Lessons we are directed to look towards the people. As the Jews in their prayers looked towards the Mercy-seat or principal part of the Temple [Ps. xxvii, 2], so Christians looked towards the altar in chief part of the church, whereas their Mercy-seat was but a type. Christ in His prayer directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look towards that part of the church which most resembles it."

Before reading-decks were erected in the naves of churches, the prayers were said in front of the Altar itself, as may be seen in old prints; while the Psalms were sung in the choir stalls: and this was a continuation of the ancient practice, the officiating clergyman always standing or kneeling in the former place to say Creeds and Prayers. When pens as well as reading-decks sprung up in churches, both congregation and clergy were often placed in any position that suited the convenience of the service or those present; but the idea still remained to turn towards the Altar during the solemn Confession of Faith. Hence this habit became exceptional and prominent instead of habitual; and exceptional reasons were alleged in support of it, till at last it seemed to have become the general law, to the great general expression of the worshipper in God's House, as expressed in the preceding extract. Apart, also, from symbolical explanations of this custom, it appeals to both the reason and the feelings, by forming the congregation into a body of which the clergyman is the leader, as when a regiment marches into battle, or parades before its Sovereign headed by its officers; and there is no part of Divine Service where this relation of priest and people is more appropriate than in the open Confession of Christian Faith before God and man.

Bowing at the holy Name of our Lord's Human Nature is also an usage of general application, and was never intended to be restricted to the Creed, although its omission there would certainly be a more special dishonour to Him than elsewhere. When Puritan superstition sprang up in the sixteenth century, the usage began to be dropped by many who were inclined to controvert it into greater respect for doctrines of slighter importance than for that of our Lord's Divinity. The Church then made a law on the subject of reverent gestures in Divine Service, in the 15th Canon of 1603: in which (after ordering that all should stand while the Creeds are sung) it is added: "On the 2nd2 of Queen Elizabeth's Injunctions, issued in 1559: "And likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed: testifying by these outward ceremonies and gestures their... due acknowledgement of the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom all the mercies, graces, and promises of God to mankind, for this life, and the life to come depend." This general rule of the Church, and the explanation thus authoritatively given, apply with such special force to the use of this gesture in the Creed that nothing further need be added on the subject."

§ An Expository Paraphrase of the Apostles' Creed. I.

for myself, as personally responsible for my faith to God in His Church, openly profess, to His glory, that I believe, from my heart, the assent of my reason and the submission of my will,

in God the Father, by a mysterious, unintelligible manner of paternity, Father of the uncreated, co-equal, and co-etern: Father also of all the regenerated, by their adoption through His only Son:

Almighty, so that nothing is beyond His power which is consistent with goodness; knowing all things past, present, and to come; and having all power in His hands, and over all persons, and upholding all things by His universal and omnipresent Providence: I believe that He was and is the Maker, that is, the original Creator of the original matter, and the Disposer of that material in fit order,

of heaven, which comprehends all that has originally occupied space beyond this world,

and earth, which comprehends all organic and inorganic beings and substance within the compass of this world.

And I equally believe

in Jesus, perfect Man, in all the qualities of human nature,

Christ, anointed to be the Saviour of the world, the High Priest, King of priests, Head of a spiritual priesthood, the King of Kings and Lord of Lords,

His only Son, eternally begotten, and therefore having such a Sonship as none others who call God Father can possess, our Lord Jesus Christ, Son of God, Son of Man,

who was conceived by the Holy Ghost, through a mysterious and unintelligible operation, which miraculously superseded the ordinary law of nature, so that the Holy Child Jesus was

born of the Virgin Mary, a holy maiden, who thus miraculously became His mother that He, being born of a Virgin and not of a wife, might be free from the sin of our common origin, which is conveyed from parent to child by blood, and transmitted by nature, but without our sin, He bore it as His own through infancy, childhood, and mature manhood; and when the time was fully come, He offered it as a sacrifice for our sins when He

suffered under Pontius Pilate, the Roman Governor of Judea and Jerusalem, and

was crucified, by being nailed alive to a cross of wood, set upright in the ground. Being thus crucified, His sufferings were the greatest that ever befell any man, being aggravated by the burden of sin which He, though innocent, was bearing for our sakes. Not through the intensity of His sufferings, but of His own will, He gave up His life when all was accomplished that could be by His pains, and then became dead, through the separation of His Soul from His Body, in the same manner as human beings ordinarily become so. Being dead, His holy Body, still the Body of the Son of God, was taken down from the cross,

On April 28, 1603, "A proviso for being uncovered and for using reverent gestures at the time of Divine Service was twice read.

'Just the matter being held proper for the Convocation, we give a proviso that such person as shall be employed to manage the Conference with the Lords, do intimate the desire of this House that it be recommended to the See of Canterbury to have reverent gestures and demeanours to be enjoined at the time of Divine Service and preaching."

[Journal. House of Commons.]"

Addison's Paraphrase of the Apostles' Creed."

On the authority of St. Athanasius, which says that some additions to the Creed were proposed in Convocation on May 12, 1603, in consequence of this recommendation [Kenny's Rep. vol. 571, 651, 654], but no record of the Acts of Convocation remain to shew what these were.
And after that, these Prayers following, all devoutly kneeling: "the Minister first pronouncing with a loud voice,

The LORD be with you.

Answer.

And with thy spirit.

Minister.

Let us pray.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

O UR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give and buried, with reverence and honour, but as the dead bodies of other men are. And, while the dead Body of the Son of God was in the tomb, with His living Soul He descended into hell, that He might there triumph over Satan; proclaim the glad tidings of salvation to all who had ever died; entirely release the souls of the righteous dead from the power of Satan; and prepare a paradise of rest in which they and all other righteous souls may dwell until the Day of Judgement. The third day, after the evening of Friday, the whole of Saturday, and a part of Sunday had passed, He rose again from the dead, reuniting His Soul to His uncorrupted Body, so as to be again "perfect Man" in respect to all the qualities that belong to sinless and unaffected human nature. Then He ascended into heaven, after forty days, not as God only, but as God and Man, and sitteth on the right hand of God the Father Almighty, receiving in His Human Nature, as well as in His Divine Nature, the adoration of angels and men; and by His presence there making a continual intercession for us, and being a Mediator between Divine and human nature for ever. From thence He shall come, the same holy Jesus Who suffered and died, to Judge, with a just, irreversible, and yet merciful judgement, the quick, who shall be alive at His coming, and the dead, who shall have died at any time from the foundation of the world. I believe, also, with equal faith, and equal assent of my reason, in the Holy Ghost, the Third Person of the Blessed Trinity, the Strengthen and Consoler of the Church, Who ministers in it the grace which the Saviour has gained for it, The holy Catholic Church, which is the whole number of the baptized, the mystical Body of Christ; which was founded by the twelve Apostles, and is continued in existence by the perpetuation of an Episcopal ministry; which, by the merciful Providence of the Lord, holds the true Faith, which is divided into many separate bodies, all having their own bishops, and is yet one by being united to Christ, our Spiritual and Ministerial Head. I likewise believe in The communion of Saints, that is, the Union in Christ of all who are one with Him, whether they are among the living in the Church on earth, the departed in paradise, or the risen saints in heaven. I also believe in The Forgiveness of sins, by the ministration of Christ's Church in Baptism and in Absolution, The Resurrection of the body, when it shall be, as now, my own very body, and reunited to my soul, and the Life everlasting, wherein the bodies and souls of all who have once lived will live for ever, they that have done good in never-ending happiness, and they that have done evil in never-ending misery. And, lastly, I reiterate my assent to all these truths, in the presence of God and man, by solemnly adding Amen.


PATER noster, Qui es in coelis; sanctificetur nomen Tuum; adveniat regnum Tuum; fiat voluntas Tua, sicut in ccelo, et in terra. Panem [For notes relating to the use of the Creed at Baptism, and to the Forms of it so used, see the Baptismal Service.] THE SUFFRAGES OR PRECES. The portion of the daily Service which comes between the Creed and the first Collect was translated, with some alterations, from the Preces Ferials inserted among the Præces et Memorias Commones of the Salisbury Fortiorum. In 1552 the Dominus vobiscum and Oremus were prefixed: and the "Clerks and people" (meaning, of course, the quire singers or "lay Clerks" and people) were directed to say the Lord's Prayer as well as the Minister. In the ancient form of the Service the Kyrie Eleison was left untranslated in the Greek, like the Alleluia, from a special reverence for the original words, and also as a sign of the universality of the Church's prayers. They are still said in Greek in the Litany used in Convocation. Each Kyrie and Christo was also repeated three times. The Lord's Prayer was said privately by the Priest as far as the last clause, which was long the custom of the Church, the Et ne nos, etc., being repeated aloud, that the people might then join. This custom was abolished in 1552. In some cases it appears that the whole was said privately by Clergy and people; and then the last two clauses were said again aloud. [See Transl. Sar. Psalter, 14, n.] The six versicles and their responses are modified from the ancient form; of which the following is a translation, as far as the Misericere: —

I said, Lord, be merciful unto me: Heal my soul, for I have sinned against Thee. Turn us then, O God our Saviour: And let Thine anger cease from us. Let Thy merciful kindness, O Lord, be upon us: Like as we do put our trust in Thee. Let Thy priests be clothed with righteousness: And let Thy saints sing with joyfulness. O Lord, save the King: And hear us in the day when we call upon Thee. Save Thy servants and Thy handmaidens: Trusting, O my God, in Thee. O Lord, save Thy people, and bless Thine inheritance: Rule them, and set them up for ever. O Lord, grant us peace in Thy strength: And abundance in Thy towers. Let us pray for the faithful departed. Grant them, O Lord, eternal rest: And let perpetual light shine upon them. Hear my voice, O Lord, when I cry unto Thee: Have mercy upon me, and hear me. After which preces, the fifty-first Psalm was said from beginning to end, and three more versicles, which are given at p. 200. It will be observed that the first of our versicles with its

1 There is enough analogy between the Suffrages of the Western Church and the Ecene or Great Collect of the Eastern to lead to the conviction that both have a common origin.
us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation; But deliver us from evil. 

Then the Priest standing up shall say,

"O Lord, shew Thy mercy upon us.

Answer.

And grant us Thy salvation.

Priest.

"O Lord, save the Queen.

Answer.

And mercifully hear us when we call upon Thee

Priest.

"Endue Thy ministers with righteousness.

response is not found among the above ferial Suffrages. It was taken from another set which were used on festivals, and is also found at the beginning of a somewhat similar set used every Sunday at the Bidding of Prayers. The Latin form of these latter is as follows:—


The fifth versicle and its response are also different in the existing ferial Prymer this appears in the following shape, before the Evening Collect for Peace:

Ant. Lord, tyue pees in oure daies, for there is none othir that shal fyte for us, but thou lorde our god. 

Vers. Lord, pees be maad in thi verta. 

Resp. And plenteousness in thi toures. 

The Latin is:

Da Populum, Domine, in diebus nostri. Quia non est alius qui pugnet pro nobis nisi tu Deus noster.

The sixth versicle and its response are taken from the fifty-first Psalm, which followed the Ferial Præces at Mattins and Vespers.

It will also be observed that the petition for the Sovereign and that for the Ministers of the Church have exchanged places in the course of their adaptation to modern use. This change first appears at the end of the Litany in Hilsey's Primer of 1539. The reason why the Prayer for the Sovereign is put before that for the Clergy is, not that the secular power may be honoured above the Church, but that the supreme sovereign authority of the realm may be recognized before the clerical part of the Church.

The mutual salutation with which this portion of the daily Office begins is to be said while the people are yet standing, as they were during the recitation of the Creed; "the Minister first pronouncing it" with a loud voice" and turning to the people, before "all devoutly kneeling." Join in the lesser Litany. It is of very ancient ritual use (see Conc. Vot. e. v. A.D. 440), and is believed by the Eastern Church to have been handed down from the Apostles. Its office is to make a transition, in connection with the lesser Litany, from the service of praise to that of supplication: and also to give

nostrum quotidiamum da nobis hostie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. 

Amen.

The Lord's Prayer, as used in this place, has a different intention from that with which it was used at the opening of the Service, and is by no means to be looked upon as an accidental repetition arising from the condensation of several shorter services into one longer. In the former place it was used with reference to the Service of Praise and Prayer in which the Church is engaged. Here it is used with reference to the necessities of the Church for the coming day; preceding the detailed prayers of the versicles which follow, and of the Collects which make up the remainder of the Service.

Then the Priest standing up shall say: This Rubric continues the ancient practice, applying it to the whole of the

devotional recognition to the common work in which Priest and Laity are engaged, and the common fellowship in which it is being done. The same salutation is used in the Confirmation Service, after the Act of Confirmation, and before the Lord's Prayer: but in this case the lesser Litany is not connected with the Prayer. The constant use of this mutual Benediction or Salutation should be a continual reminder to the laity of the position which they occupy in respect to Divine Service: and that, although a separate order of priesthood is essential for the ministration of God's worship, yet there is a priesthood of the Laity by right of which they take part in that worship, assuming their full Christian privilege, and making it a full corporate offering of the whole Christian body. Nor should we forget, in connection with it, the promise, "I, am with you always, even to the end of the world." The lesser Litany is an ancient and Catholic prefix to the Lord's Prayer, which is only used without it in the celebration of the Holy Communion, the Administration of Baptism, and in Confirmation, and at the beginning of Morning and Evening Prayer. In the latter case its omission is supplied by the Confession: in the others the use of the Lord's Prayer is Eucharistic, as will be shown in the notes appended to it in the Communion Service. In this part of his Prayer Book Bishop Cosin added the second recitation of each versicle as an "Answer," so as to make the lesser Litany here identical with that in the Litany itself. This probably represents the proper way of using it in Divine Service, as it was thus repeated the several times in the original form this lesser Litany consisted of Kyrie Eleison nine times repeated; but the Western Church has always used Christe Eleison as the second versicle. Its threescif form is analogous to that of the Litany, which opens with separate prayers to each Person of the Blessed Trinity. This form renders it a most fitting introduction to the Lord's Prayer: and the Church has so distinctly adopted the lesser Litany for that purpose, that we may well feel a reverent obligation to use it on all occasions when the Lord's Prayer is said. Such an usage appeals, too, to the instinct of Christian humility, which shrinks from speaking to God even in the words taught us by our Lord, without asking His mercy on our act of prayer, influenced, as it must needs be, by the infirmities of our nature, and imperfect as it must appear to the all-penetrating Eye.

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1 These are given from Marsæll's Monumenta Ritualia, ii. 409, but the people's responses are omitted. In Chambers' Translation of the Sarum Psalter the complete form has been compiled.

2 Bishop Cosin altered this versicle to a form which was intended to conciliate Puritan objectionants, writing, "Because there is none other that saith unto us from our enemies, but only Thou, O God." The alteration was not approved by the Revision Committee, and was erased.

3 The same order is to be found in old formulæ: e.g. In the Sacramentary of Grimoldes, printed by Pamphillus in his Liturgicon, I. 311, where there is a Benedictine prayer Regem temporum Synodi, followed by one for the Clergy and people.

4 The Mirror also explains the triple repetition of each Kyrie as a prayer in each case against sins of thought, word, and deed.
Morning Prayer.

Answer.
And make Thy chosen people joyful.

Priest.
"O Lord, save Thy people.

Answer.
And bless Thine Inheritance.

Priest.
"Give peace in our time, O Lord.

Answer.
Because there is none other that fighteth for us, but only Thou, O God."

Priest.
"O God, make clean our hearts within us.

Answer.
"And take not Thy Holy Spirit from us.


Et sancti Tui exultent.

Salutum fac populum Tuum, Domine.

Et benedic hereditati Tua.

[Da pacem, Domine, in diebus nostris.

Quia non est alius qui pugnet pro nobis nisi Tu, Deus noster.]

[Cor mundum creas in me, Domine.

Et Spiritum Sanctum Tuum ne auseras in me.


versicles, instead of only to a portion. 1 The old Rubric after the Misericere, which followed the versicles above given, was "Finito Salmo solus aecordas erigit se, et ad gratum chori adnlat ad Matutinas et ad Vesperas, tunc dico deo versus:—

Exurge, Domine, adjutum nos.

Et libera nos propter nomen tuum.

Domine Deus virtutum, converte nos.

Et ostende faciem tuam, et salvi errimus.

Domine, exaudi orationem meam.

Et clamor meus ad te veniat.

Dominius volubiscum.

Et cum spiritu tuo.

Oremus.

[Deinde dicitur Oratio propriam. . . . ]"

From this it appears that the collect, as well as the versicles, were to be said standing. In the MS. of the Prayer Book the Rubric was originally written, "Then the Priest standing up, and so continuing to the end of the Service:," but the latter words were erased by a later hand, and are not in the Sealed Books. The intention of the Reformers seems indeed to have been that, throughout the Prayer Book, the Priest should kneel with the people in professions and penitential prayers, but stand, as in the Communion Office, while offering all other prayers. That the practice of standing continued to be observed in the middle of the seventeenth century is shown by the question which Baxter asked in 1660, "Why doth the Minister stand in prayer, even in the Sacrament prayer, while the people kneel?" [Baxter's Defence of the Proposals, etc., § 29.] But this posture has been almost universally set aside in Morning and Evening Prayer, except during the recitation of these versicles; and its revival would be repugnant to natural feelings of humility. It was originally ordered as a sign of the authoritative position which the Priest occupied as the representative of the Church; and official gestures ought not to be ruled by personal feeling. But at the same time the established usage makes a good ritual distinction between the prayers of the ordinary offices and those of the Enchastic Service.

The same great truth as to the priesthood of the Laity, which has already been referred to, is again brought out strongly in the versicle and response, "Endue Thy ministers with righteousness: And make Thy chosen people joyful." It is impossible not to identify the latter words, in their Christian sense, with the words of St. Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:;" and in a proceeding verse of the same chapter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." [1 Pet. ii. 9, 9.] This subject is treated of at greater

length in the notes on the Confirmation Service; but the doctrine, or rather the practice of the doctrine, pervades the Prayer Book; the whole system of responsive worship being founded upon it. See also a note on the "Amen" of the Laity at the consecration of the Blessed Sacrament.

It is a happy ritual accident that the Suffrages give the key-notes of the Collects and Prayers which follow. The first couplet indicating the Collect of the Day, always a general prayer for mercy and salvation; the second the Prayer for the Queen; the third and fourth couplets the Prayer for the Clergy and People; the fifth the Morning and Evening Collects for Peace and Against all perils; and the sixth couplet the Collect for Grace to live well.

THE THREE COLLECTS.

All kneeling] See the preceding remarks on this posture in the Preces. It is only necessary here to add that the words, "The Priest standing up, and saying, Let us pray," then the Collect of the Day," followed those of the present Rubric until 1592, representing the old usage of the Church. As this direction was thrown further back, and no direction for the Priest to kneel inserted in its place here, the Rubric appears to order the same posture at the versicles and the collects, as has been already shewn.

§ The First Collect of the Day.

The central point of all Divine Worship, towards which all other services gravitate, and around which they revolve, like planets round a sun, is the great sacrificial act of the Church, the offering of the Holy Sacrament. The ordinary services of Matins and Evensong are therefore connected with it ritually by the use of the collect that is appointed at the Communion, to which precedence is given over all other prayers except the Lord's Prayer, and the versicles from Holy Scripture. This collect is the only variable prayer of the Communion Office, and it is almost always built up out of the ideas contained in the Epistle and Gospel appointed for the Sunday or other Holyday to which it specially belongs; these latter, again [see Introduction to Collects, etc.], being selections of most venerable antiquity, intended to set a definite and distinctive mark on the day with which they are associated. Thus the first Collect of Morning and Evening Prayer fulfils a twofold office. First, it connects these services with the great act of sacrificial worship which the Church intends to be offered on every Sunday and Holyday (at least) to her Lord; and, secondly, it strikes the memorial keynote of the season, linking on the daily services to that particular phase of our Blessed Lord's Person or Work which has been offered to our devotion in the Gospel and Epistle. And as all Divine Worship looks first and principally towards Him to Whom it is offered, so it must be considered that these orderly variations of the collect are not ordained chiefly as a means of directing the tone of thought and meditation with which the worshipers approach Him, but as a devotional recognition and

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1 But, as a general rule, "Preces" were said kneeling (except at Christmas, and from Easter to Trinity), and "Orantiones" were said standing.
Then 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 be ever after, but daily be said at Morning Prayer throughout all the Year, as followeth; * All kneeing.

The Second Collect, for Peace.

O GOD, Who art the Author of peace and Lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom ; Defend us Thy humble servants in all assaults of our enemies ; that we, surely trusting in Thy defence, may not fear the power of any adversaries; through the might of JESUS CHRIST our LORD. Amen.

The Third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, Who hast safely brought memorial before God of the change of times and seasons which He Himself has ordained both in the natural and the spiritual world. "He hath appointed the moon for certain seasons, and the sun knoweth his going down." So the division of our time from week to week has been marked out by the Divine Hand in the rest of the Creation Sabbath and the triumph of the Resurrection Sunday; and each week of the year is also distinguished by the Church with some special reference to acts or teachings of her Divine Master, which she commemorates day by day at Mattins and Evensong, as well as at her chief service of the week.

The following rules will be found practically useful as regards the use of the first Collect, and for convenience those relating to Evensong are included, as well as those more properly belonging to this page:—

1. The Sunday Collect is to be said from the Saturday evening before to the Saturday morning after, inclusive.

2. Festival Collects are invariably to be used on the evening before the festival, whether it is kept as a vigil or not. When the vigil is kept on a Saturday, the festival being on the Monday following, the Collect of the latter is not to be said on Saturday evening; but on Sunday evening it should be said before the Sunday Collect.

3. The Sunday Collect ordinarily gives way to the Collect of any festival which occurs on the Sunday, that for the festival being said first, that for the Sunday second.

4. But if during the course of the following Sundays, the Festival Collect is said second, that for the Sunday being said first.

Advent Sunday, Sundays in Lent.
4th Sunday in Advent. Easter Day.
Seventhesima Sunday. Sunday after Easter.
Sexagesima Sunday. Whit Sunday.
Quinquagesima Sunday. Trinity Sunday.

The same rules are applicable to Ash-Wednesday, Maundy Thursday, Good Friday, Easter Even, and Ascension Day. But on other week-days following the above Sundays, a Festival Collect should take precedence of the Sunday Collect, as the Collects of the three days after Christmas take precedence of that of Christmas Day. [See further the Table in the Introduction to the Coll. Ep. and Gosps.]

5. The following are special usages connected with several days and seasons:—

Advent Sunday is to be used until, and including, the morning of December 24.
Christmas Day is to be used until, and including, the morning of December 25.
Circumcision is to be used until, and including, the morning of January 7.
Epiphany is to be used until, and including, the morning of the Saturday following.
Quinquagesima is to be used until, and including, the evening of the Tuesday following.
Ash-Wednesday [alone] is to be used until, and including, the morning of the Saturday following.
Ash-Wednesday is to be used after all others until, and including, the evening of the Saturday before Easter Day.
Ascension Day is to be used until, and including, the morning of the Saturday following.

DEUS Auctor pacis et Amator, Quam nosse vivere: Cui servire, regnar est; protege
ab omnibus impugnationibus supplicis Tuus, ut
qui in defensione Tua confidimus, nullius hostilita-
tatis arma timeamus. Per Jesum Christum
Dominum nostrum. Amen.

DOMINE sancte, PATER omnipotens, aterne
DEUS, Qui nos ad principium hujus diei

§ The Second Collect, for Peace.

This beautiful prayer is translated from one which was used at Lauds in the ancient services, and was also the Post-Communion of a special Eucharistic Office on the subject of peace. It appears in the Sacramentary of Gelasius and Gregory the Great, and has probably been in use among us at Mattins ever since the time of the latter, nearly thirteen centuries.

It must be taken as a prayer for the peace of the Church Militant, even more than as one for that of the Christian warrior: a devout acknowledgement in the case of both that the events of every day are ruled by the Providence of Almighty God, Who doth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, "What doest Thou?" The expression, "In knowledge of Whom standeth our eternal life," is founded on our Lord's words, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." [John xvii. 3.]

The following beautiful and terse phrase, "Whose service is perfect freedom" (though inferior to the "Whom to serve is to reign" of the Latin), is a daily reminder to us of our position as soldiers of Christ, bound to Him as those who have vowed to "continue His faithful soldiers and servants unto their lives' end," but yet bound by the yoke of a loving Captain, Whose object is to save us from the slavery of sin and carry us on to the eternal freedom of Heaven. There is a mixture of humility and confidence in this Collect, which fits it well for the lips of those who are faithfully endeavouring to do Their duty by day, but who, in the midst of "seek peace and pursue it," are yet known that spiritual enemies are ever on the watch to assault them: they know their danger, yet have no fear for the end while the might of Him Who "goeth forth conquering and to conquer" is given for their defence: of Him Who can say to the troubled waves around the ark of His Church, "Peace, be still."

§ The Third Collect, for Grace.

This Collect occupied a similar position in the Prime Office of the ancient use of the Church of England as it does in our present Morning Prayer. It is found in Menard's edition of Gregory the Great's Sacramentary, among the "Orationes ad Matutinas Immemorantes;" and is of almost as venerable an antiquity as the preceding one. It will be interesting to notice the difference between the old English use given above, the Roman use, and the ancient form in which the Collect appears in the Sacramentary of St. Gregory.

There is a touching memorial of the comfort given by these words in an inscription which remains in the Beauchamp tower of the Tower of London:—

Arthur Poole was claimant of the royal dukedom of Clarence, and, with his brother Edmund, died a prisoner in the Tower.
Morning Prayer.

us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteuous in Thy sight; through Jesus Christ our Lord. Amen.

† In Quires and places where they sing, here followeth the Anthem.

Then these five Prayers following are to be read here, Except when the Litany is read; and then only the two last are to be read, as they are there placed.

† A Prayer for the Queen’s Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, Who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen VICTORIA; and so replenish her with the grace of Thy Holy Spirit, that she may always incline to Thy will, that her realm may be peaceable and quiet. Amen.

Gregorian.

Deus, qui nos ad principium hujus diei pervenire fecisti, da nobis hanc diem sine peccato transire; ut in nullo a suis semitibus declinemos; sed ad tuam justitiam faciendam nostre semper procedant eloquia. Per Dominum.

The Roman.

Domine Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti; tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad te justitiam faciendam nostrae semper procedant eloquia, dirigantur cogitationes et opera. Per Dominum.

is probably a survival: and [2] that Anthems were clearly not contemplated except in "Quires and places where they sing," Cathedrals, Royal Chapels, Collegiate Churches, etc.

This gives considerable force to the word "Then" in the following Rubric: "Then these five Prayers following are to be used," etc.; for it is clear that the two Rubrics being placed where they are at the same time, the "Then" of the second derives its meaning entirely from the words which immediately precede it in the first Rubric.

From this the conclusion may be drawn that where an Anthem does not follow the third Collect, the five remaining prayers are not to be said, but the Morning Prayer terminated (as it was for a hundred years after the Reformation, by express rule) at the third Collect. This view of the second Rubric is confirmed by the "as they are there placed" which concludes it.

An explanation of such an usage may be found in the difference of position between ordinary parish churches and the churches defined by the expression, "Quires and places where they sing." The latter are of a more representative character than the former, and usually in a more public situation; and in these the daily commemoration of the Sovereign, the Royal Family, and the Clergy becomes a public duty in a higher degree than in village or other churches where the service is usually of a more humble character.

The length of Morning and Evening Prayer is therefore an obstacle to the use of Daily Services, this Rubric provides (accidentally, perhaps, yet effectually) for the difficulty; and shows that there is an elasticity about the Prayer Book as elsewhere, which makes it capable of meeting the varied requirements of social life. Perhaps the idea of an universal Daily Mattins and Evensong was dying out when the additions were made to the beginning and the end of the Services, or a more distinct Rubrical provision would have been made, limiting their general use to particular churches on week-days, and ordering it for all on Sundays.

This subject is further illustrated by some Visitation Articles in which "Short Morning Prayers" are mentioned. "Appended to the Gloucester Articles for 1634 is the following advertisement: ‘That every Incumbent or Curate endeavour (as far forth as he can), especially in market towns, to read short Morning Prayers at six o’clock before men go to their labours.’ In 1640 it is rather varied: ‘That short Morning Prayers be read in market towns, and in all other places where conveniently it may be.’ [Lathbury’s Hist. P. Book, p. 163.]

THE FIVE PRAYERS.

These prayers were inserted in this place in 1661, apparently at the suggestion of Bishop Cosin made in his Amended Prayer Book. Some of them had been previously in use in
and walk in Thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

From the Liturgy of St. Mark.

"O Lord, Master and God, the Father of our Lord and Saviour Jesus Christ; we beseech Thee to preserve our king in peace, in health, and righteousness. Subdue under him, O God, his foes and all that hate him. Lay hold upon the shield and buckler, and stand up to help him. Grant him health and strength, O God, and that he may be peaceably disposed both towards us and towards Thy holy Name; and that we also, in the peace of his days, may lead a quiet and peaceable life, in all godliness and honesty, through the grace, mercy, and loving-kindness of Thine only-begotten Son; through Whom, and with Whom, be glory and power unto Thee, with Thine all-holy, good, and life-giving Spirit, now and for ever, and unto all eternity. Amen."

"MEMORIA PRO REGE ET REGINA.

[From the Salisbury Missal.]

Oratio.


Secreta.

Suscipe, quassamus, Domine, preces et hostias ecclesie Tuae, quas pro salute famuli Tui regis nostri et reginae et protectione fideliidum populiourum Tuae Majestatis offerimus: supplicantes ut antiqua breviter et Te operans miracula, superatis inimicis, secures tuum serviet Christianorum libertas. Per Dominum.

Post-Communion.

"Praeassimus, quassamus, Omnipotens Deus: ut per hae mysteria sancta qua sumpsumus, rex nostri et reginae, populusque Christiani semper rationabiliter meditante que Tiba placita sunt, et dictis exequitar et factis. Per Dominum.

These are taken from a Missal of 1574; another set, mentioning the name of Henry VII, are given by Mr. Maskell in his Ancient Liturgy, p. 278. The Post-Communion of the latter ends with the words "et post hujus vitae decursum ad aeternum beatitudinem, tua gratia cooperante, perveniat;" which are evidently the original of "And finally after this life, she may attain everlasting joy and felicity." See also the note below.

The first clause of this prayer is taken from the Post-Communion of a Missa Quotidiana pro Rege in the Sacramentary of St. Gregory, which is as follows:

"Hic, Domine, oratio salutaris famulam tuum, illum(um) tuum, ac omnium tuorum adversus, quas et Ecclesiasticae pacem oblitteret tran-quilitatem, et post utias temporibus decemnum ad aeternam perveniit harel-dictatem. Pur." (Grazz, Missae Quotid. pro Rege. Ad Compend.).

The earlier part of it bears some resemblance to the beginning of the Consuetudo Regis, printed at p. 279 in the Appendix to Menard's Sacra-mentary of St. Erasmus, and Opuscoli Quotidiani Deum, Creator et Gubernator coeli et terrae, Conditor et Domini Angelorum et hominum, Rex regum et Dominus dominorum, qu. etc.

1 The final clause of this prayer is taken from the Post-Communion of a Missa Quotidiana pro Rege in the Sacramentary of St. Gregory, which is as follows:...
† A Prayer for the Royal Family.

**ALMIGHTY God, the Fountain of all goodness, we humbly beseech Thee to bless Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family: Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine everlasting kingdom; through Jesus Christ our Lord. Amen.**

† A Prayer for the Clergy and People.

**ALMIGHTY and everlasting God, Who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.**

† A Prayer for St. Chrysostom.

**ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in my name, Thou art in the midst of them.**

§ The Prayer for the Royal Family.

This was placed among the prayers at the end of the Litany in 1604 by James I.; but the practice of praying for the Royal Family was no new one, the English Litany of 1544 containing a supplication for "our noble Prince Edward and all the King's Majesty's children." The expression "the Fountain of all goodness" was substituted, in 1625 (in the first Form of Occasional Prayers issued under Charles I.), for the strong expression used in the opening of it under James. The following letter, copied from Bishop Cosin's MSS., led to the final adoption of the prayer in its present form, and serves to illustrate its introduction into the Daily Service:

"Charles R.

"Our will and pleasure is that you forthwith cause this ensuing Collect for our Royall Consort to be used in all churches and chappels within your province, instead of that which is now used for the Royal Progeny. For which this shall be your warrant. Given at our Court at Whitehall this 8th day of November, 1661.

[Then follows the Collect.]

"To our right trusty and right well beloved, the Most Reverend Father in God, Acceptus, Lord Archbishop of York.

"By His Majestie's Command, Edward Nicholas."

Another warrant was issued on May 30, 1662. [State Papers, Dom. Charles II. iv. 11.]

In this and other prayers for the Sovereign and the Royal Family, the necessary changes are made by Royal Proclamation, under the twenty-fifth clause in the Act of Uniformity: "Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority." What the lawful authority is does not clearly appear; but against the clause in the Litany, and also against this Prayer, there is a marginal note in Cosin's book, "Such only are to be named as the King shall appoint."

Until the time of James II. it was customary for these alterations to be made by the King on his own authority. But on February 16, 1684, James II. made them in Council, and this has always been the custom since that time.

§ The Prayer for the Clergy and People.

This Collect is very ancient, being found in the Sacramentary of Gelasius. It is also in all the English Prymeries, and a version of it, as it stood in the fourteenth century, is given in Evening Prayer. It was placed at the end of the first authorized English Litany in 1544, and where it now is in 1661. Bishop Cosin wished to meet Puritan objections by altering it as follows:

"A Prayer for the Clergy and their Charge.

"Almighty and Everlasting God, Who didst pour out upon Thy Apostles the great and marvellous gift of the Holy Ghost, send down upon our Bishops, the Pastors of Thy Church, and such others as have care of souls under them, together with all congregations committed to their charge . . ."

It was also suggested by him to use the phrase "from Whom all spiritual graces do proceed," which is nearly that adopted in the American Prayer Book; but both changes were rejected by the Revision Committee. "People" was also substituted for "their charge," perhaps to make the title more comprehensive.

The word "Curates" was objected to at the Savoy Conference, when the Bishops and other Clergy replied, "The word Curate signifying properly all those who are trusted by the Bishops with Care of souls, as anciently it signified, is a very fit word to be used, and can offend no sober persons.""

§ A Prayer of St. Chrysostom.

The introduction of this beautiful Collect into the Prayer Book by the Reformers shows that they were not unacquainted with the Greek Liturgies, if they had thought it expedient to draw upon them more freely than they did. It never had a place in any European Ritual until 1644, when it was placed at the end of the English Litany which had been revised and set forth by Archbishop Cranmer and his coadjutors as a first-fruits of their work.

The prayer is found as the prayer of the third Antiphon in the Liturgies of St. Basil and St. Chrysostom, and is thus used in the Churches of the East whenever the Holy Communion is celebrated. Its present position at the end of a Service is a novelty, but a very happy one. It was ordered to be so used in the Scotch Prayer Book of 1637, and inserted in the English Revival of 1661.
Morning Prayer.

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together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

§ The Benediction.

This benediction of priest and people by the former is translated from the Capitulum which was used at Tierce (the nine o'clock Morning Service) in the ancient Church of England, and was first inserted after the Litany in 1550. It also begins the Anaphora of the three great Oriental Liturgies of St. Chrysostom, St. Basil, and St. James, being followed by the versicle, "And with thy spirit," and the Sursum Corda. In the two former, the benedictory form appears as it is in 2 Cor. xiii. 14, "be with you all," but in that of St. James it is in the form "be with us all," as in our own and in the ancient Tierce Service. As the Vulgate also has "sit cum omnibus vobis," it is improbable that the ancient Capitulum was taken from it, especially since the word "semer" is no more represented there than it is in the Greek of the New Testament; the two being as follows:

'1 χρήσ τοῦ Κυρίου Ἰσωτάν Gratia Domini nostri Jesu Christi, et charitas Dei, et communicatio Sancti Spiritus sit semper cum omnibus vobis. Amen.

There is some probability, from these peculiarities, that this benediction gives us a lingering trace of prayers more anciently used in England than the time of St. Osmund. In St. James's Liturgy the benediction is, "The love of the Lord and Father, the grace of the Lord and Son, the communion and gift of the Holy Ghost, be with us all," and although this is still more different from our form than the Bible version, the "us" instead of "you" is (under the circumstances) so very distinctive, as to lead to the impression that it represents a Liturgy not now extant, which was analogous to that of St. James. It has also been suggested that this was originally a Liturgical benediction, and was adopted, as many other Liturgical expressions were, by St. Paul. No doubt its use as a Blessing in Divine Service is of primitive antiquity.

There is also a medieval form of it in verse in Rolle of Hampote's Privet of Conscience:

"The myst off ye sadur almyt
The wisdom off ye sone al witty
The grace and ye goodnesse of ye holi goat
O god and O lord off myttes most
Be wp on at pie bignning
And loving us alle to good ending. Amen."
THE ORDER FOR

**EVENING PRAYER**

DAILY THROUGHOUT THE YEAR.

† At the beginning of Evening Prayer 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.

WHEN the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

**Ps. li. 3.**

Hide Thy face from my sins, and blot out all mine iniquities.

**Ps. ii. 9.**

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

**Ps. li. 17.**

Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

**Joh. ii. 13.**

To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us.

**Dan. ix. 9, 10.**

O Lord, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing.

**Jer. x. 24. Ps. vi. 1.**

Repent ye; for the Kingdom of Heaven is at hand.

**S. Matt. iii. 2.**

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

**S. Luke xx. 14, 15.**

Enter not into judgement with Thy servant, O Lord; for in Thy sight shall no man living be justified.

**Ps. cxiiii. 2.**

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to for- give us our sins, and to cleanse us from all unrighteousness.

**1 S. John i. 8, 9.**

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; 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. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me;

† A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesus our Lord.

The Order for Evening Prayer] The Evening Service of the Book of Common Prayer was formed out of the two Evening Services, Vespers and Compline, of the ancient Order; a fixed form being, however, substituted for variable ones, and the hymns being left to the discretion of the Clergy.

Nothing further need be said here respecting those parts of the daily Offices which have been already commented upon under Morning Prayer, but some additional illustrations are given in the shape of ancient English versions of various parts of the services. These are inserted within brackets when they are placed beside the text of the Prayer Book: and it must be understood that they are verbal illustrations only, not always coming from an Office similar to that in which they are now printed. The opening verses of the Service, for example, are taken from the Mattins of the Ancient Prayer; at the later services of the day the two first do not appear; and at Compline they are replaced by "Turn us, O God of our salvation. And let Thine anger cease from us." These in the Prayer are "God our salvation conversate us to Thee. And turn from us Thy wrath." 

Evening Prayer began with the Lord's Prayer and ended with the third Collect, from its first translation in 1549 until 1601. In the Rubric before the Sentences at Morning Prayer, the Minister was directed (from 1552 onwards) to say them and that which follows "at the beginning both of Morning and Evening Prayer:" but the Puritan criticisms of the
And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, Who desirèth not the death of a sinner, but that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardonneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore beseech we Him to grant us true repentance, and His Holy Spirit, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to His eternal joy; through Jesus Christ our Lord. Amen.

¶ Then the Minister shall kneel and say the Lord's Prayer; the people also kneeling and repeating it with him.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come, Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O LORD, open Thou our lips.

Answer.

"And our mouth shall shew forth Thy praise."

Priest.

O GOD, make speed to save us.

Answer.

O LORD, make haste to help us.

¶ Here all standing up the Priest shall say,

Glory be to the Father, and to the Son; and to the Holy Ghost; Prayer Book and the Clergy shew that this was rarely, if ever, the practice until the last Revision, when the two Services were made alike in this respect.

THE LORD'S PRAYER.

The above is a version of the Lord's Prayer as it was used by the people in their daily services, when the prayers of the Church were still said in Latin, about the end of the fourteenth century. Some earlier versions are here given, which may be taken as representatives of those translations into the vulgar tongue which were so frequently directed in provincial and diocesan constitutions. There cannot be a doubt that the Lord's Prayer was as familiar to the people of England in ancient days as it is at present.

The first among the following ancient forms of it is taken from a gloss of the Evangelists, written by Edfrid, Bishop of Lindisfarne, about A.D. 700. [Cotton MS. Nero D. iv.] Fader user thu arth in Heofnæs sœ gehaldug noma thin to cymeth ric thin. sic wilde thin sœs is in Heofne and in Ertho. Hif userne oferwifhæl usel to deag, and forgæs uscylpa useru sues use forgeseon scylgum usam. And niæd usæn in costnænge. Ah gefrig usich from yfel.

The next is from Saxon homilies of about the same date:

Fader user thu the in heofnum earth, bo gehaldug thin noma. Cume to thin rice, weoret hite thin willa sœsaw on Heofune swile on corðhe. Hif userne doeghvælcan sael us to deag, and forleste us rue scylde, sœa sœaw we ac forleste thean the scyldigat with us, no geleadæ in costnung. Ah geleæ us oyle.

The next is from a MS. in the Library of Caius College, Cambridge, belonging to the thirteenth century, and printed by Mr. Maskell in the Appendix to his fourteenth-century Prymer, Monumenta Ritualia, iii. 248—

¶ Here bygymneth the pater noster.

ORE fadir, that art in heuenes, halewib be thi name: thy reweome to come the: be thi wille do as in heuene and in erthe: our eche daies brede yeueus to us to day: and foryeue us oure dettis, as and we forseuen to oure dettours: and ne lede us into temptacioen: but delynere us fro yuyl. So be it.]

¶ Domine, Labia.

Lord, thou schalt oppyne myn lippis.

And my mouth schal schew thi prisyang.

God, take heede to myn help:

Lord, 'hize thee to helpe me.

Glorie be to the fadir and to the same and to the holy goost:

d The first two verses were inserted here in 1552.

e Prymer Version of fourteenth century. [M. A. iii. 5.]

e Prynier Version of fourteenth century. [M. R. xx. 261.]

f All that precedes was introduced in 1569. Used then the first two were. The Priest shall say, Our Father.

* Here reference, M. E., is wrong to MASKELL'S Monumenta Ritualia, East Ang., ed. 1882.

[Verse 4.]

f a.u. 14 August, 1552.

f The last two verses were inserted here in 1552.

f Here, sœa sowe.

f Lippis.
Answer.
As it was in the beginning, is now, and ever shall be; world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lord's Name be praised.

thy name: thy kyndgome come to thee: thy wille be done in erthe as in heuen: oere eche dayes brede yeue to daye: and forgue ye oere dettes as we forgue to oere dettours: and lede us nostre into temptation: but deluver ye from yeuel. Amen.

The last is from the Prymer of 1538. Monumenta Ritualia, i.iii. 249. -

Our father whiche art in heuen, hallowed be thy name. Let thy kyndgome cum vnto vs. Thy wyll be fulfilled as in erthe, as in heuen. Gyve vs this daye our dalye brede. And forgue vs our trespasses, as we forgue vs to oere dettours that trespass against vs, and lead vs not in to temptation. But delyuer vs from euyll. So be it.

Many more such English versions are extant, and the above are only given as specimens which shew distinct transitions of language from one age to another. [For others, see Reliquiae Antiquae, vol. i.; Lingard's Anglo-Saxon Church, vol. ii.; Musculus's Monumenta Ritualia, vol. iii.; Chamberlayne's Oratio Dominica.]

§ Exposition of the Lord's Prayer by St. Cyril of Jerusalem, A.D. 347.

[It may give an additional interest to this to mention the historical fact, that it was part of a lecture delivered in the Church which had been recently erected over the Holy Sepulchre; and to remind the reader that the interval of time between the original delivery of the Divine Prayer to the Apostles and this exposition of it by a Bishop of the Holy City was less than that which has elapsed since the first publication of the Prayer Book in 1549.]

Then, after these things, we say that Prayer which the Saviour delivered to His own disciples, with a pure conscience styling God our Father, and saying, Our Father, Which art in heaven. O most surpassing loving-kindness of God! On them who revolted from Him and were in the very extreme of misery, He bestowed such complete forgiveness of their evil deeds, and such a great participation of grace, as that they should even call Him Father.

Our Father, which art in heaven; they also are a heaven who bear the image of the heavenly, in whom God is, dwelling and walking in them.

Blessed be Thy Name. The Name of God is in its own nature holy, whether we say so or not; but since it is sometimes profaned among sinners, according to the words, Through you My Name is continually blasphemed among the Gentiles, we pray that in us God's Name may be hallowed; not that it becomes holy from not being holy, but because it becomes holy in us, when we become holy, and do things worthy of holiness.

Thy kingdom come. The clean soul can say with boldness, Thy kingdom come; for he who has heard Paul saying, Let not sin reign in your mortal body, but has cleansed himself in deed, thought, and word, will say to God, Thy kingdom come.

Thy will be done as in heaven, so in earth. The Divine and blessed Angels do the will of God, as David in a Psalm has said, Bless the Lord, ye His Angels, that excel in strength, that do His Commandments. So, then, thou meanest by thy prayer, "As Thy will be done by the Angels, so let it done on earth also by me, Lord." Give us this day our super-subsisting bread. This common bread is not super-subsisting bread, but this Holy Bread is super-substantial, that is, appointed for the sustenance of the soul. For this Bread goeth not into the belly and is cast out into the draught, but is diffused through all thou art, for the benefit of body and soul. But by this day He means "each day," as also Paul has said, It is called to-day. And forgive us our debts as we forgive our debtors. For we have many sins. For we offend both in word and in thought, and very many things do we worthy of condemnation; and if we say that we have no sin, we lie, as John says. And we enter into a covenant with God, entreatin Him to pardon our sins, as we also forgive our neighbours their debts. Considering then what we receive, and for what, let us not put off, nor delay to forgive one another. The offences committed against us are slight and trivial, and easily settled; but those which we have committed against God are great, and call for mercy such as His only is. Take heed, therefore, lest for these small and inconsiderable sins against thyself, thou bar against thyself forgiveness from God for thy most grievous sins.

Lead us not into temptation, O Lord. Does then, the Lord teach to pray thus, viz. that we may not be tempted at all? And how is it said elsewhere, "The man who is not tempted is unproved," and again, My brethren, count it all joy when ye fall into divers temptations; or rather, does not the entering into temptation mean the being whelmed under the temptation? For the temptation is like a winter-torrent, difficult to cross. Some, then, being most skillful swimmers, pass over, not being whelmed beneath temptations, nor swept down by them at all; while others who are not such, entering into them sink in them. As, for example, Judas entering into the temptation of covetousness, swam not through it, but sinking beneath it, was choked both in body and spirit. Peter entered into the temptation of the denial; but having entered it, he was not overwhelmed by it, but manfully swimming through it, he was delivered from the temptation.

Listen again in another place, to the company of unscathed saints, giving thanks for deliverance from temptation, For Thou, O God, hast proved us; Thou hast tried us as silver is tried. Thou broughtest us into the net; Thou laighest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and water; but Thou broughtest us out into a wealthy place; now their coming into a wealthy place is their being delivered from temptation. But deliver us from the evil. If lead us not into temptation had implied the not being tempted at all, He would not have said, But deliver us from the evil. Now the evil is the Wicked Spirit who is our adversary, from whom we pray to be delivered. Then after completing the prayer, Thou sayest, Amen; by this Amen, which means, "So be it," setting thy seal to the petitions of this divinely-taught prayer.

[St. Cyril's Catech. Lect. xxii. 11-18.]

§ Paraphrase of the Lord's Prayer, by the Author of "The Christian Year."

[The following paraphrase is reprinted 1 to illustrate the devotional use of the Lord's Prayer in private, on Liturgical principles. The "special intention" here shewn is also one which bears closely upon two objects of this work, that of promoting the present unity of the Church of Christ, and that of showing that it is also the Church of England with the Catholic Church of old.]

Our Father, Which art in heaven: One God, the Father Almighty, One Lord Jesus Christ, One Holy Ghost, proceeding from the Father and the Son; have mercy upon us, Thy children, and make us all One in Thee.

Hallowed be Thy Name; Thou Who art One Lord, and Thy Name One; have mercy upon us all, who are called by Thy Name, and make us more and more One in Thee.

Thy kingdom come: O King of Righteousness and Peace, gather us more and more into Thy kingdom, and make us both visibly and invisibly One in Thee.

Thy will be done in earth, as it is in heaven: Thou, Who hast

1 From the Preface to Sermons, Academical and Occasional, by the Rev. John Keble, M.A., 1843.

2 In later Prayer Books, Elliptically.
3 Afterwards followed by a Communion Prayer in Triply Sunday Church, As before it was professed in Munster.
Thou, Lord, so in from dispersit et date from handmaiden. Magnificat. S. Luke i. My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For He hath regarded: the lowliness of His handmaiden. And His mercy is on them that fear Him: throughout all generations. He hath shewed strength with His arm: He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat: and hath exalted the humble and meek. He hath filled the hungry with good things: and the rich He hath sent empty away. He remembering His mercy hath holpen His servant Israel: as He promised to our forefathers, Abraham and his seed, for ever.

declared unto us the mystery of Thy will, to “gather together in One all things in Christ, both which are in heaven and which are on earth;” conform us, O Lord, to that holy will of Thine, and make us all One in Thee.

Give us this day our daily bread: Thou in Whom we being many are made one Body: grant that we, being all partakers of that One Bread, may day by day be more and more One in Thee.

And forgive us our trespasses as we forgive them that trespass against us: Thou, Who didst say, Father, forgive them, for those who were rending Thy Blessed Body, Forgive us the many things we have done to mar the unity of Thy mystical Body, and make us, forgiving and loving one another, to be more and more One in Thee.

And lead us not into temptation: At Thou didst enable Thine Apostles to continue with Thee in Thy temptations; so enable us, by Thy grace, to abide with Thee in Thy true Church, under all trials, visible and invisible, nor ever to cease from being One in Thee.

But deliver us from evil: from the enemy and false accuser; from envy and grudging; from an unquiet and discontented spirit; from heresy and schism; from strife and debate; from a scornful temper, and reliance on our own understanding; from offence given or taken; and from whatever might disturb Thy Church, and cause it to be less One in Thee.

Good Lord, deliver and preserve Thy servants for ever.

THE MAGNIFICAT.
The Hymn of the Blessed Virgin Mary can be traced in use in the Daily Service of the Church as far back as the beginning of the sixth century. At that time (A.D. 507) it appears in the rule of St. Cæsarius of Arles, in the early morning Office of Lauds. In the Eastern Church it is also a Lauds Canticle. But Amalarius (A.D. 820) speaks of its use in his time as a Canticle at Vespers; and in the Armenian Church it is used at Compline as well as at Lauds. The English Church has used it at Vespers for at least eight hundred years; and its present position is analogous to that which it occupied in the ancient Service. There are English versions of it from as early a date as the fourteenth century. [Makellis’s Monumenta Ritualia, ii. 245, 246. Mirror of our Lady, iii. Eves’s ed.] Several attempts were made by the Puritans to banish it from the Prayer Book, but happily without success. On the other hand, especial reverence was shown towards this Canticle and the Benedictus in the ceremonial of the ancient Church of England, by the use of incense while they were being sung. [See the ceremony in full in Translat. of Sar. Psalt, p. 327.]

Psalmus. Luce i.


Of all hymns known to the Church this is the most closely connected with Our Blessed Lord, having been spoken by His Virgin Mother, under the inspiration of the Holy Ghost, at the very season when the Divine overshadowing had brought about the Incarnation of the Word. She began to be, in that season, the “Hymn of the Sun” of Righteousness, “Which cometh forth as a Bridegroom out of His chamber, and rejoiceth as a giant to run His course.” The appearance and words of the Archangel had revealed to her the exalted office to which God had chosen her, and she knew that from that hour she would carry in her bosom for nine months the Saviour of the world. But though so “highly favoured,” and “full of grace,” and conscious of being, as Jeremy Taylor says, “superexalted by an honour greater than the world ever saw,” all her words are uttered in a spirit of profound humility as regards herself, even when she declares that “all generations shall call me Blessed,” and of the most heavenly adoration as regards Him Who had magnified her.

The Mother of our Lord, and the Church, “which is the Mother of us all,” have always been closely linked together in the mind of Christianity. The “Elec Dedusa,” and the Woman “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” who, “being with child, cried, trembling in birth, and pained to be delivered,” and who “brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne,” have seemed, from the different points of view taken by different ages, to represent now one and then the other, the Mother of our Lord, and the Mother of us all. This community of characteristics is in accordance with the general teaching of the New Testament respecting the mystery of the communion between our Lord Himself and those who are made members of His Body by new birth. And for this reason, “The Song of the Blessed Virgin Mary” has a peculiar fitness as the daily song of the Church of Christ, since God has honoured it with so great honour, in having made it the means by which the work of the Incarnation is made effectual to the salvation of souls.

The Blessed Virgin Mother offered up her thanksgiving to God because He had remembered Her mercy and His ancient covenant, by making His Son incarnate through her; and the Church offers up her thanksgiving to Him, because, through her, the mystical Body of Christ is being continually brought forth to His greater glory.

It is also to be observed of this, as of the other Canticles, that it is sung to the praise of the Personal Word, as revealed in the Written Word; to the praise of God in Christ, revealed in the Old Testament Scriptures as well as in the New.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

❖ Or else this △ Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. O SING unto the Lord a new song: for He hath done marvellous things.
With His own right hand, and with His holy arm: hath He gotten Himself the victory.
The Lord declared His salvation: His righteousness hath He openly shewed in the sight of the heathen.
He hath remembered His mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.
Show yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.
Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.
With trumpets also and shawms: O shew yourselves joyful before the Lord the King.
Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
Let the floods clap their hands, and let the hills be joyful together before the Lord: for He cometh to judge the earth.
With righteousness shall He judge the world: and the people with equity.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

❖ Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Nunc dimittis. LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

CANTATE DOMINO.

This Psalm was not used in any other way than in its place in the Psalter (Mattins, on Saturdays) until 1532, when it was inserted here as an alternative responsive to the first Lesson, probably for the purpose of meeting the objections to the Magnificat which had been raised by the Puritans. It bears some resemblance, in its latter verses, to the Benedicticle Omnia Opera, the works of God by land and sea being called upon to join in His praise.
It has also been suggested that there are parallel expressions in the Cantate and the Magnificat, which seem to indicate that the latter is in some degree founded on the former. These are the following:—

Magnificat.
He that is mighty hath magnified me (or “done to me great things”)
He taketh away His people from thence; and exalteth the humble and meek.
All they that love Him shall inherit the earth: and the tree of life in the midst of the street of the city.
He riseth up from His holy habitation.

Cantate Domino.
He hath done marvellous things: with His own right hand, and with His holy arm, hath He gotten Himself the victory.
The Lord declared His salvation: His righteousness hath He openly shewed in the sight of the heathen.

He remembering His mercy He hath remembered His oath, and holpen His servant Israel.

Psalmus xvii.

CANTATE DOMINO canticum novum: quia mirabilia fecit.
Salvavit Sibi dextera Eius: et brachium sanctum Eius.
Notum fecit DOMINUS salutare Suum: in conspectu gentium revelavit justitiam Suum.

Recordatus est misericordiae Suae: et veritatis Sua Domui Israel.

Viderunt omnes terrae salutare Domini nostri: jubilate Deo omnis terra: cantate et exultate et psallite.
Psallite Domino in cithara, in cithara et voce psalmi: in tubis ductilibus, et voce tubae cornem.
Jubilate in conspectu Regis DOMINI: moverat mare et plenitudem ejus: orbis terrarum et qui habitant in eo.

Flumina plaudit manu, simul montes exultabant a conspectu Domini: quoniam venit judicare terram.
Judicabit orbem terrarum in justitia: et populos in aquitate.

Canticum Simeonis. Lucæ ii.

NUNC dimittis servum Tuum, DOMINE: secundum verbum Tuum in pace.

He remembering His mercy He hath remembered His oath, and holpen His servant Israel. mercy and truth toward the house of Israel.

Whether this parallel is accidental or not, it may serve to show the Evangelical character of the Psalm which is permitted to be used as a substitute for the Song of the Blessed Virgin Mary. Yet it does not seem as if there was ever any necessity for supersed ing the latter; and, where choice is given, the Magnificat may well be preferred as being offered up daily to God’s praise by the whole Catholic Church. When Evensong is repeated, it may be considered advisable to use the alternative Canticle at one of the Services; but, in that case, the Magnificat should always be said at the later Evensong.

NUNC DIMITTIS.

The “Song of Simeon” is another Canticle in praise of the manifestation of the Incarnate Word. It has been used at Compline or at Vespers throughout the Church from very early times, being mentioned in the Apostolical Constitutions (written at the end of the third century, at the latest) as an Evening Canticle. There are English versions of it as early as the fourteenth century.

The Nunc Dimittis is singularly fitted for Evensong. Like the words of David, “I will lay me down in peace and take my rest, for it is Thou, Lord, only that maketh me to dwell
For mine eyes have seen: Thy salvation,  
Which Thou hast prepared: before the face of all people;  
To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.  
Glory be to the Father, and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

For mine eyes have seen: Thy salvation,  
Which Thou hast prepared: before the face of all people;  
To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.  
Glory be to the Father, and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or else this *Psalm; except it be on the Twelfth Day of the Month.

Deus miserator, &c. GOD be merciful unto us, and bless us; and shew us the light of His countenance, and be merciful unto us:  
That Thy way may be known upon earth; Thy saving health among all nations.  
Let the people praise Thee, O God; yea, let all the people praise Thee.  
O let the nations rejoice and be glad: for Thou shalt judge the folk righteousely, and govern the nations upon earth.  
Let the people praise Thee, O God; yea, let all the people praise Thee.  
Then shall the earth bring forth her increase: and God, even our own God, shall give us His blessing.  
God shall bless us: and all the ends of the world shall fear Him.  
Glory be to the Father, and to the Son: and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall be said or sung the Apostles' Creed by the Minister and the people standing.

I BELIEVE in God the Father Almighty,  
Maker of heaven and earth:  
And in Jesus Christ His only Son our Lord,  
Who was conceived by the Holy Ghost, Born of

in safety," it is the aspiration of that faith which can behold Christ lightening the darkness of all night, and fulfilling the words of the prophet, "It shall come to pass, that at evening time it shall be light." As the Gospel of the Morning Lessons reveal to us the "Day-spring" from on high "visiting us," so the Epistles of the Evening Lessons reveal the Light of Christ's glory enlightening the Gentile as well as the Jewish world.

In the old Evening Services of the Church of England there were touching references to death, and the rest of the departed; and immediately after Nunc Dimittis, in Passion and Holy Week, was sung the glorious anthem "Media vita in morte sumus," which is now used only in the Burial Service. This close connection between the Song of Simeon and the idea of our Blessed Lord's Passion arises out of the occasion on which it was first uttered, the Presentation, which was in effect a Sacrifice; and of the words of Simeon which immediately followed, "Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed." (Luke ii. 34, 35.) And such a connection of ideas cannot fail to remind us also of our Lord's own departing words, "Father, into Thy hands I commend My Spirit," when "He saw of the travail of His soul," as the eyes of Simeon saw the salvation of the Lord, "and was satisfied." This calm repose of faith on God,—looking for a present rest on the bosom of Jesus, and a future rest in His Paradisaal Presence,—has always been the tone of Evensong in the Church; and is one that will always be in harmony with the feelings of those whose day has been a day of work; who look solemnly, yet

Quia viderunt oculi mei: salutarem Tuam.  
Quod parasti: ante faciem omnium populorum;  
Lumen ad revelationem gentium: et gloriam plebis Tuæ Israel.  
Glória Patri, et Filio, et Spiritui Sancto.


Ut cognoscam in terris viam Tuam: in omnibus gentibus salutarem Tuam.  
Confiteantur Tibi populi Deus: confiteantur Tibi populi omnes.  
Laudent et exultent gentes, quoniam judicium populos in aequitate, et gentes in terra dirigis.  
Confiteantur Tibi populi Deus, confiteantur Tibi populi omnes, terra dedit fructum suum.  
Benedict nos Deus, Deus noster: benedict nos Deos: et metuant Eum omnes fines terrae.

Gloria Patri, et Filio, et Spiritui Sancto.


[Credo in.]

I BLEUE in god, fadir almysti, makere of heuene and of erthe: and in ieu crist the sone of hym, oure lord, oune alone: which is con- 

cveyed of the hoooli gost: born of marie maiden:  

not gloomily, towards that coming night when no man can work; and whose eyes are fixed with hope on that "rest which remaineth for the people of God," through the salvation which Christ has prepared.

Early English versions of the Nunc Dimittis may be found in Maskell's Monumenta Ritualia, iii. 246, and Mirror of our Lady, xiii, Munt's ed.

DEUS MISEREATUR.

This Psalm was inserted, like the Cantate Domino, in 1552, but was familiar in the older services, being the fourth fixed Psalm at Lauds on Sundays and other Festivals. It was also part of the Office of Bidding Prayers which was used every Sunday. A fourteenth-century version of it is printed in Maskell's Monumenta Ritualia, iii. 20. Although of a more jubilant character than the Nunc Dimittis, it has several features in common with it, besides this connection with an Office in which the departed were commemorated. Like that, it praises God for the extension of the Gospel: and as Simeon offers thanksgiving that his eyes have seen the salvation of God, so David in this Psalm prays that the Light of His countenance may be shewn to us, and His saving health known among all nations. Occasions may arise when this Canticle is peculiarly appropriate; but for ordinary Evensong (and especially for the later of two services) it is better always to keep to the ancient spirit and practice of the Church and use the Nunc Dimittis.

THE APOSTLES' CREED.

A large number of early English versions of the Creed are
the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice.

The Lord be with you.

Amen.

And with thy spirit.

Let us pray.

Answer.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses; As we forgive those that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Priest standing up, shall say,

O Lord, shew Thy mercy upon us.

suffride passioun undir pounce pilat: crucified, deed, and biried: he wente down to hellis: the thirlde day he roos azen fro deede: he steyt to hoomes: he sittith on the ript syde of god the fadir almyysi: thenus he is to come for to deme the quyke and deede. I belowe in the hooli goost: feith of hooli chierehe: comyonuge of seynit: forsyynnese of synnes: azenrisyng of fleiah, and euerclyngye lyf. So be it.]"
Answer.
And grant us Thy salvation.
Priest.
O Lord, save the Queen.
Answer.
And mercifully hear us when we call upon Thee.
Priest.
Endue Thy Ministers with righteousness.
Answer.
And make Thy chosen people joyful.
Priest.
O Lord, save Thy people.
Answer.
And bless Thine inheritance.
Priest.
Give peace in our time, O Lord.
Answer.
Because there is none other that fighteth for us, but only Thou, O God.
Priest.
O God, make clean our hearts within us.
Answer.
And take not Thy Holy Spirit from us.

Thirddan degge he aras fram deathea; 
Et tierj jurm relejad de morz; 
Tertia die resurrecxit a mortuis; 
He astah to heofone; 
Muntad as ciels; 
Ascendit ad celos; 
Sit on swiran healle Godes Faderes ealmightig; 
Siet a la destre de Den Perre tres tut puant; 
Sedet ad dexteram Dei Patris omnipotentis; 
Thanen he is to cumene, and to domenna quiche 
and deade. 
Dilne est avenir jugier les vis e les morz. 
Inde venturas judicare vivos et mortuos. 
Io gelefe on Halig Gast; 
Jeo crei el Seint Espirit; 
Credo in Spiritum Sanctum; 
And on halig gesomunne fulfremede; 
Seinte Eghelo Catholica; 
Sanctam Ecclesiam Catholicam; 
Halagon hiniennesse; 
La communun des seintes choses; 
Sanetorum communione; 
Forgyfenyse synna; 
Remissiun des pecchiuz; 
Remissionem peccatorum; 
Flesces up arianesse; 
Resurreciun de charm; 
Carnis resurrectionem; 

And ynye to us thi saluacioun.
Lord, make saaf the King:
And ful out hereh thou us in the dai that we shulen inclepe the.
Thi prestia be clothid rihtwimesse:
And thine halewis ful out glade thei.
Lord, make saaf thi peple:
And blesse to thin eritage.

["Lord, 3yue pees in cure daies, for ther is noon othir that shal fyhte for us, but thou lord ovre god."]

Lif eche 
Vie pardurable 
Vitam aternam 
Beco hit wua. 
Seit feit. 
Amen.

Thirteenth Century. From a MS. in the British Museum, 
Oleopatra, B. vi. fol. 201.

Hi true in God, Fader Hal-michttende, Tha makede heven 
and herdeth; And in Jhesu Krist, is ane lepi Sone, Hure 
Laverd; That was bigoten of the Hal Gast, And born of the 
maiden Marie; Pint under Funce Pilate, fastened to the 
rode, Ded, and dulven; Licht in til helle; The thride dat up 
ras fra dede to live; Steg intil hevenne; Sitis on his Fadir 
rich hand, Fadir alwaidand; He then sal cume to deme 
the quike an the dede. Hy truie by theli Gast; And holy 
kirk; The samminge of halges; Forgines of sinnes; Upriagen 
of flyeys; And life withuten ende. Amen.

From the Prymer of 1538. Maskell’s Monumenta Ritualia, 
iii. 251.

I beleue in god the father almyghty, maker of heven and 
earth; And in Jesus Christ his only sonne, our Lord; 
which was conceuyed by the holy ghoste, And borne of the 
vyrgyn Mary; which suffred death and under Pons Pylate, and 
was crucyfied, deade, and buryd; which descyndyd to hell;
The thryde daye rose from death to lyfe; which ascyndyd 
to heven; and synnythe at the ryght hande of God the father 
almighty; And from thens shall come for to judge both the 
quycke and the deade. I beleue in the holy Ghoste; The 
holy churche catholike; The communyon of sayntes; The 
remyssyon of synnes; The resurrectyon of the fleshe; And 
the lyfe euerlastyuge. So be it.
THE SECOND COLLECT.

PRAYER VERSION OF FOURTEENTH CENTURY. M. E. iii. 38; comp. 112.

Pray we. For the peas. Deus a quo.
God, of whom ben hooli desire, riyl councisls and lust werkys; yyne to thi seruaunts peas that the world may not yeue, that in our hertos yuou to thi commandements, and the drede of enemies putt west, owre tynnes be exemple thyr; thi defending. Bi oure lord locust, thi sone, that with thee lyncheth and regnisheth in the uniate of the hooli goost, bi all worldes of worldys. So be it.]

This prayer is the Collect of the same Misra pro pace, of which the Morning Collect for Peace is the “Post-Communion.” It also was used at Lauds, at Vespers, and in the Litany, in the ancient Services: and dates from the Sacramentary of Gelasius, A.D. 494.

Coming as it originally did at the close of Evensong, it formed a sweet cadence of prayer, fittingly concluding with the following short but touching Collect. It follows up very exactly the tone of the Nunc Dimittis, and rings with a gentle echo of the peace that lies beyond this world, as well as of the peace which the world cannot give, nor the soul entirely receive while it is in the world. In the Morning Collect the tone of the prayer was that of one who asks God of His mercy to bless and co-operate with His own in their strife against spiritual foes: but in the Evening the words are more those of one who is no longer able to strive against his enemies, but looks to his Lord God alone to be his defence and his shield.

Between the second and third Collect at Evening Prayer Bishop Cosin wished to insert the second of the Collects appended to the Communion Service, “O Almighty Lord, and everlasting God,” under the title of “The Collect for grace and protection,” but the alteration was rejected. The idea seems to have been taken from the York Litany.

THE THIRD COLLECT.

This prayer is of equal antiquity with the preceding: and is expressly appointed to be used at Evening Prayer in the Sacramentary of Gelasius. It was taken into our Evensong from the Compline of the Salisbury Use. Here again the Nunc Dimittis is followed up in its tone: but the words are taken almost literally from the Psalms, which have been the great storehouse of Prayer as well as Praise to the Church of all ages. “Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death. Thou also shalt light my candle; the Lord my God shall make my darkness to be light. Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike. He will not suffer thy foot to be moved: and He that keepeth thee will not sleep. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand. So that the sun shall not burn thee by day: neither the moon by night. He shall deliver thee from the snare of the hunter: and from the noisome pestilence. He shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night: nor for the arrow that filleth by day: for the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noonday.
attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

† A Prayer for the Royal Family.

ALMIGHTY God, the Fountain of all goodness, we humbly beseech Thee to bless Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family: Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine everlasting kingdom; through Jesus Christ our Lord. Amen.

† A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, Who alone art workst great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

† A Prayer of St. Chrysostom.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

† 2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the Year.

For Thou art my strong rock, and my castle: be Thou also my guide, and lead me for Thy Name's sake. Into Thy hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth. I will lay me down in peace, and take my rest: for it is Thou, Lord, only that maketh me dwell in safety.

Such are words from the Psalms of David which may be taken as a Scriptural comment upon this short but condensed Collect. They show us how literally the latter must be taken if we are to enter into its true spirit: how much solemn reference to the present and the future may be drawn into the compass of a few words of prayer: and what a fulness of devotion is contained in even the shortest of those forms which have come down to us as the day-by-day utterances of the Church of God for so many ages.

To meet objections which were made to the words of this prayer, Bishop Cosin has altered it in his Durham Book to "Lighten the darkness of our hearts, we beseech Thee, O Lord, by Thy gracious visitation, and of Thy great mercy . . . from all terrors and dangers of the night . . ." Bishop Wren proposed, "Lighten the darkness, we beseech Thee, O Lord, that the night will bring upon us, and by Thy great mercy defend us from all dangers of the same, for the love of Thy only Son, our Saviour, Jesus Christ." Happily the ancient words were retained.

The peculiar fitness of these words to end a Service which is really offered in the Evening is so great, that one cannot wonder at the reluctance shown by the Clergy and People to add on the Intercessory Prayers which now follow. And although the Rubric directing these prayers to be used after the Anthem is not inserted in the Evening Service, its omission by no means weakens the force of what has been said in the Notes on Morning Prayer as to such a termination of the Daily Service.
AT MORNING PRAYER.

W HOSOEVER will be saved: before all things it is necessary that he hold the Catholic Faith.

THE ATHANASIAN CREED.

Upon these Feasts: Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whit-Sun Day, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.

\[\text{QUICUNQUE vult salus esse: aut omnia opus est ut tenet catholicam fidem.}\]

\[\text{Symbolum Athanasi.}\]

Library, which is of an even earlier date, and is assigned by some high palaeographical authorities to the sixth century.\(^1\) There exist also numerous early commentaries upon it, in some of which the whole of the Creed is extant in substantially the same Latin text as that printed above, various readings being few and of little importance. Of such commentaries there are known to be forty which were written before A.D. 1215, and sixteen of these were written before A.D. 800. Among them may be mentioned anonymous commentaries which are preserved in the Library of Troyes \([804 (a), 804 (b), 1279]\), in the British Museum Library \([\text{Add. MSS.}, 24,902]\) in the National Library at Paris \([\text{Bibl. Nat.}, 1012]\), and in the Vatican. \([\text{Mai's Script. Vet. Nov. Collect.}, \text{ix} 396]\) These MSS. were all written in the ninth or tenth centuries, but there is strong reason to believe that they are transcripts of still earlier MSS., just as the earliest Bibles, those of the fourth and fifth centuries, were also transcribed from older MSS. There is, however, a commentary which can be assigned to a particular author, and thus to a particular date, the Commentary of Venantius Fortunatus, which he wrote about A.D. 570, previously to his consecration as Bishop of Poitiers. Of this eight MS. copies are known, and as the author comments upon the Creed verse by verse, they offer very valuable evidence as to the text of it at that early date. The presence of this Canticle among the other Canticles and the Psalms in all the ancient Psalters indicates that it was used in Divine Service at the time when these Psalters were written: and as the Utrecht Psalter which was written for use in the Church of England contains the Quicksue Vult and all the Canticles of the Old and New Testament which were so used, it may be concluded that this "Confession of Faith" was as certainly used as the Te Deum in the English Church of those early days. A Canon of the Gallican Church, passed at Autun \([\text{A.D.}, 661-673]\), enjoined on the Clergy the recitation of the "Fides Sancti Athanasi;" and it is thought by some critics that an earlier Canon, possibly of the sixth century, found in two MSS. at the Vatican, which contains an injunction as to learning by heart the "Fides Catholica," refers under that title to the Quicunque; the inference being that this was for the purpose of its recitation in Divine Service. There is also extant at the end of the Venerable Bede's abbreviated Psalter a prayer which he composed for the monks of Jarrow to use after the recitation of the Athanasian Creed in Divine Service; and as Bede died in A.D. 735, this shows that its use had been adopted at least in the eighth century in the Church of England. At a rather later date the Clergy were directed to explain the Creed to the Laity, and inter-linear Anglo-Saxon versions and glosses of it are found which were obviously intended, like the vernacular versions of the Apostles' Creed, for laymen's use. It may therefore be concluded that the Athanasian Creed has been used in Divine Service by the Church of England for considerably more than a thousand years, and probably since the sixth century.

\(^1\) See the "Report" of Sir Thomas Duffus Hardy, Deputy Keeper of the Public Records, on "the Athanasian Creed in connection with the Utrecht Psalter," presented to the Master of the Rolls, and published in 1872.
Which Faith except every one do keep whole and unfeigned: without doubt he shall perish eternally.

And the Cathlick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreated: and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

By whom this formulary was actually composed is still, and perhaps always will be, a matter of conjecture. In Waterland's "Athanasian Creed" he maintains that its author was St. Hilary of Arles, who died a.d. 440. Harvey, in his "History and Theology of the Three Creeds," gives his reasons for supposing that it was written by Victor, Bishop of Rouen, about a.d. 401. One may content himself with the conclusion that "of all persons to whom the Quicunque has been assigned, St. Vincent of Lerins" [d. a.d. 430] "is the only one to whom it can be assigned with any degree of probability."

But it is certain there is no sufficient evidence to enable any writer to deal in a satisfactory manner with the question of its authorship, and all that can be said is that it was probably composed by some Gallican theologian in the first half of the fifth century.

"by the Minister and people standing" In his revised Prayer Book Bishop Cosin has substituted for these words "one verse by the priest, and another by the people; or in Colleges, and where there is a Quire and hereafter."

This was the ancient mode of saying or singing it.

Whosoever will be saved St. Augustine, in his Treatise on Faith and Works, says, "Not only is a good life inseparable from Faith, but Faith itself is a good life." This illustrates the assertion in the Creed that "before all things it is necessary to hold the Catholic Faith." For faith necessarily precedes practice: "Without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." [Heb. xi. 6.] Now, the belief that "God is" far more than a mere assent to the fact of His existence. To a mind capable of logical reflection, many corollaries must necessarily hang on to this fundamental axiom; the statement of such corollaries forms a more or less developed Creed; and thus belief in a Creed as the logical extension of the most primary truth becomes necessary to salvation, or "confounding the Persons,

whole and unfeigned"

The sin of not keeping the Catholic Faith whole and unfeigned can only be committed by those who know what it is in its integrity, and wilfully reject some portion of it; and every one must therefore mean every one who dare be content to such a knowledge of the Faith, without asserting anything respecting those who are ignorant of it. This is simply, therefore, a declaration that hersesy, or a wilful rejection of any part of the Catholic Faith, comes within the condemnation declared by our Lord, "He that believeth not shall be damned." [Mark xvi, 16.] Those who are in danger of this condemnation will have learned that there is Trinity in Unity, Three Persons in One God, and yet wilfully reject the doctrine: but many believe this faithfully who have not sufficient education to follow out the doctrine into its consequences and corollaries, as afterwards stated. On the other hand, those who understand these corollaries and reject them run into practical heresy.

That we worship The actual sense of this verse may be stated in other words as being, "The Catholic Faith is this, that the God Whom we worship is One God in Trinity, and Trinity in Unity." Yet it is also true that as the end of all right Belief is right Worship, so the worship which alone can be right is that which is founded on the Catholic Faith as here stated.

Persons... Substance"

"Person" is a word which marks the individual Unity of the Father, of the Son, and of the Holy Ghost; "Substance" a word which marks their collective Unity. The latter word, which is synonymous with "Essence," or "Nature," comprehends all the essential qualities of Deity, or that which God is: Eternity, Uncreatedness, Omnipotence, Omnipresence, are some of these essential qualities belonging to Deity, and not belonging to any other kind of being. To "dividing the Substance" is to assert that these essential qualities, or any of them, belong to either Person of the Godhead separately from, or in a different degree from, the other Persons.

Sabellins (a.d. 200) originated, in its most definite form, the heresy of "confounding the Persons," by declaring that Father, Son, and Holy Ghost were but three names, aspects, or manifestations of one God. Arius (a.d. 280) "divided the Substance" by alleging that the First Person existed before the other two Persons of the Blessed Trinity; thus attributing the essential quality of Eternity to One, and denying that it belonged to the others. These two errors lie at the root of all other heresies; and the following twenty verses of the Creed are an elaboration of the true doctrine, in a strict form of language, as a fence against them.

Incomprehensible] This word is represented in modern English by the word "inompossible." In Bishop Hilgen's "Introduction to the Creed" he uses the word "immeasurable," which better answers to the Latin immensus. The word "incomprehensible" has now the disadvantage of a metaphysical as well as a physical sense; but when the Prayer Book was translated, it probably had only the latter meaning, expressing "that which cannot be grasped by, or contained within, any space." It is only a strict form of stating the primary notion that "God is everywhere." If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also. If I take the wings of the morning; and remain in the uttermost parts of the sea; even there also
As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almightys: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

shall Thy hand lead me: and Thy right hand shall hold me."

Yet it is true that a meaning not intended in the Scripture has developed itself through this change of language, for the Nature of God is as far beyond the grasp of the mind as it is beyond the possibility of being contained within local bounds.

"So as we are compelled" The Creed here declares the Divinity of each several Person of the Blessed Trinity to be so clearly set forth in "the Christian Verity," that is, in the Canon of Holy Scripture as received by the Church, that there is no escape for the reason from such a conclusion: — we are compelled to believe, by the force of the evidence which God has vouchsafed us in the Holy Bible. It would be easy to shew, at length, how literally true this is; but the marginal references appended to the text are intended to direct the reader to such evidence, and to suppose, by his private study, the necessity for occupying space here with the details of the Scriptural argument.

So are we forbidden by the Catholic Religion: [1] The evidence of doctrine is contained in the Holy Scriptures: the consequences, deductions, and inferences, which may be made from the contents of Holy Scripture, must be under the control of the Church. The one teaching us clearly that each Person of the Blessed Trinity possesses in Himself the inherent essential qualities of the Divine Nature, who further forbids us to draw any false conclusions from the truth thus revealed. [2] The final interpretation of Holy Scripture rests not with the individual Christian, but with the collective Christian body: and where that collective Christian body has set forth an interpretation, the individual Christian will be, to say the least, unsafe in adopting, or wishing to adopt, any other. [3] The "Catholic Religion" respecting the Unity of the Trinity had been clearly decided and set forth at the General Councils held before this Creed was written.

Sicut non tres increant, nec tres immens: sed unus increatus, et unus immensus.

Similiter omnipotens PATER, omnipotens FILIUS, omnipotens SPIRITUS SANTUS.

Et tamen non tres omnipotentes: sed unus omnipotens.

Ita DEUS PATER, DEUS FILIUS: DEUS SPIRITUS SANTUS.

Et tamen non tres Di: sed unus est Deus.

Ita DOMINUS PATER, DOMINUS FILIUS: DOMINUS SPIRITUS SANTUS.

Et tamen non tres Domini: sed unus est Dominus.

Quia sicut singillatim unamquamque Personam Deum et Dominum confiteri Christiana veritate compellimus:

Ita tres Deos aut Dominos dicere, catholica religione prohibemur.

PATER a nullo est factus: nec creatus, nec genitus.

FILIUS a PATER solo est: non factus, nec creatus, nec genitus.

SPIRITUS SANTUS a PATER et FILIO: non factus, nec creatus, nec genitus, sed procedens.

Unus ergo PATER, non tres Patres; unus FILIUS, non tres Filii: unus SPIRITUS SANTUS, non tres Spiritus Sancti.

Et in hae Trinitate nihil prins aut posterius: nihil majus aut minus.

Sed tota tres personae: coeternae sibi sunt et coaequales.

Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate: et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse: ita de Trinitate siontiat.

The Holy Ghost is of the Father, and of the Son] The introduction of the words et Filio into this Creed shows that the doctrine of the Double Procession of the Holy Ghost was received at a very early date, although "Filioque" was not added to the Nicene Creed until the sixth century. The statement of it in this place is of a more general character than in the Nicene Creed [q. v.], but it is rejected by the Eastern Church. He therefore that will be saved: must thus think of the Trinity] This practical or saving importance of a right Faith in the Holy Trinity, may be seen [1] from the manner in which the doctrine lies at the foundation of all other doctrine; [2] by the fact that our Lord made it the very fount of spiritual life, when He connected the Invocation of the Holy Trinity essentially with Holy Baptism; and [3] by the place which it occupies in moulding all the forms of Christian worship.

Nevertheless, this verse of the Creed must not be taken as meaning that no person can be saved except he has an intellectual apprehension of the doctrines here set forth about the Blessed Trinity. Intellectual apprehension of doctrine is confined to educated minds, which have the faculty of forming opinions about truth, as well as of believing it. In whatever degree, then, opinions accompany Faith, they must be consistent with the statements here made respecting God, in each several Person, and in one Indivisible Trinity. It is one of the responsibilities attached to the possession of intellect, and its development by education, that it be not suffered to go out of its province, professing to discover where it cannot even observe, or to reason where it has no premises. The highest intellect cannot form any opinion about God that can possibly be true, if it is not consistent with what He Himself has told us; and the highest operation of intellect is to train itself into consistency with the Supreme Mind.
Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

and of the Substance of the Father, begotten before the worlds: and Man, of the Substance of His Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood.

Who although He be God and Man: yet He is not two, but one Christ;

One: not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

not by change: but by confusion of Substance: but by union of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead,

He ascended into heaven: sitteth on the right hand of the Father, God Almighty: from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Sed necessarium est ad aeternam salutem: ut incarnationem quoque DOMINI nostri IESU CHRISTI fideliter crearet.

Est ergo fidem recta, ut credamus et confitemur: quia DOMINUS noster IESUS CHRISTUS, DEI FILIUS, DEUS et HOMO est.

DEUS est ex substantia PATRIS ante secula genitus: et homo est ex substantia matris in seculo natus.

Perfectus DEUS, perfectus homo: ex anima rationali et humano carne subsistens.

Aequalis PATRI secundum Divinitatem: minor PATRI secundum Humanitatem.

Qui licet DEUS sit et HOMO: non duo tamem, sed unus est CHRISTUS.

Unus autem, non conversione Divinitatis in carnem: sed assumptione humanitatis in Deum: ut DOMINUM non confusione substantiae: sed unitate persone.

Nam sicut anima rationalis et caro unus est homo: ita DEUS et Homo unus est CHRISTUS.

Qui passus est pro salute nostra, descendit ad inferos: tertia die resurrexi et mortuis.

Ascendit ad caelos, sedet "ad dexteram DEI PATRIS omnipotentis: inde venturus est judicare vivos et mortuos.

Ad Cujus adventum omnes homines resurgere habent cum corporibus suis: et redintegruntur de factis propriis rationem.

Et qui bona ergerunt ibunt in vitam aeternam: qui vero mala in ignem aeternum.

Hae est fides catholica: quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

Furthermore, it is necessary to everlasting salvation: The latter part of the Athanasian Creed may be said to be a logical exposition of the second member of the Apostles' Creed, and especially with reference to the two Natures of our Blessed Lord, the union of which is called the "Incarnation of the God of the Substance of the Father:"

The many heresies respecting the Nature of our Blessed Lord entailed on the Church a necessity for the greatest strictness of expression; and the Athanasian Creed was of the same Substance with the Father, eternally begotten, or whether He was of a similar Substance, and a created being, was the great question which had to be decided by the Church, time after time, as one form and another of the latter opinion arose, throughout the first ages.

The voice of the Church never faltered, but always declared that the belief here expressed was the Faith once for all delivered to the Saints, and handed down from the Apostles to the Fathers. It was this contest of heresy with the orthodox Faith that originated the minute definition into which the Athanasian Creed runs; and however unnecessary it may seem to those who willingly receive the true doctrine, yet it must be remembered that heresy never dies: and that any interference with this minute accuracy is a necessary bulwark of the truth.

Also, that we may be very thankful "the right Faith" has not now to be built up, but only to be defended.

Perfect God, and perfect Man: Our Lord Jesus, in both of His two Natures, has all the essential qualities which belong to each: Eternity, Uncreatedness, Omniscience, Almightiness, Divine Will, and all other attributes of the Divine Nature; Body, Soul, Human Will, and all other attributes belonging to the Human Nature. These two Natures are entirely united in the One Being, Christ, as the body and the soul are united in the one being, man. This Union was first effected when the Son of God began to be the Son of Man in the womb of the Blessed Virgin Mary, and it has never been broken since.

When the Body of the Crucified Saviour was laid in the tomb, it was kept from corruption by the continuance of its Union with the Divine Nature; and when His Soul descended into hell, the Divine Nature was still united to it also, enabling it to triumph over Satan and Death; when the Soul and Body of Christ were united together again, and ascended into Heaven, it was in conjunction with the Divine Nature that they ascended, to sit as Perfect God and Perfect Man at the right hand of the Father. And in the same two, but united Natures, Christ our Lord will come to judge the quick and the dead.

Moreover ... everlasting fire: These words, awful as the latter part of them is, are the words of our Lord, "The King shall say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal."

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved This verse also is found on words of our Lord, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." [Mark vii. 19.] And these severe words of His are the more striking from the fact of their utterance immediately before His Ascension to Heaven, lifting up His hands and blessing His disciples.

It will be observed that the word fideliter in this clause is not represented in our translation. Waterland says [Oecumen. Hist. V. x.] that our translators followed a Greek copy of the Creed, printed at Basle by Nicholas Bylesing. As this was reprinted by Stephens in 1665, it probably had some weight at the time. These words of the clause in this Greek copy are given as ἡς ἀληθινὴ καθολικὴ. Other Greek copies follow the Latin.

It does not become the writer to say anything that may in any way lessen the force of such awful words. In the Creed which has been under notice, they are applied in close consistency with our Lord's first use of them, and they must be taken for all that they fairly mean. A word of caution
Glory be to the Father, and to the Son; and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Gloria Patri, et Filio: et Spiritui Sancto.
Sicut erat in principio, et nunc et semper: et in secula seculorum.

may, however, be expedient; reminding the reader of what has been before said about opinion and belief. A willing assent may be given to the more obvious statements of this Creed by many who are quite unable to enter upon the collateral and inferential statements deduced from them; and "a man" may thus "believe faithfully" in the substantial truths of the Catholic Faith. With an expanded knowledge, an expanded faith is necessary: and all the statements of the Creed are so bound together, that they whose expanded knowledge of it is not thus accompanied, are in fact rejecting the fundamental Articles of the Faith, as well as those that seem subordinate only. It will be better in the next life for the ignorant, if they have believed according to the measure of their knowledge, than for those who have known much, but have believed little.

It may be added that the last two verses, popularly called the "Damnatory Clauses," are found in every known manuscript of the Creed.
AN INTRODUCTION TO THE LITANY.

The Greek word Litania, meaning Prayer or Supplication, appears to have been used in the fourth century for devotions public or private; but it soon came to have a narrower and more technical sense as applied to solemn acts of procession in the churches. Whether Font or Basil used it in this sense, when in his 107th epistle he reminds the clergy of Neoceaesarea that "the Litanies which they now practise" were unknown in the time of their great apostles Gregory, and therefore might form a precedent for other salutary innovations, is a matter of opinion. On which Bingham and Palmer (the latter more expressly than the former) take the affirmative side, the Benedictine Editor and Keble [note to Hooker's Eccel. Pol. v. 41, 2] taking the negative. But when we are told [Mansi, Concil. iv. 1428] that the aged abbat Dalmatius had for many years never left his monastery, though repeatedly requested by Theodoreus II. when Constantinople was visited by earthquakes "to go forth and perform a Litany," there can be no doubt as to the meaning of the statement.

The history, however, of Litanies, in the proper sense of the term, is rather Western than Eastern. We find, indeed, in the Eastern Liturgy and Offices some four or five specimens of a kindred form of prayer, called Ecete, Synagete, etc., in which the Deacon bids prayer for several objects, sometimes beginning with "In peace let us beseech the Lord," and the people respond with "Kyrie eleison," or with "Vouchsafe, O Lord." The reader of Bishop Andrewes' Devotions will be struck with the frequent use of prayer for the deliverance of all [pp. 5, 92.] And we have it represented in the Western Church by two sets of "Preces" in the Ambrosian Missal, one used on the first, third, and fifth Sundays in Lent, the other on the second and fourth. One of these begins, "Beseeching the gifts of Divine peace and pardon . . . we pray Thee," etc., proceeding to specify various topics of intercession with the response, "Lord, have mercy." The other is shorter, but in its implying earnestness ("Deliver us, Thou Who deliverest the children of Israel . . . with a strong arm and a high hand . . . O Lord, arise, help us, and deliver us for Thy Name's sake") is even more interesting as a link between the Ecete and the Litanies of the West, an essential characteristic of which is their deprecatory and more or less penitential tone. Somewhat similar are the Mozarabic "Preces" for Lenten Sundays, with their burdens of "Have mercy," "We have sinned," etc. It may also be observed that "Preces," like the "Psalms" of the Ambrosian rite, were anciently sung at Mass in Rome (at first only on days when the Gloria in Excelsis and Alleluia were omitted) until the ninth century. They formed an Eastern feature in the service, and may be compared with the Preces of the Abbey of Fulda, which, like a Greek Ecete, intercede for various persons and classes, supplicate for a Christian and peaceful end, and have for their responses, "We pray Thee, O Lord, hear and have mercy," "Grant it, O Lord, grant it," also with a series of Invocations, followed by "Tu illium adjutor," occurring in an old form for an Emperor's coronation in Muratori, Lit. Rom. ii. 463. But to confine ourselves to the Western Litany. It became common among the Gallic churches in the fifth century, as it was in the East, to invoke the Divine mercy in time of excessive rain or drought by means of Rogations or processional supplications. But these, according to the testimony of Sidonius Apollinaris [v. 14], were often carelessly performed, with lukewarmness, irregularity, and infrequency—devotion, as he expresses it, being often dulled by the intervention of meals. The shock of a great calamity wrought a change and formed an epoch. The illustrious city of Vienne, already famous in Christian history for the persecution under M. Aurelius [Fusen. Eccl. Hist. v. 1], was troubled about a year—probably the year 457-68 [Fleury, Eccl. Hist. xxix. c. 38]—with earthquakes. In the touching language of Gregory of Tours [Hist. Franc. ii. 34] the people had hoped that the Easter festival would bring a cessation of their distress. "But during the very vigil of the glorious night, while Mass was being celebrated," the palace took fire, the people rushed wildly out of the church, and the Bishop Mamertus was left alone before the altar, entreating the mercy of God. He formed then a resolution, which he carried out in the three days before the Ascension festival, of celebrating a Rogation with special solemnity and earnestness. A fast was observed, and with prayers, psalmody, and Scripture lessons the people went forth in procession to the nearest church outside the city. Mamertus, says Fleury, had so appointed, "vouiant d'renver la ferveur du peuple . . . mais le chemin parut trop court pour la devotion des fidèles." Sidonius imitated this "most useful example" in Auvergne at the approach of the Goths. He tells Mamertus [vi. ep. i.] that the Heart-searcher caused the entreaties made at Vienne to be a model for imitation and a means of deliverance. Gregory of Tours writes that these Rogations were "even now cultivated throughout all churches with composition of heart and conclusion of spirit," and tells how St. Quintianus in Auvergne, celebrating one in a drought, caused the words "If the heaven be shut up," etc. [2 Chron. vi. 26], to be sung as an anthem, whereupon at once rain fell; and there, in a rainy day, the Gallican (as the spell the word calls) the Rogation days "holy and spiritual, full of healing virtue to our souls," and "regularly observed by the Church throughout the world," and bids his hearers come to church and stay through the whole Rogation service, so as to gain the full benefit of this "three days' healing process." The Second Council of Lyons [A.D. 567] ordered also in its sixth Canon that Litanies should be said in every church in the week before the first Sunday in November in the same manner as before Ascension Day.

In order to estimate the comfort which these services then gave, one must take into account not only such afflictions as drought or pestilence, but the painful sense of which we are continually aware in both old and new countries, that "the times are evil," and that we are living in the latter ages of the world, as, indeed, we are told to think [compare ante, 638]. But the Gallican Rogations in the Old Gallican Missal speak of "sowing in tears, to reap in joys," a Collect in the Gallican Sacramentary "in Litanies" dwells on "the crash of a falling world." So it was that, as Hooker expresses it, "Rogations or Litanies were then the very strength, stay, and comfort of God's Church." Council after Council—as of Orleans in 511, Tours in 567—decreed Rogation observances in connection with a strict fast. But the Spanish Church, not liking to fast in the Paschal time, placed its Litanies in Lent, in Whitson week, and in the autumn, while the Milanese Rogations were in the week after Ascension. We learn from the Council of Cloveshoo [A.D. 747] that the English Church had observed the Rogations before Ascension ever since the coming of St. Augustine; and the anthem with which he and his companions approached Canterbury, "We beseech Thee" (deprecantur te), "O Lord, in Thy great mercy, to remove Thy wrath and anger from this city, and from Thy holy house, for we have sinned, Alleluia," was simply part of the Rogation Tuesday service in the Church of Lyons. [Martene, de Ant. Eccl. Rit. iii. 529.] This urgent deprecatory tone, this strong "crying out of the deep," which expresses so marked a characteristic of the Litanies, appears again in another Lyon anthem for Rogations: "I have seen, I have seen the affliction of My people; in the York surffage, which might seem to be as old as the days of the dreadful heathen King Penda. "From the persecution by the heathen and the devil, and hopelessly enmeshed in the Ambrosian, "Deliver us not into the hand of the heathen: Thou art kind, O Lord, have pity upon us; encom-
An Introduction to the Litany.

pass Thou this city, and let Angels guard its walls; mercifully accept our repentance, and save us, O Saviour of the world; in the midst of life we are in death:” although this was originally applied to the Whole Church on a particular occasion by Notker of St. Gall. [See Notes to Burial Office.]

The strict rule which forbade in Rogation time all costly garments, and all riding on horseback, may be illustrated by the fact that Dunstan, during a visit to the court of King Edgar, “go barefoot and in sackcloth in the procession of the Great Litany of three days, as our holy fathers appointed.”

This name, “Litania Major,” was thus applied in Gaul to the Rogations, but in England it has hitherto been used only for the service according to the Sarum Rite; “Litania Sanctorum,” in Roman books. Sometimes we find frequent Kyries combined with still more frequent Invocations, as in a Litania Septena for seven subdeacons on Holy Saturday, found recorded by a Liturgical Manuscript of the Sack of Paris, 529. A Litania Septena was used on this day at Paris, Lyons, and Soissons.

The general divisions of Medieval Litanies were—I. Kyrie, and II. Entreaties, followed by a list of persons and places, and III. Litany; the respective Sarum Litanies: and the ordinary Sarum Litany used on Easter Eve, St. Mark’s Day, the Rogations, and every week-day in Lent (with certain variations as to the Saints invoked), occurred in the Sarum Breviary just after the Penitential Psalms. It is easy, by help of the Processional, to picture to oneself the grandeur of the Litany as solemnly performed in one of the great churches which followed the Sarum or Manichean rite. But the Sarum Litany was, after the sixteenth century, no longer composed of the full sixty Kyries, but of the shorter Litany, of which there are but three:—

The Litanies of the Medieval English Church are a truly interesting subject. Proctor, in his History of the Common Prayer, p. 254, has printed an early Litany much akin to the Litany of York, and considered by him to be of Anglo-Saxon origin, and printed in the Sarum Rubric, with the respective Litanies: and the ordinary Sarum Litany used on Easter Eve, St. Mark’s Day, the Rogations, and every week-day in Lent (with certain variations as to the Saints invoked), occurred in the Sarum Breviary just after the Penitential Psalms. It is easy, by help of the Processional, to picture to oneself the grandeur of the Litany as solemnly performed in one of the great churches which followed the Sarum or Manichean rite. But the Sarum Litany was, after the sixteenth century, no longer composed of the full sixty Kyries, but of the shorter Litany, of which there are but three:—

For some time the Litanies were devoid of all Invocations of Angels and Saints. The Preces of Fulda simply asked God that the Apostles and Martyrs might “pray for us.” But about the eighth century Invocations came in. A few names are invoked in an old Litany which Mahillon calls Anglo-Saxon [Mahillon’s Vetus. Rit. p. 108; comp. Hadden and Stubbs’ Councils, etc. ii. 81], and Lingard Armoricum [Lingard’s Angloc. Sac. Ch. ii. 396]. Names of Angels, with St. Peter or any other Saint, occur in another, which Mahillon ascribes to the reign of Charlemagne. The Litany in the Ordo Romanus [Bib. Vet. Patr. viii. 451] has a string of saintly names, but the “Kyrie eleison,” which follows, is the same as the “Kyrie eleison, omen de præsens, omen de praesente, omen de praesenti,” which seems to have been used in the liturgical books of the Sarum rite.

The name was often very considerable: a Litany said after Prime at the venerable Abbey of St. Germain des Prés had, Martines says, “ninety-four Saints originally: an old Tours form for visitation of the sick has a list of Saints occupying more than four columns [ibid. i. 839]: and a Litany of the ninth century which Martin of Tours has, “has eleven and two such Invocations.” [Muratori, i. 74.] The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]” The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, are still used. But as the Litany began, the Meditations of Paris, “has one hundred and two such Invocations. [Muratori, i. 74.]”
enium ad introitum chori.” On the same Eve, in Sarum, a metrical invitation to St. Mary was chanted, “Sancta Maria, Quae sumus, alumn Poscere Regem Jure memento; Salvet ut contingat Nostis jubilis Storia Ecclesiis; the same in the Rognation Litany of York above quoted, the surcharge included “pray for us,” and the response was Kyrie. The Sarum rule was, “Whatever part of the Litany is said by the pastor or by the choir, the same is to be said by the rest far as the utterance of ‘We sinners beseech Thee to hear us.' For then after ‘That Thou give us peace,’ the choir is to respond, ‘We beseech Thee, hear us’; and after each verse, down to ‘Son of God,’ to the choir, and so on, the same rule is to be observed in that different form, by the Brevisary.

The Litany was nearly always sung in procession in the Medieval Church of England, the singers sometimes singing the whole church, and at others going into the choir, and on particular occasions entering the streets, roads, and fields around. The supplications which preceded the Invocations of the Saints were said in front of the Altar, before the procession started; and the rule was that the procession should return to the same place, and sing all that followed the last of these Invocations. All that is now said in the church, according to our modern use, was therefore said in the church in medieval times, and was known as a church processional.

Besides the Latin Litanies for church use, the Primer contained one (in English) which may be seen in Mr. Maskell’s Sarum Primer of about a.d. 1400; with two other English Litanies from the St. Mark’s Manuscript of 1426, “Salmata Eritudoh,” III. 99, 297, 293. A MS. English Litany of the fifteenth century, somewhat different from these, is in the Library of University College, Oxford.

Coming down to the sixteenth century, we find the first form of Litany in the English office, that of 1535 probably occasioned by Cranmer, who would have before him the Litany in the Goodly Primer of 1535, and perhaps the Cologne Litany published in German in 1543, or Luther’s of 1543: and it was imposed on the Church by Henry VIII., to be used “in the time of processions.” It contains only three Invocations of created beings, as follows:

“Saint Mary, Mother of God our Lord Jesu Christ, pray for us sinners, Amen.

All holy angels and archangels, and all holy orders of blessed spirits, pray for us.

All holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of Heaven, pray for us.

These were dropped in 1548. In Henry’s reign there was also a Litany published in the King’s Primer of 1545. It is curious that “procession,” in Cranmer’s language [see a passage in the Salisbury Psalter, p. 255, to this effect, to the actual supplication. In 1547, the Injunctions of Edward VI. forbade processions about the choir-chyrch; and, borrowing part of the Sarum rule above mentioned, it was referred to the Easter Eve Litania Septiformis, ordered the priests, with other of the choir, to kneel in the midst of the church immediately before High Mass, and say or sing the Litany, etc., which Injunction was repeated by Queen Elizabeth in 1559, with the alteration of “before Communion,” etc. In the Prayer Book of 1549 the Litany was ordered to be said or sung on Wednesdays and Fridays, and was printed after the Communion; but in the Book of 1552 it was printed in its present place, “to be said on Sundays, Wednesdays, Fridays, and at other times,” etc. About Christmas, 1558, Elizabeth sanctioned the English Litany nearly as before, for her own Chapel [see CARDWELL, Docum. Ann. i. 298, and Lit. Servites, Parker Soc. p. xii.]; it soon came into use at Court, and was inserted in the Prayer Book of 1559, the Rubric of 1552 being repeated. The Injunctions of Elizabeth in 1559 ordered the Curate to “say
the Litany and prayers” in church every Wednesday and Friday; but the Litany of the procession, in Rogation week, was to be continued also, and the custom of “Beating the Breviary 3 of parishioners” at certain Dr. Day in all sorts represents it. [See Note on Rogation Days.]

The fifteenth canon of 1604 provides for the saying of the Litany in church after tolling of a bell, on Wednesdays and Fridays. The Litany of Prayer Book the words “to be sung or said” were substituted for “the words sung” in Cosin’s Durham Book. The Litany was sung by two processions.

With regard to the place for saying or singing the Litany, the present Prayer Book in its rubric before the 51st Psalm in the Commination, appears implicitly to recognize a peculiar one. Injunctions of Edward VI., the Litany by the Processioners. In Cosin’s Durham Book, the Litany was sung by two processions.

As have been seen, the Injunctions of Edward followed hereunder by those of Elizabeth, specified the midst of the Church; and Bishop Andrews had in his chapel a falsidio rary (folding-stool) for this purpose, between the western stalls and the lectern. So Cosin, as archdeacon of the East Riding in 1627, inquired whether the church had “a little falsidio or desk, with some decent carpet over it, in the quiplace of the chancel, or is the church to be sung after the manner prescribed by the Injunctions;” and in his first series of Notes on the Common Prayer he says, “The priest goeth from out his seat into the body of the church, and at a low desk before the chancel door, called the falsidio, eno peto, or desk, and singeth there medio loco inter porticam et altare,” etc. Compare also the frontispiece to Bishop Sparrow’s Rationale, and to the Litany in Prayer Books of 1602, etc. Cosin gave such a falsidio to Durham Cathedral, which is still used by two processions, and the Rubric of the present Coronation office speaks of two Bishops kneeling in the same manner at a falsidio to say the Litany. The custom doubtless signified the deeply supplemen
tary function given to the Litany. Finally, in the Durham Book, the Rubric before the Litany ends with these words: “The Priest (or Clerks) kneeling in the midst of the Quire, and all the people kneeling, and answering as followeth.”

As our prelate’s day is chosen as the day of making the Litany available as a separate service, Archbishop Grindall’s order in 1571, forbidding any interval between Morning Prayer, Litany, and the Communion Service, was far from generally observed. At Winchester and Worcester Cathedrals the custom of saying the Litany some hours after Mattins has prevailed: and we learn from Packer’s Desiderata Curiosa [lib. xii. no. 21] that in 1730 the members of Ch. Oxf., on Wednesdays and Fridays, went to Mattins at six; at seven they went to the Litany, and he returns to the Church, or, as he says, recognizes the Litany as a separate office. Freedom of arrangement in this matter is highly desirable; and if it be said that the Litany ought to proceed the Communion, according to the practice of the Roman Church, it must be added that the times now is, to the afternoon, it may be replied that the Eucharistic Ectene of the East is not only much shorter than our Litany, but far less pleasant, so to speak, in tone, and therefore more evidently congruous with Eucharistic joy. The like may be said, on the whole, of the “Process Pacifical,” once used at Rome (as we have seen) in the early part of the Mass, and at Milan on Lenten Sundays: although indeed a Lenten Sunday observance could be no real precedent for all the Sundays in the year. Of the Puritan cavils at the Litany, some will be dealt with in the Notes. One, which accuses it of perpetuating prayers which had but a temporary purpose, is rebuked by Hooker [Hooker’s Ecc. Pol. v. 41, 4], and is not likely to be prevalent. He takes occasion to speak of the “absolute (i.e. finished) perfection of our present Litany: Bishop Cosin, in his Devotions, uses the same phrase, and calls it this principal, and excellent prayer (excellent believing the English of it, more material);” and Dr. Jebb describes it as “a most careful, luminous, and comprehensive collection of the scattered treasures of the Universal Church.” [Jenn’s Choral Service, p. 423.]

It may also be regarded as a comprehensive form of prayer

1. See Sarum Mark fallng in Enter wyke, or up on any Sunday, he shalt another hasten for processions that year.” Rule of St. Siviare, ed. ch. 31; AINWOOD’S Hist. Spom, p. 593.

2. See S. Matr. 1550, folio 124. Possessio was the name given to copies of the English Litany which were sold in Cambridge for twopence each in 1559. [CARTELL’S King’s Coll. Chap.]

3. The English Litany was neveruseless in procession in the Queen’s court “in copies to the number of xxx,” on st. George’s Day, April 23, 1539. However, in the Book of 1549, as stated above, they wheen a processyon rood about the church, so done the myreed and so rounb—. the clarks and prestes a ryllng the Englis prayer over the Psalms, the names of the Saints in Calenz

4. This note is found also in a Prayer Book in the Bodleian Library, which reads “To the westerly day, after Mattins.” This is not in the rubbing, “So ordered by the composers of this Book in imitation of the Lutheran Churches.”

5. See also a note on the expanded Kyrie clause in the Communion Service.
which especially carries into practice the Apostolic injunction, "I exhort therefore that ... supplications, prayers, inter-
cessions ... be made for all men." After the Acts of
Adoration with which it opens, there follow a number of
"Deprecations," relating to the sins or dangers of national or
dependent life, from which we pray Christ, as our "Good
Lord," to deliver us. After these the "Obsecrations" plead
the acts and sufferings of our Redeemer, as each having an
efficacious power of its own. Then come the "Petitions" or
"Supplications," which are full of intercessory prayer, for
the Sovereign and the Royal Family, for the Clergy, for
the Sovereign's counsellors and agents in the government
of the Kingdom and in the administration of justice, for all
Christians, for all nations, for the increase of ourselves in love
and obedience, for the advancement of all Christians in grace,
for the conversion of those who are not yet in the way of
truth, for persons in various troubles and dangers, for God's
mercy to all men, and for our enemies; the whole closing
with a prayer for the Divine Blessing on all the labours of
our hands, and for His forgiveness of our sins, negligences,
and ignorances. Such a fulness of supplications, combined
with the comparative familiarity and homeliness of its sub-
jects, makes the Litany welcome to the lips of every age; and
it is none the less so in that it speaks a language of prayer
which has been substantially that of our forefathers for twelve
centuries.
THE LITANY.

O GOD the Father, of heaven; have mercy upon us miserable sinners.
O God the Father, of heaven; have mercy upon us miserable sinners.
O God the Son, Redeemer of the world; have mercy upon us miserable sinners.
O God the Son, Redeemer of the world; have mercy upon us miserable sinners.
O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.
O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.
O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.
O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.
Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins; spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.
Spare us, good Lord.
From all evil and mischief; from sin, from Holy Trinity, is not equivalent to "individual," as when it is applied to three men. When we say, "three Persons and one God," we mean, as the original Invocation shows, that the three are severally distinct, yet are one God.
Remember not Before 1544 these words formed part of the antiphon which was added to the Penitential Psalms as prefixed to the Litany. In the original, after "as in extremum," etc., came, "et ne des hereditatem tuam in perditionem; ne in aternum obliviscaris nobis." But there was also, just before the special Deprecations, and after the Invocations of Saints, "Propitius esto: Parce nobis, Domine." The word "good" was inserted in 1544. The sins of fathers may be visited on children in temporal judgments.
good Lord! It is much to be observed that this supplication and the whole of what follows down to the Kyrie is one continuous act of worship offered to our Blessed Lord; and it is this which gives the Litany such peculiar value in days when His Divinity is too often but faintly realized.

THE DEPRECATIOnS.
From] These Deprecations, which in the old Litanies, as in the present Roman, were broken up into separate forms, each relating to one topic, were in 1544 combined in groups, as at present; probably in order to give more intensity and energy to the "deliver us." The like was done with the Oblations.

PATER de calis Deus: miserere nobis.
FILL Redemptor mundi Deus: miserere nobis.
SPIRITUS Sancte Deus: miserere nobis.
Sancta Trinitas, unus Deus: miserere nobis.
Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris. Parce, Domine, parce populo Tu, quem redemisti pretioso sangmine Tu: ne in aternum irascaris nobis.

Ab omni malo: Libera nos, Domine.

THE INVOCATIONS.
by the Ordinary] In the MS. of the Prayer Book the final words of the Rubric were originally written "by the Ordinary: the Minister and People all kneeling." The last six words are crossed out with a pen, perhaps with the idea that they excluded the use of the Litany in procession.
O God the Father] The old Sarum Litany prefixed to this, "Kyrie Eleison, Christe Eleison: then," "Christe, audi nos." The Roman has a complete Kyrie, with "Christe, audi nos; Christe, exaudi nos." The Litany of Ordo Romanus, and the Utrecht Litany, have also "Salvator mundi, adjuva nos." The sense of the original Latin would be best brought out by, e.g. "Son, Redeemer . . . Who art God," etc.
The four Invocations offer a very striking application of the statement with which the Athanasian Creed opens, "And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity." Each of them is an act of solemn adoration passing into an act of prayer.
of heaven] i.e. from heaven, "de caelis." The phrase comes from S. Luke xi. 13, et Harko à éta aparòi, your Father Who heareth from heaven. [Comp. 2 Ciron. vi. 21.] "Exaudi . . . de caelis," Vulg.
imissible sinners] Added in 1544.
proceeding from] Added in 1544. The Utrecht has "Spiritus Sancte, benigne Deus." O holy, blessed] The fourth Invocation was thus amplified in 1544, partly from the old Sarum antiphon after the Athanasian Creed, for Trinity week: "O benta et benedicta et gloriosa Trinitas, Fater et Filius et Spiritus Sancta." It must be borne in mind that the term Person, in regard to the
the crafts and assaults of the devil; from Thy wrath, and from everlasting domination, Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil, Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death, Good Lord, deliver us.

As Petrus Deiheratius, translated from German into Latin in 1545; his Litany is nearly identical with that of Luther named above. 
crafts and assaults[2] Two distinct modes of diabolic attack, secret and open. So a Jewish evening prayer, "Keep Satan from before and from behind us." [Bible Educator, iv. 239.]

Sarum Primer has been taken from the awakenings of the Bnd. [Comp. 2 Cor. ii. 11.]


The wrath[4] Roman has this; and so the Ordo Romanus. York has "from the wrath to come." So it is in the Lyons R hogations, and in Carthusian. In Litanies for the Sick it was common to deplore "Thy wrath." [Martene, i. 588, et al.] The Sarum has "from Thy wrath greatly to be feared." The answering prayer of Sarum, Utrecht, Cistercian, Dominican, have "perpetual." [Comp. Roman, "a morte perpetuam"]. If the force of this Decrepition can be evaded in the interests of Universalism, no words can retain any meaning. York combines "sudden and eternal death, blindness of heart" This, which is in Sarum and Utrecht, is not in York nor Roman, was derived from the Vulgate of Eph. iv. 18, "propter caeteritatem cordis sui;" but the word "caeteritatem" should rather be rendered "hardness" or "callousness.

pride[5] York and Utrecht more emphatically, "the plague of pride." Not in Roman. The Carthusian has "the spirit of pride.


envy[8] Added in 1544. We do not specify anger, as Sarum and York do.

malice[9] Sarum, York, Roman, Utrecht, Dominican, "all ill-will."

fornication[10] Sarum, Roman, Carthusian have "the spirit of fornication." The Sarum addition, "from all uncleanness of mind and body," is in Hereford, Utrecht, Carthusian, Dominican; so York, "from all uncleanness..." Sarum further adds "from unclean thoughts..." so York, "from all uncleanesses..." Sarum.

deadly sin[11] In 1544 "all deadly sin." "Other" added in 1549. This phrase has been more than once objected to. The Committee of the House of Lords in 1641 suggested "grivose sin," doubtless from dislike of the Roman distinction of mortal and venial sins. The Puritans divines, at the Savoy Conference, made a similar suggestion, observing that the wages of sin, as such, were death. The Bishops answered, "For that very reason, 'deadly' is the better word." They therefore must have understood the phrase to refer to all wilful and deliberate sin. At the same time it must be remembered that among wilful sins there are degrees of heinousness. "It would be introducing Stoicism into the Gospel to contend that all sins were equal." [Dr. Pusey's Letter to Bishop of Oxford, p. 111.]

decrees of the world, the flesh[12] Added in 1544; but York has "from fleshly desires." So Utrecht, Carthusian, "from wicked concupiscence." "Decrees of the devil," in fact, is a repetition of "crafts of the devil" above. The decrees of the world, of course, mean "the vain pomp and glory" of it, the hollow splendour, the false attractions, the promises of satisfaction and of permanence, etc., which as the Apostle reminds us, have no reality. [1 S. John ii. 17; comp. 1 Cor. vii. 31.]

lightning and tempest[13] Not in York nor Hereford. Roman has it; and a Poetarius Litany [Martene, i. 438] has, "That it may please Thee to turn away maliginitatem tempestatum." Thunderstorms impelled St. Chad to repair to church, and employ himself in prayer and psalmody; being asked why he did so, he cited Psalm xviii. 31. [Bede's Eccles. Hist. iv. 2.] There are two Orationes "contra fulgura," and one "ad repellendum tempestatem," in Menard's edition of the Gregorian Sacramental. plague, pestilence Sarum, York, Hereford, have not this Decrepition, which is in Roman. The Litany of 1538 had "from all pestilence." So also a Tours Litany, "to remove pestilence or mortality from us;" and St. Dunstan's Litany for Dedication of a Church has "from pestilence.

famine[14] Not in Sarum, York, Hereford, but in Roman. In 1535 "from pestilence and famine." Dunstan's also "et fame." The Fleury Litany in Martene has "from all want and famine.

murder[15] Added in 1544. York has "from persecution by Pagans, and all our enemies," like the Anglo-Saxon Litany. The Roman and Dominican deprecate "war." So Primer of 1535, and Hermann. Dunstan's and Fleury mention slaughter. Land says that the Puritans' objection to the decr.ation of famine and battle "is as ignorant as themselves." [Works, i. 12.]

sudden death[16] So Sarum Primer has "sudden death and undisolved." The Roman agrees with the Sarum, So Hermann, adding "evil." The same Decrepition is in the R hogations of Lyons. The Puritans objected that "the godly should always be prepared to die." Hooker replies, in one of his most beautiful and thoughtful chapters [Ecc. Pol. v. 46], that it is lawful to "prefer one way of death before another;" that it is religion which makes men wish for a "leisurable" departure; that our prayer "importeth a twofold desire." [For some "convenient respite;" [2] If that be denied, then, at least, "that although death unexpected be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden." Archbishop Hutton of York, before the Hampton Court Conference was held, explained this as implying a condition, "if it be Thy will," supposing "sudden" were taken simply; but "sudden" might be taken as equivalent to "giving no time for repentance." The aversion of Lord Brook to this Decrepitation, and his own terrible instantaneous death by a shot from the great spire of Lichfield Cathedral, are well known. In a Prayer Book in the Bodleian, "worn by the daily use" of Bishop Dupa, of Salisbury (while residing at Richmond, between the overthrow of Episcopacy and the Restoration), and containing marginal notes in his own hand, this comment occurs, "Vainly excepted against, because we should always be prepared for it: for by the same reason, we should not pray against any temptations." At the Savoy Conference the Puritans again raised the old objection, and proposed to
By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and
Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, 

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement, 

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way; 

We beseech Thee to hear us, good Lord.


The glorious Resurrection, etc., so Sarum, Hereford, Narbonne, Moisac, Cistercian, Carthusian, Dominican, Sarum and Parisian Litanies for the Dying. Anglo-Saxon, York, Strasburg, Utrecht, Roman, and ordinary Parisian, "holy Ascension." 


"The coming of the Holy Ghost," Sarum, for the Dying, "The coming of the Holy Ghost, the Paraclete;" so Ordo Romanus, present Roman, and Hermann. "The Paraclete" was omitted in 1544, as in Primer of 1535. Sarum, York, Hereford, Anglo-Saxon, Sarum Primer, Cistercian, Dominican, and Benedictine M. Cassino, have "grace" instead of "coming." Armoricain, "by the descent of the Holy Ghost." Tours and Utrecht simply, "by the Spirit, the Paraclete." Utrecht and others add an Obsecration by the Second Advent, e.g., "by Thy future Advent," "by the majesty of Thine Advent."

In all time of our tribulation, wealth 1544. After Primer of 1535, "in time of our tribulations, in the time of our felicity;" Hermann, "in all time," etc. The Scottish and American Books have "prosperity" for "wealth." The suffrage seems not only to deliverance out of afflictions, but to deliverance from the special moral dangers which attend them. [Exod. vi. 9; Jer. v. 3; Hos. vii. 14; Amos iv. 6. See too the remarkable case of Abaz, 2 Chron. xxvii. 22, and the awful picture in Rev. xvi. 11.] Suffering often harkens instead of softening the heart; and therefore "not without reason has the Church taught all her faithful children to say, 'Suffer us not...for any pains of death to fall from Thee'!" [MILL. Unit. Sermons, p. 352.] The trials of prosperity [Deut. viii. 14; Jer. v. 24; and Uzziiah's case, 2 Chron. xxvi. 16, etc.] are more commonly recognized. Even the Greeks knew, as an ethical commonplace, that it was good for them to bear without insolence and moral depravation. [Anser. Eth. iv. 8.] It is the Christian's wisdom and happiness to learn the secret of strength against both these forms of trial, as St. Paul learned it. [Phil. iv. 12] "In the hour of death." So Sarum and Hereford, adding, as the response, "Succour us, O Lord." This suffrage, for which York substitutes "from the pains of hell," comes before the Obsecrations in Benedictine of M. Cassino.

in the day of judgement] Sarum, York, Hereford, Roman, Ordo Romanus, Utrecht, Dominican, etc. The vernacular Litany in the 24th century of the "sacred text." In the Oxford, Golden Litany, "Succour us, most sweet Jesus, in that fearful day of the strict judgment." [Comp. the Dies Irae.]

The following is a tabular view of the Deprecations and Obsecrations of the Sarum and Roman Litanies:—

<table>
<thead>
<tr>
<th>Sarum</th>
<th>Roman</th>
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</thead>
<tbody>
<tr>
<td>From all evil [also in York and Hereford]</td>
<td>From all evil</td>
</tr>
<tr>
<td>From the snares of the devil</td>
<td>From all sin</td>
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The Litany.

Per gloriosam Resurrectionem Tuam: Libera...

Per (admirabilem) Ascensionem Tuam: Libera...

Per adventum Sancti Spiritus [Paraditi]: Libera...

In hora mortis: [Succurre nobis], DOMINE.

In die judicii: Libera nos, DOMINE.

"Pecatores: To regonnavi, audi nos.


Sarum.

From perpetual damnation From Thy wrath.

(H.)

From perilis imminent for our sins

From the snare of the devil.

From the spirit of fornication, from the scourge of earth-quake.

From the desire of vain-glory. From anger and hatred, and all ill-will.

From all uncleanness of mind and body (Y. H.).

From anger and hatred, and all ill-will (Y.).

From unclean thoughts.

From everlasting death.

From lightening and tempest.

From pestilence, famine, and wars.

By the mystery of Thy holy Incarnation (Y. H.).

By Thy Nativity (H. holy).

By the mystery of the Holy holy Circumcision.

By Thy Baptism.

By Thy Fasting.

By Thy Cross and Passion (H.)

From unclean thoughts.

From lightening and tempest.

By Thy precious Death.

By Thy glorious Resurrection.

By Thy Death and Burial.

(H. Y. holy).

By Thy wonderful Ascension.

By Thy holy Passion.

By Thy Holy Church universal.

The Preces of Fulda pray for "deepest peace and tranquilli- ty," and then for "the Holy
That it may please Thee to keep "and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant VICTORIA, our most gracious Queen and Governor; We beseech Thee to hear us, good Lord."

That it may please Thee to rule her heart in Thy faith, fear, and love, and that she may evermore have affiance in Thee, and ever seek Thy honour and glory; We beseech Thee to hear us, good Lord.

That it may please Thee to be her defender and keeper, giving her the victory over all her enemies; We beseech Thee to hear us, good Lord.

That it may please Thee to bless and preserve Albert Edward Prince of Wales, the Princess of Wales, and all the "Royal Family; We beseech Thee to hear us, good Lord." That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly; We beseech Thee to hear us, good Lord.

That it may please Thee to entone the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding; We beseech Thee to hear us, good Lord.

Catholic Church, which is from one end of the earth to the other." Sarum simply, "Thy Church." So Hereford, Cistercian Dominic, and the Vaughan of Sarum, "Thy holy Church." Sarum at Ordination, "Thy Catholic Church." Sarum reads, "to govern and defend;" so Cistercian Roman, "to govern and preserve. The Ordo Romanus, to exalt Thy Church." The Primer of 1335, "to govern and lead thy holy Catholic Church." The Book of 1539 has "universally." The Latin Book of 1560, "Catholicam." The Scottish Book, "Thy holy Catholic Church universally." in the right way] This expresses generally what in the Sarum had a special reference to the ecclesiastical state and religious orders,—"in holy religion. That it may please Thee to preserve the congregations of all holy persons in Thy service, or, as Hereford, in "Thy holy service." That it may please Thee to pray for the Sovereign before the Bishops was not absolutely a novelty at the time when our Litany was drawn up. The Sarum, indeed, before the separation from Rome, had prayed first for "Sovereigns" (the Popes), and then for "and all degrees of the Church," then for "our Bishops and Abbats," then for "our King and Princes." York and Hereford had a like order (Hermann's Litany places Sovereign after "Clergy," and indeed after other classes). But the three vernacular Litanies printed by Maskell all place "our Kings and Princes" before " Prelates" or "Bishops," although one of them prays first for the Pope and for "each degree of holy Church." [Maskell, ii. 107.] The words "and strengthen them.... of life" were added in the Litany of 1538. Prayers for the spiritual good of the Sovereign had not been usual in old Litanies; that of 1544 prayed that Queen Catherine might be kept in the Lord's fear and love, with increase of godliness, etc. The present Roman prayer generally that Christian kings and princes may have peace and true concord. The Ambrosian Preces for First Sunday in Lent have, "for Thy servants, the Emperor N.... and the King N.... and their army," Fulda, "for the most pious Emperor, and the whole Roman army, may evermore have affiance" In 1549 and 1552 the reading was changed; the prayer in the margin is found in Shakespeare. [Henry V. ii. 2; 2nd Part of Henry VIII. iii. i.] It is also used in a letter addressed to Suffolk by Wolsey, who writes, "Having also such an assured affiance in your truth, ye would not have broken your promise." [Henry VIII. State Papers, Dom. and For. 224.]

giving her the victory] So Sarum, York, Hereford. [See above.] The thought probably came from Ps. cxliv. 10. The Lyons has "to preserve our King.... That thou grant him life and victory." Hermann has a suffrage, "to give to our Emperor perpetual victory against the enemies of God." (i.e. the Turks): Luther's, "his enemies."

*Royal Family* In our medieval Litanies "our Princes" are mentioned. In 1544, beside the suffrage for Queen Catherine, there is one for "our noble Prince Edward, and all the King's Majesty's children." The Primer of 1535 prayed for Queen Anne and the King's posterity. Under Edward and Elizabeth there was so suffrage of this kind. James I. inserted the present suffrage in this form, "... and preserve our gracious Queen Anne, Prince Henry, and the rest of the King and Queen's royal issue." Bishops, Priests, and Deacons] Sarum (after a suffrage for the Pope, see above) prays for "our Bishops and Abbats." York, "our Archbishop, and every congregation committed to him" (as in the York form of our Collect for Clergy and People). See Hereford above, where "Prelates" would include Abbots and Priors, Deans and Archdeacones. Utretch, "to preserve our Prelate in Thy holy service." Compare the Lyons, "to preserve our Pontiff.... That Thou wouldest grant him life and health," and it proceeds to pray for the Clergy and People. So the Ambrosian Preces, "for all their Clergy.... and all Priests and Ministers," and Fulda, "our father the Bishop, all Bishops, Priests, and Deacons, and the whole Clergy." The whole body of the Clergy were not definitely prayed for in our Church Litanies until 1544, when the form ran, "Bishops, Pastors, and Ministers of Thy Church" (after the pattern of the Primer of 1535), and so continued until the last review, when the present form was adopted by way of more expressly negative the ministerial claims of persons not in Holy Orders. Hermann's has "pastors and ministers," and also, like the Primer of 1535, prays for the sending of "faithful labourers in the harvest. Lords of the Council... Nobility... Magistrates] 1544. The Primer of 1535 has, "That our ministers and governors may virtuously rule Thy people...." and Hermann's prays for "principem nostrum cum praebideus suis," and for "magistriatus." Palmer compares an ancient Soissons formula, "Life and victory to the Judges, and the whole army of the Franks." The Preces of Fulda apparently refer to Magistrates in the words, "For all who are set in high place." Our present form certainly points to the Tudor government by the Sovereign in his Privy Council. "Truth" means the Faith held by the Church.
That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the way of truth all such as have erred, and are deceived;

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

the Magistrates] Cosin wished to substitute for "the Magistrates" "all the subordinate Magistrates."

all Thy people] Compare Sarum, York, Hereford. So a Litany of the ninth century in Muratori, i. 77, Carthusian, and Dominican. Tours is nearer to our form, "to preserve the whole Christian people." The Corbey MS., "to remove Thy wrath from the whole Christian people."

to give to all nations unity, peace, and concord] This comes partly from the old suffrage, "peace and true concord to our King and Princes," and partly from the York. [See above.]

Mabillon's Angloican or Armoricain prayers for peace and unity to be given to the whole Christian people; as does the Roman. In our present suffrage "unity" may be understood in a religious or spiritual sense, while "peace" would mean freedom from external foes, and "concord" freedom from internal dissension.

to give us an heart to love] 1544. Similar prayers exist in ancient Litanies; thus, the Corbey MS., "right faith, and a sure hope in Thy goodness, Lord Jesus." The Feleury, "to give us holy love ... right faith ... firm hope." So the Chigi MS., in three suffrages for faith, hope, and love.

Parisian, for the same, in one suffrage. Compare also the Sarum, "That Thou wouldest make the obedience of our service reasonable ... That Thou wouldest lift up our minds to heavenly desires." So the Dominican. The Sarum Primer, "extend in Thy holy will our days and works." Roman has also, "to strengthen and keep us in Thy holy service." The Anglican or Armorican, "Grant us perseverance in good works ... keep us in true faith and religion." "Dread," in the sense of holy and reverent fear; which can never be dispensed with by faithful worshippers of the God-Man, Who will come to be their Judge. Here again is a thought much needed in times when there is a tendency to dwell on our Lord's human character without due regard to the Divinity of His Person.

to give all Thy people increase of grace] A beautiful combination of the passage about the good ground in the parable of the Sower, with James i. 21 and Gal. v. 22. Its date is 1544; but the Sarum Primer has something like it, "Vouchsafe to inform us with right-guided understandings.""from "Ut regnabarit disciplinis nos instrueri digneris." [MS. Lit. of fifteenth century, Univ. Coll.] The same form is in Cistercian and Dominican, and has a monastic import. And the Primer 1535, "fulfill this blessing on the hearers of Thy Word livingly grace to understand it, and to work thereafter, by the virtue of the Holy Ghost." So Hermann, "to give the hearers increase of Thy Word, and the fruit of the Spirit." Litanies for the Sick have similar topics, "to pour into his heart the grace of the Holy Spirit ... to bestow on him grace," and the Ordo Romani, Utrecht, Carthusian, and Exhaguar Litany in Chigi's MS., have "to pour into our hearts," etc. An exquisite Litany in the Breviary of the Congregation of St. Maur prays, "That Thou wouldst write Thy law in our hearts ... wouldst give Thou servants a teachable heart ... That we may do Thy will with all our hearts and mind ... That we may gladly take on us Thy sweet yoke," etc.

to bring into the way of truth] In 1544. After 1535, "That all which do err and be deceived may be reduced into the way of verity." Hermann, "errantes et seductos reducere in via veritatis." The Church has always prayed for this.

So St. Clement of Rome, "Convert those of Thy people who are gone astray." [Ep. Cor. c. 59.] "It becomes us to pray for all who are gone astray." [St. Athanasius, de Sent. Div. 27.] St. Chrysostom's Liturgy prays for those who are wandering in error. "Thou hearest God's Priest at the altar, exhorting God's people to pray for the unbelievers, that God would convert them to the faith." [St. Amb. Ep. 217.] Compare the old Galician intercession on Good Friday, for all heretics and all in error; the Mozarabic Process for the same day, "May forgiveness set right those who err from the faith; and, still more like our suffrage, the Lyons form, "That Thou wouldest bring back the erring into the way of salvation."

to strengthen such as do stand] 1544. Hermann, "stanentes fortificare."


beat down Satan] 1544. From Rom. xvi. 20; a text quoted in the Intercessory Prayer of St. Mark's Liturgy. Compare the Greek Office for making a Catechumen. Primer of 1535, "That we may the devil, with all his pomps, crush and tread under foot." Hermann, "Ut Satanam sub pedibus nostris conterere digneris." Strasburg, "That Thou wouldest grant us heavenly armour against the devil."
That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew Thy pity upon all prisoners and captives;

We beseech Thee to hear us, good Lord.

That it may please Thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good Lord.

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech Thee to hear us, good Lord.

That it may please Thee to give and preserve to us the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech Thee to hear us, good Lord.

[to succour, help, and comfort] 1544. Primer of 1535 prays for “all extreme poverty,” “Thy people in affliction or in peril, and danger by fire, water, or land.” Herman, “afflictos et periclitantes.” Sarum and York have “to look upon and relieve the miseries of the poor.” So Dominican.

all that travel] 1544. Compare Hereford, “That Thou wouldst dispose the journey of Thy servants in salutis tuae prosperitate” (as in the Collect, “Assist us mercifully,” originally a prayer for one about to travel); and Dominican, “to bring to a harbour of safety all faithful persons, navigantes et iterantantes.”

all women labouring of child] So Primer of 1535, “that toying women may have joyful speed in their labour.” So Hermann, for “pregnant women.”

all sick persons, and young children] So Primer of 1535, for “sick people.” So Hermann, for “infants, and the sick.”

all prisoners and captives] So Hermann. Compare the Sarum and Primer for “thralls.” This intercession of the English Liturgy had also probably a special reference to Christians in captivity among the Mahometans in Algiers, etc. Many legacies were left for the redemption of such captives, and briefs were sometimes issued for the same purpose.

the fatherless children, and widows] One of the tenderest petitions in the Prayer Book, and full of touching significance, as offered to Him Who intrusted His Mother to His Apostles. It was placed here in 1544 (the words being clearly suggested by such passages as Ps. cxlv. 9; Jor. xlix. 11), but, like other passages of lamentation, is true to the old spirit of Church prayer. St. Mark’s Liturgy prays for the widow and the orphan. Hermann, “Ut pupillos et vidmas protegere et providere digineris.”

all that are desolate and oppressed] In these words the Church seems to sweep the whole field of the sorrow which comes from “man’s inhumanity to man,” and which no civilization can abolish; and invokes for every such sufferer the help of Him Whose sympathy is for all at once, and for each as if there were none beside. This indeed is one of the most stupendous results of the Incarnation, although perhaps but seldom faced in thought: that our Lord’s sacred Heart is, so to speak, really accessible at once to all who need its inexhaustible compassion: “He cares for each, not only as God, but as Man, with a special, personal, human tenderness, to which His Godhead gives a marvellous capacity of extension. Compare also this and the preceding suffrages of our Litany, with intercessions in St. Chrysostom’s Epistle, “Show Thyself to those who are in need . . . feed the hungry . . . ransom those of us who are in bonds;” in St. Chrysostom’s Liturgy, “for the young, for those that travel by land or by water;” in St. Basil’s, “Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity . . . be all things to all men;” with the Gelasian prayer on Good Friday, that God would “open prisons, loosen chains, grant a return to travellers, health to the sick, a safe harbour to those at sea;” and with the Ambrosian Prayers for first Sunday in Lent, “for orphans, captives . . . voyagers, travellers, those placed in prisons, in mines” (at forced labour there), “in exile.”

mercy upon all men] This also is of 1544: the Primer of 1533 had expressed the same all-comprehending charity: “That unto all people Thou wilt shew Thy inestimable mercy.” The Church has ever prayed for all men. That her prayers do not avail for all, is not from any defect in her charity, or in the Divine benignity, but from the bar which a rebellion will oppose to the powers of the kingdom of grace. Bishop Dippa’s note is, “The objection against this is answered by what St. Paul saith, I Tim. ii. 4: the prayer being made in the same sense as God is said to will that all men should be saved.” [Comp. Hooker, v. 48.]

forgive our enemies] 1544: Primer of 1535, “forgive all warriors, persecutors, and oppressors of Thy people, and convert them to grace.” Our present form (which is the same as Hermann’s) is certainly preferable, and more like the Anglo-Saxon, “to bestow on our enemies peace and love.” Compare St. Chrysostom’s Liturgy: “For those who hate and persecute us for Thy Name’s sake, that Thou wouldst convert them to what is good, and appease their wrath against us.”

to give and preserve to our use the kindly fruits] “Kindly” means natural, produced after their kind. [See Archbishop Trench, English Poets and Present, p. 167.] So Wyclif and Purvey, Rom. xi. 21, “the kyndly branches;” and Much Ado about Nothing, iv. 1, “that natural and kindly power,” etc. This suffrage may represent to us the oldest Western use of Litanies, to avert excessive droughts or rains, and to secure a good harvest. The substance of it is in Sarum, York, and Hereford, as in Anglo-Saxon, Lyons, Roman, Cistercian, Dominican. York adds, “Ut aeris temperemur bonam nobis donum.” So Ordo Romanus and Utrech. So Tours, “gave us the fruit of the earth . . . serenity of sky . . . good temperature of weather.” So the Fleury: for “abundance of fruits, serenity of sky, seasonable rain.” So in Ambrosian Praces: “Pro aeris temperie, ac fructis, et focunditate terrarum, precarum te.” The Sarum Primer asks for “wholesome and reasonable air.” Compare the antithes
That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

Son of God: we beseech Thee to hear us.

O Lamb of God: that took away the sins of the world;

Grant us Thy peace.

O Lamb of God: that took away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

sung processional in Sarum for rain or fair weather. "O Lord, King, God of Abraham, give us rain over the face of the earth, that this people may learn that Thou art the Lord our God, Alleluia." Jer. xiv. 22 is then quoted. Then, "The waters are come in like a flood, O God, over our heads:"

In the Prayer Book as used in the Isle of Man there is added "and to restore and continue to us the blessings of the seas," a petition which has reference to the herring fisheries, which is especially a subject of prayer by Bishop Wilson with the approval of the insular government; and he was enabled to do so without contravening the Act of Uniformity, as that Act does not extend to the Isle of Man.

so as in due time] Was added 1544. The whole suffrage was never more valuable than at a time like the present, when there is a tendency to substitute "laws of nature" for a Living God, and to ignore the fact that behind, above, beneath, around all "laws" is the absolute sovereign Personality of Him Who is ever present with His works, one by one, and confronts everything which He has made by His particular and most loving Providence, at once the Lord of life and death, of health and sickness, of rain and drought, of plenty and famine. If men will not pray for seasonable weather, they cannot logically pray for recovery from sickness, for escape from shipwreck, or any temporal good whatever. Such prayer leaves it to God to employ what means He will.

to give us true repentance; to forgive us] This suffrage, as it stands, was framed in 1544. Sarum, York, and Hereford have not this petition for repentance, but Roman has it, with prayer for forgiveness; but the petition is for the Church. [See above.] York has, "That it may please Thee to give us remission of all our sins:" so the Ordo Romanus, which also asks for "spatium penitentiae;" and Sarum has "to bring again into the eyes of Thy mercy." In Sarum, "spatium penitentiae et emendationem vitae:" so the Chigi MS., "That Thou wouldest grant us a place of repentance;" and Utrecht asks for "compunction of heart and a fountain of tears:" so Tours; so Fleury: "to give us forgiveness of all our sins, Lord Jesus, we beseech Thee:" That Thou wouldest grant us veram, penitentiam apere." The ordinary Parisian has suffrages for true repentance, for remission of all sins, for compunction of heart and a fountain of tears. Litanies for the Sick have suffrages of this kind. Ratelot's MS. [in Menard, note 923], "That Thou wouldest grant him compunction of heart:... a fountain of tears:... space of repentance, if possible." Molaisse, "to bestow on him fruitful and saving repentance:... a contrite and humbled heart, a fountain of tears." Salzburg, "compunction of heart:... a fountain of tears." Narbonne, "That Thou wouldest give him remission of all sins." Remiremont, "pardon, remission, forgiveness of all his sins, etc." So in the Sarum Litany of Commendation of the Soul, and the Jumièges Litany: "Contra ejus peccata oblivioni perpetue tradere:... remember not the sins and ignorances of his youth." This, from the Vulgate of our Ps. xxv. 27, has supplied our present suffrage to the sins and ignorances. "Negligentiam" occurs in the Vulgate of Num. v. 6. "Negligences" mean careless omissions (compare hammer's prayer, "Lord, forgive my sins, especially my sins of omission.") "Ignorances," faults done in ignorance of our duty, such ignorance being itself a fault, because the result of carelessness.

Among the medieval suffrages omitted in our present Litany are, "That Thou wouldest repay everlasting good to our benefactors:... that Thou wouldest give eternal rest to all the faithful departed... that it may please Thee to visit and comfort this place:" and last of all the petitions came, "That Thou wouldest visit this place in the future, and to have mercy upon us:" The Vulgate has "Cuncta peccatum," and the English Bible, "All sin." The result of the English Bibles is to give us a Litany that is not similar to the Sarum Litany. This was omitted in 1544 as superfluous.

Son of God] The Sarum rule, in the procession after the Mass "for brethren and sisters," was that the choir should repeat in full "Son of God," etc., with the Agnus and the Kyrie. Tallis's Litany shows that this practice was continued by our Choirs.

O Lamb of God] The custom of saying Agnus Dei here is referred to in the Galician Rubric for Easter Eve. In Sarum, York, Hereford, as now in Roman and Parisian, Carthusian, Dominican, the Agnus is thrice said. The Sarum responses are, "Hear us, O Lord, Spare us, O Lord, Have mercy upon us: the first and second of these are transposed in Roman and Carthusian, as in York, Hereford, Dominican. The responses in Tours were, "Spare us, Give us pardon, Hear us." The Ordo Romanus has a twofold Agnus. Lyons a fourfold, with "Spare us, Deliver us, Grant us peace, Have mercy upon us:" so that our present form is just the second half of Lyons. The Agnus comes but once in the Cistercian. "Grant us peace" is the third response in Utrecht, Carthusian, Hermann. The Sarum Litany for the Dying had also, "Grant him peace:" the ordinary Sarum Litany had a special suffrage for peace, and "Grant us peace" was familiar as the response to the third Agnus said at Mass, immediately after the breaking of the Blessed Sacrament: the Primer of 1550 has "Have mercy, Have mercy, Give us peace and rest."

The great value of this supplication consists in its recognition of our Blessed Lord as the Victim that was once indeed slain, but is of perpetual efficacy. He took away our sins, in one sense, by His atoning Passion; and the Atonement can never be repeated. In another sense, He continually takes away our sins, by appearing for us as "the Lamb that was slain," presenting Himself as such to the Father, and pleading the virtue of His death. In this sense, as Bishop Phillpotts says [Pastoral of 1851, p. 54], "though once for all offered, that Sacrifice is ever living and continuous... To Him His Church... continually cries, 'Lamb of God'... not, 'that lowest away,' but still 'taken.'" With regard to the petition to the Prince of Peace who is our Peacemaker, as for peace, compare the second Collect at Evensong. It is Christ's peace, not the world's: and this is brought out by the addition of "Thy" in our form. Very touching are the entreaties in the Litany of the Abbey of St. Denis for St. Mark's Day [Martene, iv. 353], "O Bestower of peace, vouchsafe us perpetual peace, Have mercy... O benignant Jesus, receive our souls in peace," etc.

O Christ, hear us] Hereford: so too in Sarum Primer and Roman. The Supplication also occurs in Mabillon's Caroline Litany; after "Agnus... mundi, Christ, hear us; three Kyries: Christ reigns, Christ commands, Christ conquers (thrice). Christ, hear us." It also occurs in his Anglican, or Armenian. Lyons, Corbeil, Tours, have it thrice, Strasburg once. The ordinary Ambrosian Litany has thrice, "O Christ, hear our voices:" then thrice, "Hear, O God, and have mercy upon us." Such "repetitions" are not "vain," unless those in Ps. cxxxi. are so; and compare St. Matt. xxvi. 44.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

† Then shall the Priest, and the People with him, say the Lord's Prayer.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

‡ * Priest.

O Lord, deal not with us after our sins.

† Answer.

Neither reward us after our iniquities.

‡ * Priest.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whenssoever they oppress us; and graciously hear us, that those evils which the craft and subtlety of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for Thy Name's sake.

Kyrie eleison.
Christe eleison.
Kyrie eleison.


Domine, non secundum peccata nostra facias nobis.

Neque secundum iniquitatis nostras retribuas nobis.

DEUS, Qui contritum non despisis geminum, et mercenarium non spersinis affectum: adeo precibus nostriis, quas pietatis Tuae pro tribulatione nostra offerimus: implorantes ut nos clementer respicias, et solito pietatis Tuae intiitu tribus, ut quiequid contra nos diabolicam fraudem atque hominum multitur adversitates ad nihilum reducas, et consilio misericordiae Tuae allidas: quatenus nullis adversitatisibus lass, sed ab omni tribulatione et angustia liberetis, gratias Tibi in ecclesia Tua referamus consolat. Per.

Exurge, Domine, adjuva nos, et liber nos proprio nomen Tuum.

Lord, have mercy] Sarum, York, etc. This is the only occasion on which, with us, the people repeat every one of the three sentences of the Kyrie after the Minister. Such was the old Sarum rule as to this Kyrie. [See also p. 198.]

THE SUFFRAGES.

Our Father] Here begins the Second Part of the Litany. At some few Cathedrals two Lay Clerks sing the Litany at the faldstool to Tallis' music as far as this, that music extending no further, and the rest is said by one of the Priests.

O Lord, deal not with us] In Sarum this verse and response, adapted from Ps. ciii. 10, were separated from the Lord's Prayer by "O Lord, show Thy mercy—And grant.—Let Thy mercy come also upon us, O Lord, Even Thy salvation, according to Thy word: We have sinned with our fathers, We have done amiss and dealt wickedly." In York only this last verse and response intervene. In Roman, "O Lord, deal not," comes later. In the ordinary Parisian it comes, as with us, immediately after the Lord's Prayer. after our sins] That is, "according to our sins." So Hamlet says, "Use every man after his desert, and who shall 'scape whipping'"? [Hamlet, ii. 2]

O God, merciful Father] This is very slightly altered from the Collect in the Sarum Mass, "pre tribulatione cordis:" the Epistle being 2 Cor. I. 3-3; the Gospel, S. John xvi. 20-22. There is something pathetically significant in this adoption (1544) into the ordinary Litany of a prayer composed for "cloudy and dark days." It may remind us of the selection of part of this same passage from 2 Cor. 1, as the capitulum of the ordinary Sunday Vespers in Rome, and Saturday Vespers in Sarum. The lesson is obvious—that God is always needed as a Comforter. It may be added that a somewhat different version of this Sarum prayer occurs in the Missal published in 1552 by Faci sus Illyricus, and supposed to represent the use of Salisbury in the tenth or eleventh century. By comparing our English with the Sarum form, it will be seen that we have added "merciful Father," "Thy servants," "evermore," and made a general reference to "all" troubles, "whenceover they oppress us:" omitting a reference to God's "accustomed" loving-kindness,—the clause, "but delivered from all tribulation and distress,"—and "being comforted" in the final clause. Hermann's and Luther's form is very like ours, but somewhat stronger, "in the afflictions which continually oppress us."
The Litany.

DEUS, auribus nostris audivimus, patresque nostri annuviaverunt nobis, ["Opus quod operatus est in diebus eorum, et in diebus antiquis."]

"Exurge, DOMINE, adjuna nos, et libera nos propter nomen Thuum.

Gloria Patri, et Filio, et Spiritui Sancto.


Ab inimicis nostris defende nos, CHRISTE. Afflictionem nostram benignus vide. Dolorum cordis nostri respice eum.

Pecata populi Tui pias indulge.

Orationes nostras pius exaudi. Filii (Dei vivi), miserere nobis.

Hic et in perpetuum nos custodire digneris, CHRISTE.

Exaudi nos, CHRISTE; exaudi, exaudi nos, CHRISTE.

Fiat misericordia Tuæ, DOMINE, super nos.

Quemadmodum speravimus in Te.

INFIRMITATEM nostram, quaeramus, DOMINE, propitius respice, et mala omnia quæ justæ

St. Dunstan, and of Egbert of York [A.D. 732-766]. In the St. Denis Litany [Martene, iv. 553] we have a touching series of entreaties to Christ: "O good Jesus, protect us everywhere and always. Have mercy... O our Redeemer, let not Thy Redemption be lost in us. Have mercy... Lord God our King, pardon the guilt of us all. Have mercy," etc.

O Son of David] This is substituted for the "Filii Dei vivi" of the Latin Litany, and it is not known why the variation was introduced. The form "Jesu, Filii David, miserere..." was, however, not an uncommon one in the popular devotions of mediaeval times. In the Book of Records of University College, Oxford, there is an entry to the following effect: "A composition twixt K. Henry VII. and y College concerning Dame Anne late Countess of Warwick, 8 H. 7... and that the said Master, or any other Fellows of the said place that so shall sing the said high Masso in his stead that day, shall devoutly remembre in his Mass these words in this second Memento: 'Jesu, Filii David, miserere animo Famulo tuo Anna super Countesse Warwick...' and that every one of the said scholars founded by the charitable alms of the said College shall say devoutly kneeling on their knees, between the Litanies and the Reception of the most glorious and blessed Body of Criste, 'Jesu, Filii David, miserere famulo tuo...'"

Similar words are also found in a Composition of a Benefactor to Magdalen College, Oxford, in the time of Henry VIII., "Jesu Filii David, miserere famulo tui Roberti." [Stat. Coll. Oxford, ii. 121.]

The words were in use even at a much earlier date:

"Vos lamentabili et angustiis clamati,

Crea sum respicite Toanas, Filii David."
for the glory of Thy *Name turn from us all those evils that we most righteousness have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen."

A Prayer of St. Chrysostom.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

"2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Litany.

PRAYERS.

"Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O GOD, heavenly Father, Who by Thy Son Jesus Christ hast promised to all them

form of the Sarum Collect in the Memorial of All Saints (among the Memorial Communes at the end of Lauds, feria 2). In 1544 it ran simply, "We humbly . . . and for the glory of Thy Name sake, turn from us all those evils that we most righteousness have deserved. Grant this, O Lord God, for our Mediator and Advocate, Jesus Christ's sake;" and was followed by four other Collects and the Prayer of St. Chrysostom. In 1549 it took its present form, save that "Name sake" was still read, and that "holiness" was not prefixed to "purity" until 1552.

A Prayer of St. Chrysostom This was added to the end of the Litany on its first introduction in its present form, in 1544.

The grace of our Lord Was placed at the end of the Litany, after the Prayer of St. Chrysostom, in the Queen's Chapel Litany of 1558. [See note to it, p. 203.]

THE OCCASIONAL PRAYERS.

This collection of prayers and thanksgivings for special occasions was appended to Morning and Evening Prayer in 1661, but some of the prayers had been in use at an earlier date. Such a collection had occupied a place at the end of the ancient Service-books of the Church: and the use of prayers similar to these is very ancient.

In a printed Missal of 1544 (which formerly belonged to Bishop Cosin, and is now in his Library at Durham) there are Missas and Memoriae Communes (among others) with the following titles:

- Missa pro serenitate arios.
- Missa pro pluvia.
- Missa pro tempore belii.
- Missa pro contra mortalitatem hominum.
- Missa pro pedestali animalium.

But such occasional prayers were not uniformly the same in the ancient Service-books; varying at different times according to the necessities of the period and of the locality.

In the first edition of the English Prayer Book two occasional prayers, the one "for Rain," and the other "for fair Weather," were inserted among the Collects at the end of the Communion Service. These were the same as those now placed here. Four more were added in 1552, the two "in time of Dearth," and those "in time of War," and "of Plague or Sickness"; and the whole six were then placed at the end of the Litany. Thanksgivings corresponding to these were added in 1604: and the remainder, both of the prayers and thanksgivings, were added in 1661, when all were placed where they now stand. These occasional Prayers and Thanksgivings are almost entirely original compositions, though they were evidently composed by divines who were familiar with expressions used for the same objects in the old Services. With several a special interest is connected, but others may be passed over without further notice. What few changes were made in this collection of occasional prayers are traceable to Bishop Cosin, except the important insertion of the
Prayers and Thanksgivings.

necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour; through Jesus Christ our Lord. Amen.

For fair Weather.

O ALMIGHTY Lord God, Who for the sin of man didst once drown all the world, except eight persons, and afterward of Thy great mercy didst promise never to destroy it so again; We humbly beseech Thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance Thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory; through Jesus Christ our Lord. Amen.

In the time of Dearth and Famine.

O God, Heavenly Father, Whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech Thee, the afflictions of Thy people; and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity), may through Thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to Whom with Thee and the Holy Ghost be all honour and glory, now and for ever. Amen.

Or this.

O God, Merciful Father, Who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by Thy heavenly benediction; and grant that we, receiving Thy bountiful liberality, may use the same to Thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

In the time of War and Turbulents.

O ALMIGHTY God, King of all kings, and Governor of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only Giver of all victory; through the merits of Thy only Son, Jesus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

O ALMIGHTY God, Who in Thy wrath didst send a plague upon Thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering Thy mercy didst save the rest; Have pity upon Us miserable sinners, who now are visited with great sickness and mortality; that like as Thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. Amen.

In the Ember Week to be said every day, for those that are to be admitted into Holy Orders.

ALMIGHTY God, Our heavenly Father, Who hast purchased to Thyself an universal

§ The Ember Collects.

Prayer for the Parliament, that for all Conditions of Men, and the General Thanksgiving. The Rubric standing at the head of the prayers is Cosin's; but he would have explained "occasional" by adding "if the time require" at the end of it; which words were not printed. His revised Prayer Book also contains a rubrical heading in the margin, "For the Parliament and Convocation during their sessions," but no prayer is annexed. [See further, notes on the Prayer for the Parliament.]

§ In the time of Dearth and Famine.

The second of these prayers was—for what reason is not apparent—left out of the Prayer Book in several of the editions published during the reigns of Queen Elizabeth and James I. Bishop Cosin wrote it in the margin of his revised Prayer Book, and it was reinstated in 1661, with some slight alterations of his making.

§ In the time of any common Plague or Sickness.

The Collect form which is so strictly preserved in these prayers was strengthened in this one by the addition of another Scriptural allusion in the Invocation. This—from "didst send a plague" as far as "and also"—was inserted by Bishop Cosin, as were also the words relating to the Atonement offered. The general tendency of such alterations by Bishop Cosin was to raise the objective tone of the prayers here and elsewhere, making our addresses to God of a more reverent and humble character.

2 An earlier edition was privately printed, but this the writer has not seen. See the address of the printer to the reader in a beautiful copy of the 1627 edition which is preserved in the British Museum Library [3405 a].
Church by the precious blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church. And to those which shall be ordained to any holy function, give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

A Prayer that may be said after any of the former.

O God, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate. Amen.

A Prayer for the High Court of Parliament to be read during their Session.

Most gracious God, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at end of the Litany in the Prayer Book for the Church of Scotland, printed in 1637.

Under the old system of the Church there were special masses for the Wednesday, Friday, and Saturday at all the four Ember Seasons; but the use of a special prayer every day during the Ember Weeks is peculiar to the modern Church of England. It may be added that the very pointed character of the words used is also modern, the older Ember-day Collects and Post-Communions making little direct reference to the ordinance or those to be ordained.

The Ember-day Collect is a continual witness before God and man of the interest which the whole body of the Church has in the ordination of the Clergy who are to minister in it. The昢reaty of St. Paul, "Brethren, pray for us," is the entreaty that continually goes forth to the Church at large from its ministry; but never with greater necessity, or with greater force, than when the solemn act of Ordination is about to be performed by the Bishops, and a number of the future guides and leaders of the Church are about to be empowered and authorized to undertake their office. This is, in fact, one of the most valuable of our Collects, wielding as it does the strong weapon of general prayer throughout the land on behalf of the Bishops, through whom all ministerial authority and power is conveyed from our Lord, and of the priests and deacons, to whom, from time to time, their ministry is delegated. A faithful reliance upon the promises of our Blessed Lord respecting prayer will give us an assurance that so general a supplication for a special object could not be without effect; and no age ever required that such a supplication should be offered more than the present, when the Clergy are growing more and more faithful, but when the necessities of some dioceses lead to a far too promiscuous admission of persons who are "fit," only by some stretch of language, "to serve in the sacred ministry of God's Church."

It is worth noting that "the Bishops and Pastors of Thy flock" does not refer to the Bishops and the Priests who with them lay their hands on the heads of those who are ordained Priests. "Bishop and Pastor" is the expression used in all the documents connected with the election and confirmation of a Bishop; and "all Bishops, the Pastors of Thy Church," are prayed for in the first Collect in the Office for Consecration of a Bishop. No doubt the expression is here also used in the same sense, with reference to the Bishop as the earthly fountain of pastoral authority, ability [2 Cor. iii. 6], and responsibility.

The times for using one or other of these Collects are as follows:

From Saturday

1st Sunday in Lent

Evensong before

Whitsunday

Sept. 18th

Dec. 17th

2nd Sunday in Lent

Trinity Sunday

Sept. 25th

Dec. 24th

§ A Prayer that may be said, etc.

This ancient prayer, which is one of the "Oratones pro Poccasas" in the Sacramentary of St. Gregory, comes into our Prayer Book through the Litany of the Salisbury Use, and is found in all the Primers of the English Church. It occupied its ancient place in the Litany of 1544, but was omitted from later Litanies until 1559. In 1661 it was transferred to this place, where it stands in the MS. The most ancient English version of it known is that of the fourteenth-century Prymer [MASEKELLE'S Monumenta Ritualia, iii. 110], which is as follows:

"God, to whom it is proper to be mercifal and to spare enemy more, undirlofe " (undertake, "take," in Hilsey's Prymer) "oure preserie; and the mercifullnesse of thi piske sende hem, that the chayne of trespas bindh. Bi crist oure Lord. So be it."

The proper times for the use of this prayer are seasons of penitence. All days in Lent, Fridays, the Rogation Days, and the days of Ember Weeks, are obviously occasions when it comes in with a marked appropriateness; its use "after any of the former" clearly supposing that "the former" Collects are accompanied by fasting and humiliation. It may also be pointed out as a most suitable prayer for use by Clergy and Laity alike after any confession of sins in private prayer; or in praying with sick persons, in cases when an authoritative absolution is not to be used.

§ The Prayer for the Parliament.

There is every reason to think that this prayer, so consonant with the constitutional principles of modern times, was composed by Archbishop Laud when Bishop of St. David's. The
Prayers and Thanksgivings.

this time assembled: That Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and Thy whole Church we humbly beg in the Name and mediation of JESUS CHRIST our most blessed LORD and SAVIOUR. Amen.

A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [especially those for whom our prayers are desired] that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for JESUS CHRIST His sake. Amen.

earliest form in which it is known is that above given, from a Fast-day Service printed in 1625. 3 It also appears in at least two Forms of Prayer which were issued by Laud after he became Archbishop of Canterbury, and during the rule of that "Long" Parliament by the influence of which he and the King suffered. It does not appear in a folio copy of "Prayers for the Parliament," which is bound up at the beginning of Bishop Cosin's Durham Prayer Book, but it was inserted in a Fast-day Service for the 12th of June 1661, and afterwards in its present place. The word "Dominions" was substituted for "Kingdoms" by an Order in Council of January 1, 1801. As, however, the ancient style of our kings was "Reg Anglia, Dominus Hiberniae," this seems to have been a constitutional mistake, as well as a questionable interference with the Prayer Book; but probably "dominions" was supposed to be the more comprehensive word, and one more suitable than "kingdoms" to an empire so extended and of so mixed a character as that of the English Sovereigns.

There is some reason to think that this is not the prayer which it was originally intended to insert here; the following entries appear in the Journal of the Lower House of Convocation for 1661: "May 24. A prayer or collect to be made for the parliament sitting, and one for the synod: referred to Dr. Pory and the Archbishop's other chaplains to draw up and present the same to this House the next session." "May 31. Dr. Pory introducit formam predicacionum pro parliamento et synodo. The approbation of them referred to the Dean of Wells (Dr. Creighton), Dr. Creed, Dr. Pearson, Dr. Crowther, and the Archbishop's two chaplains." [Cardwell's Conf. p. 374.] But a general fast was ordered for June 12th, and in the Form of Prayer printed for use on that occasion the Prayer for the Parliament appears in its present form. This looks as if the modification of the prayer of 1625 had been adopted as having already had Royal sanction; and

as if it was afterwards substituted for Dr. Pory's proposed prayers for the Parliament and the Convocation.

This prayer may have been intended only for use before the several Houses of Parliament, when it was inserted here in 1661. Yet the remarks made on the Ember Collect apply to it in no small degree; and the general prayers of the Church may be expected to bring down a blessing upon the deliberations of the Parliament in a higher degree than the local prayers daily used in each House.

It may be mentioned that the expression "most great, learned, and religious king," is contained in James I's Act for a Thanksgiving on the Fifth of November.

§ Prayer for all Conditions of Men.

This prayer was composed by Dr. Peter Gunning, afterwards Bishop, successively, of Chichester and Ely, and one of the chief instruments, under God, in the restoration of the Prayer Book to national use in 1662. It has usually been supposed to be a condensed form of a longer prayer, in which he had endeavoured to satisfy the objections of the Puritans against the collect form of the Five Prayers, by amalgamating the substance of them into one. The first idea of it seems, however, to have been taken from the nine ancient Collects for Good Friday, of which we only retain three. Dr. Bisse states that when Gunning was Master of St. John's College, Cambridge, he would not allow this prayer to be used at Evesning, declaring that he had composed it only for Morning use, as a substitute for the Litany. And certainly, if it had been intended for constant use, it is strange that it was not placed before the Prayer of St. Chrysostom in Morning and Evening Prayer, but among the "Prayers upon Several Occasions." The original intention must certainly have been to confine this general supposition to occasional use; and the meaning of "to be used" is probably identical with "that may be used." There are circumstances under which it may be desirable to shorten the Service; and if the omission of this prayer can thus be considered as permissible, it will offer one means of doing so.
Prayers and Thanksgivings.

THANKSGIVINGS.

† A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men;

† particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show thy praise, not only with our lips, but in our lives; by giving up our selves to Thine service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

† For Rain.

O GOD our heavenly Father, Who by Thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give Thee humble thanks that it hath pleased Thee, in our great necessity, to send us at the last a joyful rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thy unworthy servants, and to the glory of Thy holy Name; through Thy mercies in Jesus Christ our Lord. Amen.

† For fair weather.

O LORD God, Who hast justly humbled us by Thy late plague of immoderate rain and waters, and in Thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify Thy holy Name for this Thy mercy, and will always declare Thy loving-kindness from generation to generation; through Jesus Christ our Lord. Amen.

† For Plenty.

O MOST merciful Father, Who of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into cheapness and plenty; We give Thee humble thanks for this Thy special bounty; beseeching Thee to continue Thy loving-kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

† For peace and deliverance from our enemies.

O ALMIGHTY God, Who art a strong tower of defence unto Thy servants against the face of their enemies; We yield Thee praise and thanksgiving for our deliverance from tuis pro quibus misericordiam tuam imploramus auxiliun; ut redditas sibi sanitate, gratiarum actiones. Per Christum. Amen. [Gelas.]

It is a very excellent practice, when any are known to be dying, to commend them to the prayers of the Church (by name or otherwise) before the Prayer for all Conditions of Men is said. It is equally applicable to cases of mental or bodily distress, as well as to its more familiar use in the case of sick persons; and the afflictions or distresses of “mind, body, or estate,” which are so tersely but comprehensively named, show clearly that the special clause of intercession was not by any means intended to be limited to sickness.

THE OCCASIONAL THANKSGIVINGS.

These were all placed as they now stand in 1601; but they were, with two exceptions, printed at the end of the Litany (by Royal authority only), after the Hampton Court Conference in 1604. The particular circumstances under which this liberty was taken with the Prayer Book by James I. are mentioned in the Historical Introduction. It is unnecessary to add anything further here than that the Occasional Thanksgivings are now as entirely a part of the Prayer Book sanctioned by the Church as any other prayers.

§ The General Thanksgiving.

This is called “General” because it is a Thanksgiving on behalf of “all men,” as the preceding collect or prayer is “for all conditions of men.

It was composed, or compiled by Reynolds, Bishop of Norwich, for the revision of 1661. The first portion of it appears to be borrowed from the following opening of a Thanksgiving composed by Queen Elizabeth after one of her progresses, and which is printed (from a copy in the State Paper Office) in the

1 Bishop Cosin provided a short service to be used in this place for any persons desiring the prayers of the Church. [See the note at the end of the Visitations Office, p. 476.]
Prayers and Thanksgivings.

those great and apparent dangers wherewith we were compassed: We acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

† For restoring publick peace at home.

ETERNAL God, our heavenly Father, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless Thy holy Name, that it hath pleased Thee to appease the seditions tumults which have been lately raised up amongst us; most humbly beseeching Thee to grant to all of us grace, that we may henceforth obediently walk in Thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto Thee our sacrifice of praise and thanksgiving for these Thy mercies towards us; through Jesus Christ our Lord. Amen.

† For deliverance from the Plague, or other common sickness.

LORD God, Who hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto Thy fatherly goodness our selves, our souls and bodies, which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church; through Jesus Christ our Lord. Amen.

† Or this.

WE humbly acknowledge before Thee, O most merciful Father, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart; Yet seeing it hath pleased Thee of Thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying Thy glorious Name for such Thy preservation and providence over us; through Jesus Christ our Lord. Amen.

† For restoring publick peace at home.

This is to be found in the margin of Cosin’s Durham Prayer-Book in his handwriting, but the original draft of it is due to Bishop Wren, who wrote it in the following form:

"A Thanksgiving for the Restoring of Public Peace.

"O Eternal God, our Heavenly Father, Who alone makest men to be of one mind in an house, and art the God of peace and unity in every nation, we bless Thy Holy Name for this gracious change among us, and that it hath pleased Thee with so high a hand to appease these seditions and tumults which by the subtility of the Devil were raised up and long fomented among us, and so to subdue the oppositions of men of evil minds as that, through Thy grace, we may now assemble in peace and safety to offer up unto Thee this our sacrifice of praise and thanksgiving through Jesus Christ our Lord. Amen." 1

There were two other changes made in the course of writing it, with the evident object of moulding it in as charitable a form as possible. "Madness of a raging and unreasonable people" was one of the original phrases; and, "Grant that we may henceforth live in peace and unity," was another; and both are altered in Cosin’s own writing. This Thanksgiving offers another illustration of the restrained and temperate spirit in which the restoration of the Prayer Book and its revision were undertaken by men who had suffered so much from the "outrage of a violent and unruly people," as Wren, Cosin, and their coadjutors had suffered for many years.

Except the General Thanksgiving, none of these Occasional Thanksgivings are well adapted to the necessities of present times; and the introduction of several new "Memorial Com- mences" would be a good work of revision, provided they were worked in language whose suitableness and dignity made them fit to be placed beside more ancient parts of the Prayer Book.

1 Bishop Jacobson's Fragmentary Illustrations of Prayer Book, p. 64.
AN INTRODUCTION

TO THE

COLLECTS, EPIS TLES, AND GOSPELS.

The Liturgy consists of a fixed and unvarying portion, and of a portion which varies at least once a week; the fixed part is printed by itself in a later division of the Prayer Book, and the variable part is that included under the title of "The Collects, Epistles, and Gospels, to be used throughout the year," and now coming under notice.

In the early ages of the Church the Office of the Holy Communion was contained in several separate volumes, one for the Epistles, called the Comections, or Epistolariwm; another for the Gospels, called the Evangelistarium; a third for the Anthems, called the Antiphonarium, or Gradual; and a fourth for the fixed part of the Service and the Collects, which were written by the name of the Liber Sacramentorum, or Sacramentary. These four separate volumes were eventually united into one,1 under the name of the Missal; and the two portions of the Prayer Book in which the varying and unvarying parts of the Communion Service are contained, constitu ted, in fact, the Missal of the Church of England, which is almost universally bound in a separate form for use at the Altar.

The modern arrangement of these variable parts of the Liturgy is derived directly from the ancient Missals of the Church of England, of which the principal one was that of Salisbury. Like the rest of the Prayer Book, it has undergone some condensation. Oftentimes sentences were formerly placed in this part of the Liturgy, but are now collected into the unvarying portion. There was also a short Anthem, or Gradual (with its response), placed after every Epistle, and a Collect called "Post-Communion," but both of these have been discontinued. The Introit, or Officiun,2 was likewise appointed for every Communion of the Holy Communion, and a short Anthem, the "Communion," to be sung during the Administration.

In the first Prayer Book the Introits were taken from the Psalms,3 and each one was printed before its

1 The tendency to condense all the Offices of Divine Services into one volume is shown in the fact that printed breviaries often contained the Prayers and Offices of Ordinary, the Canon, a Mass for the Dead, and several votive Masses. The following are examples: Brit. Mus. Libb. Sarum, 1599 [C. 41 d.], 1595 [C. 38 d.]; Bodl. Libb. Sarum, 1597 [Gough Missus, 735, 1514 (Ed. 3), 1539 (Ed. 127, 1638), 1841 (Ed. 38).

2 See the notes for the first Sunday in Advent [p. 247] for the mode in which the Office of the Introit was condensed.

3 It may be useful to annex a list of the Introits as arranged in the First English Prayer Book, as many Ritualists think them better adapted for their purpose than hymns —

INTROITS.

Psalm 1
1st Sunday in Advent xi. 
2nd " " xxxii. 
3rd " " iv. 
4th " " xvi. 
5th " " xxvii. 
6th " " vi. 
7th " " xxii. 
8th Septuagesima xiii. 
9th Sexagesima xxiv. 
10th Quinquagesima xvi. 
11th Ember-Wednesday vii. 
12th 1st Sunday in Lent xxxix. 
2nd " " xxx. 
3rd " " xliii. 
4th " " xvi. 
5th " " ii. 
6th " " iv. 
7th " " vii. 
8th Sun. after Trinity xxvii. 
9th Sun. " " xxvi. 
10th Sun. " " xxv. 
11th Sun. " " xxx. 
14th Sun. " " xvi. 
16th Sun. " " vi. 
17th Sun. " " xii. 
18th Sun. " " viii. 
20th Sun. " " xxv. 

Good Friday xxxiii. 
Easter Even xxxviii. 
Easter Day, 1st Sunday xxxii. 
Ascension Day xvii. 
Whitsunday xxvii. 
Trinity Sunday xxvii. 
1st Sun. after Trinity xxvii.

Psalm
8th Sun. after 1st. " " xxxviii. 
9th " " xxvi. 
10th " " xxv. 
11th " " xxx. 
12th " " xxvii. 
13th " " xxiv. 
14th " " xvi. 
15th " " iv. 
16th " " vi. 
17th " " xii. 
18th " " viii. 
19th " " xiv. 
20th " " xxv. 
21st " " xxvii.

Collect; but hymns have been generally substituted since their omission. The "Communion" was also fixed in the first Prayer Book, being the Anthem, "O Lamb of God, Which takest away the sins of the world, have mercy upon us;" and for this, a soft and solemn organ voluntary seems to have been afterwards substituted, such as is still to be heard at Durham Cathedral and elsewhere during the Administration. Twenty-two Post-Communions were also provided and printed after the Agnus Dei. These were senten ces from the Gospels and Epistles of the New Testament: and the Rubric preceding them ordered that one should be sung by the Clerks when the Communion was ended.

This arrangement of the variable parts of the Communion Service is, however, much more ancient than the Salisbury Missal. The selection of the Epistles and Gospels for the Sundays and some of the other Holydays is attributed to St. Jerome in the fourth century; and most of the Collects come to us originally from the Sacramentaries of St. Leo, St. Gelasius, and St. Gregory; the last of whom died A.D. 604.

§ Collects.

The Collects which are now used in the Communion Service appear to be the growth of the fifth and sixth centuries, as is stated above; though it is far from Simon and St. Gregory that the Sacramentaries of that date were, to a large extent, compilations of previously existing forms, rather than original compositions of those whose names they bear. These Sacramentaries have the appearance of methodizing and rearranging established customs and formularies; and there is an antecedent improbability in the statement that St. Leo, Gregory, or any other single individual, invented so large a body of public devotions, and wrought so great a revolution in the habits of the Church, as to bring it suddenly into use. Cardinal Bona [Rer. Liturg. ii. 5; iv.] gives some evidence in support of the supposed Apostolic origin of the form of prayer known by the name of Collect, though he thinks the general tradition of the Christian world a sufficient proof that St. Gelasius and St. Gregory composed those now in use.

It may be considered an argument against this theory of Apostolic origin that the Collect is a form of prayer unknown in the Eastern Church, which has always been so conservative with regard to its ancient customs and formularies. But Freeman has shown that there is a distinct likeness between certain kinds of hymns (called "Expositaria") of the Eastern Church, and the Collects of the Western, by which a common...
An Introduction to the Collects, Epistles, and Gospels.

1. Invocation.
    GOD, 

2. Reason on which the Petition is to be founded.
    Who as at this time didst teach the hearts of Thy faithful people by sending down the light of Thy Holy Spirit;

3. Petition.
    grant us by the same Spirit to have light and guidance in all things,


5. Mention of Christ's Mediation, or Assurance, which gives us this foundation of praise:

A number of Collects develop itself in detail on a plan of which the most perfect form may be represented by two of our finest specimens, the one as old as the Sacrament of St. Gregory, in the sixth century, the other composed by Bishop Cosin, more than a thousand years later.

Thus it will be observed that, after the Invocation, a foundation is laid for the petition by the recital of some notable fact or circumstance in the life of Christ. This fact is regarded as a particular manifestation of His power and grace, on which the petition is to be based. In the case of the Collect for White Saturday, the transaction is that of the institution of Holy Communion by Our Lord, and on this foundation it is asked that we be made worthy to share in the same blessed Sacrament. 

6. Mention of Christ's Mediation, or Assurance, which gives us this foundation of praise:

...and evermore to rejoice in His holy comfort.

Therefore, the Collects are a set of prayers which are said to be made by the Church, in order to maintain, and to carry on, the worship of God, and to perform many other offices, as the administration of the Sacraments, the instruction of the ignorant, and the consolations of the solitary. 

The origin seems to be indicated; and he gives the following hymns at Easter on Easter Day as an example [Freeman's Principles of Divine Service, i. 142]:—

"Thou, O Lord, that didst endure the cross, and didst abolish death, and didst arise from the dead, give peace in thy name. Amen." [Acts i. 24, 25.]

"Thou, O Christ, Who didst raise man by Thy resurrection, vouchsafe that we may with pure hearts hymn and glorify Thee." [Acts ii. 22, 23.]

Although the variable Exaposteilaria in actual use are attributed to a Ritualist of the tenth century, Freeman considers that they represent a much older system of precentary hymns, and quotes from Neale that the aim of them "seems original, and is the expression of the grace of God," which is a special feature of Collects.

It is not quite correct, therefore, to say that such a form of prayer is wholly unknown in the Eastern Church; and this argument against the primitive antiquity of it cannot be considered to have much force.

There are two, and only two, prayers of the Church given in the New Testament. Both of these are in the Acts of the Apostles, and both of them have a striking similarity to the prayers we now know as Collects. The first is, "Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he may be filled up thereunto." [Acts i. 24, 25.] The second is, "Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The Lord is known in the multitude of His acts; he thinketh to do a thing, it shall be so. And with respect to the ending the explanation is very properly given: "Ye end all your orisons by our Lord Jesus Christ, and in byssus named, by cause he sayde in his gospel, that what man so doth agoing in my name, he shal gyue ye to."

There is a very exact and definite character in the structure of Collects; so exact, that certain rules have been deduced from these prayers of the Saints for the construction of others, as rules of grammar are deduced from classic writers.

First, may be mentioned the characteristics which distinguish this special form of prayer, and which have been closely mentioned above:

1. A Collect consists of a single period, seldom a long one.

2. A single petition only is offered in it.

3. Mention is made of our Lord's Mediation; or else there is a suitable allusion to some feature.

These features of the Collect at once distinguish it from the long and often involved forms of Eastern prayers, and also from the precentary meditations which became so familiar to English people in the seventeenth century; and the chastened yet comprehensive character of Collects is owing, in no small degree, to the necessities imposed upon the writers of them by this structure.

This general outline of the Collect develops itself in detail on a plan of which the most perfect form may be represented by two of our finest specimens, the one as old as the Sacrament of St. Gregory, in the sixth century, the other composed by Bishop Cosin, more than a thousand years later.
Mediator, is always through the Mediator, and which sometimes involves a Doxology, or Assumption of praise. 1 This last member of the Collect has, indeed, always been constructed with great care, and according to rules which were put into the form of memorial verses, at a period when it was the custom to write the Collect in a short form, and only to indicate the ending by 'per,' 'Qui vivis,' 'per eundem,' or whatever else were its first word or words. One of these aids to memory is as follows—

"Per Dominum, dicis si Patrem Presbyter oras. Si Christum memores 'per Eundem,' dicere debo.

\[1\] Goulburn on the Communion Office, p. 27. Deed Goulburn's later work, The Collects of the Day, in 2 vols., 1809, is a treasury of learned and devotional comment upon them.

The primary use of the Collect is to give a distinctive tone to the Eucharistic Service, striking the keynote of prayer for the particular occasion on which the Sacrifice is offered. But by the constant use of it in its appointed place in the Daily Mattins and Evensong, it also extends this Eucharistic speciality into the other public Services of the Church, and carries it forward from one celebration to another, linking these Offices on to the chief and Offering with which the Church has to render to Almighty God. 2 "Used after such celebration, the Collect is ended with a wonderful power for carrying on through the week the peculiar Eucharistic memories and work of the preceding Sunday, or of a Festival. Under whatsoever engaging or awesting aspect our Lord has more especially come to us then in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory, nay, is prolonged in fact. Or in whatever special respect, again, suggested by these same Scriptures, and embodied for us in the Collect, we have desired to present ourselves 'a holy and lively sacrifice' in that high ordinance, the same obligation of ourselves do we carry on and perpetuate by it. Through the Collect, in a word, we lay continually on the altar our present sacrifice and service, and receive, in a manner, from the altar, a continuation of the heavenly gift. 3 Thus it is a constant memorial before God of the Great Memorial which joins on the work of the Church on earth to the intercession of our Mediator in heaven; and it is also a memorial to the mind of every worshipper of the sanctification which is brought upon all our days and all our prayers by the Sacramental Presence of our Blessed Lord. [See also p. 200.]

\[2\] Some other variations, as 'Where with Thee,' after the mention of Heaven, will suggest themselves. The beautiful doxological ending which is found in many of the English Collects does not appear in the Latin originals.

\[3\] Collects addressed to the Blessed Trinity should end: "Who liveth and reigneth, one God, world without end. Amen."
chiefly because the system of Epistles and Gospels which it contains differs from that of the Roman rite; but there seem to be several good reasons for supposing that the liturgy, as early as that of St. Jerome; and as its system agrees with the old and modern English one, where it differs from the Roman, the question has a special interest in connection with the Book of Common Prayer. The system was published by Pamelin in the second volume of his Liturgiae Ecclesiae Latinae, under the title, Divi Hieronymi presbyteri Comes sive Lectionarius, and is also to be found in the eleventh volume of the Journal of Ecclesiastical History, 1869. It consists of Epistles and Gospels for all the Sundays of the year, the Festivals of our Lord, some other Festivals, and many Ferial days. It is some evidence in favour of its great antiquity that no sa- nctuary hymns are provided for the last Sunday after the Epiphany; and that the Epiphany is called by the name of the Theophany, a name which was discontinued not long after in the Western Church. The Comes is mentioned in the Carta Cornutina, a subscription deed belonging to a church in France, and printed by Mabillon [Lit. Gall. Pref. vii.], and this charter is as early as A.D. 471. It is mentioned by Amalarius [iii. 40], who wrote A.D. 820; and in Micrologus [xxv.], a liturgical treatise of about A.D. 1080, it is spoken of as " Liber Comitissive Lectionarius, quem Sanctus Hieronymus compaginavit;" while about the same time Beleth [Ivi.] writes that Pope Damasus requested St. Jerome to make a selection of Scriptures from the Old and New Testament to be used in the Latin Church. The latter communion of the Church of the West has been subject, from Augustine, Leo, and Cassian; the three latter of whom were accustomed to use St. Jerome's version of the Scriptures, and not the Septuagint. All this seems to show that there is much to be said for the ancient statement that St. Jerome used the Gospels, and the Epistles and Gospels, and that his arrangement is extant in this Lectionary.

In the Comes there are Scriptures for twenty-five Sundays after the Octave of Pentecost, as in our Prayer Book and in the Roman Missal, or as many Sundays as there are (as they are numbered as after Trinity), but the Roman rite has them only as far as the twenty-third Sunday after Pentecost. The Epistles and Gospels for these twenty-five Sundays and those for Advent exactly agree with the ancient and modern English, which (as will be seen in the references annexed to every Sunday in the following pages) are quite different in arrangement from the Roman. The Comes also contains Epistles and Gospels for Wednesdays and Fridays in Epiphany, Easter, and Trinity seasons, which were in the Roman Missal, but are not in the Roman. It has also five Sundays before Christmas (that is, in Advent), instead of four, a peculiarity of notation which indicates very early origin, and which is retained in the Latin Church up to the present day. It has four Sundays in Advent, of the English use. These parallels between the Comes and the English arrangement, differing as they do from the Roman, form a strong proof that our Eucharistic system of Scriptures had an origin quite independent of the Roman Liturgy; or, at least, that it belongs to a system which is much older than that now in use in the latter. It may be remarked, in conclusion (and perhaps this is the most important fact in connection with this diversity), that the Collects, Epistles, and Gospels for Trinity Season are all in harmony in the English Missal, while that harmony is entirely dislocated in the Roman. The principles which portions of Holy Scripture are selected for the Epistles and Gospels in the Comes is of illustrating the two great divisions of the Christian year, from Advent to Trinity, and from Trinity to Advent. In the one, and more emphatic division, our Blessed Lord is set before us in a life-like form and space of Gods, which tell us about Him and His work, not as in a past history, but with that present force, wherewith the events of His life and suffering are pleaded in the Litany. In nothing is the graphic action of the Church (sometimes termed " liturgic") heard more strongly than in the way by which the Gospels of the season are made the means of our living over again, year by year, the time of the Incarnation, from Bethlehem to Bethany; while in the latter, His death and passion is set before us, not by the power of the Pentecostal outpouring in the true faith of the Blessed Trinity, and in the faithful following of her Master and Head through a long probationary career. The special bearing of each Gospel and Epistle on the day for which it is appointed will be shewn in the Notes that follow. It is sufficient here to say, in conclusion, that the existing arrangement of them springs out of a more ancient system of consecutive reading similar to that in use for our daily Lessons, a system still followed out in the East; that the Epistles have continued to be used in a consecutive order, but that the Gospels have been chosen with an occasional view of illustrating the Divine Providence; or, where there is nothing particular to illustrate, of harmonizing with their respective Epistles. Whatever changes were made at the Reformation may be seen by the marginal notes in the middle column. In 1611 the only changes made were in the Gospels for the Holy Week, some of which were shortened by Bishop Cosin; in the insertion of those for a Sixth Sunday after Epiphany; and in printing all Gospels and Epistles from the Authorized Version of 1611, instead of from that of 1540.

§ The Coincidence of Holydays.

The Collects, Epistles, and Gospels give the keynote to the whole of the Services for Holydays; Lessons, Hymns, and Ritual Colours, all following their lead. There are, however, several days in every year in which two sets of these will offer themselves for use, as, for example, when a Saint's Day falls on a Sunday, and it then becomes necessary to have some rule for determining which of the two is to be used, and to what extent the other is to be set aside.

As regards the latter point, it may be observed that in the ancient Church of England it was the usual custom to pass over the inferior festival altogether on the day of the superior one, transferring its observance to the next day, or to the next day which was not a festival. It does not appear as if this custom has been continued in modern times, and if it is not adopted, then the Epistle, Gospel, and Lessons for the inferior Holyday are necessarily dropped for that occasion. But the day should be ritually noticed by the use of its Collect as a " Memorial" after the Collect of the Holyday whose services are used.

In the following Table the principles of the ancient Church of England are so far applied to the Holydays for which Collects, Epistles, and Gospels are provided in the Prayer Book, as to show which is to be regarded as the superior and which the inferior day when there is such a coincidence or " occurrence" between any two of them.\(^1\)

<table>
<thead>
<tr>
<th>Holyday of which the whole Service is to be used.</th>
<th>Holyday of which the Collect is to be used as a Memorial.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Sunday in Advent.</td>
<td>St. Andrew.</td>
</tr>
<tr>
<td>1st Sunday after Christmas.</td>
<td>St. Martin.</td>
</tr>
<tr>
<td>2nd Sunday in Advent.</td>
<td>St. Martin.</td>
</tr>
<tr>
<td>3rd Sunday in Advent.</td>
<td>St. Martin.</td>
</tr>
<tr>
<td>5th Sunday in Advent.</td>
<td>St. Martin.</td>
</tr>
<tr>
<td>1st Sunday after Easter.</td>
<td>St. Martin.</td>
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<tr>
<td>2nd Sunday after Easter.</td>
<td>St. Martin.</td>
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<td>3rd Sunday after Easter.</td>
<td>St. Martin.</td>
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<tr>
<td>4th Sunday after Easter.</td>
<td>St. Martin.</td>
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<tr>
<td>5th Sunday after Easter.</td>
<td>St. Martin.</td>
</tr>
</tbody>
</table>

\(^1\) This collision of one Holyday with another is known by the technical term " Liturgical Consecration;" but when the fall of the festival falls upon a day which is a Holyday,—as, for instance, if the vigil of St. Mark were to fall on a Sunday in the term "Conversion to the Lord," an elaborate dissertation on the subject may be found in GAVANTY, TH. S. H. CIT. H. II. 21-65, March's ed. Vol. 1762.
**THE COLLECTS EPISTLES AND GOSPELS**

**TO BE USED THROUGHOUT THE YEAR.**

*THE COLLECT.*

**ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which Thy Son Jesus Christ came to visit us in great humility); that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.**

*This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

Collects . . . throughout the year] The Rubric at p. 111 may here be repeated, namely, "Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after where it is not in this book otherwise ordered." On the custom of daily Celebration of the Holy Eucharist, see the Introduction to the Liturgy, below.

*THE FIRST SUNDAY IN ADVENT.*

*On the Vigil of St. John Baptist.*

**THE FIRST SUNDAY IN ADVENT.**

*Omnipotens Deus, veni ad salvandum hominem tuum.*

*To be used throughout the year.**

*This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

*From the first institution of the great Festivals of the Church each of them occupied a central position in a series of days; partly for the greater honour of the Festival itself, and partly for the sake of Christian discipline. Thus Christmas is preceded by the Sundays and Season of Advent, and followed by twelve days of continued Christian joy which end with Epiphany.*

Under its present name the season of Advent is not to be traced further back than the seventh century; but Collects, Epistles, and Gospels for five Sundays before the Nativity of our Lord, and for the Wednesdays and Fridays also, are to be found in the ancient Sacramentaries, and in the Comes of St. Jerome. These offer good evidence that the observance of the season was introduced into the Church at the same time with the observance of Christmas: yet there is not, properly speaking, any season of Advent in the Eastern Church, which has always carefully preserved ancient customs intact; though it observes a Lent before Christmas as well as before Easter.

Durandus (a laborious and painstaking writer, always to be respected, though not to be implicitly relied upon) writes that St. Peter instituted three whole weeks to be observed as a special season before Christmas, and so much of the fourth as extended to the Vigil of Christmas, which is not part of Advent. [Durand. vi. 2.] This was probably a very ancient opinion, but the earliest extant historical evidence respecting Advent is that mentioned above, as contained in the Lectionary of St. Jerome. Next come two homilies of Maximus, Bishop of Turin, A.D. 450, which are headed De Adventu Domini. In the following century are two other Sermons of Cessarius, Bishop of Arles [561-562] (formerly attributed to St. Augustine, and printed among his works), and in these there are full details respecting the season and its observance. In the latter part of the same century St. Gregory of Tours writes that Perpetuus, one of his predecessors, had ordered the observance of three days as fasts in every week, from the Feast of St. Martin to that of Christmas: and this direction was enforced on the Clergy of France by the Council of Macon, held A.D. 581. In the Ambrosian and Mozarabic liturgies Advent Season commences at the same time; and it has also been sometimes known by the name Quadragesima Sancti Martini: from which it seems probable that the Western Churches of Europe originally kept six Advent Sundays, as the Eastern still keeps a forty days' fast, beginning on the same day. But the English Church, since the Congest, at least, has observed four only, although the title of the Sunday preceding the first seems to offer an indication of a fifth in more ancient days.

The rule by which Advent is determined defines the first Sunday as that which comes nearest, whether before or after, to St. Andrew's Day; which is equivalent to saying that it is the first Sunday after November 29th. December 3rd is consequently the latest day on which it can occur.

In the Latin and English Churches the Christian year commences with the First Sunday in Advent. Such, at least, has been the arrangement of the Collects, Epistles, and Gospels for many centuries, although the ancient Sacramentaries begin the year with Christmas Day, and although the Prayer Book (until the change of style in 1752) contained an express "Note, that the Supplication of the year of our Lord in the Church of England beginneth the Five and Twentieth day of March." By either reckoning it is intended to number the times and seasons of the Church by the Incarnation: and while the computation from the Annunciation is more correct from a theological and a chronological point of view, that from Advent..."
The First Sunday in Advent.

O we no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light: Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village next unto you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. And if any man say ought unto you, say, The Lord hath need of them; and straightway they will release them, and bring out whatsoever things ye shall require. And when they came unto Jesus, they took him; and sat down upon the ass, and the colt went before. And the disciples parted the clothes, and arrayed him in them.

And it came to pass, that, when he was in an habitable place, there came a certain widow to him, and said, My Lord, give me a drop of water to drink. And he said unto her, Drink, and be filled. And when she had given him, she said, Now give me thy disciple that I may put in myClarification: the text is not clear at this point and might need correction or further context for interpretation.


S. B. P. Rem. 23. [First Sunday after Pentecost.] Col. 3. 4-7.

In these verses, except the words Epistle or Gospel only begin to be given in the MS. and the Printed Books.


The First Sunday in Advent.

The four Sundays in Advent set forth, by the Holy Scriptures appointed for them, the Majesty of our Lord's Person and Kingdom. Christmas is to represent before us the lowliness to which the Eternal God condescended to stoop in becoming Man; and we begin on that day the detailed observances of each great Act in the mystery of the Incarnation. Before coming to Bethlehem and seeing the Holy Child in the manger, we are bidden to look on the glory which belongs to Him; and, ere we look upon the Babe of the humble Virgin, to prepare our hearts and minds for the sight by dwelling on the keynote which sounds in our ears through Advent, "Behold, thy King cometh!" a meek and lowly Babe, but yet Divine.

In the system which we followed in the Circuit for the First Sunday was chosen, 'Unto Thee lift I up mine eyes: O my God, I have put my trust in Thee...'' though without reference also to the humble dependence upon His Father, which the word of God to the angel by the tree, and to the serpent by the quails, comprehends in this. But we must also feel the significance of the object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethesda, the Man of Sorrows, the Dying Crucified One; but we must also as well love Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh," to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgement. For each Advent the Church has one song of welcome, "Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord; Hosanna in the highest. Even so come, Lord Jesus!"

The Christian year opens, then, on this Sunday with a direct re-presentation of our Lord Jesus Christ to us in His Human Nature, coming to visit us in great humility in "this mortal body," as He came to us in the Incarnation, and as the Object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethesda, the Man of Sorrows, the Dying Crucified One; but we must also as well love Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh," to His Church in a first Advent of Humiliation and Grace, and a second Advent of Glory and Judgement. For each Advent the Church has one song of welcome, "Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord; Hosanna in the highest. Even so come, Lord Jesus!"

INTROIT.—Unto Thee, O Lord, will I lift up my soul; my
The Second Sunday in Advent.

*Dominica II. Adventus Domini.*

**THE COLLECT.**

BLESSED LORD, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the grace of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He speaketh to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but My words shall not pass away.


LORD Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare, God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me. Ps. Show me Thy ways, O Lord, and teach me Thy paths. Glory be.

[The Introits here given throughout are translated from those of the Salisbury Missal, the name "Office" being used instead of "Introit" in all Anglican Missals. The mode in which it was sung was to sing first the Office, e.g. "Unto Thee... over me," then the Psalm, e.g. "Show me... Thy paths," then the Gloria, and then the Office again. In Churches where there were Rulers of the Choir, and the Service was of a more elaborate character, the Office was repeated three times, instead of twice, on Sundays and Festivals.]

§ The Second Sunday in Advent.

The note sounded by the Gospel of this Second Sunday is, "The Kingdom of God is nigh at hand." As the Kingdom of Grace it is in the midst of us, so that the signs of its summer beauty and strength are visible to every eye that will look for them: as the Kingdom of the Second Coming, it is nigh at hand to all, for all must soon pass out of the one into the other. And what though the latter be terrible to contemplate, "men's hearts failing them for fear"? One has arisen to reign even over the Gentiles, and in Him shall the Gentiles trust. The patience and comfort of God's Holy Word, the Personal and the written Word, give the Church sure faith to look up and lift up its head, knowing that its redemption draweth nigh. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." [Rev. iii. 10.]

The continuity of the Church under the Old and New Dispensation is strongly shown in both the Epistle and the Gospel for this Sunday. In the first, the Monarchy of Christ over each Dispensation is set forth: in the second, the Parable of our Lord points to the Summer, which was to begin at His passing away. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs. Arise, my love, my fair one, and come away." [Cant. ii. 11-13.] It looks, also, beyond to that time when the Tree of Life will give its fulness of fruit, and the Kingdom of God be known in that phase of its continuous existence in which His servants shall serve Him, and shall see His face Who has been their Redemption.

INTROIT.—Behold, O people of Sion, the Lord will come to save the nations: and the Lord shall cause His glorious voice to be heard, and gladness shall be in your hearts. Ps. Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep. Glory be.

§ The Third Sunday in Advent.

The Signs of Christ's Presence with His Church are shown
Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing 'by myself,' yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts; and then shall every man have praise of God.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in Me. And as they by the Scriptures of to-day as a continuation of the truth unsealed on the Second Sunday, that the Kingdom of God is nigh at hand. Whether or not the faith of John the Baptist in the Lamb of God was imperfect, there were reasons why the faith of others should be made more perfect by means of the message which he sent to Jesus, "Art Thou He that should come, or do we look for another?" There was no outward show to signify the Infinite Glory that was dwelling in the lowly-born and lowly-living Man Who was in the midst of them. If indeed this was He that was to come, where was the fulfillment of all the well-known prophecies about the Majesty of the Messiah? For evidence, Christ did not transform His human Person before the multitude, and exhibit to them an unendurable glory, that would be as convincing as the burning bush, or the fire of Sinai: but "in the same hour He cured many of their infirmities and plagues, and of evil spirits." and turned to the people the waters of clean living in the desert. Then when He had done this His answer to the messengers was, "Go and shew John again those things which ye do hear and see." It was thus the King's Presence was to be manifested among that generation. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." [Isa. xxxv. 4-6.] It is also in His work of healing that the same Saviour manifests His continued Presence with His Church. As He sent forth His agents then to carry on His work, in the person of Apostles, so does He send forth the ministers and stewards of His mysteries now. The one and the other both set by His authority, are endorsed with His power, and, do His work. As His ministers the children of men are made the children of God, souls are absolved by the Word of our God and Saviour pronounced at His bidding and by His agents, lively stones are being continually built up into the Temple of the Holy Ghost, which is the Mystical Body of Christ; and in all these ways the perpetual Presence of "Him that should come" is manifested, as convincing an evidence as if our eyes beheld Him reigning on a visible Throne of Glory. This view of these Scriptures shows their connection with the Advent Ordination: and it was this view, doubtless, which led Bishop Cosin to compose the Collect that we now use in the place of a short one which stood here until 1601, in these words: "Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ." This ancient Collect is erased in the Durham Book, and our present one written against 1661. The Advent Ember Days are the Wednesday, Friday, and Saturday after St. Lucy's Day, which is December 13th. They always occur, therefore, in the third week of Advent, and their relative position in regard to Advent Sunday is shown by the following Table:

<table>
<thead>
<tr>
<th>Advent Sunday</th>
<th>Ember Wednesday</th>
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<tbody>
<tr>
<td>November 27</td>
<td>December 14</td>
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<tr>
<td>26</td>
<td>15</td>
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<tr>
<td>23</td>
<td>16</td>
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<td>20</td>
<td>17</td>
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<tr>
<td>December 1</td>
<td>19</td>
</tr>
<tr>
<td>3</td>
<td>20</td>
</tr>
</tbody>
</table>

As December 17th must thus always come in Ember Week, the Ember Collect should always be used from the Saturday Evensong preceding the 17th, according to the rule shewn at page 237, on whatever day of the week the 17th may happen to fall.

Introit.—Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing
**THE FOURTH SUNDAY IN ADVENT.**

**DOMINICA IV.** Adventus Domini, ad Missam.

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**ORATIO.**

EXCITA, quassamus, DOMINE, potentiam Tuam et veni, et magna nobis virtute suceurre; ut per auxilium gratiae Tuæ quod nostræ pecçata præpediunt, indulgentia Tuæ propitiations acceleret. Qui vivis et regnas cum Deo Patre.

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**THE EPISTLE.** Phil. iv. 4-7.

Rejoice. In the Lord always, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

---

**THE GOSPEL.** St. John i. 19-28.

This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as

by prayer and supplication, let your requests be made known unto God. 

Ps. And the peace of God, which passeth all understanding, shall keep your hearts and minds. Glory be.

---

§ The Fourth Sunday in Advent.

On this Sunday, the close approach of the King of Glory to His kingdom of grace is heralded by Scriptures of which the pointed words are, "The Lord is at hand," "Make straight the way of the Lord," "The Collect has lost its Gelasian pointedness by a return to its Galician form, which makes the whole a prayer for the Presence of God the Father, instead of what it was in the Pre-Reformation books, one for the Coming among us of the Incarnate Son. The alteration was probably made under a strong impression of the truth that all prayer should be addressed to the Father through the Son; and also with reference to the words spoken by our Lord immediately after He had given the command respecting prayer, and had promised a return of His own Presence, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto Him, and make Our abode with him." [S. John xiv. 23.] In Collect and Scriptures the Church sounds her last herald-notes of the season which precedes Christmas; and we seem to hear the cry of the procession as it draws nearer and nearer, "The Bridesgroom cometh; go ye forth to meet Him. It is a cry that should bring peace and joy to her children. "Rejoice in the Lord always," for "One standeth among you," even now, Who brings down from on high "the peace of God, which passeth all understanding.

A very striking accidental coincidence with this joyous tone of the Fourth Sunday in Advent occurs in the First Lesson for Christmas Eve, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covereth the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." The words sound like an answer from heaven to the prayers of Advent, that the Light would vouchsafe to come, and illuminate the Church with His Presence. Other words which follow are equally striking, and offer themselves as a benediction of the Christmas decorations which have just been completed: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My foot glorious."

INTROIT.—Remember me, O Lord, according to the favour that Thou bestest unto Thy people: O visit me with Thy salvation: that I may see the felicity of Thy chosen; and rejoice in the gladness of Thy people, and give thanks with Thine inheritance. Ps. We have sinned with our fathers: we have done amiss, and dealt wickedly. Glory be.

The following Antiphons to the Magnificat were formerly sung during the third and fourth weeks of Advent. In later times two others were added, one for the Festival of St. Thomas, and another in which the name of the Blessed Virgin was used as we are not now accustomed to use it. But the original set of Antiphons appears to have consisted of these seven, the first being sung on December 16th, which is still marked "O Sapientia" in the Calendar, and none being used on the Festival of St. Thomas, or on Christmas Eve, the latter not being part of the Advent season. The dates on which they would thus fall are affixed to each Antiphon. References are also appended to the passages of Holy Scripture that contain or illustrate the respective titles of our Lord on which each Antiphon is founded, as these Antiphons are excellent examples of the manner in which Scriptural ideas and words may be used in direct acts of Adoration.

**December 16th.** [Eccles. xxiv. 3; Wisd. viii. 1. Comp. 1 Cor. i. 24; Prov. i-x.]

O Wisdom, which didst come forth from the mouth of Altissimi propulsi, attinging the Most High, reaching from the one end of all things to fine usque ad finem, fortiter the other end of all things to sniviterque diapones omnia; and the other, and ordering them veni ad docendum nos viam with sweetness and might; prudentiae.

Come, that Thou mayest teach us the way of understanding.
Christmas Day.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST.

COMMONLY CALLED

CHRISTMAS DAY.

"THE COLLECT.

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him, and at this time to be born of a pure Virgin; Grant that we being regenerat, and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

"THE EPISTLE.

Heb. i. 1-12.

Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made

December 17th.

[Exod. iii. 14; John viii. 58.]

O Lord of lords, and Leader of the house of Israel, Who didst appear unto Moses in a flame of fire in the bush, and gavest Thy law in Sinai: Come, that Thou mayest re-deem us with Thy stretched-out arm.

December 18th.

[Isa. xi. 10; Rev. xxii. 16.]

O Root of Jesse, which standest for an ensign of the people, before whom kings shall shut their mouths, and to whom the Gentiles shall seek: Come, that Thou mayest deliver us; tarry not, we beseech Thee.

December 19th.

[Isa. xxii. 22; Rev. iii. 7; Isa. xlii. 7.]

O Key of David, and Sceptre of the house of Israel: Thou Who openest and no man shutteth, Who shuttest and no man openeth: Come, that Thou mayest bring forth from the prison-house him that is bound, sitting in darkness and in the shadow of death.

December 20th.

[Wisd. vii. 26; Heb. i. 3; Mal. iv. 2.]

O dawning Brightness of the everlasting Light, and Sun of Righteousness: Come, that Thou mayest enlighten those who sit in darkness and in the shadow of death.

December 22nd.

[ Hag. ii. 7.]

O King and Desire of all nations, the Corner-Stone uniting all the Saviours of the Gentiles: Come, that Thou mayest save man, whom Thou hast formed out of the ground by Thy hand.

December 23rd.

[Isa. vii. 14; Matt. i. 23.]

O Emmanuel, our King and our Lawgiver, the Expectation and the Saviour of the Gentiles: Come, that Thou mayest save us, O Lord our God.

CHristmas DAY.

The Festival of Christmas was observed at a very early period in the Church, as indeed it could hardly but be; for that which brought the joy of angels within reach of men's ears, could not but have been devoutly and joyously remembered by Christians, year by year, when they came fully to understand the greatness of the event. St. Chrysostom, in a Christmas homily, speaks of the festival as being even then, in the fourth century, a day of great antiquity. An Epistle, mentions that Julius I. [A.D. 337-352] had caused strict inquiry to be made, and had confirmed the observance of it on December 25th. There are sermons extant which were preached upon this day by Gregory Nazianzen and St. Basil, in the same century. It is spoken of by Clemens Alexander, who died in the beginning of the third century, a little more than a hundred years after the death of St. John; and it was on a Christmas Day, we are told, that a whole church full of martyrs was burnt by Maximin in Nicaea.

In the primitive age of the Church this Festival was more closely associated with the Epiphany than it has been in later times. The actual Nativity of Christ was considered as His manifestation, and the name "Theophania" was sometimes given to the day on which it was commemorated, as well as to the twelfth day afterwards, when the end of the Christmas Festival is celebrated with other memorials of the appearance of God among men. Most of the fathers have left sermons which were preached on Christmas Day, or during the continuance of the festival, and secular decrees of the Christian Emperors, as well as Canons of the Church, shew that it was very strictly observed as a time of rest from labour, of Divine worship, and of Christian hilarity.

The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of the Holy Communion soon after midnight, another at early dawn, and a third at the usual Sunday Mass. The first two of these services were omitted from the Prayer Book of 1549, and the third from that of 1552. But an early Communion, as well as the usual midday one, has always been celebrated in some of the greater churches on Christmas Day, and custom has revived the midnight celebration also, in addition to the ordinary Evensong of Christmas Eve. The midnight celebration commemorates the actual Birth of our Lord; the early morning one its revelation to mankind in the persons of the shepherds; that at midday the Eternal Sonship of the Holy Child Jesus.

The Collect at the Early Communion in the first Prayer Book was that of Christmas Eve in the Salisbury Missal: the Epistle and Gospel being the first of the ancient three.

Early Communion. First Christmas Eve. Prayer Book of 1549. Use. O God, Which makest glad the heart of man by thy presence and dwell in us by thy Spir...
Christmas Day.

so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day I have begotten Thee? And again, I will be His Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto The Son He saith, Thy throne, O God, for ever and ever; and a sceptre of righteousness is the sceptre of Thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish, but Thou remaintest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.

'THE GOSPEL.'

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything that was made. In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came a witness, that through him all might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light of the world, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word of God was made flesh, and dwelt among us (and we beheld His glory, the glory of as the Only-begotten of the Father) full of grace and truth.

of the birth of Thy only Son Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him as our Lord and Saviour; when He shall come to be our Judge, Who liveth and reigneth. The ancient association of Christmas and Epiphany was maintained in the Collect of the Salisbury Use, 'Ad Missam in Galili cantu. Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quesumus, ut cujus lucis mysteria in terra cognoscat, et ejus quoque gaudia in caelo perfundat. Qui tecum. [Greg. In Vig. Nat. Dom. ad Nouam. Gelas.]

O God, Who madest this most holy night to shine with the brightness of the true Light: Grant, we beseech Thee, that we, as we have known the mysteries of that Light on earth, so we may have the fruition of His joys in heaven. Who liveth and reigneth.

It is most fit that the season so marked out by Angels by songs of joy, which had not been heard on earth since the Creation, should also be observed as a time of festive gladness by the Church, and in the social life of Christians. Christ Himself instituted this festival when He sanctified the day by then first revealing His Human Nature to the eyes of mankind. The holy Angels witnessed to its separation for ever as a day of days, when they proclaimed the Glory that was then offered to God in the Highest by the restoration of perfect Manhood in the Virgin-born Jesus; and the peace that was brought among men on earth through the reunion of their nature to God. The whole world has since recognized it as the single point of history in which every age, every country, every living man has an interest. It is to the Nativity of our Lord that all the pages of the Bible point as the centre on which everything there recorded turns. Kings have lived and died; empires have arisen and crumbled away; great cities have been built and destroyed; countries peoples and again laid desert: and all this is to us almost as if it had never been. Great as past events of history were to the generations in which they occurred, to us they are of less practical importance than the everyday circumstances of our common life. But the Christmas festivity gives us the festival of Christ's birth, one whose interest is universal and unfading: one with which we are as much concerned as were the shepherds of Bethle- hem: and which will be of no less importance to the last generation of men than it is to us. For it was in the Birth of Christ that Earth was reunited to Heaven, and both made one Kingdom of God above and below, as they were at the first Creation. In it, separation of man from God was done away, for One appeared Who in His own single Person was God, belonging to Heaven, and Man, belonging to earth. It was not only the beginning of a new era, but it was the Centre of all human history, the point of time to which the ages that were gone had looked forward, and to which the ages that were to come after must all look back; the one day of days which gathered all other times into itself, and stretching its influence through every hour of human existence from the Fall to the Judgement, makes for itself a history by connection with which only can other histories have an eternal interest. And so, even beyond the immediate influence of the Church, it is found that the Christmas gladness of the Church is reflected in the world around: and a common instinct of regenerated human nature teaches that world to recognize in Christmas a season of unity and fellowship and goodwill, of happiness and peace.

ISTORIT.—Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful. Ps. Sing unto the Lord a new song, for He hath done marvellous things. Glory be.

The three days after Christmas. The position of the three days after Christmas Day is a very remarkable one. Easter and Pentecost each have two festive days following their principal day, the Sunday: and in this respect Christmas, with its three festive days, is placed on a similar though a more honoured footing. But at Easter and Pentecost the festival itself is reflected in the festival itself, whereas, at Christmas, they are associated with the names of Saints, in addition to that continued commemoration of the Nativity which belongs to them as to the other days. Easter, for instance, has an early history that is less vivid than the life of the Church itself. Some explanation of this may be found in the vivid convictions of the early Church respecting the close union between Christ and His people, especially His martyrs, through the virtue of the Incarnation. Eusebius[viii. 4] speaks of the martyrs of Alexandria as Χριστίανοι, a name otherwise familiar to us in the story of St. Christopher, and in the application of Theophorus which was given by himself or others to Ignatius: and St. Augustine, in one of his Sermons on St. Stephen's Day, says that the Church seeks to adopt a strain of thought in accordance with these names, when he says, "As Christ by being born was brought into union with Stephen, so Stephen by dying was brought into union with Christ." There was, moreover, in the early Church (itself so familiar with a life of suffering) a profound sense of the continuous martyrdom
SAINT STEPHEN'S DAY.

THE COLLECT.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. Amen.

† Then shall follow the Collect of the Nativity, which shall be said continually unto New year's Eve.

FOR THE EPISTLE. Acts vii. 55-60.

Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Nothing is known of St. Stephen before his martyrdom beyond the solitary fact that he was one of the seven deacons ordained by the Apostles when they began to divide off the lower portions of their ministerial functions, duties, and cares. His eloquence, ready knowledge, heroic courage, are strikingly exhibited in the account given of his last hours in the seventh chapter of the Acts. It may be that he is a fair and average example of those wonderfully endowed men who were called on Christ's work in the Apostolic age; and that the peculiarity of his martyrdom as being the first, and as occurring while the Church was still confined almost within the walls of Jerusalem, has given it the prominence of a Scriptural narrative. There were, doubtless, many others in that holy band of Apostolic men, of whom it might have been recorded that, "full of faith and power, they did great wonders and miracles among the people;" and many who suffered as boldly and as mockily as St. Stephen. Yet it is around the head of the Proto-martyr alone that Holy Scripture places the nimbus of glory; and however truly it may be the due of others also, it is of St. Stephen only that the words are written, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Hence St. Chrysostom calls him the Στραταρχης or crown of the Church, in respect to her martyrdoms.

The dying words of St. Stephen are also of a most saint-like character, whether that character was common to the saintly martyrs or not. The last words of his Master's Passion, "Father, forgive them, for they know not what they do," have a parallel in the servant's, "Lord, lay not this sin to their charge;" and the commendatory prayer, "Lord Jesus, receive my spirit," is the saint's version of the Son's cry, "Father, into Thy hands I commend My spirit." Such circumstances as these seem as if they were providentially ordered, in part, as a monition to the Church of the honour in which the martyrs of Christ were everafter to be held; to shew her that Christ was to be glorified in His saints, through whom the lustre of His own Light was shed around as planets disperse the light of the sun when it is beyond our horizon. Nor must it be forgotten that the narrative of St. Stephen's martyrdom is given us in that book which is princi-
BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest which are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.

SAINT JOHN THE EVANGELIST'S DAY.

THE COLLECT.

MERCIFUL Lord, we beseech Thee to send Thy bright beams of light upon Thy Church, that it may be enlighten by the doctrine of Thy blessed Apostle and Evangelist Saint John, and so walk by true light of Thy Word, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen.

ECCLESIAM Tuam quassumus, Domine, benignus illustra; ut beati Joannis apostoli Tui et evangelistae illuminatae doctrinis, ad dona porrervient sempiterna. Per Dominum.

Memoria de Nativitate, Alia de Sancto Stephano.

The intimate relationship between the Blessed Virgin Mary and her cousin Elizabet seems to make it probable that the son of her sister Salome would become an early disciple of St. John the Baptist; and as his follower he was in company with St. Andrew when the Baptist bore official witness to the Mission of our Lord as "the Lamb of God Which taketh away the sin of the world." The Evangelist, therefore, was one of the first pair of disciples who were called from following the Law to follow the Gospel: sharing indeed with St. Andrew in the honour of the title Iepartiynpos. It would appear to have been some little time afterward that St. John was required to give up his ordinary occupation that he might be trained to the office of a fisher of men, and become a constant attendant on our Lord: still longer before that training had been so far carried on as to qualify him in outward knowledge for receiving the commission and power of an Apostle. In the apostleship of the Apostles, St. John was one of the three whom our Lord distinguished by new names: he and his brother St. James being then called Boanerges, a title which ancient writers connect with the great eloquence of these two Apostles, as Demosthenes and Plato were called "tonantes" by old Roman writers. This does not seem quite to explain the title: yet in the case of St. John it is easy to see that it might have such a prophetic application to him as the last words of the New Testament, who was to proclaim resounding theological truths to the world as from a Gospel Sinai after historical narratives had done their work in preparing the minds of men for their reception.

The next time St. John's name occurs in the Gospels is as one of the three "elect of the elect" who were chosen by our Lord to witness the manifestation of His Divine power in the
The Epistle. S. John i. 1-10.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled; of the Word of Life (for the Life was manifested, and we have seen it, and have borne witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things we write unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, That God is Light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us.


Jesus said unto Peter, Follow Me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren, That disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

Saint John the Evangelist's Day.

The great centre of nature-worship, and the commercial port of the one great sea of the then known world, as the place where His traffic, but would have been, not for any purpose of sympathy needed by Christ, but as a part of their own training. All three were afterwards distinguished by special services for their Master, and these visions of His Power, His Glory, and His Suffering were preparing for their work. Of the two sons of Zebedee, St. James was the first martyred Apostle, St. John the latest living Apostle. The first miracle of the Church was wrought by St. Peter and St. John; they, too, were the first sufferers after the Ascension; they were the first Apostles who went beyond Judaea; and they were the "pillars" of the Church in its early days. If we reckon up the extent of their work in the education of the Church, it will be found that far the greatest proportion of the first disciples of St. Peter, St. Paul, and St. John; the second great Apostle appearing to have filled up the vacancy caused by the martyrdom of St. James. And as St. Peter exercised a vast external influence over the Church, so St. John was its great moral teacher, so St. John the Theologian was the Apostle by whom the world was to learn, more than by any other, those truths which lie at the very root of orthodox and true conceptions respecting the Blessed Trinity, our Redeemer, and the work of the Incarnation in making God and man at one. The Church of England traced up its usages in primitive days to the teaching of St. John, and there is good reason to think that the influence of this Apostle has moulded its Liturgy and its spiritual practice extensively; and, for the great struggle against unbelief in which she seems destined to bear a prominent part.

The Blessed Virgin having been committed to the care of St. John the Evangelist at the Cross, his office towards her appears to have terminated about the year 48, but between that time and the later part of the century his history is in obscurity. Possibly it was part of the fulfilment of the Lord's words, "This generation of men shall not see the end thereof." But, in some measure, the Church must have been conscious that the time of the last great mighty works was about to close. And it was at this time, certainly, that the Evangelist and Theologian began to be the sole remaining Apostolic centre of the Church, as he continued to be for about a third of a century. This isolation of St. John sets him in a position of patriarchal prominence, greater even than that of St. Paul; and he was doubtless directed to Ephesus, the Metropolis of Asia, the

introt.--In the midst of the Church did he open his mouth; and the Lord filled him with the spirit of wisdom and understanding. He ended him with a robe of glory. Ps. He poured out upon him His treasures of joy and gladness. Glory be.
THE INNOCENTS' DAY.

*In Die Sanctorum Innocentium Martyrum.*

**THE COLLECT.**

O ALMIGHTY God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocence of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

**FOR THE EPISODE.**

Rev. xiv. 1-5.

THE Angel of the Lord appeareth to Joseph, in a dream, saying, Arise, and take the young Child, and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not.


The festival of the Innocents is alluded to by St. Ireneaus [Adv. Hores. iii. 16], who was himself a martyr, A.D. 202; and by St. Cyprian, who went to his Saviour by the same path, A.D. 208. In an Epistle [viii.] which the latter wrote to a community of Christians in anticipation of a fearful persecution which he foresew, he says, "The Nativity of Christ commenced forthwith with the martyrdom of infants, so that they who were two years old and under, were put to death for His Name's sake. An age not yet capable of conflict, proved fit for a crown. That it might appear that they are innocent who are put to death for the sake of Christ, innocent infancy was slain for His Name's sake. It was shown that none is free from the perils of persecution, when even such accomplished martyrdom." These words of the third century plainly show how early the memorial day of the Holy Innocents was associated with Christmas: and allusions of the same kind are to be found in the Sermons of Origen, St. Augustine, and others.

The Gospel of this day gives the actual narrative of the slaughter of the children of Bethlehem by Herod, an event spoken of in Roman history as well as in the Holy Bible. The Epistle sets forth the heavenly sequel of that event as told in the mystical language of the Apocalypse. In the joining together of these two portions of Holy Scripture we have an exact representation of the light in which the martyrdom of the Innocents has always been regarded by the Church: and the tender feeling with which these first witnesses for the Holy Child Jesus were kept in memory, is illustrated by the well-known hymn of Prudentius, written in the fourth century, and familiar in the English version, "All hail! ye Infant Martyrs!"

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1 Used in that form until 1661.
The Sunday after Christmas—The Circumcision of Christ.

**THE COLLECT.**

ALMIGHTY God, Who hast given Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.


NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

**THE GOSPEL.** S. Matt. i. 18-25.

THE birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph his husband, being a just man, and not willing to put her away privily, was minded to put away her without being publickly accused. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call His name JESUS; for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord bid him, and took unto him his wife; and knew her not till she had brought forth her First-born Son: and he called His name JESUS.

**THE CIRCUMCISION OF CHRIST.**

Dies Circumcisionis.

ALMIGHTY God, Who madest Thy blessed Son to be circumcised, and obedient to the mystical number since St. John wrote down His Vision, "firstfruits unto God and to the Lamb," taken away from the evil to come, and gaining the fullest benefit of the Holy Child's Nativity by the way of Innocence in which they have been privileged to follow Him on Earth, that they may "follow Him whithersoever He goeth" in Heaven. "So He giveth His beloved sleep."

The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals.

Introit.—Out of the mouths of very babes and sucklings hast Thou ordained strength because of Thine enemies. Ps. O Lord our Governor, how excellent is Thy Name in all the world, Thou hast set Thy glory above the heavens. Glory be.

THE SUNDAY AFTER CHRISTMAS.

The Lord's Day within the octave of Christmas carries on, of necessity, the idea of the preceding festival, forming a kind of "Low Sunday" to Christmas Day itself. There is no change of Collect, but the Epistle and Gospel strike a new chord in the harmony of the Eucharistic Scriptures. On Christmas Day they memorialized the condensation of the Word of God in becoming Son of Man: on this day they set forth the exaltation of human Nature by that condensation. On the one day, the Son of God is shewn to us becoming the Son of Man; on the other, the sons of men are shewn to us becoming the sons of God, through the Adoption won for them by the Holy Child Jesus. We are "heirs of God through Christ," because of the fulfilment of the promise conveyed by His Name, "He shall save His people from their sins."

The genealogies were struck out of the Gospel of the Day by Bishop Cosin in 1661: and he proposed to insert a note at the end of the Gospel. "This Collect, Epistle, and Gospel are to be used only till the Circumcision."

Introit.—For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from Heaven out of Thy royal throne. Ps. The Lord is King, and hath put on glorious apparel: the Lord hath put on His apparel, and girded Himself with strength. Glory be.

**THE CIRCUMCISION.**

This day has been observed from the earliest ages of the Church as the Octave of the Nativity, and from about the sixth century as both the Octave of the Nativity and the Feast of the Circumcision. From its coincidence with the Kalends of January, on which the riotous and immoral festival of the Saturnalia was kept by the Romans, it offered a great difficulty to the Church for some centuries, and there were places and periods in which the Saturnalia were so mixed up with the Christian feast that the observance of the latter was altogether forbidden.

Of the Circumcision there is no notice whatever in the Comes of St. Jerome, the day being called Octava Domini, the Epistle being Gal. iii. 23, and the Gospel the same as ours.
Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Epiphany,
On the Manifestation of Christ to the Gentiles.
In Die Epiphaniæ.

GOD, Who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcision of the Child, His name was called Jesus, which was so named of the angel before He was conceived in the womb.

The Collect.

In St. Gregory's Sacramental the name of the day is still the Octave of the Lord, and the Circumcision is not noticed in the Collect; but in the proper Preface are the words, 'per Christum Dominum nostrum; cujus hodie Circumcisionis diei, et Nativitatis octavam celebrabant;' and the words of the Benediction, as printed above, are equally explicit. In the Salisbury Missal the day is named as it now is in the Prayer Book, but except in the Gospel there is not the slightest allusion to the festival as being connected with the Circumcision. In modern times the tendency has been to observe the day as New Year's Day, overlooking, as far as possible, its connection with the Nativity, as well as with the Circumcision.

The true idea of the day seems to be that it belongs to Christmas as its octave; but that as the three days after Christmas are specially honoured by the Commemoration of Saints, so the Circumcision is supplemented with the Commemoration of our Lord's Circumcision, to do still greater honour to the day of His Nativity. The two are pleaded conjointly in the Litany, 'By thy holy Nativity and Circumcision.'

The Rubric at the end of the Gospel was inserted by Bishop Cosin. It varies in a very important particular from the previous Rubric of 1552.

1552.
If there be a Sunday between the Epiphany and the Circumcision: then shall be used the same Collect, Epistle, and Gospel, at the Communion, which was used upon the day of Circumcision.

1692.
The same Collect, Epistle, and Gospel, shall serve for every day after unto the Epiphany, and the Communion, taken with the Epistle, and Gospel, at the Communion, which was used upon the day of Circumcision.

In the Scottish Prayer Book of 1637 the Rubric stood as in that of 1552, with the addition, 'So likewise, upon every other day from the time of the Circumcision to the Epiphany.' Either daily celebration of the Holy Communion was not contemplated in 1552, or the omission of any mention of it in this Rubric was an oversight. In 1637 and 1692 it was clearly provided for.

January 1st was never in any way connected with the opening of the Christian year; and the religious observance of this day has never received any sanction from the Church, except as the Octave of Christmas and the Feast of the Circumcision. The spiritual 'point' of the season all gathers about Christmas; and as the modern New Year's Day is merely conventionally so (New Year's Day being on March 25th until the middle of the eighteenth century), there is no reason why it should be allowed at all to dim the lustre of a day so important to all persons and all ages as Christmas Day. We ought also to guard against a Judicial tendency even in the observance of the Festival itself.

Istroit.—Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Ps. Sing unto the Lord a new song, for He hath done marvellous things. Glory be.

The Epiphany.
In its earliest origin the Epiphany was observed as a phase of Christmas in the same way as the Circumcision is now to be so regarded: and the intimate association of the two is still marked by the custom of the Armenian Christians, who
For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given to me to make man: How that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: In Whom we have boldness and access with confidence by the faith of Him.

When Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When always keep their Christmas on the 6th of January instead of the 25th of December. The idea on which the whole cycle of the Festivals of our Lord is founded is that of memorializing before God the successive leading points of our Lord's life and acts: and the order in which the Holydays have been observed is also in which these leading points are pleaded in two clauses of the Litany: "By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fastings, and Temptation; By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us." Hence the Epiphany was originally regarded as that part of the Christmas Festival on which was commemorated the Baptisting of the Lord Jesus by St. John the Baptist. It seems to have acquired a more independent position, and to have begun to be observed in memory of our Lord's Manifestation to the Gentile Magi, about the fourth century, and in the Western Church; but probably this was more than a development of the original idea; and although it may have become the most prominent feature of the Festival at particular periods, it never superseded the original one altogether. The primitive name of the day was Theophany, and this is still retained in the Oriental Church. Both Theophanias and Epiphania are used in the Comus of St. Jerome, and as late as the Sacramentary of St. Gregory: but the former name seems to have dropped out of use about the same time that the festival began to be connected with the Adoration of the Magi. Even St. Jerome himself calls it "Epiphaniurion dies" in his Commentary on Ezekiel, and speaks of it as "venerabilis." Durandus says that "in ecclesiis sanitatis praebens Epiphaniam et pluraliter intitular, et ideo tripliciter nominatur, acclipt Epiphania, Theophania, et Bethphania:" the third name being associated with our Lord's Manifestation in the house at Marriage in Cana. The latter name was probably as little used, but the idea it represents is illustrated by the Gospel for the Sunday after Epiphany, and by the Second Lesson at Evensong on the Festival itself. In the Eastern Church the Theophany is also called The Lights, "from the army," Dr. Neale says, "of the Baptisting with which the life of the Waters is performed on this day, as they symbolize that spiritual illumination to which our Lord, by His Baptism in Jordan, consecrated water." If this name of the Festival is ancient (and it seems to be as old as Gregory Nazianzus's time), one might expect to find that it originated in the illumination of the world by that "true Light, Which, coming into the world, enlighteneth every man," and to Which the Magi were led by the light of the Star. There is a beautiful and very instructive unity about the Scriptures used on the Epiphany. The first morning Lesson is the 60th chapter of Isaiah, the same which accidentally occurs on Christmas Eve: "Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee... The Lord shall be unto thee an everlasting Light, and thy God thy glory. The Lord shall be thy everlasting Light, and the days of thy mourning shall be ended." The same chapter also contains the prophecy which began to be fulfilled by the adoration of the Magi as told in the Gospel of the Day, "And the Gentiles shall come to thy Light, and kings to the brightness of thy rising:" and the Epistle reads like an expansion of this verse, shewing how the Light of Christ is manifested to the world at large, in and by the Church. The first Lesson is the ancient Epistle of the Church, as is shewn by St. Jerome's Lectionary, but the Gospel was the same as our text.

In the second morning Lesson (a weekday Gospel of the season, in the Comes) we have the original idea of the Festival, the Theophany or Manifestation of our Lord's Divine Sonship, by His Baptism by the Voice from Heaven and the visible descent of the Holy Ghost. The First Lesson at Evensong sets forth the joy of the Church and the glory that was to come upon it through the coming of her Light: "Sing, O heavens; and be joyful O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. I will lift up Mine hand to the Gentiles, and set up My standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers." The Bethphany, or Manifestation of our Lord's Divine Sonship at the marriage by turning water into wine (see Gospel for Second Sunday), is illustrated by the Second Lesson at Evensong. Thus each phase of this great festival is presented to us on the day itself; and, as will afterwards be shewn, the subsequent Sundays have a definite and systematic relation to the festival after which they are named.

Some authors have suggested, and it seems not improbable, that the "star" which appeared to the Wise Men in the East might be that glorious Light which shone upon the shepherds of Bethlehem when the angel came to give them the glad
The First Sunday after Epiphany.

Domina 1. post Octav. Epiphanias, ad Missam.

**THE COLLECT.**

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through JESUS CHRIST our Lord. Amen.

BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given tidings of our Saviour's birth. At a distance this might appear like a star; or, at least, after it had thus shone upon the shepherds, might be lifted up on high, and then formed into the likeness of a star. According to an ancient commentary on St. Matthew, this star, on its first appearance to the Magi, had the form of a radiant child bearing a sceptre or cross; and in some early Italian frescoes it is so depicted.

It has always been the tradition that the Magi were three in number, and that the remainder of their lives after the events recorded in the Gospel was spent in the service of God. They are said to have been baptized by St. Thomas, to have themselves preached the Gospel, and to have been crowned with martyrdom in confirmation of its truth. Their relics are believed to be preserved at Cologne, and three skulls are exhibited in the Cathedral there, in a costly shrine of silver-gilt, enriched with gems of great value; the rest of their reputed bones being preserved in a marble shrine at the east end of the Church. Their names are there given as Gaspar, Melchior, and Balthazar, and these names are ascribed to the Magi in medieval art and literature.

In England a striking memorial of their offering is kept up by our Sovereigns, who make an oblation of gold, frankincense, and myrrh at the altar of the Chapel Royal in the Palace of St. James on this festival. Until recently the ceremony was performed in person. The king coming from his closet, attended as usual, proceeded to the Altar at the time of the Offertory, and knelt down there, when the Dean or Sub-dean of the Chapels Royal received into a golden basin the offerings of gold, frankincense, and myrrh from the king's hands, and offered them upon the altar. The ceremony is now made by an officer of the royal household; but we may venture to hope that the striking significance and humility by which it is characterized will cause it to be revived in the original form at some future day.1

1 In the Annual Register for 1761 it is recorded that "His Majesty" George III. "went to the Chapel Royal and offered gold, myrrh, and frankincense as usual." So also in 1762, 1763, and 1765. In 1772 occurs the first notice of the offering being made by the Lord Chamberlain.

The Epiphany is a festival which has always been celebrated with great ceremony throughout the whole Church: its three-fold meaning, and its close association with the Nativity as the end of Christmas-tide, making it a kind of accumulative festival. And such a celebration of it is to be desired: for it will help to give us true reverence for the Babe of Bethlehem by enlivening, ritual, homiletic, and mental recognition of His Divine Glory. When we are entering with our Lord on the course of His earthly humiliation, it is fitting that we should make such a recognition of His Divinity; and as the Transfiguration trained the three chosen apostles for the sight of the Agony and the Crucifixion, so the Epiphany will set the Church forward in a true spirit towards the observance of his God and people Israel.

It is to be regretted that the point of the Latin Collect was not preserved by some such rendering as "that we which know Thee now by faith may after this life behold the beauty of Thy heavenly glory." [Comp. 2 Cor. v. 7; Rev. xxii. 3.]

[Noack proposed the insertion of a Rubric: "And the same Collect, Epistle, and Gospel shall serve till the Sunday next following." He also erased "to the Gentiles" in the title of the day.]

INTROIT. Behold, the Lord our Ruler is come [Dominor Dominus. Comp. Mal. iii. 1], and His kingdom is in His hand, and power and dominion are His. Ps. Give the king Thy judgements, O Lord, and Thy righteousness unto the king's son. Glory be.

THE FIRST SUNDAY AFTER THE EPHIMAPHY.

This Sunday commemorates the manifestation of our Lord's glory for the second time in the Temple. In His infancy that glory had been revealed to the faithful souls who waited for the looking-kindness of the Lord in the midst of His Temple, and they had seen the Epiphany of that Sun of Righteousness whose Light was to lighten the Gentiles, and to be the glory of God's people Israel. Twelve years afterwards the child-
NOW His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

THE SECOND SUNDAY AFTER THE EPIPHANY.

Dominicae II. post Octav. Epiphaniae.

**THE COLLECT.**

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

**THE EPISODE.** Rom. xii. 6-16.

Having then gifts differing according to the grace which is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

**THE GOSPEL.** S. John ii. 1-11.

And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

On this day is commemorated that beginning of Miracles by which "Jesus manifested forth His glory," so that "His disciples believed on Him." The transmission of water into wine revealed our Lord as possessing the power of a Creator; and showed that it was He Who had once taken of the dust of the earth and elevated it in the order of existence, so that by His breathing it became a living man. This, therefore, is the Epiphany of Jesus as the Lord of a New Creation, by which His former work is to be exalted to a much higher place and function in the dispensation of His Providence: and in the act which is recorded He prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of souls and bodies. Simple elements pass silently beneath the power of His blessing: His servants bear forth: water becomes generous wine. So Baptism exalts the souls and bodies of men from the Kingdom of Nature to the Kingdom of Grace, and the Holy Eucharist is the means by which our whole nature is built up into the nature of Christ, elevated from one step to another, "changed from glory to glory."

Thus at a marriage supper was revealed the great truth of that Union between the Lamb of God and the Bride by which the virtue of the Incarnation of the Word is extended to fallen human nature. And thus also are we taught, that in the Miracle which is being continually wrought by the elevation of lowly elements into sacramental substances, and by the regeneration and edification of souls through their
manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Epiphany of Christ as the Divine Healer of human infirmities is commemorated on this Sunday. His all-embracing sympathy could take in even the leper and the stranger; and would manifest itself in over-throwing by touching the one, whom no one else would come near, and by healing the servant of the other, though he was the Gentile slave of a Gentile centurion. The glory of the Good Physician was thus manifested forth, immediately after He had made His Mission openly known to the people, in two remarkable instances. Leprosy was a disease for which no human physician could find a cure: yet Christ put forth His hand and touched the leper, and at once a regeneration of the diseased nature took place, so that he became a new man. Palsy or paralysis, again, is a loss of all muscular energy and power, so that the afflicted person becomes, in a greater or less degree, incapable of moving; and his body, in severe cases, is, in one sense, dead. Very rarely indeed is paralysis cured; and never, in the case of one "grievously tormented" with it, as this slave was. Yet the will of the Good Physician effected the cure in a moment, either by the ministration of one to whom He could say, "Go, and he goeth," or on His Master's errand of mercy, or else by the immediate operation of His Divine Omnipotence.

As Jesus manifested forth His glory by displaying His Power over the inanimate Creation when He transubstantiated the water into wine, so now He shewed it by changing a leper and a paralytic into sound and whole men by His touch and His will.

The ancient Offertory sentence brought out this doctrine very beautifully. It was, "The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live, and declare the works of the Lord." The same idea forms the basis of the Collect.

Introit.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. Psa. The Lord is King, the earth may be glad thereof, yes, the multitude of the isles may be glad thereof. Glory be.
THE FOURTH SUNDAY AFTER THE EPIPHANY.

**Dominica IV. post Octav. Epiphanie.**

**THE COLLECT.**

O GOD, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.


LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

**THE GOSPEL.** S. Matt. viii. 23-34.

AND when He was entered into a ship, His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us, we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him! And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him, that He would depart out of their coasts.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

**Dominica V. post Octav. Epiphanie.**

**THE COLLECT.**

O LORD, we beseech Thee to keep Thy Church and household continually in Thy

**THE FOURTH SUNDAY AFTER THE EPIPHANY.**

Our Lord Jesus is on this Sunday commemorated as the Saviour of all from every danger, as well as the Saviour of the diseased and infirm from the bodily afflictions which happen to human nature. It is not now a leper or a paralytic, but strong and whole men who are in need of His help. And yet, though no horrible or painful disease afflicts them, they could not be in any more hopeless or helpless condition than when at sea in an open boat at the mercy of a tempest. He was, doubtless, revealing to them the true source of their safety,—His Presence, which makes an Ark of the Church. He was asleep, and they had little faith, and the storm was violent; and the ship being "covered with the waves," we may well suppose that the danger was, from a human point of view, extreme. Christ reveals to the Apostles that the human point of view takes in a very small part of the whole prospect by manifesting forth His authority over the winds and the waves, and shewing them that His Presence could preserve them, because it is the Presence of God. The miracle of casting out the devils from the two possessed Gergesenes, carries on the parabolical teaching of the storm and its subjugation, by shewing that the power of Christ extends not only over natural elements and forces, but over supernatural beings. And hence the Lord of the Church is continually declaring to us, that though it may be tempest-tossed on the waves of the world, He can ensure its safety; and that though evil spirits oppose it with all the array of their power, yet "the gates of Hell shall not prevail against it." The Epistle for this Sunday was altered in 1549, because it coincided with that for the first Sunday in Advent. In the Mozarabic rite it is taken from Rom. vii., which, as it is respecting the struggle of our two natures, seems once to have been coexistent with our Collect.

INTROIT.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad. Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

**THE FIFTH SUNDAY AFTER THE EPIPHANY.**

The connection of this Sunday with the Epiphany season
true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

"THE EPISODE. Col. iii. 12-17.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your heart to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

"[Dominica Sexta post Epiphaniam.]

THE COLLECT.

O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

is not made so clear in the Gospel of the Tares and the Wheat, as in that of those the Gospels of which record the Manifestation of the glory of Christ in His acts. Yet it reveals Him as the Lord of the Church for its government as well as for its preservation; and shows that even when He seems to be suffering evil that might be prevented, His purpose is still full of love for His own, lest the wheat should be injured by the destruction of the tares. And as, moreover, our Lord Himself has explained that the seed is the Word of God, that is, His own Person, this Gospel and Sunday must be regarded as setting forth the glory of Christ in the increase of His Church, and the development of that Kingdom on earth which is to form so large a portion of the eternal dominion of the King of kings. It shews also the ultimate triumph of the Word in the face of all opposition. Men may sleep who should have guarded the field, and the enemy may seem to have gained an advantage by which the glory of the Word is dimmed; but God waits His time, and when that is fulfilled sends forth His servants to undo the work of the Evil One; so that the glory of the Redeemer is manifested by the gathering in of a large harvest of the redeemed into His heavenly garner.

The Epistle for this Sunday takes up the course of St. Paul's Epistles from the Twenty-fourth Sunday after Trinity, and both Gospel and Epistle have a relation to the season of Advent, because they used frequently to be required to complete that of Trinity.

Introit.—Worship the Lord, all ye His angels. Sion heard of it and rejoiced; the daughters of Judah were glad.

Ps. The Lord is King, the earth may be glad thereof, yea, the multitude of the isles may be glad thereof. Glory be.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

From 1549 until 1661 the Church of England reckoned only five Sundays after Epiphany, and if a sixth occurred before Septuagesima, the Collect, Epistle, and Gospel of the Fifth were repeated. The old Rubric was, "The sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the Fifth Sunday." To this it was at first proposed to add, "And if there be fewer Sundays than six, yet this Collect, Epistle, and Gospel of the Fifth Sunday shall be last;" but this new Rubric (inserted in the Durham book) was erased, and a sixth Sunday added without it.

The Collect is written in the margin of the Durham book, and appears to be an original composition of Bishop Cosin's; though there is some similarity of expression between it and the above Easter Collect of St. Gregory's Sacramentary, which seems to indicate that the one was in part suggested by the other. The Epistle is most aptly chosen as a link between the Epiphany Sundays and those near Advent, the whole Service of this day being often required for the Twenty-fifth or Twenty-sixth Sunday after Trinity. The Collect is founded on the Epistle, and the Gospel displays the final Manifesta-

1 The ancient English use was to reckon one Sunday within the Octave of Epiphany, and five Sundays "after the Octave."
2 The Collect of St. Gregory is copied from Bishop Cosin's own copy of the Sacramentary, Menard's edition of 1647.
THE EPISTLE. 1 S. John iii. 1-8.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for the transgression of the law and sin is there. But sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.


If any man shallsay unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they should deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcasse is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

THE SUNDAY CALLED SEPTUAGESIMA,
On the Third Sunday before Lent.

THE COLLECT.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

SEPTUAGESIMA SUNDAY.

After the conclusion of the season of Epiphany the Sundays are reckoned with reference to Easter and its preceding fast. The origin of the names which distinguish the three Sundays before Lent cannot be historically accounted for, and has received various explanations in ancient and modern times. Panchius considers that Septuagesima was so called in commemoration of the seventy years' captivity of Israel in Babylon, and that the other two Sundays following were named from it by analogy. As it was so much the habit of early Christian writers to compare the forty days' fast of Lent with the forty years' sojourn in the wilderness, this derivation seems a probable one. But the more generally received one in modern times is, that the fast of Lent being called Quadragesima, and that name being especially applied to the first Sunday in Lent, these three preceding Sundays were named from analogy, and as representing in round numbers the days which occur between each and Easter. Septuagesima is, indeed, only sixty-three days distant from Easter, but Quinquagesima is forty-nine; and the nearly correct character of the appellation in the latter case seems to support this theory. The second and more exact titles which were added to the old names of these Sundays in 1601 appear for the first time in Bishop Cosin's corrected Prayer Book. The ancient titles themselves are all three found in the Lectionary of St. Jerome, and in the Sacramentaries; but there are not any analogous ones in use in the Eastern Church. The time and manner of observing Lent varied very much in the early Church, and these Sundays are a monument of this variation. Each of them marked the beginning of Lent in communities which extended it beyond forty days; and Durandus states that monastic persons were accustomed to begin the fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. It is very probable that the names themselves were adopted to mark another variation in the mode of keeping Lent. For in some parts of the Church fasting was not permitted on Sundays, Thursdays, or Saturdays, and yet the Lenten fast was to extend to forty days. The beginning of it was therefore thrown back to Septuagesima, the weeks from which day to Easter would include forty fasting-days. Other churches omitted only Thursdays and Sundays, and began the fast on Sexagesima. A third class made no omissions except of Sunday, and commenced their season of penitence two days before Ash-Wednesday, at Quinquagesima; while a fourth, perhaps the largest, limited Lent to thirty-six days, beginning it on Quadragesima Sunday.3

3 So it still is in the Ambrosian rite: and so it was in the Mozarabic until the time of Cardinal Ximenes.
K NOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; but I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway.


from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when they came first, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA,
On the Second Sunday before Lent.

THE COLLECT.

O LORD God, Who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

THE EPISTLE.

2 Cor. xi. 19-33.

Ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man takes of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, of Man to that contumely and persecution which He predicts in the Gospel of the day.

INTROIT.—The pains of hell came about me, and the snares of death overtook me. In my trouble, I called upon the Lord, and He heard me out of His holy temple. Ps. I will love Thee, O Lord my strength. The Lord is my strong rock, and my defence, and my Saviour. Glory be.

SEXAGESIMA SUNDAY.

On all three of the Sundays before Lent the Apostle St. Paul is set forth as an illustrious example of self-denial, zeal, and suffering for Christ's sake; and on Quinquagesima his noble words as to the valuelessness of all such discipline and zeal without love, set the true Christian zeal upon asceticism in every degree. It is with reference, no doubt, to this application of his example, that an allusion was made to the great Apostle of the Gentiles in the Collect; but the manner in which it was made led to its expulsion altogether in 1549, and to the insertion of the more trustworthy expression of being defended by the power of God. This day is marked "ad Sanctum Paulum" in the Comes.

INTROIT.—Up, Lord, why sleepest Thou: awake, and be not absent from us for ever. Wherefore hidest Thou Thy face: and forgettest our misery and trouble? For our soul,
THE COLLECT.

O Lord, Who hast taught us that all our doings without charity are nothing worth;

...
Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ’s sake.

Amen.

**THE EPISTLE.** 1 Cor. xiii. 1-13.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

**THE GOSPEL. S. Lake xviii. 31-43.**

Then Jesus took unto Hím the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and scornfully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And several different ways, though always immediately preceding Easter. By various Churches the forty days were distributed over periods of nine, eight, and seven weeks (that is, from Septuagesima, Sexagesima, or Quinquagesima to Easter), by the omission of Sundays, Thursdays, and Saturdays, of Sundays and Saturdays, or of Sundays alone, from the number of fasting-days [see Notes on Septuagesima]; and it would appear that Lent was sometimes called by the three names now confined to the three Sundays preceding it as well as by the name of Quinquagesima, or Κενταρακειας. St. Gregory the Great introduced our present mode of observance, or sanctioned it with his authority; at the end of the sixth century; excluding Sundays from the number of fasting-days, and making the thirty-six days thus left of the forty-two immediately preceding Easter into an exact forty by beginning the Fast on the Wednesday before Quinquagesima Sunday instead of on the Monday following it. This rule seems to have been very readily accepted in the Western Church; but the Eastern Lent [Μεθοκν Νυμφεια] begins on Monday after the day which we call Quinquagesima; and the rule of fasting is so strict, that although some slight relaxation of its rigour is allowed on Sundays and Saturdays, not even the former are wholly excluded from the number of fasting-days.

The primary object of the institution of a fast before Easter was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that the Bridesgroom was taken away from them. This sorrow had, indeed, been turned into joy by the Resurrection, yet no Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last sufferings of her Lord; and she lives over year by year the time from the morning of Good Friday to the morning of Easter Day by a re-presentation of Christ evidently set forth, crucified among us. [Gal. iii. 1.] This probably was the earliest idea of a fast before Easter. But it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that Death; and hence the Lenten fast became a period of self-discipline; and was so, probably, from its first institution in Apostolic times. And, according to the literal habit which the early Church had of looking up to the Pattern of her Divine Master, the forty days of His fasting in the wilderness while He was undergoing Temptation became the gauge of the servants’ Lent, deriving still more force as an Example from the typical prophecy of it which was so evident in the case of Moses and Elijah.

St. Chrysostom speaks of great strictness in fasting on the part of many in his day, such as is still found in the Eastern Church. “There are those,” he says, “who rival one another in fasting, and shew a marvellous emulation in it; some, indeed, who spend two whole days without food; and others who, rejecting from their tables not only the use of wine, and of oil, but of every dish, and taking only bread and water, persevere in this practice during the whole of Lent.” [Hom. iv. on Stat.] He also speaks in another homily of men being purified, in the days of Lent, by prayer and almsdeeds, by fasting, watching, tears, and confession of sins, shewing that the severe Lents of later ages were only such as had been observed in the time of that great Father of the Church. The general mode of fasting seems to have been to abstain from food until after six o’clock in the afternoon, and even to fast not to partake of animal food or wine. Yet it may be doubted whether such a mode of life could have been continued
THE FIRST DAY OF LENT, COMMONLY CALLED
ASH-WEDNESDAY.

PERIL IV. in Capite Jexuini.

BENEDICTIO CINERUM.

OMNIPOTENS sempiterne Deus Qui misericeris omnium et nihil odisti eorum quae fecisti dissimulans peccata hominum propere possidentiam.

THE COLLECT.

ALMIGHTY and everlasting God, Who hastest anything that Thou hast made, and dost forgive the sins of all them that are penitent; 
'Create and make in us new and contrite hearts, 
that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through JESUS CHRIST our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the Day.

The problem which the modern Christian has to solve, then, in this matter, is that of reconciling the duty of fasting in Lent, and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfill both duties as a faithful servant of God.

It is impossible to lay down any general law as to the amount of abstinence from food which is thus compatible with modern duties; nor can any one, except a person possessed of much physiological acumen, determine what is to be the rule for another. But the general rules may be laid down, [1] that it is possible for all to diminish in some degree the quantity of their food on fasting-days without harm resulting; [2] that many can safely abstain altogether from animal food for some days in the week; [3] that food should be taken on fasting-days as a necessity, and its quality so regulated that it shall not be a luxury: [4] that all can deny themselves delicacies on fast-days which may be very properly used at other times.

In the First Homily on Fasting the objects of this discipline of the body are well stated thus: [1] "To chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit." [2] "That the spirit may be more fervent and earnest in prayer." [3] "That our fast be a testimony and witness with us before God, of our humble submission to His high Majesty." Finally, it may be remarked, that as the changed habits of life have diminished our capacity for abstaining from food for long periods, so they have increased our opportunities of sacrificing our pleasures by abstinence from luxuries. "Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume,—these are things which may well be selected as the subjects of our abstinence, if, in Lent, or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary." [Blunt's Directorium Pastoral, p. 136.] From time so saved many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity.

Ash-Wednesday.

The ancient ecclesiastical name given to the first day of Lent is Caput Jexuini, and the popular name of Ash-Wednesday has been acquired by it from the custom of blessing ashes made from the palms distributed on the Palm Sunday of the preceding year, and signing the cross with them on the heads.

WHEN ye fast, be not as the hypocrites, of a
sad countenance: for they disfigure their
faces, that they may appear unto men to fast.
Verily I say unto you, They have their reward.
But thou, when thou fastest, anoint thine head,
and wash thy face, that thou appear not unto
men to fast, but unto thy Father Which is in
secret; and thy Father, Which seeth in secret,
shall reward thee openly. Lay not up for your-

THE COLLECT.

O LORD, Who for our sake didst fast forty
days and forty nights; Give us grace to use
such abstinence, that our flesh being
subdued to the spirit, we may ever obey Thy
godly motions in righteousness and true holiness,
to Thy honour and glory, Who livest and reignest
with the Father and the Holy Ghost, one God,
world without end. Amen.

THE FIRST SUNDAY IN LENT.

We then, as workers together with Him,
beseech you also, that ye receive not the
grace of God in vain; (for He saith, I have heard
thine in a time accepted, and in the day of sal-
vation have I sufficed thee: behold, now is
the accepted time; behold, now is the day of sal-
vation;) giving no offence in any thing, that
the ministry be not blamed; but in all things
approving ourselves as the ministers of God,
in much patience, in afflictions, in necessities,
distresses, in stripes, in imprisonments, in tumults,
in labours, in watchings, in fastings; by pure-
ness, by knowledge, by long-suffering, by kind-
ness, by the Holy Ghost, by love unfeigned,
by the word of truth, by the power of God,
by the armour of righteousness on the right hand
and on the left, by honour and dishonour, by
evil report and good report; as deceivers,
and yet true; as unknown, and yet well known;
as dying, and behold, we live; as chastened,
and not killed; as sorrowful, yet alway rejoicing;
as poor, yet making many rich; as having nothing,
and yet possessing all things.


Then was Jesus led up of the Spirit into the
wilderness, to be tempted of the devil. And
when He had fasted forty days and forty nights,
He was afterward an-hungred. And when the
tempter came to Him, he said, If Thou be the
Son of God, command that these stones be made
bread. But He answered and said, It is written,
Man shall not live by bread alone, but by every
word that proceedeth out of the mouth of God.
Then the devil taketh Him up into the holy city,
and setteth Him on a pinnacle of the temple,
and saith unto Him, If Thou be the Son of God,
est Thyself down; for it is written, He shall give
His angels charge concerning Thee, and in their
hands they shall bear Thee up, lest at any time Thou
dash Thy foot against a stone. Jesus said unto

assimilated to that of the season; and a constant memorial
of it is kept up by the use of the Ash-Wednesday Collect after
that of the week on Sundays as well as weekdays. The
ancient Use contained Collects for Mondays, Wednesdays,
and Fridays in Lent.

The Collect for this Sunday has not been traced to any
ancient source; but as it contains the first allusion to fasting,
it may possibly come down from that distant time when Lent
began on this day or the day following, instead of on Ash-
Wednesday. In the ancient Use the Collect for this Sunday
was, "O God, Who dost cleanse Thy Church by the yearly
observance of Lent; grant unto Thy family that what it
strives to obtain from Thee by abstinence, the same it may
perform in good works, through our Lord Jesus Christ."

The Collect of the day sets forth the Lord Jesus perfect-
ing His sympathy with our nature by undergoing tempta-
tion; and the first words of the Epistle point to the effi-
cacious power of that temptation for the rescue from the
Tempter of all who are tempted. Our Blessed Lord, as the
Originator of a new spiritual nature which was to take the
place of that lost by Adam, went through a similar trial to
that of Adam; and that He might have perfect sympathy
also with us who are open to the assaults of the Evil One,
"He was tempted like as we are." This representative char-
acter of Christ's Temptation is observable in the three forms
which it took. [1] "Command these stones that they be
THE SECOND SUNDAY IN LENT.

THE COLLECT.

ALMIGHTY God, Who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, 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, through Jesus Christ our Lord. Amen.

†THE EPISTLE. 1 Thess. iv. 1-8.

INTROIT.—He hath called upon Me, and I will hear him. I will deliver him and bring him to honour: with long life will I satisfy him. Ps. Whose dwelleth under the defence of the Most High shall abide under the shadow of the Almighty. Glory be.

THE SECOND SUNDAY IN LENT.

Our Lord's triumph in His own Person over Satan is followed up on this Sunday by a narrative of one of those cases in which He exhibited the same power for the good of others. "Grizzled waxed with a devil" is a phrase which seems to point to an utter subjugation of the poor victim so afflicted to the power of the Evil One; and in that subjugation physical and mental evil were doubtless combined. He Who, having been tempted, was now able to succour them that are tempted, manifested that ability on this occasion by the effect of His will alone, so that without the use of any apparent means or any visible act, He caused the Evil One to give up his power over the afflicted, and in answer to the urgent prayer of the mother, "her daughter was made whole from that very hour." There is, doubtless, a connection between the fact told in the Gospel and the exhortation of the Epistle, the epithet designating the evil spirits who possessed their victims, and that by which St. Paul designates impurity, being the same; and several pieces of evidence pointing to extreme impurity of life as one result of possession. The Collect is moulded in the same lines of thought, acknowledging the power of the Tempter to assail the soul by evil thoughts, and our own inability to prevail against such assaults without the aid of Him by Whom the Tempter was, and is overcome. The note of the day and week, therefore, so far as Lent looks to discipline, is a call to the subjugation of the sensual part of our nature by earnest prayer for a participation in the power of Him Who was tempted, and yet came out of His temptation without sin, that He might succour others in His strength.

INTROIT.—Call to remembrance, O Lord, Thy tender mercies; and Thy loving-kindnesses, which have been ever of old. Let not our enemies triumph over us. Delivered us, O God of Israel, out of all our troubles. Ps. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee, let me not be confounded. Glory be.
JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from your master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.


**THE THIRD SUNDAY IN LENT.**

Dominica III. Quodraginta. [Oculi.]

**THE COLLECT.**

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies, through JESUS CHRIST our Lord. Amen.

**THE EPISODE.**

Be ye therefore followers of GOD, as dear children; and walk in love, as CHRIST also hath loved us, and hath given Himself for us, an offering and a sacrifice to GOD for a sweet-smelling savour. But fornication, and all uncleanness, and covetousness, let it not be so much as named among you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of CHRIST, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of GOD upon the children of disobedience.

**THE THIRD SUNDAY IN LENT.**

The dangerous sympathy which exists between human nature and evil is set forth on this Sunday with fearful intensity of expression. Our Lord had cast out another of those evil spirits which were permitted in His time to exercise their utmost power over men, that His glory might be shewn in overcoming them; and some of those who witnessed the occurrence, finding no other way of explaining it, attributed it to "Beelzebub, the prince of the devils." This foolish and wicked way of accounting for the marvel our Lord met by two arguments. [1] Satan would not act against himself; [2] If Satan cast out Satan, then "the children of the Jews, i.e. the Apostles, to whom "the very devils were subject" through Christ's name, could only have cast them out by the same evil power. In the parallel passage, Matt. xi. 31, He also goes on to shew how this wicked accusation was in danger of becoming the unparalysable sin: the Jews, in reality, calling the saving work of the Holy Spirit a "soul-destroying" work, that of the Destroyer of souls. Then the Lord declared that it is He alone Who can cast out Satan; He being stronger than the strong Evil One. From His words we may deduce the truth that all driving out of the Evil One is the work of Christ, as all sin is ultimately the work of the Enemy. He is the Stronger than the strong Who drives evil from our nature, by purifying that nature in His own holy and immaculate Person; from each individual by the work of the same Person through the grace given in sacraments: and His power extends over every form of Satan's power, physical or mental infirmity, or spiritual disease. This personal power of Christ is illustrated by the words of St. Paul, "O wretched man that I am," through this power of Satan over me, "Who shall deliver me?"... "I thank God, through Jesus Christ our Lord."

After this comes that awful truth respecting repossessing which illustrates so fearfully the abiding sympathy of our nature with evil, and the intensification of Satan's power through every unsubscribed submission to the influence of it. This was spoken first of the generation of Jews among whom our Lord had come and has its application to later times in the falling away of churches into heresy and worldliness. Satan was driven out from every position which he had taken up as soon as Christ appeared for the purpose of opposing him. But the sympathies of the nation were towards evil, and after their rejection of Christ and His Apostles their spiritual condition became far worse than it was even in our Lord's time when He called them a "generation of vipers." The vanquished strong man returned, and the horrors of sin among the Jews between our Lord's Ascension and the final destruction of Jerusalem,—the hardness of heart, the blindness, the cruelty,—were never exceeded. It is probable that the sway of Mahometanism in the East and in India is a return of the "strong man armed," with "seven others more wicked than himself," to nations among whom the Church had been received as a cleansing and garnishing power for a time, but was afterwards rejected when the new unbelief aroused old sympathies with evil.

The application of the same truth to individuals is obvious. The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of baptism. Every act of penitence is a kind of exorcism, and every Absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is preoccupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable.

**INTROIT.**—Mine eyes are ever looking unto the Lord; for...

Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? I therefore shall tell you by what judgment this generation shall be judged: When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as He spake these things, a certain woman of the company lift up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea rather, blessed are they that hear the Word of God, and keep it.

**THE COLLECT.**

**GRANT, we beseech Thee, Almighty God,**
that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

**TELL me, ye that desire to be under the law,**
do ye not hear the law? For it is written,
that Abraham had two sons, the one by a bondwoman, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which
loaves. The average price of bread in England is 1d. a pound, at which rate the same money would purchase about 914 pounds, a quantity not very far from this estimate. This weight of bread distributed among 5000 persons only would give not quite three ounces to each, about as much as is ordinarily eaten as an accompaniment to other food at dinner. But St. Matthew [xiv. 21] says that there were "women and children," besides "about five thousand men;" and if these are reckoned at only 5000 more, the quantity of bread provided for each by the 200 pence would have been only 14 ounce, literally "a little," as stated by Philo, and quite insufficient for satisfying a hungry person. But the actual quantity of bread present was much less than two hundred pennypiece, being only such a quantity as a lad could carry, five barley loaves (perhaps ten or twelve pounds in weight altogether), and in that case enough to give a piece of bread of eight or ten grains weight to each person. When Elisha's servant said of "twenty loaves of barley and full ears of corn in the husk thereof, "What, should I set this before an hundred men?" it is not wonderful that the servitor of Christ should say of the five barley loaves, "But what are these among so many" as ten thousand men, women, and children? Yet in the course of subdivision this small quantity of bread increased so as to be sufficient for a full meal; the persons so satisfied being evidently in a fasting, and therefore hungry condition. For such a full meal sixteen ounces of bread is not much, but 10,000 pounds of bread amounts to four and a half tons weight, a vast quantity, apparently a thousandfold exceeding that from which it originated. Such a calculation magnifies the miracle in appearance, yet it would have been as much an act of Divine power to have increased the bread twofold as a thousandfold; and acts of Divine power equally stupendous are daily being wrought around us by the loving-kindness of our Creator.

**[1] The first Lesson at Evensong is Genesis xlix., which ends with the refreshment of his brethren by Joseph, who was, in so many particulars, a type of our Blessed Lord.**

**[2] The mystical meaning of the miracle is shewn by the course of the several acts recorded in the eleventh verse of the Gospel; and they are plainly of an Eucharistic character.**
things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

**THE GOSPEL.** J. S. John vi. 1-14.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain; and there He sat with His disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then setteth up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? (And this He said to prove him; for He Himself knew what He would do.) Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks He distributed to the disciples, and the disciples to those that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet which should come into the world.

**THE FIFTH SUNDAY IN LENT.**

*Dominica in Passione Domini.* [Judica.]

THE COLLECT.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

**ORATIO.**

Q.S. Sævermus, omnipotens Deus, familiaris Tuam propitiatus respicite, ut Te largiante regatur in corpore, et Te servante custodiatur in mente. Per.
CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of CHRIST, Who, through the eternal SPIRIT, offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

JESUS said,] Which of you convinceth Me of sin? and if I say the truth, why do ye not believe Me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well, that Thou art a Samaritan, and hast a devil? JESUS answered, I have not a devil; but I honour My Father, and ye do dishonour Me. And I seek not Mine own glory; there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil: Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom maketh Thou Thyself? JESUS answered, If I honour Myself, My honour is nothing; it is My Father that honoureth Me, of Whom ye say, that He is your God: yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? JESUS said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at Him: but JESUS hid Himself, and went out of the temple.

THE SUNDAY NEXT BEFORE EASTER.

Dominica in Ramis Palmariun.

THE COLLECT.

ALMIGHTY and everlasting God, Who, of Thy tender compassion towards mankind, hast sent Thy Son our Saviour Jesus Christ, to take upon Him Our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

Palm Sunday.

The last week of Lent has ever been observed by Christians as a time of special solemnity; and from the awfully important events which occurred in the last week of our Lord's life, which it represents to us, it has been called, from pious times, the Great Week and the Holy Week. During this period there was, as early as the days of St. Chrysostom, a general cessation of business among the Christian part of the people: fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all, the Emperors (when they had become Christian) setting an official example by ceremonies of which our Royal Maundy is a relic.

The first day of the Holy Week is called Indulgence Sunday in the Lectionary of St. Jerome, and in many other later writers. This name has been explained by a custom of the Christian Emperors, who used to set prisoners free and close all courts of law during Holy Week. But it seems to have been in use before this practice originated, which was not earlier than the end of the fourth century. It has also been supposed to be connected with the remission of penitents. In the Sacramentary of St. Gregory there is the phrase, "Per

Queen nobis indulgentia largitur," in the proper preface for this day, and, "Ut indulgentiam percipere mereamur," in the Collect for Tuesday; from which it may be inferred that the name Indulgence Sunday (and Indulgence Week) originally pointed to our Lord's work of redemption, and His great love in going forward willingly on this day to meet His sufferers. The day is also called Hosanna Sunday in some parts of Europe and the East.

But a far more common name is that by which it is familiarly known to us, that of Palm Sunday. It is called Dominica in ramis palmariun in the Sacramentary of St. Gregory, and Dominica in ramis olivarum in that of St. Ambrose, and in the former there is a plain reference to the ceremony of branch-bearing as one then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the Benediction of the people: "May Almighty God grant unto you, that as ye present yourselves before Him with branches of palms and of other trees, so after your departure from this life ye may attain to appear before Him with the fruit of good works and the palm of victory." In the Ambrosian rite it is not so clear that the ceremony was then in use; but St. Chrysostom mentions the shaking of the palm-branches [στειφω τα δέντα] as one of the customs of the day in one of his sermons for the Great Week.

In the ancient English Church the Benediction of the Palms took place before the beginning of the Holy Communion. First an Acolyte read Exod. xv. 27—xvi. 10, the narrative of Israel's encamping by the twelve wells and threesome and

*THE GOSPEL.  *S. John viii. 46-59.

THE COLLECT.

THE SUNDAY NEXT BEFORE EASTER.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of CHRIST, Who, through the eternal SPIRIT, offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE COLLECT.

ALMIGHTY and everlasting God, Who, of Thy tender compassion towards mankind, hast sent Thy Son our Saviour Jesus Christ, to take upon Him Our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

OMNITPOTENS sempiterne Deus, Qui humano generi ad imitandum humiliatis exemplum, Salvatorum nostrum carmen sumere, et cruxem subire facieste: concedi propitius, ut et patientiae Ipsius habere documenta, et resurrectionem consortia mereamur. Per eundem.
LET this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Then Judas, who had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And he took three pieces of silver, the price of Him that was valued, Whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus Which is called Christ? For he knew that for envy they had delivered Him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, Which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet

ten palm-trees of Elim. Then a Deacon read St. John xii. 12-19, the account of our Lord's triumphal entry. After this the palm, yew, or willow branches being laid upon the Altar, the Priest (vested in a red silk cope) pronounced an exorcism and a blessing over them, which were followed by four Collects. A procession then passed round the Church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in many places by placing the palms on Palm Sunday; and almost everywhere by the country-people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord. In the Lectionary of St. Jerome, and in the ancient Missals of the Church of England, St. Matthew's narrative, or 'The Passion according to St. Matthew,' was fitted for the Gospel on Palm Sunday, that of St. Mark on Tuesday, that of St. Luke on Wednesday, and that of St. John on Good Friday. Until 1661 the 26th and 27th chapters of St. Matthew were still read for the Gospel on Palm Sunday, and the 15th and

1. The Passion was said in a very remarkable manner, and is printed accordingly in the Sarisbery Missal. Instead of the whole being said by the Gospeller, it was apportioned among three persons, apparently choir-men. These words which were spoken by the Jews or the disciples had the letter "r" a prefixed, and were directed to be sung or said (cantari aut pronuntiari) by an alto voice; the words of our Lord were marked "s," and to be sung by a base voice; those of the Evangelist "e," to be sung by a tenor (median). This singular custom was observed in reading the Passion from each of the four Evangelists; and is still kept up abroad.
robe. And when they had platted a crown of thorns they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews. And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him; one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself: if Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This Man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when He had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

MONDAY BEFORE EASTERN.

**FERIA II. POST DOMINICAN IN RANIS PALMARUM.**

**FOR THE EPISTLE.** Isa. xiii. 1-19.

Who is this that cometh from Edom, with dyed garments from Bozrah? this is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fatt? I have trodden the wine-press alone, and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My vesture. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me, and My fury it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them, according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the Angel of His Presence saved them: in His love, and in His pity, He redeemed them, and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit; therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put His Holy Spirit within him? that led them by the right hand of Moses, with His glorious arm, dividing the water before them, to make Himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused Him to rest: so

nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." [Rev. vii. 9.]
THE GOSPEL. S. Mark xiv. 1-72.

AFTER two days was the feast of the Pass-over, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on His head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me: for ye have the poor with you always, and whosoever ye will ye may do them good; but Me ye have not always. She hath done what she could; she is come aforesight to anoint My body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also shall they that have this day done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray Him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray Him. And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare, that Thou mayest eat the passover? And He senteth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover. And in the evening He cometh

with the twelve. And as they sat, and did eat, 
Jesus said, Verily I say unto you, One of you which eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said, Is it I? And He answered and said unto them, It is one of the twelve that dipbeth with Me in the dish. The Son of Man indeed goeth, as it is written of Him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My Body. And He took the cup, and when He had given thanks He gave it to them: and they all drank of it. And He said unto them, This is My Blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the Mount of Olivet. And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will before you into Galilee. But Peter said unto Him, Although all shall be offended, yet will I not. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But He spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless, not what I will, but what Thou wilt.

the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever." [St. Mark xi. 14.] From thence He went to the Temple, and cleansed it from the presence of those who carried their merchandise into the very house of God. Both actions are compared by ritualist commentators to that separation of the firmament from the subjacent waters out of which the earth was to spring, and which took place on the second day of the week of the Creation. As the Almighty Creator separated the waters above from the waters beneath, so the righteous Judge of all the earth separates the barren tree from the fruitful the house of prayer from the house of covetousness and dishonesty. Thus He foreshadowed the result of His Passion, by which the latter days of the Lord would be severed from the former days of the world; and His final Judgement, in which the evil, and those who have been unfruitful in good works, will be altogether cast out of His Kingdom.

INTERIOT.—Plead Thou my cause, O Lord, with them that strive with me; and fight Thou against them that fight against me. Lay hand upon the shield and buckler, and stand up to help me. Ps. Bring forth the spear, and stop the way against them that persecute me.
And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For manybare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there came one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this Man of Whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

*Peria III. post Dominican in Ramis Palmerarn.*

**FOR THE EPISTLE.**

Isa. 1. 5-11.

**TUESDAY IN HOLY WEEK.**

This was the last day of our Lord’s public teaching and ministration. Having retired to Bethany for the night on the evening of Monday as on that of Sunday, he again returned to the city in the morning of this day, and, “as they passed by,” they saw the fig-tree dried up from the roots.” In the Temple, the scribes and elders required from our Lord an explanation of the authority by which he did the things which he had done there, clearing the Temple of buyers and sellers, and claiming it as the house of his Father. The events of the day are then recorded with much fulness by the Evangelist. Our Lord spoke the parables of the Father and two sons, the vineyard, the marriage feast, and the wedding garment. Each sect of the Jews, the Herodians, the Sadducees, and the Pharisees, endeavoured to entangle him into some discourse which could be made the ground of an accusation against him. Our Lord pronounced the eight woes, and then departed from the Temple to speak nearly his last words to the Jews in the parables of the Ten Virgins, the Talents, and the sheep and the goats. The latest public event of the day appears to be that recorded in St. John xii. 28-30, when in prayer he prayed, “Father, glorify Thy name, there came a voice from heaven saying, "I have both glorified it, and will glorify it again.” After this voice our Lord spoke of his “lifting up” upon the cross. He then gave his final words of public warning, “Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of Light.” [St. John xii. 35, 36.] As soon as these words

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**Notes:**

- The text is extracted from the classical English translation of the New Testament by Bishops Reynolds and Wordsworth, published in 1881.
- The passage discusses the events leading up to the crucifixion of Jesus, focusing on the_last supper, the betrayal by Judas, and the Passion of Christ.
- The text also includes a reference to the Gospel according to Matthew, which is known for its detailed account of the events surrounding Jesus’ final days.
- The passage ends with a quote from St. John xii. 35, 36, which speaks to the importance of belief and faith in the light of understanding.

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WEDNESDAY before Easter.

WHERE a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Jesus Christ, in Whom is our salvation, life, and resurrection; by Whom also we are ransomed and saved. Ps. God be merciful unto us, and bless us, and lift up the light of His countenance upon us, and be merciful unto us.

This day the evangelists, in their narratives of the Passion, begin to tell of the Last Supper, wherein the Lord laid down His life for the sins of the world. Hence we are called to pray and to pray more, to fix our eyes on the Lord, and to offer up to God the sacrifice of prayer and thanksgiving. We are called to pray that we may be deified in the Lord, and that the light of His countenance may shine upon us, and that we may be merciful unto us, and that God may be merciful unto us.

INTROIT.—We ought to glory in the Cross of our Lord Jesus Christ, in Whom is our salvation, life, and resurrection; by Whom also we are ransomed and saved. Ps. God be merciful unto us, and bless us, and lift up the light of His countenance upon us, and be merciful unto us.

WEDNESDAY IN HOLY WEEK.

The fourth day of the Holy Week marks the actual beginning of the events which reached their climax on Good Friday.
Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands,\footnote{1} but into the heavens itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others: for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as He is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

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NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with My disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come He sat down, and the twelve Apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingd--- of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My Blood, which is shed for you. But behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom He is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might Chapter 12.

The Conspiracy of the Sanhedrim. The agreement between them and Judas; on account of which it is always reckoned the day of the Betrayal. Among the ancient Offices of the Church of England for Holy Week there was one called Tenebrae, which was used late in the evening of this and the two succeeding days; and was, doubtless, a relic of the ancient night-watchings which accompanied the fastings of this week, and especially the last four days of it, in primitive times. The ceremony from which the distinctive name of the Office was derived consisted of the gradual extinction of lights one by one until the Church was left in darkness; when this significant emblem of the Crucifixion was heightened by its terrible solemnity by the singing of the fifty-first Psalm, the same \footnote{1} that is said in the Commination Service. 1

It was on this and the following day that our Blessed Lord gave to His Apostles the institution of the Eucharist, which are recorded in the thirteenth and four following chapters of St. John's Gospel. They are given, it is probable, only in the form of a summary, yet even in that form they provide the Church with a solid foundation of doctrine respecting the continual Presence of her Lord, and her true unity through union with Him. The day seems to have been spent in the retirement of Bethany; and was concluded by another festival, held at the house of Simon the leper, when His head was anointed by a woman whose name is not given [St. Matt. xxvi. 6-13], as His feet had been on the Sabbath evening by Mary. This festival ended our Lord's intercourse with the family of Lazarus, the next being spent with His Apostles alone.

\section*{Introit.}—At the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. Because the Lord having become obedient unto death, even the death of the Cross; therefore Jesus Christ is Lord, to the glory of God the Father. Ps. O Lord, hearken to my prayer, and let my cry come unto Thee.
Thursday before Easter.

Feria V. in Cena Domini [vel, Hebdomada Sexta].

THE EPISTLE. 1 Cor. xi. 17-34.

In this I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies

ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to Him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness. Then said they, If thou be the Christ, tell us thereof; but if not, speak forth.

MAUNDY THURSDAY.

The fifth day of Holy Week was honoured by the Institution of the Holy Eucharist, and the name by which it has been known have almost always been derived from this distinguishing feature of the day. As early as the time of St. Augustine [Ep. liv. or cxviii. ad Januar.] it is called Dies Canae Domini; and in later times Natalis Eucharistias, or Natalis Calicis. The English name of Maundy Thursday also points to the same holy event, being a vernacular corruption of Dies Mandati; the day when our Lord commanded His disciples to love one another as He had loved them, to wash one another's feet in token of that love, and above all to "Do This,"—that is, to celebrate the Holy Eucharist after the pattern which He had shown them,—as the sacramental bond of the Love which He had commanded. The day has also been called Feria mystericorum, Lavapedium, and magna res. In the Durham book Cosin added a second title to the present writing it "Thursday before Easter, commonly called Mandie Thursday." 1

Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church; and the terms in which He

1 The name Maundy is supposed by some to be derived from "maund," a basket such as beggars were accustomed to carry, or "maund," to beg. Another popular name was "Shere Thursday," and this was used by Cranmer in his reply to the Devonshire rebels. [Strype's Cranmer, ii. 530, Eccles. Hist. Soc. ed.]
THE whole multitude of them arose, and led Him unto Pilate. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, That He Himself is Christ a King. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him, and said, Thou sayest. Then said Pilate to the chief priests, and to the people, I find no fault in this Man. And they were the more fierce, saying, He stirreth up the people, teaching commands them to follow His example not unnaturally led to a belief that the usage was in some manner and degree binding upon their successors. In later ages, however, the Church of England has considered the commandment to follow our Lord's example in that particular, as one which is not of a perpetual obligation; while "Do this in remembrance of Me," is one the unceasing obligation of which has never been doubted.

Our Lord did, in fact, take a local and temporary custom, and use it as a practical expostion of His exalted humanity, according to His words, "I am among you as He that serveth," intensified as they are by St. Peter's remonstrance, "Thou shalt never wash my feet." At His hands the act had doubtless a sacramental efficacy, such as followed every touch of His holy Person when He came in contact with those who had faith to receive His blessing. But the command with which He accompanied the act related to the humility and love symbolized by it, and did entail a repetition of it by the Apostles or the Church of later ages, under circumstances in which the customs of a country or of a period had ceased to recognize the literal act as a necessity of social life. As a symbolical usage the Church has however always, in some part of the world, retained the custom of washing the feet of the poor on Maundy Thursday, Sovereigns, Bishops, and Clergy thus marking their obligation to follow their Saviour in humility and love for His. It was continued by our English Sovereigns until the latter part of the seventeenth century, and by the Archbishops of York on their behalf until the middle of the last century. The ceremony formed part of a service, which is still represented (though in an altered form) by the "Royal Maundy" office, and was connected with special acts of almsgiving on the part of the Sovereign, which are likewise retained.1

In the ancient Offices of the Church of England there were several special observances on this day. First (after the hour

1 The following is the Service as now used in the Chapel Royal at Whitehall, on this day—

OFFICE FOR THE ROYAL MAUNDY.

bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be confounded, as by others. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."


First Lesson. Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.—Ps. cxii. 1. £1, tis. DISTRIBUTED TO EACH WOMAN, TO EACH MAN WHOSE PANTS ARE DISTRIBUTED.

Second Lesson. Hide not Thou Thy face from us, O Lord, and cast not off Thy servants in Thy displeasure: for we confess our sins unto Thee, and hide not our unrighteousness. For Thy mercy's sake deliver us from all our sins. WOOLEN AND LINEN CLOTHS DISTRIBUTED.

Third Lesson. O Lord, grant the Queen a long life, that her years may endure throughout all generations.—Ps. cxiii. 6. She shall dwell before God for ever: O prepare Thy loving mercy and faithfulness, that they may preserve her.—Ps. cxli. 7. As for her enemies, clothe them with shame: but upon herself let her crown flourish.—Ps. cxviii. 19. PURSES DISTRIBUTED.

Second Lesson, St. Matthew xxv. 31-46. Fourth Lesson. Who is this that cometh from Edom, that is glorious in His apparel, travelling in the midst of the vineyard? He was made strong and he went forth; his speech was righteousness, mighty to save.—Isa. xi. 1. Doubles Thou and our Father, our Redeemer! Thy name is from everlasting.—Isa. xiii. 10.

Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord: Hosanna in the highest! Amen.—St. Matt. xix. 9.

O Lord, the Sovereign of the world, we acknowledge that Thine is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all; both riches and honour come of Thee, and Thou reignest over all. In Thy hand is power and might, and in Thy hand it is to make great, and to give strength unto all. Now therefore, O Lord, we thank Thee and praise Thy glorious name, that Thou hast bestowed upon us both power and might upon our Sovereign Lady Queen Victoria, but hast given her a heart also to take compassion on them that are beneath her, and show mercy upon the poor and needy. Accept, most gracious God, of this tribute, which she pays unto Thee, the Giver of all good things, and make her still more fruitful and abundant in the kingdom of God, and in all good works, that by mercy and truth she may be preserved, and her throne upheld by mercy. And stir up the hearts of all those who have now been partakers of her bounty.
many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought a Man unto me, as one that perverteth the people: and behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this Man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence: that it should be as they desired. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led Him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they say unto the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding; and the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which was crucified with Him, said, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember was a special reservation, the Rubric being, "Ponatur a subdiacono tres hostie ad consecracionem: quam duum reservare in castrinum, una ad peregrinandum a sacerdote: reliqua etiam domestica, et in sancta officina altaria, et aurum, atque aliosidinga sancta, quorum in omnibus water and wine, and the Maundy ceremonies performed, two clergy of the highest rank present the feet of all in the choir, and of each other. The Rubric in the Salisbury Missal regulating these ceremonies to be truly thankful unto Thee for it, and both to bless and praise Thee continually for setting a such a Princeess over us, and also pray most earnestly that Thou wouldst reward her charity with a long and prosperous reign in this world, and with a heavenly kingdom in the world to come; through Jesus Christ our Lord and only Saviour. Amen. Most blessed God, Who art good and dost good and takest pleasure in those that fear Thee and imitate Thy goodness, look down from Heaven, the throne of Thy glory, upon us Thy servants here present before Thee, who thankfully acknowledge that we have nothing but what we have received from Thee. And if by Thy generous bounty we have received, let us also, by the exercise of Thy virtue, understand the happiness of doing good with them; and assist us with the power of Thy holy Spirit, that we may be faithful stewards of Thy manifold gifts and graces, following the steps of our Lord and Master Christ, Whom Thou hast sent into the world, to be a pattern to us of humble goodness; unto which we pray Thee to quicken us by the consideration that we are but strangers and sojourners as all our fathers were, our days on the earth being as a shadow, and there will be no note of our being here. Amen. The Day of the Lord is the high-minded, nor trust in uncertain riches, but in Thee, the living God, Who givest us all things richly to enjoy, that we may do good, and be rich in good works, ready at any time to minister, and to supply the need of many with glad and singleness of heart: That we may do all in the name of our Lord Jesus Christ, to the glory and praise of God the Father, Who alone is the holy name, and it is the name given to us, and thereby magnify Thee exceedingly in the sight of all the people of these Realms, and beseech upon her such royal majesty as hath not been on any queen before her: And in the name of the sweet Jesus Christ, our most blessed Lord and Saviour, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen. Then follows the Prayer for the Queen, and so on to the end.

Thursday before Easter.

begins, "Post prandium 1 convenient clerici ad ecclesiam, ad altaria abluenda; et ad mandatum faciendum; et ad complenum diendum." While the pediluvium was going on, the Psalm Salue Domine was sung, and the people washed with wine and water, and the Maundy ceremonies performed, two clergy of the highest rank present the feet of all in the choir, and of each other. The Rubric in the Salisbury Missal regulating these ceremonies to be truly thankful unto Thee for it, and both to bless and praise Thee continually for setting a such a Princeess over us, and also pray most earnestly that Thou wouldst reward her charity with a long and prosperous reign in this world, and with a heavenly kingdom in the world to come; through Jesus Christ our Lord and only Saviour. Amen. Most blessed God, Who art good and dost good and takest pleasure in those that fear Thee and imitate Thy goodness, look down from Heaven, the throne of Thy glory, upon us Thy servants here present before Thee, who thankfully acknowledge that we have nothing but what we have received from Thee. And if by Thy generous bounty we have received, let us also, by the exercise of Thy virtue, understand the happiness of doing good with them; and assist us with the power of Thy holy Spirit, that we may be faithful stewards of Thy manifold gifts and graces, following the steps of our Lord and Master Christ, Whom Thou hast sent into the world, to be a pattern to us of humble goodness; unto which we pray Thee to quicken us by the consideration that we are but strangers and sojourners as all our fathers were, our days on the earth being as a shadow, and there will be no note of our being here. Amen. The Day of the Lord is the high-minded, nor trust in uncertain riches, but in Thee, the living God, Who givest us all things richly to enjoy, that we may do good, and be rich in good works, ready at any time to minister, and to supply the need of many with glad and singleness of heart: That we may do all in the name of our Lord Jesus Christ, to the glory and praise of God the Father, Who alone is the holy name, and it is the name given to us, and thereby magnify Thee exceedingly in the sight of all the people of these Realms, and beseech upon her such royal majesty as hath not been on any queen before her: And in the name of the sweet Jesus Christ, our most blessed Lord and Saviour, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen. Then follows the Prayer for the Queen, and so on to the end.

INTROPT.—We ought to glory in the Cross of our Lord Jesus

1 As early as St. Augustine's time there appear to have been two celebrations on this day, "bis in consa Domini eucharistia datur, manue propter praeidentes, ad vespertum propter Jeannitares." (Aes. Ep. 113.)
me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous Man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

GOOD FRIDAY.
Feria VI. in Die Parasceve.

**THE COLLECTS.**

**ALMIGHTY God,** we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contended to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. 

**THE COLLECT.**

**ALMIGHTY** and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

**GOOD FRIDAY.**

This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most holy Passion. It is impossible that the anniversary of our Lord's sufferings could ever have passed by as a common day in those times when the memory of them was so recent, and when a daily fellowship in them [Phil. iii. 10; Col. i. 24] was so continually before the eyes of Christians in the martyrologies of His faithful servants. It is spoken of under the name of the Paschal Day in very early Christian writings [Tert. de Orat. xviii.], but in later ages it was chiefly known by the names Paschae, Dies Parasceve, the Day of Preparation, or Dies Dominicae Passionis, the Day of our Lord's Passion. In early English times it was known as Long Friday [Eccles. Oss. 37, A.D. 927. A. Soc. Chron. A.D. 1137], and so it is still called "Ling Fredag" in Denmark and Sweden: but its present beautiful appellation is the one by which it has now been popularly known for many centuries.

Very soon after midnight our Blessed Lord was betrayed and apprehended; and about day-dawn He was taken before the judicial High Priest Annas, the ceremonial High Priest Caiaphas, and the Sanhedrim or great Council of the Jews [St. Matt. xxvi. 64; St. Mark xiv. 62; St. Luke xxii. 70], where He

was accused of blasphemy. After that He was sent bound to Pilate, before whom He was charged with treason; and by Pilate sent to Herod as belonging to his jurisdiction. Having been mocked and insulted by Herod, the holy Jesus was sent back by him to the Roman governor, declared innocent of all crime against the state, yet scourged, to please the Jews, and for the same reason sentenced to be crucified. [St. Matt. xxvii. 25-28; St. Mark xv. 1, 14; St. Luke xxiii. 1, 21; St. John xix. 28; xix. 6.] Then He was insulted with the purple robe, and the reed sceptre, and a corona radiata made of thorns; was buffeted and spit upon; and afterwards led forth from the Praetorium by the Via Dolorosa to Calvary.

At the third hour [9 A.M., "Tiers" our Lord, having borne His cross, or a portion of it, until His exhausted Body had fainted under the burden, was nailed to it upon Mount Calvary without Jerusalem, the two thieves being crucified on either side with the intention of adding shame to His sufferings. From the Cross He spoke His last words. As they fastened His limbs upon it He cried, "Father, forgive them; for they know not what they do" [St. Luke xxiii. 34]; when the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily I say unto thee, To-day shalt thou be with Me in paradise." [St. Luke xxiii. 43.] When He beheld His mother and the beloved disciple standing at the foot of His Cross, He said to the one, "Woman, behold Thy son," and to the other, "Behold thy mother." [St. John xix. 26.]

At the sixth hour [ Noon, "Sixts"] ensued the darkness and the earthquake; and during the three hours which followed the return of light, it is supposed that our Lord's greatest sufferings took place, the veiling of the Father's Presence, the agony of "being made sin for us," and of having "laid upon Him the iniquity of us all." The awful mystery of these three hours was summed up in an ancient Litany, in

1 Hairexvomai, the Paschal Day of the Crucifixion, an Easter Day was called Hairexvomai, the Paschal Day of the Resurrection.
 ness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, JESUS CHRIST our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

**THE EPISTLE.** Heb. x. 1-25.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect; for then would they not have ceased to be offered? because that the worshippers after they had purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year for it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared: In burnt-offerings and sacrifices for sin Thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God. Above, when He said, Sacrifice and offering, and burnt-offerings, and offering for sin Thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which the words, "By Thine unknown sufferings, Good Lord, deliver us," [St. Matt. xxvii. 46; St. Mark xvi. 14.] At the ninth hour (3 P.M. "Nones") the climax of this awful period was reached when our Lord spoke the words, "Eloi, Eloi, lama sabachthani?" which are the first words of the ninety-seventh Psalm. [St. Matt. xxvii. 46; St. Mark xvi. 34.] After this He said, "I thirst" [St. John xix. 28], and when He had received the vinegar, "It is finished!" [St. Matt. xxvii. 50; St. Luke xix. 43; St. Luke xxi. 30]; for now He knew that "all things were accomplished" of the Sacrifice for sin, and the sufferings of Him in whom, sinless, all sinners were then represented before God. Then, crying with a loud voice, as with a willing expiration of that life which no man could take from Him, He laid it down of Himself with the last of His seven words from the Cross, "Father, into Thy hands I commend My spirit." [St. Luke xxiii. 46], which are also words uttered by David in the spirit of prophecy in the sixth verse of the thirty-first Psalm. It must have been shortly after this that the body of our Blessed Lord was taken down from the Cross, for the Sabbath began at six o'clock in the evening, and that Sabbath being "an high day," the Jews entreated Pilate that it might be removed from the Cross (to be cast into the pit where the bodies of malefactors were thrown) before the legal beginning of the festival. Thus on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled in His Body and soul, the words of the Compline Psalm, "I will lay Me down in peace, and take My rest: for it is Thou, Lord, only that makest Me to dwell in safety." [Ps. iv. 8.]

With this Passion of our dear Lord in view, it has ever been the object of the Church to make the devotions of Good Friday such as should help Christians to realize the magnitude of the Sacrifice of the Saviour. He did not offer His body of will we are sanctified, through the offering of the body of JESUS CHRIST once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His foot-stool. For by one offering He hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart, in

Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews: and they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified: and they took Jesus, and led Him away. And He, bearing His cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. I fed thee with manna in the wilderness, and thou didst fall upon Me with scourgings and buffettings. O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. I gave thee to drink living water out of the Rock, and thou didst give Me gall and vinegar. O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. For thy sake did I smite the kings of the Canaanites, and thou didst smite Me on the head with a reed. O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. I gave thee a royal sceptre, and thou gavest to My head a crown of thorns. O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. I lifted thee up in great strength, and thou didst lift Me up to hang upon the Cross. O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. During this ceremony the red copes and chasubles which were worn in the other Offices of the day were set aside, and black copes alone were used; the utmost aspect of sorrow and mourning for sin being, at the same time, thrown over the church and all the instruments of Divine Service, by means of black hangings, a custom which has never been discontinued.

It is a very ancient practice of the Church to abstain from celebrating the Holy Communion on Good Friday. On Maundy Thursday (as has been already shown) a portion of the Sacrament then consecrated was reserved in one element only, and this being placed in a chalice of un consecrated wine on Good Friday was received by those who communicated instead of elements consecrated on the day itself. This Mass of the Pre-sanctified is an institution of very ancient date,
Easter Even.

a Vigilia Paschae.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him, so that His blood and righteousness may be the garment of our justification. Amen.

Easter Even.

I. THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him, so that His blood and righteousness may be the garment of our justification. Amen.

Being found in the Sacramentaries from which our modern Offices are so largely derived: and since it is traceable, on good evidence, as far back as the time of St. Augustine, it seems to represent the practice of the primitive Church. The use of this Office has been general in the Western Church for the greater part of the time of its existence. In the Eastern Church there is no recognition of the Eucharist at all on this day, there being in fact almost a total absence of prayer altogether, the services consisting chiefly of the reading of prophecies and gospels respecting the Passion; and such appears also to be the practice of the primitive Church of Rome under the Bishop in the time of St. August that although this custom may be of primitive origin, it has not been preserved in its primitive form. In the Church of England before the Reformation the practice had grown up of the priest alone receiving on Good Friday the Holy Sacrament which had been consecrated on Maundy Thursday; and this is still the practice of the Latin Church. The Sacramentary of St. Gregory clearly indicates that in the early Church others communicated with him as on other days. The Rubric directs, "Cum dixerint Amen, sumit de sancta, et ponit in calicem, nihil dicens. Et communicat omnes cum silentio, et expleta sunt universa." [Menard's ed. p. 70; comp. pp. 77, 87.] In the tenth century a Canon of the Church of England which enjoins the reservation on Holy Thursday and certain ceremonies to be used on Good Friday, adds respecting the latter day, "Then let him," i.e. the priest, "go to house, and whosoever else passes." [JOHNSON'S CANONS, i. 404.] In fact, Martene proves that Communion of the Laity as well as of the priest on this day was the prevailing custom of the Church until the tenth century at least; and there are strong grounds for believing that the practice continued down to the time of the Reformation.

The exact intention of the English rite is not easy to ascertain. The appointment of an Epistle and Gospel is (under the circumstances in which the Prayer Book was set forth) a pointer facie evidence that Conscription on Good Friday was intended to supersede the Mass of the Pre-sanctified which had been hitherto used; and Communion was, of course, intended to follow. On the other hand, this was a deviation from the ancient practice of the Church, which was not in accordance with the respect for it shown by those who set forth our first English Prayer Book. Such a deviation can only be accounted for by supposing that strong reasons against reservation were present to the Reformers, but that, at the same time, they did not contemplate depriving the Church of Christ's Sacramental Presence on this Holy Day, and therefore enjoined the ordinary Service with consecration.

The practice of the Church of England since the Reformation certainly seems to have been to celebrate the Holy Communion on this day. On Good Friday in 1564 [March 31] Queen Elizabeth openly thanked one of her preachers in her Chapel for his sermon in defence of the Real Presence, which seems to show that the Holy Eucharist was then celebrated. [HELEYN'S Ref. ii. 317, Ecol. Hist. Soc. ed.] And in Bishop Andrews' Sermons on the Passion there are allusions to it which put the matter beyond a doubt.

The conclusions that may be drawn are, [1] that the Church of England never intended so far to depart from ancient habits as to be without the Sacramental Presence of Christ on the Day when His Sacrifice is more vividly brought to mind than on any other day in the year; [2] that from the introduction of the un-Catholic custom of Communion by the priest alone, or for some other reason, it was thought best to discontinue the Mass of the Pre-sanctified and substitute Conscription; [3] that it is a less evil to depart from ancient usage by consecrating on this day than to be without the Sacramental Presence of our Lord.

Easter Eve.

The day between Good Friday and Easter Day commemorates the Descent of our Blessed Lord's soul into hell, and the rest of His body in the grave. In the Gospel we are told that this Sabbath-day was "an high day" in the Jewish calendar; it was the day when all were to be present before the Lord (Exod. xxiii, 17), and when the sheaf of the firstfruits was to be offered. [Lev. xxiii, 10, 11.] In the Christian Church it at once acquired the name of the "Great Sabbath," being so called in the Epistle of the Church of Smyrna respect-
Easter Even.

Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

I T is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, whilst the ark was preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him.

W HEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting opposite against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

\[O \text{ MOST gracious God, look upon us in mercy, and grant that as we are baptized into the death of Thy Son our Saviour Jesus Christ; so by our true and hearty repentance all our sins may be buried with Him, and we not fear the grave; that as Christ was raised up from the dead by the glory of Thee, O Father, so we also may walk in newness of life, but our sins never able to rise in judgement against us; and that for the merit of Jesus Christ, that died, was buried, and rose again for us. Amen.} \]

1 A Preface to the Baptismal Offices, which was erased from the Prayer Book in 1661, began: "It appeared by ancient writers, that the sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide: . . . which custom (now being grown out of use), although it cannot," etc. [See notes to Baptism.]
EASTER DAY.
*In Die Paschae.*

7 At Morning Prayer, instead of the Psalm, O come, let us sing, etc., these Anthems shall be sung or said.

CHRIST our Passover is sacrificed for us: therefore let us keep the feast.

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7, 8.

CHRIST being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through JESUS CHRIST our LORD.

Rom. vi. 9-11.

CHRIST is risen from the dead: and become the First-fruits of them that slept.

For since by man came death: by Man came also the resurrection of the dead.

For as in Adam all die: even so in CHRIST shall all be made alive.

1 Cor. xv. 20-22.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE COLLECT.

ALMIGHTY GOD, Who through Thine only-begotten Son JESUS CHRIST hast overcome death, and opened unto us the gate of

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EASTER DAY.

Deus, Qui hodierna die per Unigenitum Tuum maternitatis nobis aduita, devicta morte, reserasti: vota nostra, qua praeveniendo Bede, who derives it from the name of a pagan goddess Eastre, or Ostera, whose festival happened about the time of the vernal equinox [De ratione Temporum, xiii.], and was observed as a time of general sacrifices, with a view to a good harvest. Later, and perhaps more trustworthy, philologists have derived the word from the old Teutonic *watusan*, to rise, and *wesradan*, the Resurrection; and it is significant that the idea of sunrise is self-evident in the English name of the festival on which the Sun of Righteousness arose from the darkness of the grave. The popular name for the day among Oriental Christians is *Asuwrp*, the Bright Day, in which the same idea is to be observed. In old English Calendars Easter is called "the uprising of our Lord," and "the Aerynsing of our Lord."

The Judaizing habits which caused so much trouble in the earliest days of Christianity long retained a hold upon many portions of the Church in respect to the observance of Easter. In the Western Church the festival was always kept on the first day of the week, as being the actual day which our Lord had consecrated by His Resurrection; but the Churches of Asia kept it on the third day after the 14th of the Jewish month Nisan, whatever day of the week this might be. In the second and third centuries there was much controversy respecting this difference of computation; but the first Canon of the Council of Arles [A.D. 314] ordered Easter to be celebrated on one day everywhere, and the Council of Nicea [A.D. 325] authoritatively ruled that Easter was to be kept on the Lord's Day.1 There being also much difficulty in determining, without scientific help, which Sunday in March or April was the proper one, the same Council directed that

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1 There is no Canon of this Council on the subject, but that its decision was authoritative may be certainly inferred from the manner in which it is recorded in Theodoret, i. 9, 10; Sozomen, i. 9; and Euseb. Life of Constantine, iii. 18.
everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

**The Epistle.** Col. iii. 1-7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.

The Church of Alexandria should send timely notice to other principal Churches of the day on which the true Easter would come in the succeeding year; and that this custom should be maintained throughout the Christian world. It was not, however, until the eighth century that the computation of Easter was settled on sufficiently accurate calculations to ensure uniformity; and the Church of England retained, for some ages, a modified form of the Jewish method, which was not wholly banished from the northern parts of the island until A.D. 714. These two methods of computing Easter may be shortly explained by adding that the Jewish or "Quarternodeciman" computation aimed at observing the first day of our Lord's Resurrection (as we observe the day of His Nativity); while the method which ultimately became universal aims at observing that Lord's Day as Easter which comes next to the actual anniversary. Each method claimed Apostolic authority from the first: Polycarp, who advocated the Jewish system, declared that it was derived from St. John, with whom he was contemporary; while the Bishop of Rome and others believed themselves to be following a custom handed down to them from St. Peter and St. Paul.

The Anthems instead of "Venite exultemus" represent the primitive custom of Easter morning, when the verse was "The Lord is risen," and the response "He is risen indeed," were the formal salutation between Christians. In the ancient rite of the English Church one of these anthems was said in procession before Matins; and the service was retained in 1549. It may be useful to the reader to see the Latin and English forms side by side.

**Salisbury Use.** Prayer Book of 1549.

*Statio et ordo processionis* "In the morning before Matins, in the Pasche ante matutinum the people being assembled"

1 There is a relic of this practice in the Ambrosian Rite, where the following proclamatio of Easter is directed to be made on the Feast of the Epiphany:


2 See note on the "Tables to find Easter." The Venerable Bede says that the error of the British Church arose merely from its isolated situation, which prevented it from receiving year by year the Synodal decrees respecting the week in which Easter fell. "They did not keep Easter," he also says, "always on the fourteenth day of the moon with the Jews, as some have imagined, but on Sunday, although not in the proper week."

3 See note at p. 181.


in the Church, these anthems shall be first solemnly sung or said.

Christus . . . vivit Deo.

Alleluia, Alleluia. . .

Y. Dicant nunc Judaeo quo modo milites custodientes sepulchrum perierant regem ad lapidis positionem quare non servabat petram justitiae anteseptulum resilientiam resurgentem adrepetit nobiscum, dicentes, Alleluia, Alleluia.

Y. Surrexit Dominus de sepulchro.

Et qui pro nobis peperit in ligno, Alleluia.

Oration. Deo, qui pro nobis Filius crucis patibulum subire voluisti, ut inimici nobis pellentes potestatem, concede nobis famulos tuos ut in resurrectionibus dignos sempiternam vitam. Amen.

Let us pray.

O God, Who for our redemption didst give Thine only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord. Amen.

The present Rubric substituting these Anthems for the Venite was introduced in 1552; they were not pointed in 1549. In the Salisbury Use there was a celebration at a late hour on Easter Eve, probably after midnight; and in the Prayer Book of 1549 two celebrations are directed for Easter Day, the Collect, Epistle, and Gospel for the first of which are those which are still retained; the Epistle being that previously in use on Easter Eve. The second celebration had the Collect which is now used (as it then was also) for the Octave of Easter Day, and the Epistle and Gospel of the ancient Missal.

**INTROIT.**—When I wake up I am present with Thee. Alleluia. Thou hast laid Thine hand upon me. Alleluia. Such knowledge is too wonderful for me. Alleluia. Alleluia.
Monday in Easter Week.

**THE COLLECT.**

Almighty God, Who through Thy only-begotten Son Jesus Christ hast overcome death, and op- ened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

**FOR THE EPITHEL.** Acts x. 34-43.

And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem; Whom they slew, and hanged on a tree: Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins.


Behold, two of [His disciples] went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden, that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, Which was a Prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He Which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they went; and He made as though He

Ps. O Lord, Thou hast searched me out and proved me. Thou knowest my downsitting and mine uprising. Glory be.

Easter Monday.

The extension of the Easter festival through seven days is mentioned by St. Chrysostom in one of his Easter homilies, by St. Augustine in one of his Epistles [iv. ad Januar.], and in the Code of Theodosius, which directed a cessation of labour during the whole of the week. The Sacrament of St. Gregory contains a service for each day, as does also the Salisbury Missal. Yet there are many ancient precedents for the course taken in the later English rite, which limits the special services to three days. At the Council of Mayence [A.D. 813] a canon was passed which restricted the celebration of Easter to four days. The thirty-seven canon of Ælfric [A.D. 957] directs the clergy to charge their people, that they keep the first four days of Easter free from all servile work. A Council of Constance [A.D. 1094] enjoined that Pentecest and Easter should both be celebrated with three festival days; and these τριτενεία προθεματία are spoken of even by Gregory Thaumaturgus in the third century. There seems, therefore, to have been considerable diversity as to the number of days observed, but a general consent in setting apart several days after Sunday in special honour of the festival of our Lord's Resurrection.

In the margin of his Durham Prayer Book, Bishop Cosin wrote out for use on this day the Collect, "O God, Who for our redemption . . . " which had been formerly appointed for the Procession before Mattins.

Introit.—The Lord hath brought you into a land flowing with milk and honey. Alleluia. Wherefore, let the law of the Lord be ever in your mouth. Alleluia. Ps. O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Y. Glory to God in the highest. Ky. On earth peace, good will towards men.
would have gone further: but they constrained Him, saying, Abide with us, for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

**TUESDAY IN EASTER WEEK.**


**THE COLLECT.** 

ALMIGHTY God, Who through Thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen

**FOR THE EPISODE.** Acts xiii. 26-41.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begot-


JESUS Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Psalms, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved

**EASTER TUESDAY.**

Until 1601 the Collect originally appointed for the second celebration on Easter Day was appointed for use on this day.

INTROIT.—He shall give him the water of wisdom to drink. Alleluia. She shall be established in them, and shall not be moved. Alleluia. And shall exalt them for ever. Alleluia. Alleluia. Ps. O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Glory be.
The First Sunday after Easter.

THE COLLECT.

**ALMIGHTY Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.**

**THE Epistle.**

[1 John 5:4-12]

**THE GOSPEL.** [John 20:19-23]

The Second Sunday after Easter.

**THE COLLECT.**

**ALMIGHTY God, Who hast given Thine only Son to be unto us both a sacrifice and a propitiation through the blood of His cross, that we having Sin forgiveness might come unto God, be merciful unto us and raise us again from the dead through Thine only-begotten Son Jesus Christ, our Lord. Amen.**

**THE Epistle.** [Romans 5:12-19]

**THE GOSPEL.** [Romans 5:19-21]
for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily "endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

**THE EPISODE.** 1 S. Pet. ii. 19-23.

Jesus said, I am the Good Shepherd: the good shepherd giveth life to the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.

**THE THIRD SUNDAY AFTER EASTER.**

Dominica III. post Pascha.

**THE COLLECT.**

A LMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

diverge from the fact of the Resurrection to the results of it, as tending to the Church a Saviour abiding with us for ever. In the Epistle and Gospel He is set forth as the Chief Pastor, the High Priest of the New Dispensation; and His own words, "I am the Good Shepherd," are taken up by His chief Apostle when he calls Him "the Shepherd and Bishop of your souls." The Collect is, however, based on the idea of Christ's holy example as referred to in the first part of the Epistle, and neither in the modern nor in the ancient service is there any recognition of the beautiful parable which our Lord spoke of Himself in the Gospel, except that the first words of it were taken for the "Communion," or sentence sung during the communion of the laity. Durandus states that the Epistle and Gospel concerning the sheep and the Shepherd are connected with a Roman custom of holding councils on this day; but if so, the custom must be more ancient than the days of St. Jerome, in whose Lectionary they are found. It seems probable that Christ's example to His pastors is, however, the idea of the Sunday, not His example to all.

In both Epistle and Gospel (considering the season at which they are used) there must be taken to be a reference to victory gained by suffering. The Good Shepherd would not win His flock by agreeing to the Tempter's suggestion, "All these things will I give Thee, and the glory of them, if Thou wilt fall down and worship me," for that would have been no victory at all: but He won them by giving up His life for them; and the seeming extinction of all hope on Good Friday was the step to that triumph by which the "kingdoms of this world have become the kingdom of the Lord and of His Christ," the Shepherd and Bishop of our souls. The humble obedience of the Son of Man, "even unto death," has made Him an Example to all ages, the Leader of an innumerable army of saints, and the Fountain of the pastoral and sacerdotal office, by the ministrations of which men are gathered into the one fold of salvation.

**ORATIO.**

D EUS, Qui errantibus, ut in vivum possint redire justitiae, veritatis Tuae lumen ostendi; da cuntis qui Christiana professione consentur, et illa respuse, quae huic inimica sunt nomini, et ea quae sunt apta sectari. Per Dominum.

**THE THIRD SUNDAY AFTER EASTER.**

On this Sunday the risen Saviour is presented to us as the strength of the regenerate, the Fountain of spiritual ability for all Christians, as well as of pastoral ability for His ministers. For the mystical Presence of Christ is the power by which those who are admitted into the Christian body are able to eschew evil and follow good, and it was this Mystical Presence of which Christ spoke in the words of the Gospel.

During the period which is now being commemorated, the Lord Jesus was seen again by His disciples; and yet they must have been possessed by a conviction that it was not for long, and that their Master was to be taken away from their head as Elijah was from Elisha. At such a time, and as their faith grew with the Resurrection Life of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had already been in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His natural
Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord’s sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by Him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

Jesus said to His disciples, A little while and ye shall not see Me; and again, a little while and ye shall see Me; because I go to the Father. Then said some of His disciples among themselves, What is this that He saith unto us, A little while and ye shall not see Me; and again, a little while and ye shall see Me; and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him; and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall therefore.

The collect.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. Amen.

The Fourth Sunday After Easter.

Body as an ever-living Intercession, He could not be seen by the bodily eyes of His little flock; but because He was going to the Father to be a continual Mediator and Intercessor, the benefits of His Presence would be manifestly given to the many, even as if the eyes of all the faithful rested upon His visible Person.

Thus had the Good Shepherd comforted His flock before His Death: and thus in the Divine Service of His Church He is ever at this season speaking to us, and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who will look for Him in faith. A Presence which Christ could speak of in such terms as those of this day’s Gospel may well be called Real, and in such a Presence His people may well look for that strength of the regenerates which will enable them to fulfill the duties of the regenerate.

When the Collect was first composed, the words, “them that are admitted into the fellowship of Christ’s religion” referred especially to those who had been baptized at Easter.

Introit.—O be joyful in God, all ye lands. Alleluia. Sing praises unto the honour of His Name. Alleluia. Make His praise to be glorious. Alleluia. Alleluia. Alleluia. Ps. Say unto God, O how wonderful art Thou in Thy works, through the greatness of Thy power. Glory be.

The Fourth Sunday After Easter.

The Collect for this day originally, i.e. in 1549, stood in English exactly as it stands in the Latin: “Almighty God, Which dost make the minds of all faithful men to be of one will...” Bishop Cosin altered the latter words to “make all men to be of one mind,” but the present form was eventually adopted, and the idea of unity was thus taken out of the Collect. The omission is the more singular, since there is in the Gospel a reference to the Holy Spirit by Whom this unity is affected.

The Epistle and Gospel point in the same direction as those of the preceding Sunday, viz. to the good and perfect Gift which would be bestowed upon the Church after, and through, the bodily departure of Christ to heaven. It seemed strange and hard to bear that it should be expedient for Him to go away Who had been the Leader and Benefactor of His disciples and all who were willing to receive Him; but He spoke these words to them beforehand that they might be comforted with some foreshadowing of the glory and blessing of the New Dispensation which was to be perfected in His Resurrection and Ascension; and be prepared for receiving, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to heaven was a greater gain to them through His mystical Presence than His remaining upon earth could have been. This good and perfect gift, the gift which the Spirit of truth bestows upon the Church, and through the corporate Church on all its individual members, is therefore set before us as we draw near to Ascension Day as the true reason why all sorrow, because of her Lord’s departure, should be banished from the Church. The latter will come to bestow the Gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth, and Salvation.

Introit.—O sing unto the Lord a new song. Alleluia. For He hath done marvellous things. Alleluia. His righteousness hath He openly shewed in the sight of the heathen. Alleluia. Alleluia. Ps. With His own right hand, and with His holy arm, hath He gotten Himself the victory. Glory be.
THE FIFTH SUNDAY AFTER EASTER.

THE COLLECT.

O LORD, from Whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our LORD JESUS CHRIST. Amen.

* THE EPISTLE. S. James i. 17-21.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. Of His own will begat He us with the Word of truth, that we should be a kind of first-fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engraven Word, which is able to save your souls.

* THE GOSPEL. S. John xvi. 5-15.

because the prince of this world is judged. I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

ROGATION SUNDAY.

The fifth Sunday after Easter being the first day of the week in which the Rogation days occur, has taken its name from them, and is usually called Rogation Sunday. The striking appropriateness of the Gospel, which contains our Lord’s words about asking in His Name, seems to indicate that it was either chosen for this day on account of its position with reference to the Rogation days, or that the latter were appointed to be observed on the three days following because the Gospel already distinguished this as the Sunday concerning Asking. Both the Epistle and Gospel are found in the Lectionary of St. Jerome; and as the Rogation days are generally said to have been instituted in the fifth century, the latter seems the more probable theory. The Collect has an evident connection with the purpose of the Rogation days; and, so, perhaps, has the latter part of the Epistle. Bishop Cosin wished to insert a new rubric at the end of the Gospel, “This Collect, Epistle, and Gospel shall be used only upon this day.”

Inv. — With the voice of singing declare ye, declare ye. Alleluia. Utter it even to the end of the earth, say ye that the Lord hath redeemed His people. Alleluia. Alleluia. Ps. 0 be joyful in the Lord, all ye lands. Sing praises unto the honour of His Name. Make His praise to be glorious. Glory be.
leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension Day.

The Collect.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Ascension Day.

In Die Ascensionis Domini.

Concede susumus omnipotens Deus, ut qui hodierna die Unigenitum Tuam Redemptorem nostrum ad coels ascendisse credamus, Ipsi quoque mente in celestibus habitemus. Per eundem Dominum nostrum.

The Rogation Days.

On the authority of St. Gregory of Tours (who wrote in the latter part of the sixth century) the institution of the Rogation Days is attributed to Mamertus, Bishop of the French diocese of Vienne, a.d. 452. A terrible calamity is said to have occurred to the diocese or city of Vienne (by earthquake and fire, and by the incursions of wolves and other wild beasts), on account of which Mamertus set apart the three days before Ascension Day as a solemn fast, during which processions with Litanies were to be made throughout the diocese. [See Introduction to the Litany.] The custom is supposed to have been taken up by other dioceses, and to have extended itself from France to England, but not to have been recognized at Rome until the eighth or ninth century. A more probable account is that the Rogation Days were instituted at some earlier period, for the purpose of asking God's Blessing on the rising produce of the earth; and that Mamertus chose them as the time for a solemn observance in depreciation of God's anger with reference to the special troubles of his day.

There was a Collect, Epistle, and Gospel for the Rogation Days in the Salisbury Missal, but those were not retained in the Prayer Book, although there is a Homily in three parts "for the days of Rogation week," and an "Exhortation to be spoken to such Parishes where they use their Perambulations in Rogation week, for the oversight of the bounds and limits of their town." Bishop Cosin proposed to supply this omission, and wrote the following in the margin of the Durham Prayer Book:—

1 The title of this Homily, "That all good things come from God," seems to be suggested by the Collect for the Sunday.
**THE Ascension Day.**

*THE GOSPEL.* S. Mark xvi. 14-20.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not the message which had been seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. *The* they believe that he believes not shall be saved; but he that believes not shall be damned. And these signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.


*THE Ascension Day.*

Day, but St. Chrysostom has a homily on the day; St. Augustine mentions it in one of his Epistles, and also in a Sermon [201], in which he says, “We celebrate this day the solemnity of the Ascension.” St. Gregory of Nyssa has also left a homily on the day. St. Augustine calls this one of the festivals which are supposed to have been instituted by the Apostles themselves [Ep. liv. al. cxviii. ad. Jan.], so that it must have been generally observed in his time: and Proculus, Archbishop of Constantinople, in the same age, speaks of it [Orig.] as one of the days which the Lord has made, reverently considering that the great acts of our Lord so far consecrated the days on which they occurred that no further appointment was needed for their separation from common days. Its name has never varied, although popular apppellations, of course, have been attached to it on account of some observances connected with the day. But even these have been very few, and are not worth notice, “Holy Thursday” being the only vernacular name that has been generally adopted.

During the Paschal Quinquagesima no festivals have vigils or fasting eyes except Ascension Day and WhitSunday, this cycle period being regarded as one of spiritual joy in the Resurrection.

The ritual provisions of the Prayer Book for this day show plainly that it is regarded in the system of our Church as one of the very highest class of solemn days set apart in honour of our Lord. The Proper Lessons and Psalms at Mattins and Evensong, and the Proper Preface in the Communion Service, place it on the same footing as Christmas Day, Easter, or Whitsunday; and there is no day in the year which is so well illustrated by these as that of the Ascension. It could hardly have been otherwise, for the act which is commemorated on this day was one which crowned and consummated the work of the Redeemer’s Person, and opened the gate of everlasting life to them whom He had redeemed.

The facts of the Ascension are commemorated in the Epistle and Gospel. In the first lessons at Mattins and Evensong we see the ascended Lord in His everlasting Kingdom, and the type of His Ascension, Mattins and Evensong, the Proper Preface, and the Communion Service. The Ascension was a Deity of the Deity, and the Lord is the Holy Ghost, and they are the three persons of the Godhead. The majestic humour of the day’s meaning must be looked for in the Psalms, at the beginning of which is a slight, the interpretation of the Gospel is given by God beforehand to the Church. And in these the Church also celebrates the eternal Victory of the King of Glory, Who had been made a little lower than the angels in the humiliation of His earthly life, that He might be crowned with the glory and worship of all created things, when seated, still in His human nature, on the throne of Heaven. The festival concludes the yearly commemoration of our Blessed Lord’s life and work; which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until He stand with the disciples gazing up after Him as He goes within the everlasting doors. And thus this half-yearly cycle of days presents the holy Jesus to our devotions as perfect Man and perfect God, the perfection of His manhood confirmed in the sorrows of Good Friday, the perfection of His Divine Nature in the triumph of Easter and the Ascension.

INTROIT.—Ye men of Galilee, why stand ye gazing up into heaven? Alleluia. So shall He come as ye have seen Him go into heaven. Alleluia. Alleluia. Alleluia. Ps. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel, which said, Glory be.

HOLY THURSDAY.

There is not any very early historical notice of Ascension
SUNDAY AFTER ASCENSION DAY.

THE COLLECT.

O GOD the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

THE EPISTLE. 1 S. Peter iv. 7-11.

WHITSUNDAY.

Whitsunday.

AUGUST 1.

We consecrated the new priest of the Church, whenever we desire, because all the churches of the world which are in communion with the Church of Rome, consecrate the priest for the Church, in the name of the Church, because the East had consecrated a priest on the feast of Pentecost, the West, in the name of Rome, consecrated the priest in the Name of the Church and the Church of Rome.

THE COLLECT.

O Lord God of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

THE GOSPEL. S. John xvi, 26, and part of chap. xvi. 4.

THE ORATION. 1 S. Peter iv. 7-11.

THE FESTIVAL.

We consecrated the new priest of the Church, whenever we desire, because all the churches of the world which are in communion with the Church of Rome, consecrate the priest for the Church, in the name of the Church, because the East had consecrated a priest on the feast of Pentecost, the West, in the name of Rome, consecrated the priest in the Name of the Church and the Church of Rome.

THE COLLECT.

O God, Who as at this time didst teach the hearts of Thy faithful people by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His Holy Comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

SUNDAY AFTER ASCENSION.

This day was anciently called by the significant name of "Dominica Expectationis." Being the only Lord's day which intervened between the Ascension of our Lord and the Descent of the Holy Ghost, it represents that period during which the Apostles were obeying the command of their Master, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." [Acts i. 4.] The Collect for this day is an expansion of the ancient Antiphon to the Magnificat on Ascension Day; and has a special interest in the English Church from the fact recorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. He died on the Wednesday evening about the time of the first Vespers of the Festival, and the spirit in which he sang the Antiphon is well expressed by the aspiration that concludes the modern Collect.

The alteration of the ancient form, which is addressed to the ascended "King of Glory" of the twenty-fourth Psalm, into a prayer addressed to the Father, is to be regretted. It was probably prompted by the principle of offering prayer chiefly to the Father through the Son. But its present form jars strangely with Scriptural ideas in Psalm and Gospel.

The day itself, within the octave of the Ascension, may be properly considered as a continuation of that festival, but commemorating especially the ascension of our Lord at the right hand of the Father.


WHITSUNDAY.

This great festival commemorates the descent of the Holy Ghost upon the Apostles to abide in the Church for ever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engraven by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenaeus [Prophasia, de Pasch. in Justin. Marc.] and Tertullian [de Corun, 3, de Idol. 14, de Bapt. 19, de Orat. 22,], the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Origen also names it in his work against Celsus. [viii.]
WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocians, Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.


The original name of the festival was derived from that given by Greek writers in the Septuagint and in the New Testament on the day of Pentecost, as "Pentecost," in the same meaning as Quintagesima. Pentecost being the fiftieth day from the morrow of the Passover Sabbath. The English name seems to be Whitau Day, not Whit Sunday, and Neale suggested its derivation from "Greek and the Greek settled in Germany more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, (not Iscariot,) Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him. That he loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's Which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so do I do.

1 In the West Riding of Yorkshire it is the common custom to say "Whitsun Sunday," "Whitsun Monday," "Whitsun Tuesday," and "Whitsun tide." There is a long and instructive, but by no means conclusive, article on the etymology of the name in Strayer's Elythological Dictionary of the English Language.
Monday in Whitsun Week.

**The Collect.**

**God,** who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in Thy holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

**For the Epistle.**

Acts x. 34-48.

Then Peter opened his mouth, and said, *Of a truth* I perceive that **God** is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The Word which **God** sent unto the children of Israel, preparing peace by Jesus Christ; (He is Lord of all;) *that word,* I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how **God** anointed Jesus of Nazareth with the Holy Ghost, and with power; Who went about doing good, and healing all that were oppressed of the devil: for **God** was with Him. And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem; Whom they slew, and hanged on a tree: Him **God** raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of **God**; even to us

**The Gospel.** S. John iii. 16-21.

**God** so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For **God** sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of **God**.

Tuesday in Whitsun Week.

**The Collect.**

**God,** who as at this time didst teach the hearts of Thy faithful people, by the

**Whitsun Monday.**

In the Epistle and Gospel for this day we find a trace of the primitive custom of Baptism at Whitsuntide: the one narrating the baptism of Cornelius and his household, and the other referring to that enlightenment by Christ from which the sacrament of Baptism took one of its most primitive names, that of *illumination.* This still serves to point out a purpose in the extension of the Festival. For the Holy Ghost came into the Church not only to inspire the Apostles for their work, which was to be but for a generation, but also to abide with the Church in a perpetual Ministry derived from those Apostles, and a continual manifestation of the gift of grace by their means. Hence the days following Whitsunday are a memorial of that abiding of the Comforter which our Lord promised, that He might be "the Giver of Life" to the world, in the bestowal of union with Christ by Baptism, Confirmation, and the Holy Communion.
sending to them the light of Thy Holy Spirit;
Grant us by the same Spirit to have a right
judgement in all things, and evermore to rejoice
in His holy comfort; through the merits of
CHRIST Jesus our Saviour, Who liveth and
reigneth with Thee, in the unity of the same
Spirit, one God, world without end. Amen.

WHEN the Apostles, which were at Jeru-
salem, heard that Samaria had received
the Word of God, they sent unto them Peter and
John; who, when they were come down, praysed
for them, that they might receive the Holy

VERILY, verily I say unto you, He that
entereth not by the door into the sheep-
fold, but climbeth up some other way, the same
is a thief and a robber. But he that entereth in
by the door is the shepherd of the sheep: to
him the porter openeth; and the sheep hear his
voice, and he calleth his own sheep by name,
and leadeth them out. And, when he putteth
forth his own sheep, he goeth before them, and
the sheep follow him; for they know his voice.
And a stranger will they not follow; but
will flee from him; for they know not the voice of

their chief Churches for the Ordinations of the following
Saturday or Sunday.
It was doubtless with reference to the preparation of the
Candidates for Ordination that the Gospel was selected;
pointing out, as it does, that there is only one lawful way
of entering into the Ministry of Christ; and that those are
not true shepherds who do not enter in by the Door, the Chief
Shepherd Himself, Whose authority on earth is delegated to
the Bishops of His Church. The second lesson at Evensong,
1 John iv. 1-15, points in the same direction.
The Whitsun Ember days are of very ancient institution,
probably Primitive. They are alluded to by St. Athanasius
[De fuga sua] as the fasts of the week following Pentecost,
and it is plain that no time of the year would be so naturally
chosen for continuing the gift of the Spirit by Ordination,
as that which follows immediately upon the day when the Holy
Ghost first came to inhabit the mystical Body of Christ, for
the purpose of "making able" the Ministers of His Gospel
truth and Sacraments.

INTROIT.—Receive ye the joy of your glory. Alleluia.
Giving thanks unto God. Alleluia. Who hath called you
Psa. Hear My law, O My people. Incline your ear to the
words of My mouth. Glory be.

TRINITY SUNDAY.
The Octave of Pentecost has been observed in honour of the
Blessed Trinity from a very early age of the Church. In the

1 Gervase of Canterbury, a contemporary of St. Thomas, asserts that the
Feast of Trinity was instituted by St. Thomas of Canterbury soon after his
consecration to that see in A.D. 1169, but there can be little doubt it was
in some English Office books before that date.
Trinity Sunday.

AFTER this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as the voice of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come. And when those beasts gave glory, and honour, and thanks, to Him that sat on the throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.


There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou heardest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you have been infected by the heresies on this subject which troubled other portions of the Christian world. The general observance of the day as a separate festival in honor of the Blessed Trinity was first enjoined by a Synod of Arles in A.D. 1260. [Harduin, Concil. iii. 514.] In Mirologus it is stated [cap. ix.] that the feast was then observed in some parts on the Octave of Pentecost, and in others on the Sunday next before Advent; but that the Roman Church had no such custom, for it honoured the Blessed Trinity in its daily worship by Doxologies and the Memoria, our present Collect. It seems to have become generally observed by the Roman as well as other Churches at the end of the fourteenth century; but the Sundays after it are still named from Pentecost in all the Catholic Churches of the West, except those of England and Germany.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be considered to have been made on the day of Pentecost, when to the work by bread and wine by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitunday, therefore, we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work, and the perfect revelation to the Church of the Three Persons in One God, as the sole objects of adoration. The love of each Person had been commemorated in the separate Festivals which memorialize before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitunday. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in Heaven, and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come... Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

The form of the latter part of the Collect until 1661 was that of the ancient Latin and English: "We beseech Thee that through the stedfastness of this faith we may evermore be defended from the assaults of adversity. Why it should have altered to its present disjointed and pointless form is inexplicable.

1. The Sunday Missa Votiva of Salisbury Use was almost identical with the Missa for Trinity Sunday, but the Epistle was Rom. xi. 33-36, and 2 Cor. ii. 14; the Gospel being John xxv. 21-24.
2. The Trinity Collect was said as a daily memorial (as well as that of Whitsunday), in the Church of England, until 1549. The alteration of the latter part was made by Bishop Cosin in 1601, and is much to be regretted.
The First Sunday after Trinity.

THE FIRST SUNDAY AFTER TRINITY.

The Sundays and other Festivals from Advent to Trinity form one system of dogmatic Illustrations of Christianity: Prayer and the words of Holy Scripture all combining to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. The Sundays after Trinity may be regarded as a system illustrating the practical life of Christianity, founded on the truths previously represented, and guided by the example of our Blessed Lord. There is a Rubric given on this Sunday in the Salisbury Missal: “Memoria de Trinitate fiat omnibus dominici usque ad adventum Domini.”

The love of God and the love of man are—one may almost say, of course—the first subject selected for the Eucharistic Scriptures in this system, as shewn in St. John’s wonderful definition of love, and in the historical parable of the rich man and Lazarus. In the Epistle St. John shews that God’s own love for mankind is the source and spring of all love towards Him, and that all true love towards Him is shewn by the evidence of charity. The Gospel, independently of the revelation made in it concerning the state of the departed, places in the most awful light the sin of being without Chris-
**THE SECOND SUNDAY AFTER TRINITY.**

**Dominacon II, post Trinitates.**

**THE COLLECT.**

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

**ORATIO.**

Sancti nominis Tu, Domine, timorem pariter et amorem fac nos habere perpetuum; quasi nunquam tua gubernatione destituis, quos in soliditate tuae dilectionis instituis. Per Dominum.


Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us, by the Spirit Which He hath given us.


A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

**THE THIRD SUNDAY AFTER TRINITY.**

**Dominacon III, post Trinitatem.**

**THE COLLECT.**

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast tian love; and the utter incompatibility of such a condition with a life that will gain the award of future happiness. In teaching this truth our Blessed Lord also revealed to us the intermediate state. Although the Last Judgement was very distant when He told the Jews this history of two men who had, perhaps, been known to them, yet He put it beyond doubt that the souls which had departed from their bodies were as living and conscious as they had ever been, and that their condition was already that of those upon whom a preliminary judgement had been passed; an award of happiness to the one, of torment to the other.

**INTROIT.**—My trust is in Thy mercy, and my heart is joyful in Thy salvation. I will sing of the Lord, because He hath dealt so lovingly with me. Ps. How long wilt Thou forget me, O Lord, for ever? How long wilt Thou hide Thy face from me? Glory be.

**THE SECOND SUNDAY AFTER TRINITY.**

The present beautiful version of the ancient Collect for this day was substituted for the literal translation which had previously been used, in 1661. Cosin added "O Heavenly Father" at the end of the old Collect, as if attempting to remedy its abruptness; but the subsequent remodeling of the whole into its present form was a happy improvement, giving us one of the finest of our English Collects. It will be observed that its tone is in close agreement with that of the

**ORATIO.**

Deprecationem nostram quasamus, Domine, benignus exaudi; et quibus sup-
given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

**THE EPISTLE.** I S. Peter v. 5-11.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist sted-

fast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.


I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

**THE FOURTH SUNDAY AFTER TRINITY.**

**Dominece IV. post Triuiliatem.**

THE COLLECT.

O GOD, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

**THE EPISTLE.** Rom. viii. 18-23.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the Gospel by the example of our Blessed Lord in receiving sinners and eating with them. The Collect, however, seems to take its tone from the latter portion of the Epistle, which speaks of the afflictions and sufferings to which the early Christians were subjected. The Epistle and the Collect are, in fact, much more frequently associated together in tone and language than the Collect and the Gospel; indicating a probability that the Gospels were not read in the Communion Service until a later period than that in which the Epistles came to be used.

INTROIT.-Turn Thee unto me, and have mercy upon me: for I am desolate and in misery. Look upon my adversity and misery; and forgive me all my sin, O my God. Ps. Upto Thee, O Lord, I will lift up my soul; my God, I have put my trust in Thee; O let me not be confounded. Glory be.

THE FOURTH SUNDAY AFTER TRINITY.

In the Gospel for this day, Mercy, another of the Christian virtues, is set forth in the words of our Lord, beginning, "Be ye therefore merciful, as your Father also is merciful," enforced by the proofs of the blind leading the blind, the disciple not being above his Master, and of the mole and the beam.

The Collect also refers to the mercy of our heavenly Father, and seems to have been suggested by the Gospel. But, as on the preceding Sunday, the Epistle seems to have been selected with reference to a time when the Church was passing through some great tribulation, and when Christians needed frequently to be reminded that they had here no continuing city, but must look beyond the sufferings of this present time to the glory hereafter to be revealed. It is possible that the Gospel may have been selected under the influence of similar circumstances, an age of martyrs suggesting to those who had so clear a vision of Christ's example the duty of mercy and love towards their persecutors. For themselves they could only look to that future bliss which was to outweigh the present suffering: for the Church of succeeding days they could leave such a legacy as St. Stephen did, when he prayed with his dying lips, "Lord, lay not this sin to their charge." The Introit for the day seems equally to reflect an age of persecution.

INTROIT.-The Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid? When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh, they
The Fifth Sunday after Trinity.

willingly, but by reason of Him Who hath subjected the same in hope: because the "creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaleth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

5 THE GOSPEL. S. Luke vi. 36-42.

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how castest thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY.

THE COLLECT.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.


I came to pass, that as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless, at

THE FIFTH SUNDAY AFTER TRINITY.

The ancient Leonine Collect for this day seems to have been suggested, says Bright, like several of the same age, by the disasters of the dying Western Empire. It has, however, a plain connexion with the Gospel, which was probably selected at an earlier date. Like others of our Lord's miracles, this one was a parable as well, in which He was teaching the Apostles principles respecting their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He Who in the spiritual as in the actual world bids them let down the net, and also gathers into it the great multitude of fishes. Very significant is it, then, that with this parabolic miracle in the Gospel, the Collect should pray Him Whose Presence was the wealth and the

3 Knowlton's Ancient Collects, p. 298.

safety of the fishermen that He will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and serve Him by gathering in souls into her nets with all godly quietness through the blessing of the Saviour's Presence. The Epistle is in close agreement with this tone,—"The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts."
Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.

The Sixth Sunday after Trinity.

The Collect.

O God, Who hast prepared for them that love Thee such good things as pass man’s understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 3-11.

Now ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For He that is dead is freed from sin. Now if we be dead with Christ, we believe we shall also live with Him; knowing that Christ being raised from the dead dieth no more: death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.


Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out hence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

Lord of all power and might, Who art the Author and Giver of all good things; Grant

The Sixth Sunday after Trinity.

This day sets forth the principle that the obligation of the old law is heightened under the New Dispensation: as also that the stricter obligation of the new law is accompanied by a proportionate increase in the grace by which the duty of obedience to God may be fulfilled. Christ’s law extends to the wilful conception of an act as well as to the act itself, and accounts the one a sin as well as the other. But Christ’s death and resurrection extend themselves to the sacrament of Baptism, making it the means of a death unto sin and a new birth unto righteousness: and thus endowing Christians with a power to fulfil the requirements of His law which otherwise they could not possess. The power of Christ against sin becomes thus not only a power external to the soul, but an inward capacity, the practical use or disuse of which is at the will of those to whom it is given.

Introit.—The Lord is my strength, and He is the wholesome defence of His Anointed. O save Thy people, and give Thy blessing unto Thine inheritance; feed them, and set them up for ever. Ps. Unto Thee will I cry, O Lord, my strength; think no scorn of me, lest if Thou make as though Thou hearst not, I become like them that go down into the pit. Glory be.

The Seventh Sunday after Trinity.

The Collect for this day has expressions in it which seem to connect its prayer with both the Epistle and the Gospel. The petition, “Graft in our hearts the love of Thy Name,”
in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.  

THE EPISTLE. Rom. vi. 19-23.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Amen.


And they said, Seven. And He commanded the people to sit down on the ground. And He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. And they had a few small fishes; and He blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And He sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

THE COLLECT.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

O EPISTLE. Rom. viii. 12-17.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but appear to be suggested by the idea of good and evil fruit, contained in the former; while “Giver of all good things,” and “nourish us with all goodness” plainly point out a devotional application of the narrative which the Gospel gives of the Good Shepherd feeding His flock of four thousand with seven loaves and a few small fishes. The bondage of sin and the service of Christ are contrasted in the Epistle, which seems to be the source of the beautiful expression, “Whose service is perfect freedom,” in the second Collect at Mattins. The same idea may be also found in the Gospel, where Christ’s command that the people should sit down (though it seemed a mere arbitrary command) was followed by the reward of obedience, His bounty.

INTROIT.—O clap your hands together, all ye people; O sing unto God with the voice of melody. Ps. He shall subdue the people under us, and the nations under our feet. Glory be.

THE EIGHTH SUNDAY AFTER TRINITY.

The Service of Christ is set forth in the Epistle of to-day as no slavery, but a sonship. Those who do the works of a true obedience to Him do them by the help of the Spirit of God; those who are led by the Spirit of God are children of Christ, whose only-begotten received the same Spirit without measure; those who are adopted sons of God are joint-heirs with Christ. If so be that we suffer with Him, that we may be also glorified together.

ORATIO.

DEUS, Cuius providentia in sui dispositione non fallitur, Te supplices exumam, ut nostria cuncta omnino, et omnia nobis profutura concedas. For Dominum.


...are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thorns? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth bad fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree is known by his own fruit. For of the abundance of the heart his mouth speaketh. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye? whereas thou thyself beholdest not the beam in thine own eye? These are both the same: he that is without sin among you, let him first cast a stone at her. And again I say unto you, That if thou art without sin, cast not the first stone at her. And they who heard said none durst again accuse her. And Jesus answered and said unto them, He that is without sin among you, let him cast the first stone at her. And again He turned about, and saith unto them, If any man of you shall have smitten a brother or sister, let him be ratified; in the city of our God, even upon His holy hill. Glory be.
THE NINTH SUNDAY AFTER TRINITY.

THE COLLECT.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be right; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

"THE EPISODE. 1 Cor. x. 1-13.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ,) but with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them did; and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.


[Jesus] said unto His disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear of this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are, in their generation, wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fall, they may receive you into everlasting habitations.

THE NINTH SUNDAY AFTER TRINITY.

The keynote of the Office for this day is struck by our Lord's words in the end of the Gospel, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fall, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward our Lord uses as an example of the manner in which the children of light are to use the temptations of life as a means by which they may make friends in heaven among the angels and saints. Out of the Mammon of unrighteousness—the idols of this life which men are tempted to fall down and worship—this profit may arise to him who is tempted, that his trial by their means is like our Lord's temptation by Satan, a trial which will result in greater perfection and fitness for the further work set before him to do, if due use is made of that way of escape by which he may be able to bear it. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects as "the children of this world" (recklessly irreligious, yet provident and politic, men) are for the objects which they set themselves to attain as the desire of their life.

INSTRUK. Behold, God is my helper: the Lord is with them that uphold my soul. He shall reward evil unto my enemies; destroy Thou them in Thy truth. It's. Save me, O God, for Thy Name's sake; and avenge me in Thy strength. Glory be.
THE TENTH SUNDAY AFTER TRINITY.

THE COLLECT.
LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accused; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God, Which worketh all in all.

AND when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And He went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And He taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

THE COLLECT.
O GOD, Who declarest Thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

DEUS, Qui omnipotentiam Tuum parergo maxime et miserando manifestas; multiplica super nos gratiam Tuum, ut ad Tua promissa currentes, coelestium honorum facias esse consortes. Per.

THE TENTH SUNDAY AFTER TRINITY.

THE COLLECT.

The ministry, or for that of ordinary Christian life. And the association of these two portions of Holy Scripture comes as a perennial warning to Churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect cause of sorrow even now in Heaven, and may be followed by the judgement which fell upon her of old who knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is, that she should ever remember and use her spiritual gifts, and know the value of Christ's Presence in the time when He visits her with His salvation.

INTROIT.—When I cried unto the Lord, He heard my voice in the battle that was against me: yea, even God that endureth for ever shall hear me and cast them down. O cast thy burden upon the Lord, and He shall nourish thee. Ps. Hear my prayer, O Lord, and hide not Thysel from my petition. Take heed unto me, and hear me. Glory be.

THE ELEVENTH SUNDAY AFTER TRINITY.

The subject of this Sunday is the mercy and pity of Almighty God in bestowing the power of supernatural grace
BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, He was seen of James; then of all the Apostles: and last of all, He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.


ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve: Pour down upon us the abundance of Thy mercy; forgiving us those things whereby our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE TWELFTH SUNDAY AFTER TRINITY. Dominica XII. post Trinitatem.

**ORATIO.**

OMNIPOTENS sempiterne Deus, Qui abundantia pietatis Tuæ et merita supplicationis excedis et vota; effunde super nos misericordiam Tuam; ut dimittas quæ conscientia metuit, et adjicias quæ oratio non presumit. Per Dominum.

**THE EPISTLE.** 2 Cor. iii. 4-9.

as a free and undeserved gift upon sinners. St. Paul’s “I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God,” is a parallel to the Publican’s “God be merciful to me a sinner: and our Lord’s declaration that the Publican went down to his house justified because of his humility, is a parallel to the inspired words of the Apostle, “By the grace of God I am what I am ... yet not I, but the grace of God which was with me.” “Ancient writers, as St. Augustine and others, says Isaac Williams, “delight to dwell on these words of St. Paul, as so expressive of his sweet, trembling humility, fearing to contemplate himself, except in his sins and infirmities, and losing all sense of his greatness in God; fearful lest he should presume, and so lose by presumption all that crown of hope and joy which by humility he had gained.” This tone of the holy Apostle, and that of the Publican, is strikingly taken up by the Collect, which offers also a fine specimen of the fullness of devotion which may be gathered into the form of prayer. Short as it is, this Collect contains five several subjects, each of which is like the condensation of a volume of devotion. Those subjects are [1] the mercy of God; and let it be noted, how suggestive is the idea that this mercy is the chief manifestation of Almighty Power: [2] the grace of God, as His gift, according to the measure of our necessities; [3] obedience, as accomplished only by the power of grace; [4] the fulfilment of the Divine promises; [5] the “great recompense of reward,” the “heavenly treasures,” of which Josiah and St. Paul wrote, “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.” Such fulness of meaning approaches very nearly to that of inspiration, and may well lead us to the belief that a special blessing from God rested upon the intellect and devotional instinct of the original writer.

INTROIT.—It is God that maketh men to be of one mind in an house. He will give strength and power unto His people. Ps. Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him. Glory be.

THE TWELFTH SUNDAY AFTER TRINITY. The contrast between the Old and New Dispensations is vividly set forth in the Gospel and Epistle for this Sunday. Glorious as the former was in its origin and in its continuation, it was a ministration of condemnation, with sacrifices of atonement, but with no sacraments of life. The Incarnation
THE GOSPEL. S. Mark vii. 31-37.


**THE COLLECT.**

Almighty and merciful God, Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

**THE EPISTLE.** Gal. iii. 16-22.

Blessed are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain

of the Son of God was the origin, and the Mystical Presence of Christ the continuation, of a spiritual life which the world had not before known since the Fall. The Church of God had grown deaf, and heard not the Voice from Heaven as that Voice had been heard of old; there was an impediment in her speech, so that the Word of God did not go forth from her lips in prophecy. The Son of God came down on earth, and touched her by making Himself one with her through His human nature; the sight of His Passion was followed by the 'Ephphatha' of the Resurrection; and as soon as His work was perfected by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the Inspiration of Pentecost, and the tongue of the dumb loosed, so that "their sound is gone out into all lands, and their words into the ends of the world." The same Touch of Christ and communication of grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained; and He Who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His Presence is continued in the Church, is making the ministration of righteousness, even in the by-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.

Introit.—Haste Thee, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed that seek after my soul. Ps. Let them be turned backward and put to confusion, that wish me evil. Glory be.

**THE THIRTEENTH SUNDAY AFTER TRINITY.**

The glory of the New Dispensation is again set forth in the Scriptures for this day, but the parable of the Good Samaritan comes in with singular fitness, since the Thirteenth Sunday after Trinity almost always occurs during the harvest (at some time between August 17th and September 19th), when the Christian charities of social life are a subject that should mingle with our thanksgivings for God's goodness in giving us the fruits of the season. The parable sets forth, in its mystical phase, the exceeding goodness and charity of the Lord Himself, Who became the good Samaritan to human nature at large when it had fallen into the hands of spiritual foes, had been stripped of the clothing of original righteousness, and left half dead in trespasses and sins. But out of the love which Christ bore springs our love both to Him and to our neighbour. We love Him because He first loved us; and our love for others is the necessary fruit of our love for Him. It is the application of this principle which forms the literal teaching of the parable; the extreme case given being given for that very reason to show how extensive is the bond of neighbourliness; and how extensive, in consequence, the character of the duties which spring out of it. If a Jew and a Samaritan are set forth for our example as neighbours in
The Fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.


I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife,

the Christian sense, what Christians are not neighbours to each other?
The temporal gifts of God's good Providence suggest, then, an awakening of the spirit of kindliness, that those who are among the less fortunate may be looked upon by those who are more so as sent to test their practical Christianity: and those who read the parable rightly can hardly fail to find some occasion for an active obedience to our Lord's precept, "Go, and do thou likewise."

INTROIT.—Look upon Thy covenant. Forsake not for ever the souls of the poor. Arise, O Lord, and maintain Thine own cause, and forget not the voice of them that seek Thee. Ps. O God, wherefore art Thou absent from us so long: why is Thy wrath so hot against the sheep of Thy pasture? Glory be.

The Gospel for this Sunday, like the last, is a memorial of harvest, setting forth the duty of Christian thanksgiving by the example of the one leper out of the ten cleansed who returned to give glory to God in Christ. Leprosy being incurable, except by a miracle, the act of our Lord is typical of that continual wonder-working by which He sustains our life, and gives to us the bounties of His Providence; and the act of thanksgiving suggests the recognition, at this time of the year, of the hand of God prospering by its mysterious operation the work of man in producing the great necessary of life. Such a recognition involves falling down at the feet of God in thankful adoration: the abstinence of men to depart on their way unhoped for by the supernatural being which is involved in even the most ordinary provision for the necessities of life.

INTROIT.—Behold, O God, our Defender, and look upon the face of Thine Anointed. For one day in Thy courts is better than a thousand. Ps. O how amiable are Thy dwellings, Thou Lord of Hosts! Glory be.
THE FIFTEENTH SUNDAY AFTER TRINITY.

Dominica XV. post Trinitatem.

THE COLLECT.

K EEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

THE EPISTLE. Gal. vi. 11-18.

...THE GOSPEL. S. Matt. vi. 24-34.

...THE SIXTEENTH SUNDAY AFTER TRINITY.

Dominica XVI. post Trinitatem.

THE COLLECT.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday is also a harvest Gospel, pointing out that true Christian forethought is that which is intimately associated with dependence on the Providence of God. When the stores of the principal provision for the year are gathered in, then comes the lesson taught by Christ's own words, that sowing, and reaping, and gathering into barns, is not the chief work of a Christian's life; and that God's bounty, which feeds the birds of the air, and clothes the lilies of the field by other means than their own toil, is the same bounty which is feeding and clothing us by means of our toil. Forethought in respect to such things should therefore be a forethought which is consistent with trust in God, and with seeking first the things of His Kingdom.

INTROIT.—Bow down Thine ear, O Lord, and hear me. My God, save Thy servant that putteth his trust in Thee. Be merciful unto me, for I will call daily upon Thee. Pst. Comfort the soul of Thy servant: for unto Thee do I lift up my soul. Glory be.

ORATIO.

...ORATIO.

...ORATIO.

ORATIO.

ECCLESIAST. Tuam, quassamus, Domine, miseratio continuata mundet et muniat; et quia sine Te non potest salva consistere, Tuo semper munero gubernetur. Per Dominum.
THE SEVENTEENTH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all.

T came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched Him. And behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And He took him, and healed

a further illustration of the principle stated in the end of the Epistle. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." This principle is of a restrictive character: bringing the world out of a free worship of many gods to the worship of One; limiting it to one faith, and to one only means of initiation into the family of the one God. The idea conveyed is one of a bondage to rule and law which leaves no room for invention or wild development and speculation. But as Christ reigned free from His Cross; as St. Paul governed the churches of Ephesus and other cities from his prison in Rome; as one who sits down in the lowest room will have the Host say to him, "Friend, go up higher;" so limitations and restrictions of this kind are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them superficially. The Christian who worships the One God is more free than the heathen who worshipped many; and the believer in a Faith once for all, given is more free than he who is continually looking for new developments and open to the bondage of every novel speculation.

INTROIT.—Be merciful unto me, O Lord, for I will call daily upon Thee. For Thou, Lord, art good and gracious, and of great mercy unto all them that call upon Thee. Ps. Bow down Thine ear, O Lord, and hear me, for I am poor and in misery. Glory be.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The idea of the Epistle and Gospel for this Sunday appears to be that of gaining liberty and victory through becoming the humble servants of Christ. St. Paul writes out of his prison, "I the prisoner of the Lord," as he writes in another place. "Remember my bonds;" and one who was in the bonds of an infirmity was brought to Christ, "and He took him, and healed him, and let him go," setting him free from his disease on the instant in a manner which cannot be explained by physiological science. Afterwards our Lord speaks of the humane work of setting free on the Sabbath an ox or an ass that had fallen into a pit; and of one being hidden to go up higher through his humility in taking the lowest room at a wedding feast. All these may be taken as illustrations of the way in which our Lord's service becomes perfect freedom to those who humbly take His yoke upon them. They offer also what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.


And it came to pass, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier, (and they that bare him stood still,) and He said, Young man, I say unto thee, Arise. And he that was dead set up, and began to speak: and He delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited His people. And this rumour of Him went forth throughout all Judaea, and throughout all the region round about.


INTROIT.—Righteously art Thou, O Lord, and true is Thy judgement. O deal Thou with me according unto Thy mercy. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be.
The Eighteenth Sunday after Trinity.

THE COLLECT.

"S. B. R. Greg. 
Leb., xxxv. post 
Pent. Genis. 61. 12 
a, "pure corde. 
M. 4. 693. 173."

The Eighteenth Sunday after Trinity.

Domino X VIII. post Trinitatem.

A ORATIO. 

THE EPISTLE. 1 Cor. i. 4-8.

"S. B. R. Rom. 
Ep. 4. 
Apostol. 
Cor. 12. 37-40. 6."

When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a Lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions.

The Nineteenth Sunday after Trinity.

THE COLLECT.

"S. B. R. Matt. 
Rom. 23. 
Matt. xx. 
146."

O God, for as much as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Eighteenth Sunday after Trinity.

Two comprehensive Christian formulas are given in the Gospel and the Collect for this Sunday. That is the former sets forth the whole duty of the servant of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself." The formula of the English Collect is that familiar one of "the world, the flesh, and the devil," which represents all the temptations to which a Christian is liable. To these may also be added the words of the Epistle, "waiting for the coming of our Lord Jesus Christ," as an expression which comprehensively states the whole object of the Christian life. The duties, the difficulties, and the purpose of the Christian life are thus made the subjects of commemoration and prayer; and the connection of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of our Lord in His conformation of the unbelievers as narrated in the Gospel.

Introit.—Give peace, O Lord, to them that wait for Thee, and let Thy prophets be found faithful. Hear the prayers of Thy servant, and of Thy people Israel. Ps. I was glad when they said unto me, We will go into the house of the Lord. Glory be.

The Nineteenth Sunday after Trinity.

The forsaking of sins, and the forgiveness of sins, are the subjects of the Epistle and Gospel for this Sunday. St. Paul writes to the Ephesians in much detail concerning the Christian moral law, and shows its relation to the newness of nature which belongs to those who are new born by Baptism into Christ. In the miracle by which our Blessed Lord restored to life the dead limbs of a paralytic this change from the old man to the new man is vividly illustrated. We also see in the circumstances attending this miracle two other illustrations of the relation between our Lord and His people. First, in His words, "Thy sins be forgiven Thee," He shows that His forgiveness is the highest good that can be desired on earth;
THE TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ our Lord. Amen.

THE EPISODE. Ephes. v. 15-21.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

and that although He may also see fit to say, "Arise, and walk," it is this blessing that is to be sought before all others. Secondly, His peculiar expression, "that the Son of Man hath power on earth to forgive sins," shows that this power, which originates in the Godhead (as the Scribes truly thought), extended to the human nature of our Lord, that sins might be forgiven on earth as well as at the last judgment before the throne of God. These words thus contain a statement of the whole principle of Absolution.

INTROIT.—I am the Saviour of My people, saith the Lord: out of whatsoever tribulation they call unto Me, I will hear them, and I will be their Lord for ever. Ps. Hear My law, O My people: incline your ears unto the words of My mouth. Glory be.

THE TWENTIETH SUNDAY AFTER TRINITY.

The prophetic parable of the Marriage Supper of the Only-begotten is the subject of the Gospel for this Sunday: and to it may be referred the words of the Collect, "that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done." The Epistle seems to be chosen as an illustration of the festivity of Christ's Kingdom, in which the sensual pleasures of heathen rites are superseded by the psalms and hymns and spiritual songs of Divine worship, which is chiefly made up of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," or offering of the Holy Eucharist, to God the Father, in the Name of our Lord Jesus Christ. Of this latter, as well as of the call of the Jews and the Gentiles, and the final marriage supper of the Lamb in Heaven, the Gospel ought to be interpreted; and it is so applied in the second Exhortation to the Holy Communion.

INTROIT.—In all the things that Thou hast brought upon us, O Lord, Thou hast executed true judgement; for we have sinned, and have not obeyed Thy commandments. Yet give glory to Thy Name, and do to us according to the multitude of
THE TWENTY-FIRST SUNDAY AFTER TRINITY.

THE ONE-AND-TWENTIETH SUNDAY AFTER TRINITY.

DOMINICA XXI. post Trinitatem.

G RANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

EPISTLE. Ephes. vi. 10-20.

THE CLOAK." (Eph. vi. 10.) "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

EPISTLE. S. John iv. 46-54.


J ESUS said, "The Kingdom of Heaven is like unto a certain king, which made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his ser-

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The connection between the Epistle for this Sunday, which is that beautiful passage wherein St. Paul describes the whole armour of God, and the Gospel, in which is given the narrative of our Lord healing the nobleman's son, appears to lie chiefly in the words "above all, taking the shield of faith." The hard, unimpressible generation of the Jews, among whom our Lord came, would not believed in "signs and wonders" on any evidence but that of their senses; and this placed a bar in the way of His blessing, so that He sometimes could not do mighty works among them, because there was no co-operation of faith on their part with power on His. The nobleman whose child was healed at a long distance by the will of Christ was a conspicuous illustration of the opposite type of character. He believed, in the face of all impossibilities, because he knew that the holy Jesus was not one to say that which was not true. To such minds faith in Christ is a shield indeed against the fiery darts of the Wicked One; for their belief enables Him to do signs and wonders of a spiritual nature, and establishes a power of co-operation between the weak servant and the Almighty Lord. Thus not only is faith a defence against the enemy of souls, but it draws down Christ Himself to be a "Defence and a Shield;" so that they can say, "The Lord is my Saviour, my God, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge." As humble service of Christ is the most perfect freedom, because it frees from the bondage of the Evil One, so humble faith in Christ, the spirit which says not "seeing is believing," but "Lord, I believe, help Thou mine unbelief," is the surest path to the revelation of the signs and wonders of His kingdom.

INTROIT.—O Lord, the whole world is in Thy power, and there is no man that can gainsay Thee. For Thou hast made heaven and earth, and all the wondrous things under the heavens. Thou art Lord of all. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be.
going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judaea into Galilee.

The Two-and-Twentieth Sunday after Trinity.

**The Collect.**

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly give to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think of this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bosoms of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou diddest me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not ever one his brother their trespasses.

The Three-and-Twentieth Sunday after Trinity.

**The Collect.**

O God, our Refuge and Strength, Who art the Author of all godliness; Be ready, we pray Thee, that our Lord's law of forgiveness may have no limits. The forgiveness of the debt of ten thousand talents represents the infinite mercy of God, and is given as the true Example and Standard towards which His absolved servants should reach upward.

Jesus, refugium nostrum et virtus, adeste nobis, Deus, Ecclesia tuae precibus, Auctor Ipse

**Oratio.**

If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with Thee, O Lord God of Israel. Ps. Out of the deep have I called unto Thee; Lord, hear my voice. Glory be.

The Twenty-Third Sunday after Trinity.

Our Lord is set forth in the Gospel of this Sunday as teaching that duties towards the civil power are part of our
beseech Thee, to hear the devout prayers of Thy Church: and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

THE EPISTLE. Phil. iii. 17-21.

who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself.


hypocrites! shew Me the tribute-money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's: and unto God the things that are God's. When they had heard these words, they marvelled, and left Him, and went their way.

THE FOUR-AND-TWENTIETH SUNDAY AFTER TRINITY.

THE COLLECT.

Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

ORATIO.

ABSOLVE, quassamus, Domine, Tuorum delicta popolorum; et a peccatorum nostrorum nexibus, que pro nostra fragilitate contraximus, Tua benignitatis liberemur. Per Dominum.

THE EPISTLE. Col. i. 3-12.

as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of heavenly citizenship; St. Paul also, in the Epistle, referring to the true Christian life on earth as having already many things in common with the life of heaven. None ever set a higher example of obedience to the laws than He Who is the Eternal Lawgiver and Ruler: and He incurs an honest submission to them even in such a case as that on which an appeal was made to Him, where the law was that of a conqueror against whom rebellion seemed to be a duty. One deduction to be drawn from the words of Christ and of His Apostle is that the Church has little to do with politics or questions of secular government. The things of Caesar and the things of God were confused together by the Jews; and they ended by rejecting the Lord, and saying, "We have no king but Caesar." So it has happened at other times, that a want of zeal for God in carefully distinguishing what is His, has led the Church into bondage to civil rulers until its spiritual character has been almost obliterated. The Church of England has been mercifully guided into a just discrimination of the things of Caesar and the things of God; and while rendering strictest obedience to the Sovereign, has not suffered an excessive loyalty to yield up spiritual rights. Nor does it ever, in modern days, seek to interfere in matters of civil government, Such a just consideration of the respective duties which are owing towards Caesar and towards God, and such a persevering determination to render to each their proper dines, is a sure way of promoting both the security and the happy progress of Christ's Church.

INTROIT.—I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil. Ye shall call upon Me, and I will hearken unto you. I will turn away your captivity, and will gather you from among all nations. Ps. Lord, Thou hast become gracious unto Thy land; Thou hast turned away the captivity of Jacob. Glory be.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

This Sunday offers another illustration of the faith of man co-operating with the will and power of Almighty God, in the two cases of the ruler whose young daughter was dead, and of the woman whose issue of blood was stayed through her faith in touching the hem of our Lord's garment. "My daughter is even now dead," said the former, "but come and lay Thy hand upon her, and she shall live." "If I may but touch His garment," said the latter, "I shall be whole." These instances of recovery from disease and death are devotional...
His will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto theFather, Which hath made us meet to be partakers of the inheritance of the saints in light.


While [Jesus] spake these things unto [John's disciples,] behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. And behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and, when He saw her, He said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Five-and-Twentieth Sunday after Trinity.

THE COLLECT.

Stir up, we beseech Thee, O Lord, the will of Thy faithful people: that they, plentifully bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Behold, the days come, saith the Lord, that I will raise up David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHT-EOUSNESS. Therefore behold, the days come, that these may eat? (And this He said to prove him; for He Himself knew what He would do.) Philip answered Him, Two hundred penny-worth more Sundays before Advent Sunday, to supply the same shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima. This Rubric was altered into its present form in the Durham book of Bishop Cosin, having already appeared in a similar but more cumbersome form in 1637.

If there are two of these Dominicae Vesperas (as they were anciently called), the Services for the fifth and sixth Sundays after Epiphany should be used; if only one, that for the sixth Sunday, which has evidently been appointed with a view to its fitness for use on the Sunday next but one to Advent. The rules expressed in this Rubric is a very ancient one, being found in Microlagus, c. lxi.

The Office of this day represents that for the fifth Sunday before the Nativity of our Lord in the Comes of St. Jerome, which appoints the same Epistle and Gospel, and in the Sacramentary of St. Gregory, though a different Collect is appointed for that day in the latter. Its tone is that of Advent rather than Trinity, commemorating as it does the first coming of the King Whose Name is "The Lord our Righteousness," and looking forward to that second coming when the true restoration of Israel will be effected. The Gospel is the same as that for Mid-Lent Sunday, where some notes upon it will be found. The rationale of its appointment for to-day is to be found in the last words of it, "This is a truth that Prophets should come into the world."

The alteration of the Collect from its old form, "That they more readily following the fruit of the Divine work" in the
of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter’s brother, saith unto Him, There is a lad here which hath five barley-loaves and two small fishes; and what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when He had given thanks, He distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain,

that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that in this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

**SAINT ANDREW’S DAY**

*Dies Sancti Andrew.*

**THE COLLECT.**

**ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up our selves obediently to fulfil Thy holy commandments; through the same JESUS CHRIST our LORD. Amen.**

**THE EPISODE.**

Rom. x. 9-21.

I Peter shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised Him from the dead, then shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same LORD over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the LORD shall be saved. How then shall they call on Him, in whom they have not believed? And how shall they believe in Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, LORD, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very sad, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, All day long have I stretched forth My hands unto a disobedient and gainsaying people.

**SAINT ANDREW.**

[November 30.]

The Feast of St. Andrew is one of those for which an Epistle and Gospel are provided in the Lectionary of St. Jerome, and which has also prayers appointed for it in the Sacramentary of St. Gregory. It is therefore of very ancient date in the Church, and one of the most ancient of the Apostles’ festivals, only nine being named (on six days) in the Lectionary referred to. Its position may be at the beginning or at the end of the Christian year, according as Advent Sunday happens in November or December. It has usually been considered that it comes at the beginning, and that it is placed there because the Apostle thus commemorated was the first-called disciple of our Lord; but tradition points out the day as that of his death.

It may be remarked here, as applicable to all the Apostles, that little has been told us of any except St. Peter and St. Paul in Holy Scripture; and that what has come down to us in uninspired history does not throw much more light upon their personal character or the details of their work. The latter fact may, perhaps, be accounted for from the circumstance that most of the Apostles, except St. Peter, St. Paul, and St. John, laboured among nations of whose records, previous to the quiet settlement of the Church, nothing, or next to nothing, remains; and that in the wild and lawless times which accompanied the breaking up of the Roman Empire, even lingering traditions about them would pass away. With respect to the paucity of details given about the Apostles in the New Testament, there seem to be two reasons which offer sufficient explanation: [1] the purpose of Holy Scripture is to set before us the Person of Christ, and the Law of Christ; and whatever else enters into the four Gospels is merely incidental; and [2] in the Acts of the Apostles the difference is accounted for by the fact that the autho of the work saw the Church as a whole, and not to give us the history of individuals; so that the latter also is merely incidental.

Hence, probably, the reason why we gather hardly any
Saint Thomas the Apostle.


Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishermen;) and He saith unto them, Follow Me; and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence He saw another two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

SAINT THOMAS THE APOSTLE.

The Collect.

A Mighty and everliving God, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly and without all doubt to believe in Thee and Thy Cross, that our faith in Thy sight may never be reprobated. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.


Corner-Stone; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in Whom ye also are builded together for an habitation of God, through the Spirit.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief

particulars from Scripture about the life of St. Andrew. He was a brother of St. Peter, and therefore a son of Jonas or John; and probably younger than St. Peter. The surname used was that of Protocletos, or First-called, from the circumstances told us in St. John i. 40-42; and, having been a disciple of John the Baptist, he was one of those who were prepared to receive Christ by the teaching and Baptism of His Forerunner. There are only two other circumstances of his life mentioned in the Gospels: the first in St. John xii. 21, where it is St. Andrew and St. Philip who tell Jesus of the inquiring Greeks; and the second in St. Mark xiii. 3, where Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking Him privately respecting the time when Jerusalem should be destroyed.

Ecclesiastical history records that this Apostle was engaged after the dispersion of the Apostles in evangelizing that part of the world which is now known as Turkey in Asia, and the portion of Russia which borders on the Black Sea; and indeed that he was the first founder of the Russian Church, as St. Paul was of the English Church. Simope and Sebastian are both especially connected with the name of St. Andrew. In his later days he returned to Europe, consecrated the "beloved Suchys," first Bishop of Constantinople—then named Byzantium—and after traveling about Turkey in Europe, eventually suffered martyrdom at Patras, a town in the north of the Morea, nearly opposite to Lepanto.

The traditional account of this Apostle's martyrdom is very touching. It is said he was called before the Roman viceroy at Patras (now Patras), and required to leave off his Apostolic labours among the heathen Greeks. Instead of consenting, he proclaimed Christ even before the judgement-seat; and after imprisonment and submitting patiently to a severe sentence-repeated scourging upon his bare back, he was at lastfastened to a cross by cords, and so left exposed to die. The cross on which he suffered was of a different form from our Lord's, like this X, and is known by the name of the cross decussata. It is the distinctive symbol of the Scotch order of St. Andrew; the Apostle being always especially revered in connection with the Scottich, as with the Russian Church; and consequently forms a part of the national banner of Great Britain. It has also been observed that it is an integral part of the monogram of Christ } which was so familiar to the early Christians.

"Hail, precious cross!" is the substance of the words attributed to the aged Apostle as he came to it, "that hath been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels. I come to Thee exulting and glad; receive me with joy into thy arms. O good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now I have found thee, and thou art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He Who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example Who stretched out His arms all the day long to an ungodly and gain saying people. At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard, and his spirit went home on the day observed as his festival, A.D. 70.

INTROIT.—Thy friends are exceeding honourable unto me. O God, greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

SAINT THOMAS.

[December 21.]

The Festival of St. Thomas the Apostle is not noticed by any writer until Theodoret, who names it with that of St. Peter and St. Paul. [De Grac. Affect. vii.] It seems to have been generally observed in the time of St. Gregory, who has provided for it in his Sacramentary. In the Eastern Church it is kept on October 6th. Although our Collect is not derived from that source, the leading idea of it is found in a Homily of St. Gregory [Hom. in Evang. 26], where he says that "by this doubting of St. Thomas we are more confirmed in our belief than by the faith of the other Apostles."

There are but four sayings of St. Thomas recorded in the Gospels, two just before the death of our Lord, and two just after His Resurrection; but there is a remarkable consistency in these sayings, one in each case shewing want of faith, and the other a warm, zealous, and faithful love. These sayings are as follows:—

"Lord, we know not whither Thou goest; and how can we know the way?" [John xiv. 5.]

"Let us also go, that we may die with Him." [John xi. 16.]

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto Him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.

**THE CONVERSION OF SAINT PAUL.**

In Conversione Sancti Pauli.

**ORATIO.**

DEUS, Qui universum mundum beati Pauli Apostoli Tui praedicatione docuisti: da nobis, sponseus, ut qui eis hodie conversionem colimus: per ejs ad Te exempla gradiamur. Per Dominum.

**FOR THE EPISTLE.** Acts ix. 1-22.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." [John xx. 25.]

"My Lord, and my God." [John xx. 25.]

In these four sayings we have all that Holy Scripture tells us of the Apostle's companionship with our Lord; but they seem to give more than the outline of a spiritual character in which there were the mingled elements of [1] obstinacy, in not believing, though prophets had foretold of the Resurrection, and the other Apostles were eye-witnesses of its certainty; [2] presumption, in requiring such a proof, even perhaps in the face of the "Touch Me," which has been made known by Mary Magdalene; [3] of a warm and loving heart, open to the strongest faith as well as to despairing doubt; and which could lead the Apostle to that full confession of faith contained in the words, My Lord, and my God. But it may have been the touch of Christ's wounds which healed the Apostle's doubt, and made his faith what it was.

It was not granted to St. Thomas to have his loving and courageous aspiration fulfilled, by dying with Christ, but the servant followed the Master afterwards. It is recorded by Eusebius that he received a direction from our Lord, after His Ascension (as St. Peter in the case of Cornelius), to send Thaddaeus, one of the seventy disciples, to Abgarus, tributary king of Edessa in Mesopotamia, who was this miraculously cured of a disease, and converted, with his subjects, to Christianity. After this St. Thomas went to the Parthians, Medes, Persians, and Chaldeans, founding the Church of Christ among them until he came to India. The Christians of St. Thomas still bear witness to his work in that great and populous land in the south, and in the north there appear to be relics of the Christian faith mixed up with the strange religion of Thibet; but the diabolical systems of Brahma and Buddha, and the Antichristianism of Mahomet, have long ago erased all other traces of it; and India appears to be one of those unhappy countries which, having wilfully rejected the Apostolic ministry, have ceased to be capable of receiving Christ and His Gospel.

St. Thomas was martyred by the Brahmins at Taprobane, now called Sumatra. Having been assailed with stones, he was at last killed by the thrust of a spear: the manner of his death offering a striking comparison with his words, "Except I thrust my hand into His side," and those of our Lord, "Reach hither thy hand, and thrust it into My side, and be not faithless, but believing." As the Lord said to St. Peter, so were the words true of St. Thomas, "Thou canst not follow Me now, but thou shalt follow Me afterwards."

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Gloria be.

**CONVERSION OF SAINT PAUL.**

[January 25.]

This festival does not appear to have been generally observed until about the twelfth century, although the Collect for it is found in St. Gregory's Sacramentary. It is said [Laterculus of Silvius, a.D. 448] that there was an early festival of St. Peter and St. Paul on February 22nd (now "Cathedra Petri"), and there may have been some connection between it and the present festival, but this is only conjecture. The principal, if not the only, day observed to the honour of St. Paul was that on which St. Peter was associated with him, the 29th of June; although, on the following day, a "Commemoration of St. Paul" was made, which is marked in the Salisbury and Roman Calendars, and mentioned in the Rubrics of the Missal; and which, in Menard's edition of St. Gregory's Sacramentary, is called "Natale Sancti Pauli." It is a pious instinct which has led the Church to thank God in this festival for the wonderful conversion of the Apostle of the Gentiles; but there is something to regret in the loss of the ancient custom by which his noble martyrdom was also commemorated, and by which the unity of the two principal Apostles was so significantly set forth.

Both the conversion and the missionary work of St. Paul are narrated with much detail in the Acts of the Apostles; and the whole of his life and labours has been minutely investigated in the well-known work of Conybeare and Howson. To attempt even a sketch of so marvellous a career in these notes would be to occupy space that cannot be spared;
unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on Thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My Name’s sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.


THE PURIFICATION OF SAINT MARY THE VIRGIN.

In Purificatione Beatae Virginis.

OMNIPOTENS sempiterne Deus, Majestatem Tuam supplecez exoramus, ut sit nutentibus Filius Tuus hodie curam nostrae carnis

die singulariter Deus omnium fundamenti et enrae; the swar or swarr, the meeting of our Lord with Simeon and Anna in the Temple. It is said to have been observed on the 14th day of February until the time of Justinian [A.D. 542], but in the Comes of St. Jerome it precedes the festival of St. Agatha, which is dated on the Nones, or 5th of February, the day on which that Saint is still commemorated; and probably it was so observed only by those who kept Christmas Day on the 6th of January, as a part of the Eastern Church has always done.

The Popular name of this festival (Candlemas Day) perpetuates the memory of a very ancient custom, that of walking in procession with tapera, and singing hymns. In a Homily on the Purification Alcuin says [A.D. 790]. The whole multitude of the Church, following the Archdeacon, shall celebrate the solemnity of the Mass, bearing a vast number of wax lights; and no one enters any public place in the city without a taper in his hand. St. Bernard also [A.D. 1158] gives the following description of the practice, as carried out in his day:

"We go in procession, two by two, carrying candles in our hands, which are lighted, not at a common fire, but at a fire first blessed in the church by a Bishop. They that go out first return last; and in the way we sing. Great is the glory
BEHOLD, I will send My messenger, and he shall prepare the way before Me; and the Lord, Whom ye seek, shall suddenly come to His temple; even the Messenger of the Covenant, Whom ye delight in; behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver,
temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.

*FOR THE

EPISTLE.

Mal. iii. 1-5.

that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of Hosts.

*A*

THE GOSPEL.


Israel. And Joseph and His mother marvelled at those things which were spoken of Him. And Symeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a Sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

of the Lord.’ We go two by two in commendation of charity and a social life; for so our Saviour sent out His disciples. We carry lights in our hands; first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the Wise Virgins (of whom this blessed Virgin is the chief) that went to meet their Lord with their lamps lit and burning. And from this usage and the many lights set up in the church this day, it is called Candelia, or Candelas. Because our works should be all done in the holy fire of charity, therefore the candles are lit with holy fire. Then let us acknowledge our manifold humility, ‘in honour preferring one another.’ Because God loveth a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but ‘go from strength to strength,’ not looking back to that which is behind, but reaching forward to that which is before.’

The festival is placed at forty days’ distance from Christmas, as that was the interval directed by the law between the day of birth and the day when the mother presented herself for readmission to the congregation, and her infant son for an offering to the Lord. [Lev. xi. 4; Exod. xxii. 29; Numb. viii. 17.] It was on this occasion that Simeon gave to the Church the Nunc Dimittis, in which he proclaimed the glorious and universal Epiphany of the Holy Child, when he prophesied of Him as ‘a light to lighten the Gentiles, and the glory of God’s people Israel.’ It was then also that the Virgin Mother first learned that sorrow as well as joy was in

the wonderful lot assigned her: ‘Yea, a sword shall pierce through thy own soul also.’"

The submission of the Blessed Virgin to the ceremony of purification, and of her Divine Son to that of presentation in the Temple, were each of them an illustration of the perfect humiliation of our Lord to the likeness of sinful man. The miraculous conception of the Virgin had been unattended by that for which a ceremonial purification was ordained; and our Blessed Lord, having no original sin, needed not to be offered (or presented) and bought back again. But, as at His baptism, so at His circumcision, the VirginMother Him says by their acts, ‘Suffer it to be so now, for thus it becometh us to fulfil all righteousness.’ In the price of redemption (the representative sacrifice offered in the early dawn of the Holy Child’s life, to be followed by a more perfect Sacrifice in its eventide) it has been noticed that there was a typical meaning, now for the first and only time finding its true signification. The two turtle-doves, or young pigeons, were expressive of lowliness at all times, as offerings of the poor; but in the offering of one by fire, and the eating of the other by the priest, or those who offered it, are now to be seen a type of Christ offering Himself for sin, and also giving Himself to be the spiritual food and sustenance of His people.

It is worthy of remark, as a happy token of the unity which is possible in spite of disagreement, that although the cultus of the Blessed Virgin was and is one principal cause of difference between the Church of England and other Catholic
SAINT MATTHIAS’ DAY.

*Sanctus Matthias Apostolus.*

**THE COLLECT.**

O ALMIGHTY God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through JESUS CHRIST our Lord. Amen.

†THE COLLECT.

In those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, Which knowest the hearts of all men, shew whether of these two Thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

**THE GOSPEL.** S. Matt. xi. 25-30.

At that time Jesus answered and said, I thank Thee, O FATHER, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, FATHER, for so it seemed good in Thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the FATHER; neither knoweth any man the Churches of Europe, yet we retain old Collects for both the Annunciation and the Purgation, while nearly all the other Saints’ day Collects are modern.

INTROIT.—We wait for Thy loving-kindness, O God: in the midst of Thy temple. O God, according to Thy Name, so is Thy praise unto the world’s end: Thy right hand is full of righteousness. Ps. Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill. Glory be.

SAINT MATTHIAS.

[February 24.]

This is not one of the most ancient of the festivals generally observed by the Church, as there is no provision for it in the Lectionary of St. Jerome; but there is a Collect for it in the Sacramentary of St. Gregory, and in a German martyrology of about the same period. It comes first in order after the Festivals of the Incarnation, perhaps because St. Matthias represents the earliest independent action of the Church as that spiritual body which was to exercise the authority of Christ, and to become the substitute, in some measure, for His physical Presence. But in the Eastern Church it is August 9th.

St. Matthias’ Day was formerly changeable in Leap Year, when the intercalated day was added between February 22nd and 24th, and the 25th became the festival of St. Matthias. But at the revision of the Calendar in 1601 the intercalary day was placed at the end of the month, and the festival of St. Matthias fixed permanently to the 24th day. This is the day (VI. Kalend. Martii) appointed for the Festival in the Sacramentary of St. Gregory.

Nothing more is recorded of St. Matthias in the New Testament than that he was chosen to be an Apostle in the place of Judas Iscariot, the account of his ordination to that high office being given in Acts i. 15-26, the Epistle of the day throughout the world. The Eastern Gospel contains the same solemn prayer of our Lord as that does which is used in the Western Church, though taken from a different Evangelist; and the coincidence is a striking illustration of the unity of mind by which the whole Catholic Church is pervaded. It is plain also that this Gospel is intended to show that the Apostle, on whose day it is used, was as much “numbered with” the other Apostles, although ordained by men, as any of those who were ordained by our Lord Himself; and thus illustrates the great truth, that the Great High Priest Himself declared, “As My Father hath sent Me, even so send I you.”

The tradition of the Church respecting St. Matthias’ Apostolic labours is, that after ministering for some years among his countrymen the Jews, he went to Cappadocia, and was eventually crucified there about the year of our Lord 64. The manner of his death was not very unlike that of the traitor Judas, but the one found the tree on which he hung the way “to his own place;” the other, his Master’s own road to the Paradise of God.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.
THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

In Annunciatione Beate Mariae.

THE COLLECT.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

THE EPISTLE.


Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

And he said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.

THE GOSPEL.


And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

THE ANNUNCIATION.

[March 25.]

There is no mention of the festival of the Annunciation in the Lectionary of St. Jerome, although there are days in honour of the Purification and the Nativity and the Death or Assumption of the Blessed Virgin. It is however of very early date, as Proclus, Patriarch of Constantinople, who died A.D. 446, has left a homily on the day, which was preached in the presence of Nestorius, and against his heresy. It is also mentioned by St. Athanasius, St. Chrysostom, St. Augustine, and other writers as early; and the Collect is found in the Sacramentary of Gelasius, at the end of the fifth century, as well as in that of St. Gregory. In the Council of Toledo, A.D. 656, the first of seven Canons orders that the Feast of the Annunciation shall, in future, be kept on the 18th of December, so as not to interfere with the celebration of Good Friday or the observance of Lent. But this day was afterwards appropriated to the festival named "the Expectation of the Blessed Virgin," and the old day was restored.

In the Consuetudinary of Sarum this festival is called "Our Lord's Annunciation," and Bishop Cosin proposed to alter the title both here and in the Table of Lessons to "The Annunciation of our Lord to the Blessed Virgin Mary." In both cases his alteration was inserted in the MS. of the Prayer Book, but subsequently crossed out, and the authorized title is "The Annunciation of our Lady," or "The Annunciation of the Blessed Virgin Mary."

The Church of England commemorates the Mother of our Lord on five days in the year, the Annunciation, the Purification, the Visitation, the Nativity of the Blessed Virgin, and her Conception. The three latter are Black Letter Days in July, September, and December: the two former, as days which commemorate events that associated her with the Person of our Lord and the work of our salvation by His human Nature, are provided with special services as days of obligation.

If our Blessed Lord's Nativity occurred on the 25th of December, as there are sound chronological reasons for supposing, this may be taken as the true time when the angel Gabriel first gave to the Church the words, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women," words which have been associated with errors in doctrine and practice, but which are still words that come from God. It must have been about this time also, "in these days," that the Blessed Virgin was inspired to give to the Church the Canticle which has ever since been so dear to every generation. The words which she was thus inspired to speak respecting herself, and those which were spoken of her by the angel "sent from God," shew to what an exalted place she was raised by the Providence of Almighty God: and her meek reception of the wonderful revelation
Saint Mark’s Day.

THE COLLECT.

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel, through JESUS CHRIST our Lord. Amen.

THE EPISTLE.

Ephes. iv. 7-16.

unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also ascended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, Which is the Head, even Christ: from Whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

Of the Saint commemorated on this day there can be no doubt; but it is not quite certain which of the Marks named in the Acts of the Apostles is Saint Mark the Evangelist. It seems most probable that he was not the John Mark of Acts xii. and Acts xvi. 37 (who was the disciple of St. Barnabas, and about whose conduct the sharp disension arose between St. Paul and St. Barnabas), but that the Evangelist was the “Marcus, my son,” of whom St. Peter writes in 1 Pet. i. 13 as being his companion at Babylon. It was his association with St. Peter which led St. Mark to be the writer of the Gospel that goes by his name, and which is always connected with the name of St. Peter as well as of St. Mark by ancient writers. The latter years of his ministry were spent at Alexandria, where he founded the Church of Christ among the intellectual men of that learned city, and originated among them that class of Christian scholars which afterwards gave such a prominent place to Alexandria in the theological history of the Church. The Evangelist carried the knowledge of Christ and the ministry of the Church into less civilized parts of Africa, but Alexandria was the central point of his labours; and there he was martyred on a day when the heathen feast of Serapis was being observed, and which also appears to have been Easter Day, probably April 25th, and perhaps late in the first century, after most of the Apostles had gone to their rest. He was dragged from his place at the altar through the streets of the city, and over the rough cliffs adjoining, to prison; from whence the next morning he was again tortured in the same manner until his soul departed to spend a second and glorious Easter with his risen and ascended Lord.

One of the ancient Apostolic Liturgies goes by the name of St. Mark; and his festival was formerly the day on which the Greater Litanies or Processions were said: but these latter originated with St. Gregory in the sixth century. [See Introduction to Litany, p. 229.] It will be observed that the English Epistle and Gospel for this day were anciently, as they still are, different from those of the Latin and Oriental Churches.

INTROIT.—Hic est, O God, from the gathering together of the forward, and from the inscription of wicked doers. Alleluia. Alleluia. Ps. Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Glory be.

SAINT MARK.

[APRIL 25.]

The festival of St. Mark is provided for in the Sacramentary of St. Gregory, although not in the Comes of St. Jerome. Like others, it probably began in a local observance by the Church of a particular country (in this case, Egypt), and was gradually extended to all other Churches throughout the world.
SAINT PHILIP AND SAINT JAMES' DAY.

THE COLL.ECT.

ALMIGHTY God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same Thy Son Jesus Christ our Lord. Amen.

THE EPISTLE.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers tempta-

SAINT PHILIP AND SAINT JAMES.

In the Lectionary of St. Jerome and the Sacramentary of St. Gregory the names of these two Apostles are associated together as they are in the Latin and English Churches of modern times: and the day of the festival is in both cases the same as that now observed. But in the Eastern Church St. Philip's Day is November 14th, and St. James' Day October 23rd. It will also be observed that the Apostle St. Philip was named for May 1st in the ancient Calendar of the Venerable Bede; and in some early Calendars of the English Church, June 22nd is dedicated to "Jacobus Alfei." [See pp. 146, 151.]

The Epistle for the day in the Eastern Church is the same portion of Scripture that was read for the Second Morning Lesson in our own Church until 1661: but it seems clear that the Philip there mentioned is Philip the Deacon, since St. Peter and St. John were sent to Samaria to confirm those whom he had baptised, which would not have been necessary in the case of an Apostle. It is curious to observe that the same error should have occurred in both the Eastern and the English Church; but there seems to have been much confusion among the ancients between St. Philip the Apostle and Philip the Deacon and Evangelist, arising out of a generally received opinion that the former was married [Euseb. v. 24], while it is recorded of the latter in Acts xxi. 9 that he had "four daughters, virgins, which did prophesy."

St. Philip was one of the first of our Lord's disciples, and is thought to have accompanied Him for some time when St. Andrew and St. Peter had returned to their occupation of fishing after their first call. It may have been this faithful companionship which led to the loving remembrance of our Lord recorded in the Gospel of the day, "Have I been so long time with you, and yet hast thou not known Me, Philip?"

For the Apostle's zeal in bringing Nathanael and the Greeks to his Master appears to indicate a trained faith in the Person of the holy Jesus, as does even his aspiration, "Shew us the Father, and it sufficeth us!" In the account of the miracle of the loaves and fishes St. Philip also seems to have been specially under the loving eye of his Master, who sought to "prove him" before He tried the faith of the others. After the dispersion of the Apostles, St. Philip carried Christ and the Church to Northern Asia, and his name has also been connected with the early Church of Russia. St. Chrysostom and Eusebius both record that he was crucified and stoned on the cross at Hierapolis, a great stronghold of idolatry, in Phrygia; and the tradition of the Church is, that his martyrdom took place immediately after he had procured by his prayers the death of a great serpent which was worshipped by the people of the city.

St. James the Less was son of Alpheus, or Cleophas, and of Mary, and nephew to Joseph the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a "brother of our Lord," as is shown in the table at page 253. It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say "sister," to the Blessed Virgin Mary, and this would establish a double legal affinity between James and Joseph, her sons, and the holy Jesus. St. James the Less is mentioned by Josephus and in the Talmud, being well known to the Jews from his position as Apostle of the Church of Jerusalem up to the beginning of its last troubles; and having won even from them the name of "the just," a name shadowing that of his Master, so often called "the Righteous" in the Psalms. It is he whose name is several times mentioned by St. Paul; and he was the writer of the Catholic Epistle of St. James. He went to his rest by martyrdom [A.D. 62] in Jerusalem, being thrown down from a pinnacle or wing of the Temple by some of the persecuting Scribes and Pharisees, and slain, as he lay bruised on the ground below, with a fuller's club.

The only reason that can be suggested for coupling together St. Philip and St. James is, that by thus doing the manner in which our Lord sent forth His Apostles two and two is illustrated. St. Simon and St. Jude, St. Peter and St. Paul, St. Barnabas and St. Bartholomew are parallel instances.

ISTROFI. They cried unto Thee in the time of their trouble, and Thou hearest them from heaven. Alleluia. Alleluia. Ps. Rejoice in the Lord, O ye righteous, for it becometh well the just to be thankful. Glory be.
let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the field is pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

**SAINT BARNABAS THE APOSTLE.**

*Sanctus Barnabas Apostolus.*

**THE COLLECT.**

O LORD God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. Amen.

**FOR THE EPISODE.** Acts xii. 22-30.

had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith:

he received the name of Barnabas, or "Son of Consolation," from the Apostles; and shewed his zeal for Christ by selling his property that the Apostles might distribute the proceeds among the poor; an act which possibly originated the name by which he has ever since been known. St. Chrysostom hands down a tradition that he was a man of very amiable disposition but commanding aspect. Having brought St. Paul to the Apostles he was associated with him for about fourteen years, and on several missionary journeys. After their separation nothing further is recorded of St. Barnabas in Holy Scripture; but the traditions of the Church represent that he spent the remainder of his life among his fellow-countrymen at Cyprus, and that he was stoned by the Jews at Salamis under circumstances somewhat similar to those which brought St. Stephen to his death. What was supposed to be the body of St. Barnabas was discovered four centuries after his martyrdom, a Hebrew copy of St. Matthew's Gospel lying next his heart, which was believed to have been written by himself. An Epistle is extant bearing the name of St. Barnabas, but it is not now considered to be his work. The Gospel for the day is evidently selected with reference to the act of St. Barnabas in consoling the poor disciples in their poverty. He acted upon the command of our Lord in the spirit with which the example of the Good Samaritan is


...
and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

**THE GOSPEL.** S. John xv. 12-16.

friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you.

**SAINT JOHN THE BAPTIST.**

*S. B. R.*

**A.D. 1549.**

**FOR THE EPISTLE.**

Isa. xi. 1-11.

**SAINT JOHN THE BAPTIST.**

[June 24.]

This festival is in the Comes of St. Jerome, as also another commemorating the Beheading of St. John the Baptist, but the date is not indicated in either case. Mabillon says that the festival of this day was in the Carthaginian Calendar before A.D. 484; and it is mentioned [circa A.D. 400] by Maximus, Bishop of Turin, as also by St. Augustine, in several Homilies. In the Eastern Church it is kept on January 7th, the day after the holy Theophany; and the festival of the Decollation is also fixed, as in the Latin Church and our own, for August 29th. The day on which our principal Festival of St. John the Baptist is kept has been supposed to be connected with his words, He must increase, but I must decrease; for the days of the Bridegroom are growing longer; but those of the friend of the Bridegroom are beginning to wane. So St. Augustine says [Hom. 287], "John was born to-day, and from to-day the days decrease; Christ was born on the eighth of the kalends of January, and from that day the days increase." But the 24th of June is also the proximate day of the Baptist's birth, since he was six months older than our Lord. Although the martyrdom of St. John Baptist is one of the four recorded in Holy Scripture (the other three being those of the Holy Innocents, St. Stephen, and St. James), yet the present festival, which commemorates his Nativity, appears to be the more ancient of the two dedicated to his name, and the one more generally observed. So we may judge from the Sermons both of Maximus and St. Augustine, each of whom accounts for the custom of observing the Birth and not the Martyrdom of the Precursor of our Lord as if no other festival in his honour had yet been established. "The prophets who had gone before were first born, and at a later day prophesied, but St. John Baptist heralded the Incarnation of our Lord when His Virgin Mother came to visit Elisabeth, and both the Precursor and the Holy Child were yet unborn." The miraculous birth of St. John the Baptist, and all that we know of his subsequent history, is told us in the opening

**THE COLLECT.**

**ALMIGHTY God, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.**

**COMFORT ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all**

**INTROIT.**—*Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened.* Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downsembling and mine uprising. Glory be,
St. Peter's Day.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to Abraham our father, of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to Abraham our father, of Israel:

SAIN'T PETER'S DAY.

O ALMIGHTY God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint

SAINT PETER.

[June 29.]

This day is one of the oldest of Christian festivals, and one that was from the beginning of its institution celebrated with great solemnity. Runesart [617] traces it back as far as the third century, and it is probably of even more primitive antiquity. In St. Jerome's Lectionary there are two Gospels
Peter many excellent gifts, and commanded him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and


and two Epistles, the one pair under the name of St. Peter, the other under that of St. Paul. As there is only one Vigil, and one Octave, which is called the Octave of the Apostles, the day was evidently then dedicated to both Apostles, as it was in the English Church until the Reformation [a “Commemoration” of St. Paul following on the 30th], and as it still is in the Latin and the Eastern Church. It was a very early custom for the Bishops of Rome to celebrate the Holy Communion in both St. Peter’s and St. Paul’s Churches on this day, a custom which is mentioned [A.D. 348] by Prudentius [Peristephanos, carm. xii.].

Trustworthy prayers solvit sacra pergivil sacerdos, Mox huc recurrit, duplicatque vota.

He also speaks of the whole city frequenting each church, as if the festival was kept very generally and with great solemnity. St. Augustine, the author of the Lives of the Fathers has left sermons preached on the day of St. Peter and St. Paul; and no doubt the two, from their relative positions as the chief Apostles of the Jews and the Gentiles, from their joint ministrations at Rome, and from their martyrdom together there on the same day, have always had this day dedicated in their united names. Bishop Cosin restored the title “Saint Peter’s and Saint Paul’s Day” in his Durham Prayer Book, and added to the Collect, so that it should read “. . . commandest him earnestly to feed Thy flock, and bist Thy Apostle St. Paul a choice vessel to bear Thy Name before the Gentiles, make, we beseech Thee, all Bishops and all other ministers of Thy Church, diligently to preach Thy holy Word . . .” He also altered the Epistle to 2 Tim. iv. 1-9; but none of these changes were adopted.

St. Peter was one of the first-called of our Lord’s disciples [John i. 35-42], and as soon as he had come to follow Christ, he was marked out by a new name, that of Cephas, the Syriac equivalent of the one by which he has since been so familiarly known to the Church. Our Lord did nothing without a meaning, and in giving this new name to His disciple, He appears to have prophetically indicated the strong, immoveable faith in Him which that disciple was to exhibit, and the firmness of which is not contradicted even by that temporary want of courage which led him to deny his Master at the bitter hour of His Passion. Such instances of faith as St. Peter’s attempt to walk on the water, and his confession of Christ as the Son of the living God, seem to set him at the head of the Apostles, as one whom no shock could move from his belief in the Lord; and the striking words of our Lord which are recited in the Gospel for this day show that a special revelation had been vouchsafed to the Apostle to give him that knowledge of Christ on which his faith rested. It was perhaps because St. Peter’s faith was stronger than that of the other Apostles that he had to undergo greater temptation. Satan desired to “sift him as wheat,” as he had desired to tempt John; but one look from Jesus brought him to himself and contracverted the temptation. A similar temptation is said to have assailed him just before his martyrdom, as our Lord’s agony was a kind of second temptation. St. Peter too desired that the cup might pass from him, and endeavoured to escape from Rome. But as he was leaving the city he had such a vision of his Master as St. Paul had on his way to Damascus. “Lord, whither goest Thou?” were the words of the Apostle, and the reply was a question whether that Master must go to Rome and again suffer, since His Church was to be tried to die for His sake. As with Jesus had “looked on” the Apostle years before in the hall of Pilate, so now, the trial of faith ended in a victory, and the servant returned to follow the Master by being girded by another than himself, and led whither he would not at the first have gone, to the Cross. At his own request.
SAINT JAMES THE APOSTLE.

*THE COLLECT.*

**Grant, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. Amen.**

*FOR THE EPISODE.*

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

*THE GOSPEL.*


Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

he was crucified with his head downwards to make the death more ignominious and painful; and as being unworthy to suffer the same death as his Lord. This was in the year 68; and while St. Peter was being crucified at the Vatican, St. Paul was being beheaded at *Aquae Solesiac*, three miles from Rome.

Our Lord's remarkable words, "I will give unto thee the keys of the Kingdom of Heaven," do not seem to be wholly explained by saying that St. Peter represented all the Apostles, and that these words represented the power given to all. But if they implied any distinction of authority between St. Peter and his brethren, they do not give any foundation whatever to the claims which the Bishops of Rome have made as successors of St. Peter: for [1] there is no evidence that they are in any special sense successors of St. Peter, and [2] if our Lord's words cannot clearly be applied to the other Apostles, much less can they be applied to Bishops of later days who were not Apostles. There is nothing in the scriptural account of St. Peter's Apostolic work which adequately explains these words; nor does the tradition of the Church respecting that work shew anything that at all helps to do so. He presided over the Church at Antioch for some time, in fact commemorated by the festival of St. Peter's Chair at Antioch,—assisted, as it appears, in evangelizing Chaldea, and was probably some years at Rome before his death. During these years it seems most likely that he was all the while acting chiefly as the Apostle of the Circumcision, having charge of Jewish Christians: and, while great works were undoubtedly assigned to the other Apostles, there are evident traces of a providential disposition of duties by which Jewish Christianity became the field of St. Peter's labours; Gentile Christianity being assigned to St. Paul, who seems to have been called to the place of St. James the Great on his martyrdom; and the general government of the Church, when Jewish and Gentile Christianity were merging into one, the work of St. John, when the others had passed away from their labours.

ISTOREF.—Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the Jews. Ps. And when Peter was come to himself he said. Glory be.

SAINT JAMES THE GREAT.

[July 25.]

The festival of St. James, the brother of St. John the Divine, is not noticed in the Lectionary of St. Jerome, but has a Collect appointed in St. Gregory's Sacramentary, and is also in the ancient English Calendars of Bede and of King Athelstan's Psalter. In the Eastern Church it is kept on July 25th, but in the Western it has always been observed on July 25th.

St. James being a brother of the beloved disciple, his relationship to our Lord may be seen in the table printed under that Apostle's day [p. 233]. With St. John he received the appellation of Boanerges from our Lord, and has always been named the Great, or the Greater, by the Church; but neither of these designations can be satisfactorily accounted for. Some special position was given to St. James and St. John, as well as to St. Peter, by their Divine Master; and the request of their mother, probably Salome, that they might sit on either hand of our Lord in His Kingdom, was doubtless founded on the choice thus made by Him, coupled with such a strong faith in His Person and Power as was displayed on another occasion, when the sons of Zebedee sought authority from Christ to destroy the Samaritan city that had rejected Him. [Luke ix. 52.] Their Master had told His servants that they should eat and drink at His table in His Kingdom, and...
SAINT BARTHOLOMEW the Apostle.

THE COLLECT.


do not give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

**FOR THE EPISODE.**

And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority over them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is it not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.


sit on thrones judging the twelve tribes of Israel; and since He had given to St. Peter the Keys of the Kingdom of Heaven, the other two favoured Apostles besought that to them might be given the two posts of honour and suffering next to His Person. St. James was the first of the Apostles who suffered Martyrdom, and the only one whose death is recorded in the New Testament. The fact of his death is told us in the modern English Epistle of the day, but of its circumstances nothing more is known than that he suffered through the hatred of Herod Agrippa. Tradition says that his accuser repented as the Apostle was on his way to the place of execution, and that having received the blessing of the servant of Christ, he professed himself a Christian, and was baptized in the blood of martyrdom at the same time with St. James. [Ezech. Eccl. Hist. ii. 9.] The Apostolic mantle of St. James appears to have fallen upon St. Paul, and perhaps we may look upon the latter as fulfilling the expectations which must have been raised by the place which the elder son of Zebedee occupied near the Person of our Lord, and by the title of Beanerges which was given to him.

St. James the Great is the patron saint of Spain, and his remains are supposed to be preserved at Compostella. "St. Iago of Compostella" holds the same relation to the history of that kingdom which St. George does to that of England: and both names have been used as the battle-cry of Christian hosts when they went forth to stem the torrent of that Mahometan and Moorish invasion which once threatened to drive Christianity from its throne in Europe as it has driven it from Asia.

Introit.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my down-sitting and mine uprising. Glory be.

SAINT BARTHOLOMEW.

[August 24.]

There is no festival of St. Bartholomew in the Lectionary of St. Jerome, but it appears in the Sacramentary of St. Gregory. In the Eastern Church this Apostle is commemorated on the same day with St. Barnabas, as St. Simon and St. Jude are connected in the Western Church; but on this day there is also a commemoration of the Translation of St. Bartholomew. There is absolutely nothing but his name recorded of St. Bartholomew in the New Testament (though it has usually been supposed that Nathanael and Bartholomew are two names for the same person); but the Gospel of the day perpetuates an old tradition that St. Bartholomew was of noble birth, and that hence arose the "strife" among the Apostles, "which of them should be accounted the greatest" in their Master's expected kingdom.

The reasons why Nathanael and Bartholomew are supposed to be the same person are as follows: [1] The title of St. Bartholomew is nowhere found in either the Gospels or Acts which Nathanael appears to be the call of an Apostle. [2] The Evangelists who mention Bartholomew do not name Nathanael, while St. John, who tells us of the latter, does not name Bartholomew. [3] Bar-Tholmai may be only an appellation of Nathanael, as Bar-Jona is of St. Peter, since it signifies "the son of Tholmai," as the latter does "the son of Jonas," and as Barnabas means "the son of consolation." But strong as these reasons seem, there is the strong testimony of the Fathers against them. St. Augustine, St. Chrysostom, and St. Gregory the Great all declare that Nathanael was not one of the twelve; and the opinion that he was identical with Bartholomew is first found in a Benedictine author named Rupert, who wrote in the twelfth century. St. Augustine uses the fact that Nathanael was not an Apostle as a proof of his great holiness and ready perception of Christ:—"This was not said to Andrew, nor to Peter, nor to Philip, which is said to Nathanael, 'Behold an Israelite indeed, in whom is no guile:'"—and assigns his learning and position in life as a reason why He Who chose the weak things of the world to confound the strong did not make him an Apostle. The common tradition of the Church respecting St. Bartholomew is that he evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantæmus, head of the college of Alexandria, about A.D. 100. It is believed that, having once escaped crucifixion at Hierapolis in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis on the Caepian Sea, where
THE COLLECT.

O ALMIGHTY God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

THE EPISODE. 2 Cor. iv. 1.


SAINT MICHAEL AND ALL ANGELS.

THE COLLECT.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that the king Astyages ordered him to be slain alive (perhaps on the cross), a mode of punishment not uncommon among Oriental nations.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou knowest my downshipping and mine uprising. Glory be.

SAINT MATTHEW.

[SEPTEMBER 21.]

The festival of this Apostle has Gospel and Epistle appointed for it in the Comes of St. Jerome, but it does not seem to have been celebrated in September; and in the Oriental Church it is still observed on November 16th. In his double capacity of Apostle and Evangelist, the first who was inspired to write the Holy Gospel, and who tells us more than all of our Lord's human life, his name has ever been much honoured in the Church. Of the four "living creatures" by whom the Apocalypse is believed to symbolize the Evangelists of their Gospels, the "likeness of a man" is the one assigned to St. Matthew, as significant of the prominence which his Gospel gives to our Lord's human nature.

This holy Apostle and Evangelist is first mentioned in his own Gospel and by the other Evangelists as a Roman toll-gatherer, though he himself was a Jew. His office was to collect tolls and customs from those who passed over the sea of Galilee, and it appears to have been near Capernaum that he was engaged in this duty when he heard the words of Jesus, "Follow Me." [Matt. ix. 9.] As the sons of Zebedee had left their ships, their nets, and their occupation, to obey those words, so did St. Matthew give up his profitable employment to do the bidding of Him Who had "not where to lay His head." 1 and, as it seems to have been immediately afterwards that our Lord made him one of His Apostles, the forsaking of all that he had must have been as final as it was sudden, showing how entirely obedient he became to his Lord. After the dispersion of the Apostles St. Matthew took part in the evangelization of Chaldea, and gave up his life to his Master's service by martyrdom at Nadabara. His Gospel is supposed to have been written by him originally in Hebrew for the Jewish Christians, but the Hebrew version appears to have been soon superseded by one in Greek, which was doubtless the work of the Evangelist himself, for it has always been received into the Canon of Holy Scripture. A copy of the Hebrew text is said to have been found in the grave of St. Barnabas A.D. 485, but it is not now extant.

INTROIT.—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. Ps. O Lord, Thou hast searched me out and known me: Thou knowest my downshipping and mine uprising.

MICHAELMAS DAY.

[SEPTEMBER 29.]

There were anciently two days dedicated to St. Michael, May 5th and September 29th: and in medieval times a third, to St. Michael in Monte Tumba,2 on October 16th. But the

1 Churches dedicated to St. Michael are often on elevated spots, as at St. Michael's Mounts in Normandy and Cornwall.
as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

**FOR THE EPISTLE.** Rev. xii. 7-12.

*The**  

The there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

**THE GOSPEL.** S. Matt. xviii. 1-10.

*The*  

At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in My Name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father Which is in heaven.

day most generally observed was that which we now keep, and which appears both in the Lectionary of St. Jerome and in the Sacramentary of St. Gregory, as the Dedication of the Church of St. Michael. This basilica may have been that of Constantine near Constantinople, or that of Boniface at Rome, the latter being dedicated A.D. 606. In the Eastern Church St. Michael's Day is November 8th, July 13th and March 26th being also observed in honour of the Archangel Gabriel. These two are the only angels or archangels who are made known to us by name in the Canonical Scriptures, though Raphael and Uriel are named in the Book of Tobit and in Esdras.

The holy angels in general are commemorated by the Church from a deeply-rooted feeling of their communion with the saints, and of their ministrations among mankind on earth. Such a feeling is warranted by the words, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the firstborn . . ." [Heb. xii. 22]; and, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. i. 14]. The holy Son of God condescended to be ministered to by angels in His Temptation and Agony; they waited upon Him at His Birth and Resurrection; and at His Second Advent He will come with "all the holy angels." St. Peter was set free from prison by an angel, and one stood by St. Paul in the ship, thus illustrating their ministration to Christ's servants. Our Lord Himself spoke of their rejoicing over repentant sinners; and said of the little ones who had passed under His hand and benediction, that "their angels do always behold the face of My Father Which is in heaven," as if indicating many ministrations to those who are His,—some known, and some that are not made evident to sight or other sense. It has been a constant tradition of Christianity that angels attend at the ministration of Holy Baptism, and at the celebration of the Holy Communion; and that as Lazarus was the object of their tender care, so in sickness and death they are about the bed of the faithful, and carry their souls to the presence of Christ in Paradise.

Without taking into account, therefore, any of the many unveilings to our sight of holy angels and their ministrations recorded in the Old Testament, we have ample ground for believing that they are joined in a very close communion with those who have been redeemed by the blood of Christ. But whereas the saints were once sinners, and yet God is pleased that we should honour Him through them, the angels have never inherited unholiness or fallen from holiness, and still more shall we honour Him by venerating these pure and spotless servants of His who do His pleasure. And as our Lord has taught us to pray that we may do the will of our Father on earth as it is done in heaven, so may we take their example as the highest, next to His, of perfect submission to the will of God. While in respect to our worship on earth we may reckon it an exalted privilege to have such communion with them as to be able to say, "Therefore with angels and archangels, and all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High."

I willmore.—O praise the Lord, ye angels of His, ye that excel in strength: ye that fulfill His commandment, and hearken unto the voice of His words. Ps. Praise the Lord, O my soul: and all that is within me praise His holy Name.
SAINT LUKE THE EVANGELIST.

THE COLLECT.

ALMIGHTY God, Who calledest Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. Amen.

THE EPISTLE. 2 Tim. iv. 5-15.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.


The Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES.

THE COLLECT.

ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself the events which had occurred within his own experience while sharing St. Paul's work and dangers. Hence St. Paul speaks of him in affectionate terms as his "fellow-labourer," "the beloved physician," and the brother whose praise is in the Gospel throughout all the churches." He continued his missionary labours long after the death of St. Paul, and is believed to have reached his rest through martyrdom, being crucified upon an olive-tree at eighty years of age.

INTROIT.—The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement. The law of his God is in his heart. Ps. Fret not thyself because of the ungodly, neither be thou envious against the evil doers. Glory be.

SAINT SIMON AND SAINT JUDE.

[October 28.]

The festival of St. Simon and St. Jude appears in the Lectionary of St. Jerome, but it is only in the Western Calendars that the two Apostles are commemorated on the same day. In the Eastern St. Simon Zelotes' festival is May 10th, and St. Jude's June 19th. They appear to have been sons of Cleophas, or Alphaeus, and nephews of Joseph, and hence they are called brethren of our Lord,—the word brethren being taken in a wider sense among the Jews than with us. Of St. Simon we have no notice in Holy Scripture beyond...
being the head Corner-Stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

**THE EPITHEM.** S. Jude 1-8.

*THE GOSPEL.* S. John xv. 17-27.

ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship, the fact that he was surnamed in Hebrew the Canaanite, or in Greek Zelotes, both words signifying a zealot; but in what sense is not apparent, unless the appellation is given him because he was one of a strict sect of Pharisees.

St. Jude, Judas, Thaddæus, or Lebbaeus, calls himself “the brother of James,” apparently to distinguish himself from Judas Iscariot; and it is probably for the same reason that these other names are put prominently forward, as on one occasion when his name Judas is used, a parenthesis is added, “not Iscariot.” He was a married Apostle, and Eusebius mentions two of his grandsons who were brought before Domitian as confessors for Christ’s sake (Hist. 52). St. Jude wrote the Epistle going under his name, which is read on this day.

St. Simon Zelotes is supposed to have ministered chiefly in Egypt and parts of Africa adjoining. Some early Greek writers state that he visited Britain, and suffered martyrdom there by crucifixion. But the more probable account is that he was sown asunder (a mode of martyrdom named in Heb. xi. 57, and that by which Isaiah is believed to have suffered) in Persia, at the same time with St. Jude, who ministered chiefly in that country, and who was martyred by the Magi.

It may be in illustration of that unity of the faith for which the Epistle of St. Jude so strongly contends, that these two Apostles, ministering and suffering, are also honoured together.

**INTROIT.**—Thy friends are exceeding honourable unto me, O God: greatly is their beginning strengthened. *Ps. 6.* Lord, Thou hast searched me out and known me: Thou knowest my downsitting and mine uprising. Glory be.

**ALL SAINTS.**

[November 1.]

This festival is not of the highest antiquity. It appears to have originated in the Western Church at Rome in the seventh century, when the Pantheon was dedicated as a Christian church under the name of the Church of the Blessed Virgin Mary and all Martyrs. This is said to have taken place on November 1st, A.D. 608, and the festival to have been kept on that day ever since. But in the Martyrology of the Venerable Bede (though not in his Calendar) there are two days dedicated to All Saints, one on the 15th of May, “Dedicatio Sanctæ Mariæ ad Martyres,” and the other on the 1st of November. In the Eastern Church, the festival of All the Martyrs is observed on the octave of Pentecost, our Trinity Sunday; and this, as it appears, since the time of St. Chrysostom, who has left a homily preached upon the day. It may well be concluded that when the number of martyrs increased so rapidly as it did in the great persecutions, Christian common-sense suggested such a feast as that of All Saints, in addition to special days of commemoration for the more illustrious martyrs; and that the dedication of the Pantheon took place on a festival already familiar to the Church, rather than as the foundation of a new one. In the
ship, in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

\[ \text{THE GOSPEL. S. Matt. v. 1-12.} \]

Jesu], seeing the multitudes, went up into a mountain; and when He was set, His disciples came unto Him. And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Sacramentary of St. Gregory both days have Collects, etc., provided for them, that in May being entitled "Natale Sanctorum Mariæ ad Martyres," and that in November, "Natale Omnium Sanctorum," the latter having also a service provided for its vigil. Whatever may have been the origin of the festival, it has become very dear to the hearts of Christians, and is made, both by the character of the Service for the day, and by the meaning of it, one of the most touching of all holydays; a day on which are gathered up the fragments of the "one bread" of Christ's mystical Body, that nothing be lost of the memory and example of His Saints. First among the "cloud of witnesses" are they of the white-robed army of martyrs who are not otherwise commemorated, whose names are not noted in the diptychs of the Church, but are for ever written in the Lamb's book of life. Next are a multitude of those who were called to wait with St. John, rather than to follow their Master with St. Peter, but who are not less surely numbered among the children of God, and have their lot among the saints. Among that holy company are some who are dear to the memory of a whole Church; good bishops and priests, whose flocks are around them in the book of remembrance; saintly men and women, whose lives have been devoted to works of love, although not ministering at the altar; hidden saints of God, whose holiness was known in the narrowest circle on earth, but who will shine like stars in the firmament before the throne.

When the Church thanks God on this day for All Saints, many an one among them should be remembered by those who are left on earth. At the Holy Communion, and in private devotions, their names should be used in memorial before God; and prayers should be offered by those to whom they are still dear, and with whom they are still in one fellowship, that all loved ones departed may have more and more of the Light, Peace, and Refreshment which the Presence of Christ gives in Paradise.

\[ \text{INTROIT.—Rejoice we all in the Lord while we celebrate this day the honour of all the saints: for in them the angels have joy and give glory to the Son of God. Ps. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. Glory be.} \]
“From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a Pure Offering: for My Name shall be great among the heathen, saith the Lord of Hosts.”—MALACHI i. 11.

“This do in remembrance of Me.”—LUKE xxii. 19.

“He that eateth Me, even he shall live by Me.”—JOHN vi. 57.

“In the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain.”—REVELATION v. 6.
AN INTRODUCTION TO THE LITURGY.

In the ancient Church of England, as in all other branches of the Western Church, the Celebration of the Holy Communion, and the Office for its celebration, were designated by the common name of "Missa," the true technical meaning of which word is probably the "Offering," and which assumed the form of "Mass" in the vernacular tongue. This name was retained in 1549, the title of the Office in the Prayer Book of that date being, "The Supper of the Lord, and the Holy Communion, commonly called the Mass;" but it was dropped in 1552, has not since appeared in the Prayer Book, and has been generally disused in the Church of England as a name either for the Office or the Rite; the latter being most frequently called the Holy Communion, or the Holy Eucharist, and the Office being conveniently distinguished by the primitive name of "The Liturgy." This latter word appears to have been derived from classical Greek through the Septuagint.

THE HISTORY OF THE LITURGY.

Like the rest of the Prayer Book, the English Liturgy is an inheritance from former ages. It was principally translated, in the first instance, from the Ordinarium Missae, and Canon Missae of the Salisbury Use, which had been the chief rule of Divine Service in the Church of England, from A.D. 1085 to A.D. 1549, a period of nearly five hundred years. The Mass of the Salisbury Rite (as well as of other English rites, such as those of York, Hereford, Bangor, and Lincoln) was a revised form of a more ancient Service, which had been in some very slight degree influenced by the Roman under St. Augustine and his successors, but which substantially represented the Liturgy used also in the Churches of France and Spain; and this Liturgy was derived from the great Patriarchate of Ephesus, which was founded by the Apostle St. Paul, and ruled by the Apostle St. John for many years before his death. To understand this independent primitive origin of the English Liturgy, it will be necessary to trace out shortly the course of liturgical history from the first.

When our Blessed Lord instituted the Sacrament of the Holy Communion, and commanded it to be perpetually celebrated, He used the words, "This do in remembrance of Me," and thus imposed a certain form upon the Apostles as the one which they were to use in its celebration, and which would ever after be considered as essential by them, and the rest of the Church, as was the form given by Christ for a liturgy of the Eucharist, and which consisted of at least Benediction, the breaking of the Bread, the giving of thanks, and the taking of the Cup into the hands, as is seen from the Gospel narrative (Matt. xxvii. 22; Mark xiv. 22; Luke xxii. 17-20; 1 Cor. xi. 24). But as the words with which our Lord "blessed" the elements, and with which He "gave thanks," are not recorded, it can only be concluded that He left them to the inspired memory of His Apostles; to whom, at the proper time, the Holy Spirit was to call all things to remember, that our Lord had taught them for the work which they had to do. It may well have been, also, that further details respecting the celebration of this principal rite of the Church were among those "things pertaining to the kingdom of God" which our Lord communicated to the Apostles during the forty days between His Resurrection and Ascension.

There is, however, no strong evidence that the Apostles adopted, or handed down, one uniform system of celebrating the Holy Communion, except in respect to these central features of the rite. Proclus, Patriarch of Constantinople in the fifth century, after the Apostles had written to him, in the tenth century, about the Liturgy before they parted for their several fields of labour [see Bona, Rec. Liturgy, i. v. 3], and a passage from a Homily of St. Chrysostom [Ad Cor. xxvii. 7], in which he says, "Consider, when the Apostles partook of this holy supper, what they did? Did they not betake themselves to prayers and hymns?" has been supposed to signify the same settled character of the Liturgy which they used. On the other hand, St. Gregory appears to say [Ep. liii.] that the Apostles used only the Lord's Prayer in consecrating the holy oblation; and although it is certain his words must not be taken strictly, they may be considered to shew that the Apostolic form of Liturgy was not originally a long one. Bona considers that the diversity in the evidence may be reconciled by supposing that the Apostles used a short form (containing only the essential part of the rite), when danger or other urgent circumstances gave them time for no more; and that when time permitted they used a longer form; although even this longer form he believes must have been short, compared with the Liturgies afterwards used, on account of the difficulties which Christians experienced in celebrating Divine Service, during the first five hundred years [Bona, Rec. Liturgy, iv. 29]; and the special revelation made to St. Paul [1 Cor. xi. 23].

But as the words with which our Lord "blessed" the elements, and with which He "gave thanks," are not recorded, it can only be concluded that He left them to the inspired memory of His Apostles; to whom, at the proper time, the Holy Spirit was to call all things to remember, that our Lord had taught them for the work which they had to do. It may well have been, also, that further details respecting the celebration of this principal rite of the Church were among those "things pertaining to the kingdom of God" which our Lord communicated to the Apostles during the forty days between His Resurrection and Ascension. In the Septuagint the use of the word was restricted to the public Service of the Sanctuary [Num. iv. 19, 20; 1 Chron. vii. 19; Exod. xxx. 22]; and in the New Testament it passes on to the Christian Divine Service, which during that age, and until the destruction of the Jewish system, continued almost entirely the celebration of the Holy Communion. [Acts xii. 2; Rom. xvi. 16; 1 Tim. ii. 1.]. In the Primitive Church, "The Liturgy" meant both the Office and the Rite itself, just as "Mass" did in the Medieval Church; but in more recent times it has been restricted to the Office alone.
A fountain. That there is any difference at all in these may be attributed probably to three causes: [1] That the Apostles did not limit themselves or others solely to the use of the Canon of St. James. [2] That the various rites and ceremonies which were substantially kept uniform by them all, each added such prayers as he saw fit. [3] That Liturgies were, to a certain extent, adapted to the circumstances of the various nations among whom they were to be used, by such changes in the names of persons, places, etc., as were necessary and possible to the Patriarch or Bishop. [3] That as Liturgies were not committed to writing until the end of the second century, diversities of expression, and even greater changes, would naturally arise among the various liturgies of the Egyptian Bishops of Alexandria. 

The Third Council of Carthage (A.D. 411) and the Fourth Council of Chalcedon (A.D. 451) were not the first efforts to establish uniformity among the Christian Church in that part of Africa. Before the Council of Carthage, there was a Council at Tyre (A.D. 335) and at which the bishops of Egypt, Asia Minor, and Mesopotamia were represented. But these Councils were not binding on all the churches, and the unity of the Church was thus preserved by many Christian nations and nations, until the Council of Carthage, which is referred to in the Canon of St. James, and is nearly identical with that attributed to the patriarch of Alexandria. The Council of Carthage is also mentioned in the 32nd Canon of the Constantinopolitan Council held in Trullo, A.D. 692; and traces of it are to be found in the writings of Fathers who lived or had lived within the Patriarchate of Antioch, and may thus be supposed to have been familiar with its words. Among such are Theodoret, St. Jerome, St. Chrysostom (once a priest of Antioch), and St. Cyril, Bishop of Jerusalem. The liturgy of St. Cyril, which is in use in the whole of the Syrian Church (practiced in the latter half of the fourth century) is expressly on the subject of the Holy Eucharist, and describes the service minutely. In the Apostolic Constitutions, which were written by the Jews, the first section of one of them, which has been called by the name of St. Clement, but appears to be that of St. James; and with the latter also the description of the celebration of the Eucharist is given by Justin Martyr, who was a native of Samaria (within the Patriarchate of Antioch), and died about sixty years only after St. John. From this evidence it appears almost certain that the Liturgy of St. James which is used by the Monophysites, and which is used on the Feast of St. James by the orthodox Church of Jerusalem, are versions of the primitive Liturgy which was used for the celebration of the Holy Communion in Judea and the surrounding countries in the age which immediately followed that of the Apostles. From it St. Basil's Liturgy was derived, and from St. Basil's Liturgy, Liturgies are used at the present day in the Eastern Church, and in Russia.

The Liturgy of St. Mark, or of Alexandria, is known to have been used by the orthodox Churches of North-eastern Africa down to the twelfth century, and is still used in several forms in the present day. The most authentic form of it is that entitled "The Liturgy of Mark which Cyril perfected," and which is extant in the Coptic, or vernacular language of Egypt, as well as in Greek. In the 11th, St. John, the Liturgy of Alexandria is derived from a chain of evidence similar to that mentioned in the preceding paragraph, to the second century, to which date it is assigned by Bunsen. Palmer says respecting it. "We can ascertain with considerable confidence, that the Alexandrian Liturgy before the Council of Chalcedon, A.D. 451; and we can trace back its substance and order to a period of far greater antiquity. In fact, there is nothing unreasonable in supposing that the main order and substance of the Alexandrian Liturgy, as used in the fifth century, may have been as old as the Apostolic age, and derived originally from the instructions and appointment of the blessed Evangelist." The Liturgy of St. Peter, or of Rome, is found, substantially as it is used at present, in the Sacramentaries of St. Gregory [A.D. 590], Gelasius [A.D. 491], and St. Leo [A.D. 483], although many additions have been made to it in later times. The Roman Liturgy is attributed to St. Peter by the ancient Church from the time of St. Gregory, and is still referred to as the "Patriarchal Liturgy," or the office which begins with the actual consecration of the Sacrarium. There seems no reason to believe that this opinion of so eminent a bishop in the fifth century was otherwise than correct; and like the preceding Liturgies, that of Rome may reasonably be considered primitive, and antedating the Apostles. St. Gregory revised the variable parts of this liturgy, the Collects, Epistles, and Gospels; but the only change which he made in the Ordinary and the Canon was that this addition of a few words, which is noticed by the Venerable Bede. [See p. 192, note.] From the Roman Liturgy in its primitive form were derived that which is used by the Church of North-western Africa, and the famous Ambrosian Rite which is used in the Church of Milan. Since the time of St. Gregory this Liturgy has been used over a large part of the Western Church, and is now the only one allowed by the See of Rome.

The Liturgy of St. John, or of St. Paul, [i.e. the Ephesian Liturgy] was used in the Western Church in three various forms, in Spain, France, and England during the earlier ages of Christianity, and the only one besides the Roman which obtained a footing in the Western Church. It appears to have been first used by St. John Chrysostom, Bishop of Ephesus, who was at the time of the Council of Laodicea in Phrygia some time in the fourth century; the fourteenth Canon of that Council giving such directions respecting the celebration of the Holy Communion as show that it substituted the Liturgy of St. Basil and St. Chrysostom, which is still used in those dioceses. But, at a much earlier date, missionaries had gone forth from the Church of Ephesus, and had planted the standard of Christianity at Lyons, that city thus becoming the great centre from which the Church spread itself throughout France; and as late as A.D. 177, the Christians of Lyons wrote to the Churches of Asia respecting the martyrdoms which had occurred in that city. From the time of St. Gregory, they were undoubtedly under the influence and support of the Pope, and had therefore a special sympathy with them. The primitive Liturgy of Ephesus thus became that of France, and, probably by the missionary work of the same apostolic men, of Spain also. This Liturgy continued to be used by the Churches until the time of Charlemagne [A.D. 742—814]. It had received such additions from the hands of Musaeus, Sidonius, and St. Hilary of Poitiers, as St. Gregory had made to the Roman rite, but these additions or alterations did not affect the liturgical substance of the Liturgy used by St. Basil and St. Chrysostom.
the body of the Liturgy, consisting, as they did, of Introits, Collects, and other portions of the Service belonging to that which precedes the Ordinary and Canon.

The Gallican Liturgy was partly supplanted by the Roman in the time of Pepin, who introduced the Roman chant and psalmody into the Churches of France; and it was altogether superseded by Charlemagne, who obtained the Sacramentary of St. Gregory from Rome, and issued an edict that all priests should celebrate the Holy Sacrament only in the Roman manner. In Spain the same Liturgy had been used in a form called the Mozarabic; but by the influence of Pope Gregory VII., Alphonso VI., King of Castille and Leon, was persuaded to do as Charlemagne had done in France, to abolish the use of the national rite and substitute that of the Roman Church. It was thus wholly discontinued during the beginning of the sixteenth century, when Cardinal Ximenes endowed a college and chapel for the use of it at Toledo, and there it still continues to be used.

The early connection between the Church of France and the Church of England was so close that there can be no reasonable doubt of the same Liturgy having been originally used in both countries. When St. Augustine came to England in A.D. 596, expecting to find it at altogether heathen land, he discovered that there was an ancient and regularly-organized Church, and that its usages were different in many particulars from those of any Church with which he had been previously acquainted. [See p. 1.] By the advice of St. Gregory he introduced some changes into the Liturgy which he found in use; the changes coming, not directly from the Roman Sacramentary of St. Gregory, but "from a sister rite, formed in the south of France by the joint action, probably, of St. Leo and Cassian, about two hundred years before (A.D. 450); having a common basis, indeed, with the Roman Office, but strongly tinctured with Gallican characteristics derived long ago from the East, and probably enriched, at the time, by fresh importations of Oriental usages." Thus the Liturgy of the Church of England after St. Augustine's time became a modified form of the more ancient Gallican, which itself was originally the Liturgy of the Church of Ephesus, owing its germ to St. Paul or St. John. The English Church of St. Augustine's day, and long after, distinctly averred that its customs were derived from the latter Apostle; but in many particulars the work of St. John and St. Paul appears to have traversed the same ground, as it certainly did in the Church of Ephesus, and probably did in the Church of England.

The Liturgy thus derived from the ancient Gallican, and the more recent version of it which had been introduced by Cassian, was again revised by St. Osmond, Bishop of Salisbury, in A.D. 1065; and it was the same Liturgy which also formed the basis of the other slightly varying Offices that were used in different dioceses of England, and have come down to us by the names of these dioceses. The Salisbury Liturgy eventually supplanted all the others which were used by the Church of England, and became the principal basis of the vernacular Liturgy which has now been used for more than three hundred years in all the churches of the Anglican communion. The historical particulars thus given respecting the connection between ancient and modern Liturgies may be conveniently reduced into one general view by a tabular form:

Table showing the Origin of the principal Liturgies used throughout the Church.

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<tr>
<td>Liturgy of St. James, Antioch,</td>
<td>Liturgy of St. James, England, or Alexandria.</td>
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<td>Bath and Jerusalem.</td>
<td>Present Liturgy of St. James.</td>
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<td>[Monophysite Liturgies.]</td>
<td>Sacramentary of St. Leo.</td>
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<td>Liturgy of St. Chrysostom.</td>
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<td>Sacramentary of Gelasius.</td>
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<td>Spanish Liturgy.</td>
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<td>Augustinian's revised</td>
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<td>Liturgy of Britain.</td>
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<td>Salisbury, York, and other</td>
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<td>Missals of English Church.</td>
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<td>Present Liturgy of</td>
<td>Present Liturgy of the Church of Rome.</td>
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<td>Liturgy of Scottish Church.</td>
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<td>Liturgy of American Church.</td>
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§ Structure of Primitive Liturgies.

In all the primitive Liturgies there is a consistency of structure which shows that they were based on one common model, or else on certain fixed principles. They consist of two principal portions, the Pro-Anaphora and Anaphora. The Anaphora, or Oblation, is represented in the Latin Liturgies by the Canon of the Mass, and in our English Office by the part which begins with the versicle, "Lift up your hearts." The Pro-Anaphora is represented by the Ordinary of the Mass, which is all that goes before the Sursum Corda. The general structure of each of these portions of the Liturgy is as follows, the respective portions of the several parts varying, however, in different Liturgies:—

The Pro-Anaphora.

The Prefatory Prayer.
The Introit [known by various names].
The Little Entrance, or bringing the book of the Gospels in procession to the altar.

The Anaphora.
The thanksgiving for the meat and wine.
The Consecration of the Holy Ghost.
The Commandments of God.
The Recitation of the Creed.

The Triune God.
The Epistle and Gospel.
The Prayers after the Gospel [after these prayers the Catechumens left the Church, and only "the faithful" or baptized and confirmed persons remained].
The Great Entrance, or bringing the prepared Elements in procession to the Altar.
D. Offertory.
The Kiss of Peace.
The Creed.

The Anaphora.
The Triumphant Hymn [Tersanctus] with its Preface. These come in between two portions of a long prayer, called the Prayer of the Triumphant Hymn.

Communion of the Institution.
The Words of Institution.
Oblation of the Consecrated Elements.
Prayer for the Descent of the Holy Ghost.

1 For further details the reader may conveniently consult Neal's Introduction to the History of the Holy Eastern Church, 1850; Hammond's Liturgies, Eastern and Western, 1878; and Maskell's Ancient Liturgy of the Church of England, 3rd ed. 1882.

2 Freeman's Principles of Divine Service, II. ii. 405.

3 The Roman Liturgy was never used by the Church of England; and it was not generally adopted by the English sect of Romanists until enforced through the influence of the Jesuits about the middle of the eighteenth century.
It will be seen at once that the order of St. John, or the Ephesian Liturgy, is that which is most closely represented by the primitive Consecration Office. The same correspondence between the two may also be traced in several particulars in which the Liturgy of St. John differs from the other two Eastern Liturgies; especially in the provision of varying collects, and proper prayers, and in the use of the versicle, "Glory be to Thee, O Lord," before the Gospel. The Liturgy of St. John was handed down (as has been already stated) through the French Church, to which it was conveyed from Ephesus by missionaries, at a period very near to the time of the Council of Ephesus. St. Gregory the Great himself is thus described by Palmer: "Germanus informs us that the Liturgy began with an Anthem, followed by Gloria Patri, after which the Deacon proclaimed silence; and a mutual salutation having passed between the priest and people, the hymn Triasios, in imitation of the Greek rite, was sung, and was followed by Kyrie eleison, and the song of Zacharias the prophet beginning Benedictus, after which the priest read a collect of the most touching phrases of the Gallican missals. The office so far, though ancient, cannot be traced to the most primitive ages of the Gallican Church, as doubtless the Liturgy originally began with the lessons from Holy Scripture, which I now proceed to consider. "A lesson from the prophet or Old Testament was first read, then one from the Epistles, which was succeeded by the hymn of the three children, Benedictice, and the Holy Gospel. In later times the book of the Gospels was carried in procession to the pulpit by the Deacon, who was accompanied by seven men bearing lighted tapers, and the choir sung Anthems before and after the Gospel. After the Gospel was ended, the Priest or Bishop preached, and the Deacon made prayers for the people (principally in imitation of the Greek Liturgies, where a litany of the kind occurs after the Gospel), and the Priest recited a collect Post precem. Then the Deacon proclaimed to the catechumens to depart, but with other services the previous years it seems doubtful. Germanus speaks of its being an ancient custom of the Church to pray for catechumens in this place, but his words do not absolutely prove that there were particular prayers for them in the Gallican Church, and no other author refers to the custom, as far as I am aware. The catechumens, and those under penitential discipline, having been dismissed, silence was again enjoined, and an address to the people on the subject of the day, and entitled Præfatio, was recited by the Priest, who then repeated another prayer. The oblations of the people were next received, while the choir sang an offertory anthem, termed sonum by Germanus. The elements were placed on the holy table, and covered with a large and classical veil or pall, and in later times the Priest here invoked the blessing of God on the gifts. "Then the tablets called dipytches, containing the names of the living and departed saints, were recited, and the Priest made a collect, 'post nomina.' Then followed the salutation and kiss of peace; after which the Priest recited the collect, 'ad pacem.' The mystical Liturgy now commenced, corresponding to the Eastern 'prophora,' or 'anaphora,' and the Roman preface and canon. It began with the form 'sursum cora,' etc., and then followed the Trisagion, or thanksgiving, called 'contestatio,' or 'immolatio,' in which God's benefits to the human race were variably commemorated; and at the proper place the people all joined in singing the hymn Tersanctus. "The thanksgiving then continued in the form called 'post sanctus,' which terminated with the commemoration of our Saviour's deed and words at the institution of this sacrament. Afterwards the Priest recited a collect entitled 'post mysterium,' or 'post secrets,' probably because the above commemoration was not committed to writing, on account of its being esteemed to have great efficacy in the consecration. The collect, 'post mysterium,' often contained a verbal oblation of the bread and wine, and the consecration of God to send His Holy Spirit to sanctify them into the sacraments of Christ's body and blood. After this the bread was broken, and the Lord's Prayer repeated by the Priest and people, being introduced and concluded with appropriate prayers, made by the Priest alone. "The Priest or Bishop then blessed the people, to which they answered, Amen. Communion afterwards took place, during which a psalm or anthem was sung. The Priest repeated a collect of thanksgiving, and the service terminated." [PALMER'S Orig. Liturgy, i. 158.] It was on this rite that the Eucharistic customs of the Church of England were founded, although they were plainly revised and altered at several periods, and in several dioceses as, for example, by St. Augustine in the seventh century, and St. Osmond in the eleventh.

§ The Medieval Liturgy of the Church of England.

As, in the early Church throughout the world, there were various forms of the Liturgy, all having a substantial unity, so while England was divided into several distinct districts, by district and civil government, the various forms of Liturgy which were used in various parts of the country was affected by local circumstances; especially as each diocese had the right of adopting (within certain limits) its own particular customs, or "use," in Divine Service until the sixteenth century. Soon after the Conquest, however, about the year 1058, a great liturgical successor of St. Gregory arose in the person of Osmond, Bishop of Salisbury, of whom we know little beyond the fact that he revised the Breaviary and Missal, and brought both into a form which commended itself to a large portion of the Church of England, and even to some foreign dioceses. There were, indeed, independent Breaviaries and Missals of York, Hereford, Lincoln, and perhaps other
churches; but those of Salisbury were the most generally used throughout the southern counties, and besides gradually becoming the general system of the Church as it was adopted in Scotland from the time it is said, of Edward I. In 1541-42 the Missal as well as other books of the use of Sarum were formally adopted for the whole province of Canterbury by an act of Convocation. Notwithstanding the variations arising from the adoption of different rites, it must not be supposed that these variations extended to any essential matters. On the contrary, there was a distinct generic identity, which showed that there was no fundamental change in the national rite, that rite itself being a branch of one great Catholic system; and this was especially the case with the Office or Liturgy.

The instance of the Salisbury Liturgy is given in the Appendix to this Introduction, but it is necessary to give some account of it here to shew the manner in which the Church of England celebrated the Holy Communion from A.D. 1090 to 1549. Many further illustrations of it, and of the other English uses, as well as of the connection between them and our present Communion Office, will be found in the subsequent notes.

The Medieval Liturgy of the Church of England was made up, like all others, of the two great divisions which are called in the Eastern Church the Pro-Anaphora and the Anaphora, and in the Western Church, the Ordinarium and the Canon; the former part ending with the Sanctus, the latter part beginning with the Chalice. The first portion of the Ordinary consisted of the hymn "Veni Creator;" the Collect, "Almighty God, to Whom all hearts be open;" the forty-third Psalm, "Give sentence with me, God, and judge me;" and the Epistola, which were said in the vestry while the Celebrant was putting on his albs, chasuble, etc. The public part of the service began with the "Officium," or Intorto, of which many examples are given in the notes to the Epistles and Gospels, and alluded to in the appendices. That the Celebrant and his ministers were going from the vestry to the altar. At this follow came the Confession and Absolution, said as at Prime and Compline, and as described in a note (p. 189). This was the point where the choir in the alternate form used. This mutual confession of unworthiness was sealed with a kiss of peace given by the Celebrant to the Deacon and Sub-deacon, and burning incense having been waved before the altar by the former, the Gloria in Excelsis was sung (except at certain seasons) as the solemn commencement of the rite. The Mutual Salutation [see p. 193] was then said, and after that the Collect of the Day, the Epistle and Gospel, and the Nicene Creed. The Great Communion Office of the Middle Ages [as in the English Gradale], somewhat similar to the "little entrance" of the Eastern Church [p. 348], and was generally read (in large churches) from the "Jube" or "Lauda pulpit," a desk placed behind the High Altar and occupied for the reading of the prayers. The Nicene Creed was followed by the Offertory, the solemn Oblation of the Elements, short supplications that the sacrifice might be acceptable to God for the living and the departed, and certain private prayers of the Celebrant, with which the first part of the service, or Ordinarium, may be said to have ended. The Canon of the Mass was introduced by the Apostles' Versicles, the Proper Preface, and the Torsum, which we still use in the same place; and then followed a long prayer, interspersed with many ceremonies, but substantially equivalent to the "Prayer for the Church Militant," the "Consecration Prayer," and the first Thanksgiving Prayer" of our modern Liturgy. This will be found given at length in the Appendix to the Communion Office.

The Prayer of Consecration was not immediately followed by the Participle, as in our modern Liturgy, but there was a considerable interval, as in the Eucharist, which we still use in the same place; and then followed a long prayer, interspersed with many ceremonies, but substantially equivalent to the "Prayer for the Church Militant," the "Consecration Prayer," and the first Thanksgiving Prayer" of our modern Liturgy. This will be found given at length in the Appendix to the Communion Office.

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The second custom arose out of that inattention to the anagryia of doctrine which so often leads men to error in practice. The Holy Eucharist being both a Sacrifice and a Sacrament, theieigns of the Middle Ages were so inopt upon the duty and necessity of the first that they overlooked the duty and necessity of the second; and while the Mass was offered daily in most, if not in all, churches, and in some many times in the day, few except the Clergy ever partook of it, and they usually considered it not approb- ing that it was sufficient for them to be present while it was being offered.

But this too was an innovation that had found its way into practice without finding any recognition in the Liturgy. Nor can it be said that there was anything in the authorized forms for the celebration of the Holy Eucharist which could have originally given rise, or encouragement, to either practice.

2 The Reformed Liturgy of the Church of England.

The general steps which were taken towards a reformed structure of all, or at least of a large part of, the Anglo-Saxon Liturgy for their translation into English, have been traced out in the Historical Introduction, pp. 7-13, and need not be repeated in treating particularly of the Liturgy. Suffice it to say that the absence of the Laity from Communion appeared
so great and pressing an evil to the Reformers that they added on an English Office for the Communion of the Laity in both kinds to the ancient Salisbury Liturgy, even before they had finished the preparation of the Prayer Book. This general consideration of the Theology of the Sacraments had been committed by Henry VIII. to a Commission of Divines in 1540, and the revision of the Services had also been undertaken about the same time. In 1546, shortly before his death, "the King commanded Archbishop Cranmer to pen a form for the alteration of the Mass into a Communion." On November 30, 1547, the Proctor of the Lower House of Convocation "exhibited, and caused to be read publicly, a form of the same kind," delivered by the Convocation, and by the Archbishop of Canterbury, for the receiving of the body of our Lord under both kinds, viz. of bread and wine. To which he himself subscribed, and some others, etc." This "form of a certain ordinance" was embodied in an Act of the Convocation, cap. 1, which received the Assent of both Houses on December 20, 1547; but for some time no Liturgical formulary was issued, and the Clergy obeyed the law by adopting their own mode of administration. But on March 8, 1548, the "Order of Communion," thus authorized, and the substance of which is printed in the Appendix to this Introduction, begins with an Exhortation, to be used on the Sunday or Holyday next before the Administration. This Exhortation was reproduced in the Liturgy of 1549, and is identical (except that the last paragraph is omitted) with that now standing first in our present Liturgy. After this came the following Rubric, which explains the use of the Office: "The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, when the Consecration of the Body or Element in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate so much as will serve the people, so shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water put into it; and that day, not drink it up all himself, but taking only sup or draught, leave the remainder in the cup, and turn to the communicants, and dispounce to be partakers of the Communion, and shall thus exhort them as followeth." Then follows the Exhortation, beginning, "Dearly beloved in the Lord, ye that mind," etc., which is embodied in the previous form, put in a convenient place, when the holy Sacrament was administered in one kind only. After this Exhortation the Priest was directed to "pause awhile, to see if any man will withdraw himself," and then to say the Invocation, "Ye that do truly," etc., the Consecration, the Absolution, the Comfortable Words, and the Pray'r of Humbled Access, the Communion following immediately after the latter Pray'r, "the Peace of God" being given in English afterwards, and the Mass concluding in the ancient form. From March 8, 1548, until June 9, 1549, the authorized Liturgy of the Church of England consisted, therefore, of the ancient Salisbury Mass, with this "Order of Communion" in English superseded by the lait hen any of the laity wished to communicate. At the end of that year and a quarter the first complete Book of Common Prayer in English was taken into use, that is, on Whitsunday (June 9, 1549); and it contained a Liturgy formed from the ancient Latin and this recent English Office. The substance of the Liturgy, so reconstructed and translated, is given in the Appendix to this Introduction; and as the history of the Liturgy is henceforth part of that of the Prayer Book itself, which has been already given in the Historical Introduction, it is unnecessary to go further into it here. The various changes which ensued in 1552, 1559, and 1661 will be shown in the footnotes. The consequence of these several changes has been that the Office for the Celebration and Administration of the Holy Communion in the modern Church of England presents a very great apparent deviation from that which was used before the ancient Service-books were reconstructed in English: and there has, in fact, been a greater alteration in this than in any other part of the Prayer Book. But the changes which have taken place at successive times have resulted chiefly in the simplification of the Service, the consolidation of separate portions, the omission of special and particular commemoration of the saints and the departed, and the rearrangement of the Service, such as placing the "Gloria in Excelsis" at the end instead of at the beginning. The Gospels and Epistles remain almost wholly the same as in the Medieval Missals. Of the Collects three-fourths are the same. The acts and words of Consecration are substantially the same, and so also are the words of Administration. The greatest change of all is that all communicants now receive in both kinds, whereas in the later medieval Church of England few ever partook of the Cup except the Celebrant. Notwithstanding, therefore, the apparent diversity between the old and the modern Service, there is, as will be shown in the following section, a substantial and vital identity; and this may be conveniently represented here by the following Table:—

§ Comparison of the Ancient and Modern Liturgy of the Church of England.

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<td>Veni Creator.</td>
<td>The Lord's Prayer.</td>
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<td>Collect for Purity.</td>
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<td>Peace and Intred.</td>
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<td>Kyrie Eleison, 3 times.</td>
<td>Kyrie Eleison, 3 times.</td>
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<td>The Lord's Prayer.</td>
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<td>Confession and Absolution.</td>
<td>Gloria in Excelsis.</td>
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<td>Collect for the Day.</td>
<td>Collect for the Day.</td>
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<td>Epistle and Gospel.</td>
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<td>Nicene Creed.</td>
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<td>Oblation of alms and elements.</td>
<td>Lift up your hearts, etc.</td>
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<tr>
<td>Prayer for Church. [with some words of obligation and special commemoration of saints and others].</td>
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<td>THE ACTS AND WORDS OF THE CONSECRATION.</td>
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<td>The Lord's Prayer.</td>
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<td>THE COMMUNION.</td>
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<td>Agnus Dei.</td>
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<td>Benediction.</td>
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It need only be added, to complete the account of the English Liturgy, that it has been the source from which the modern Scottish Church has drawn its Communion Office. In this the modern Church has followed the ancient, for the Salisbury Missal, in a complete or a modified form, was used in Scotland in Mediaeval times. The American Liturgy is also an adaptation of the English; and will, as well as the Scottish, be found in the Appendix to this Introduction.

THE DOCTRINE OF THE HOLY COMMUNION.

Before the great Sacrament of the Christian Church was actually instituted by our Blessed Lord, it was foretold and prefigured by words and acts of His own, and by prophecies and material types of more ancient date. A due consideration of these antecedents of the Holy Communion is a great help towards a clear understanding of its true meaning and use in the Christian economy.

1. First of all is the Tree of Life in the garden of Eden. From the manner in which this is spoken of, it appears to have been there prepared, and brought that way. Of the partaking of which as food the natural wear and tear of the physical body was so counteracted that its decay and death became impossible; a tree to which man might "put forth his hand and eat and live ever." [Gen. iii. 22.] Of this man we hear again in the regenerated city of God, "the New Jerusalem coming down from God, out of Heaven, prepared as a bride adorned for her husband;" for "in the midst of the street of it, and on either side of the river, was there the tree of life which yielded every fruit every month; and the leaves of the tree were for the healing of the nations." [Rev. xxii. 2.] But we also hear of it from our Lord Himself, Who, about the time of the institution of the Holy Eucharist, proclaimed Himself as the "True Vine," and spoke of the Sacrament which He originated as the "Fruit of the Vine." [John xv. 1; Matt. xxvii. 29.]

This tree of life the people of God were fed for forty years, during their penal and probationary wandering in the wilderness, with manna, a mysterious "bread from heaven," to which they gave the name it bore because of its mystery, "for they wist not what it was." And Moses said unto them, "Who hath heard of bread which the Lord hath given you to eat?" [Exod. xvi. 15.]

Of this also we hear in the Book of the Revelation, where, in His message to the Angel of the Church of Pergamos, the Lord says, "I know thy works, I know that thou hast the name of a prophet, and art thou, and hast not the name of a prophet. But even so thou art not "perfect." [Rev. ii. 15.] But it had been heard of in a still more remarkable way from the lips of the same Lord, in His discourse to the people after the miracle of the loaves and fishes. When our Lord had thus "filled them with bread in the wilderness," the people, still unconvinced, asked Him for a sign, not from earth, but from Heaven, and greater than this. Moses had given them not only common bread, but even manna; "bread from Heaven," not man's, but "our Father's." [John vi. 30.] Our Lord was the One more able to convince them that He was greater than Moses. Then our Lord directed their attention to His own Person, as "the Bread of God which cometh down from Heaven and giveth life unto the world;" the same Bread which cometh down from Heaven, that a man may eat thereof and not die. . . the living Bread which came down from Heaven: if any man eat of this Bread, he shall live for ever: and the Bread which I will give is My flesh, which I will give for the life of the world." [John vi. 51, 51.]

3. It is impossible not to associate the manna of the wilderness with the "true Bread from Heaven," the "hidden manna," and that bread of which our Lord said, "This is My Body;" with all of which is connected the idea of nourishment and life. Our Lord's words respecting this Bread from Heaven drove away many of His followers, who were impatient of a mystery which they could not understand; but when He said to His Disciples, "Hast thou also a mind to go away?" the reply was, "Lord, to whom shall we go? Thou hast the words of eternal life." They continued with Him, notwithstanding this trial of their faith, and their perseverance was rewarded by the interpretative acts and words of our Lord when He instituted the Holy Communion, and showed them the inner meaning of the miracle of the loaves and of His mysterious words respecting His Body and Blood, and indeed, My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." [John vi. 55, 56.] "Take, eat; this is My body. . . Drink ye all of it;" for this is My Body. . . .

These antecedent types and words are the most prominent of a class which need not be referred to in further detail, since the two referred to are sufficient to show that a preparation was being made for the right understanding of that great Sacrament which our Lord instituted to be the means of spiritual life to the world. The "bread and wine" of Melchizedek's offering, the "Mincha" of the Temple Service, the "bread and mingled wine" of Wisdom's "table" in the Book of Proverbs, the "pure offering" of the temple of Malachi, are all anticipatory shadows of that which was to be revealed in the Kingdom of Christ: and many other such shadows cast their forms across the page of Holy Scripture, leading up to this work, in Whom and in Which was to be the fulfilment of all types and figurative representations.

§ The Holy Communion as a Sacrament.

Thus, then, we are led up to the consideration of the rite instituted by our Lord as a new tree of life, a manna for the new chosen people, a heavenly food, the Sacrament or Mystery of the Body and Blood of Christ. Of this it is necessary to state to those who heard the truth for the first time, there must have been some absolute necessity for making the Body and Blood of Christ a healing food. What this necessity was the Holy Spirit has not yet revealed to us; but we seem to be tracing out the general outline of it, when we acknowledge that only our Lord's perfect Human nature could remedy the imperfections of that human nature which is still subject to the influences of evil, first brought to bear upon it by the Fall. "Wherefore," says the Exhortation which follows the Prayer for the Church Militant, "it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that He hath given His Son, our Lord Jesus Christ, for us men, to be a Sacrament to us of God, and of Christ, and to die for us, but also to be our spiritual food and sustenance in this our mortal life." It is impossible to explain why our Lord's death was not sufficient for the full prospective accomplishment of His work; why it was still necessary for Him to be the spiritual food and sustenance of His people through all the ages that were afterwards coming upon the world; why He should not build up each soul into the living Temple without the intercession of any sacramental medium between the soul and His Almighty power. And since it is impossible to give a reason for this, there is the more cause to acknowledge humbly that God does nothing without necessity, and to bow our intellect with reverence before the inscrutable fact which lies open before it in Christ's words, "My flesh is meat indeed, and My blood is drink indeed." "This is My body, this is My blood."

Such a reversion away for this great fact will not be at all diminished by inquiry as to the particular circumstances under which the Holy Eucharist was instituted, if we are careful not to give ourselves a false impression of those circumstances by yielding to the seductive bias of mere "local colouring." For however true it may be that the rite which our Lord instituted was associated with some previous custom of the temple, the synagogue, or the household, yet this truth is only part of the whole truth; and it would be a perversion of a truth to say that this association amounted to the actual foundation of the Mystagogy by which the mind is taken up into His Divine Nature through an originative act of Creation, although He was pleased to follow up the Creative act by the natural process of its development from the substance of His
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Mother; so an originitive act preceded, and stood above, all associations between the Eucharist and earthly rites or earthly substances. He Body and His Blood was used for food, and they were associated with bread and wine, the former taking the latter up into themselves by His Divine power. It is true that our Lord did use the words of David, at the most solemn epoch of His sufferings, that He associated His Prayer with ancient formularies of the older dispensation; and that He did, in like manner, associate the Holy Eucharist with the Temple rite of the Mincha offering of bread and wine, with the Sabbath Eve Synagogue Memorial of the Exodus, and with the domestic usages of the Passover. But the association in each case was that of the antitype with the type. He did not use the words of the Psalms as those of David, but David used them prophetically as the words of Christ. Those Jewish formularies which bore some up to the Lord Prayer were typical foreshadowings of that Divine formulary in which all prayer was to be gathered into one ever-prevailing intercession; and, finally, the Eucharist was not evolved out of former rites, but fulfilled them, and absorbed them. The Mincha became the “pure offering,” the Sabbath Eve service of the Synagogue merged in the Lord’s Day Eucharist, and the domestic rites of the Passover passed into the Sacrament of His love, of Whom the whole family in heaven and earth is named.

Thus then we are led to look primarily, not at the outward signs of the Holy Eucharist, but at which they signified. Bread and wine, the common food and common drink, not the exceptional, luxury of a Jewish meal, were indeed used by our Lord as the media of His great gift; but it is to the gift itself that we draw our attention, saying, not “This Bread,” but “This is My Body,” ... not “This Wine,” but “This is the Blood of the New Covenant.” He takes them from human use; and when so consecrated, although their original nature is not annihilated, it passes out of spiritual cognizance, and the eye of faith sees, or desires to see, it no more.

Much truth would have been lost to the Church if there had been less endeavour to define on the one hand what our Lord’s words mean, and, on the other hand, what they do not mean. Up to a certain point we can define; beyond a certain point we must be content to leave definition and acceptance to others. We can say that the elements before consecration are bread and wine, and we can also say that they are bread and wine after consecration: we can say that the bread and wine are not the Body and Blood of Christ before consecration, and we can also say that, according to our Lord’s words, they are the Body and Blood of Christ after consecration. But how these apparently contradictory facts are to be reconciled, what is the nature of the change that occurs in the bread and wine, in what manner that change is effected, how far that change extends beyond the use of the Sacrament—these are questions that no one can answer but God. When

Nicodemus said, “How can these things be?” and the people at Capernaum, “How can this Man give us His flesh to eat?” our Lord did not explain, but continued, the truths which He did not explain, but continued, the truths which had excited the wonder and doubt of the questioners. In doing so He doubtless taught the lesson, that when God speaks in words of mystery He does so with a purpose; and that it is our duty to believe exactly what He tells us, even though we cannot understand all the full extent of His words mean.

There can be no real antagonism between one truth and another, nor can there be any real conflict between His gift of Faith and His gift of Intellect.

§ The Holy Communion as a Sacrifice.

In the prophecy of Malachi to which previous reference has been made, the Holy Ghost gave the following prediction respecting God times: “From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of Hosts. [Mal. i. 11.]” The words rendered “pure offering” are “Minchah ’tora” in Hebrew, θυσία καθήμενη in the Septuagint, and “oblatio munera” in the Vulgate. The whole text was once, and that in the oldest and purest form of the Church, a text of eminent note, and familiarly known to every Christian, being alleged by their pastors and teachers as an express and undoubted prophecy of the Christian Sacrament, solemn worship in the Church, taught by our blessed Saviour unto His disciples, to be observed of all that shall believe in His Name; and this so generally and gratuitly, as could never have been, at least so early, unless they had learned thus to apply it by tradition from the Apostles. [Mark, Christian Sacrif. 195.] The deep and habitual conviction of the truth here expressed is illustrated by the names which were given to the Holy Communion in the early Church: they were “Oblation, Sacrifice, Eucharist, Sacrifice of Thanksgiving, Sacrifice of Praise, reasonable and unbloody Sacrifice, Sacrifice of our Mediator, Sacrifice of the Altar, Sacrifice of our Ransom, Sacrifice of the Body and Blood of Christ. It would be impossible to enumerate them all. The deep and habitual conviction of the truth here expressed is illustrated by the names which were given to the Holy Communion in the early Church: they were “Oblation, Sacrifice, Eucharist, Sacrifice of Thanksgiving, Sacrifice of Praise, reasonable and unbloody Sacrifice, Sacrifice of our Mediator, Sacrifice of the Altar, Sacrifice of our Ransom, Sacrifice of the Body and Blood of Christ.”

This habitual dwelling upon the Sac礼ficial aspect of the Eucharist was founded upon the acts and words of our Lord at His Institution of the Sacrament. These are narrated by the three former Evangelists and by St. Paul in the following passages:—

Luke xxii. 19, 20. And He took bread, and gave thanks, and brake it, and gave unto them, and said, Take, eat; This is My Body.

And likewise also the cup after supper, saying, This is My Body which is given for you: this do in remembrance of Me. Likewise also this cup is the New Testament in My Blood, which is shed for you.

1 Cor. xi. 23-25. The Lord Jesus ... took bread: and when He had given thanks, He brake it, and said, Take, eat; This is My Body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My Blood:

This do ye, as oft as ye drink it, in remembrance of Me.
In the words recorded there are several terms of a special character. [1] When our Lord blessed [εὐλογήσας] and gave thanks [εὐχαριστήσας], He did so in no ordinary sense, as in the Gospel, Matthew xvi. 1, where He blessed the bread and wine, and after the distribution of it afterwards, He blessed the elements of bread and wine with the fullness of a Divine benediction, so that His eucharistization of them caused them to possess properties which they did not previously possess. This enabling property He also associated with His Body and His Blood. [2] In commanding His Apostles to “do [τοιούτῳ] this,” our Lord was using a well-known expression significant of the act of Sacrifice; and one which St. Paul (who uses it twice of the Institution of The Communion) describes as that “through faith he kept [τοιούτῳ] the Passover and sprinkling of blood.” The use of the word for both is found afterwards in St. Chrysostom, when he writes, “See how He wove together two words, instant and sacrifice, as ye offered that.” (i.e. the Passover, ἐκτὸς τοιούτῳ) “in remembrance of the miraculous deliverance from Egypt, so offer [τοιούτῳ] this in remembrance of Me: that blood was shed for preservation of the first-born, this for the remission of the sins of the whole world.” [Chrys. xvi. xxiii. 1.] The word is constantly translated “offer” and “sacrifice,” and by equivalent terms in the English version of the Old Testament, and it clearly has that meaning in Luke xiv. 22. It would, however, be watering down the force of it in this place if any less meaning were to be assigned to it as all the meaning that it contained. [3] The expression “in remembrance of Me” [τοιούτῳ] is also of a similar nature. St. Paul recommends the same form of wording to the Corinthians, “Offer this as a Memorial of Me before the Father.” So the word μνήμην is used in Leviticus ii. 9, “the priest shall burn the memorial of it upon the altar,” and afterwards, “and shall burn it: it is a memorial offering.” The same expression occurs in the Psalms, where, when so applied, says Keble, it “means always ‘a portion of something offered to Almighty God, to remind Him’ of the worshipper himself, or of some other person or object in view when the worshipper takes an interest in it.” This term also is used twice in St. Paul’s account of the Institution. [4] Lastly, St. Paul uses an expression which must be interpreted in a similar manner, when he says, “ye do shew [εὐχαριστήσας] this in remembrance of Me.” And early in the Church, as early as the first century, thus understood our Lord’s words, applying them to the offering of the Holy Eucharist by His Ministers, and not only to His one Oblation of Himself, is shewn by the words of the Fathers, his decision of Councils, and more than all by the common witness of the Church Laws. In the Nicene Council, St. Cyril says, “For if Jesus Christ, our Lord and God, is Himself the great High Priest of God the Father, and first offered Himself a Sacrifice to the Father, and commanded this to be done in remembrance of Himself, surely that priest truly acts in Christ’s stead who imitates that which Christ did; and he then offers a true and full Sacrifice in the Church to God the Father, when he begins to offer it according as he sees Christ Himself offering it.” [Cypri. Ep. xii. 11.] In the fifth Canon of the Nicene Council an injunction is given respecting the appearing of disputes in Lent that “the Oath may be offered pure to God.” In the eleventh Canon one of points most distinctly drawn is: “If anyone shall say that the Oath is to be renounced in Lent:” and in the eighteenth those are spoken of “who offer the Body of Christ.” How distinctly the ancient Church spoke on the subject, in its solemn public language before (as we may say) by the following Prayers of Oblation taken from some of its Liturgies:

**Liturgy of St. James.**—We therefore also, sinners, remembering His life-giving Passion, His salutary Cross, His Death connected with Resurrection from the dead on the third day, His Ascension into Heaven, and Session on the right hand of Thee His God and Father, and His glorious and terrible coming again, when He shall appear in His glory, to judge the living and the dead, and to render to every man according to his works, offer to Thee, O Lord, this tremendous and unbloody Sacrifice, beseeching Thee that Thou wouldest not deal with us after our sins, and make us asThy servants, but receive us to Thy kingdom with Thy gentleness and ineffable love, passing by and blotting out the handwriting that is against us, Thy suppliants, wouldst grant us Thy heavenly and eternal gifts, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which Thou, O God, hast prepared for them that love Thee.

**Liturgy of St. Clement.**—Wherefore having in remembrance . . . we offer to Thee our King and our God, according to this Institution, and this mystery, and these benefits, and to Thee through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice unto Thee.

**Liturgy of St. Mark.**—[Before Consecration] . . . Our Lord and God and Saviour Jesus Christ, by Whom, rendering thanks to Thee with Himself and the Holy Ghost, we offer to Thee this reasonable and unbloody Sacrifice, which all nations offer to Thee, O Lord, from the rising of the sun unto the going down of the same: from the north and from the south, for Thy Name; great and glorious, and in every place in every tongue Thy Name, and a pure offering. (After words of Institution) O Almighty Lord and Master, King of Heaven, we announce the death of Thine only-begotten Son by the Priesthood, our Lord and God and Saviour Jesus Christ . . . O Lord our God, we have set before Thee Thine own gifts.

**Liturgy of St. Chrysostom.**—We therefore, remembering this solemn Mystery, place before Thee, O Lord our God, the Royal Gifts of Thine own, and offer Thee according to the ancient Sacrifice Thine own Christ Jesus Christ our Lord, as well His Blessed Passion, as also His Resurrection from the lower parts of the earth [ab inferis], and His glorious Ascension into Heaven: offer unto Thee Thine excellent Majesty of Thine own donations and gifts which Thou hast given a pure offering [hostiam], an holy offering, an immaculate offering, the holy Bread of eternal life, and the Cup of everlasting salvation.

The last of these was used by the Church of England (in common with the rest of the Western Church) before the translation of her offices into English. In the Prayer Book of 1549 the Prayer was substan-tially retained, the following words succeeding the words of Institution:

**English Communion Office of 1549.**—Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make: having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring Thy Fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant us that by the mediation of Thy Son Jesus Christ our Lord [as in the present Office].

When the Canon was separated into three parts in 1532, these words of Oblation were placed after the Communion and the Lord’s Prayer. In the Scottish Office of 1557 a return was made to the manner of the English: and in the revision of 1661 Bishop Cosin proposed to restore this form rather than that of 1532, as Queen Elizabeth and Lord Burleigh had also wished. But Bishop Cosin’s wishes were overruled, probably because it was thought to be too low, and that it was dangerous to admit of any conspicuous change in the Communion Service.

Although, however, the change in the position of the words . . .

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1 The same word is used in John vi. 11, where our Lord “eucharistized” the five loaves before putting them into the hands of His disciples with the words “Take, eat; this is My Body”; and it is also used of the mysterious miracle which has an Eucharistic character. [See note at p. 573, on the Gospel for Mid-Lent Sunday.]

2 Liturgy of St. James, p. 84, note. Comp. Lev. ix. 7. In LXX.; Isa. xix. 21; 1 Kings xi. 33. See also a Table of the Septuagint and Vulgate Versions in the Translator’s Table, p. 507, of the English Version of 1507, pp. 105-106. This Table is from the pen of Bishop Kinngton. 

3 Euch. Archd. p. 68. 

4 Rovelli’s Script. Excl. i. 373, 377, 351. 

5 It must be remembered that the Oriental Church believes the consecration to be incomplete without an Invocation of the Holy Ghost, as well as the words of Institution.
of Oblation has tended to obscure the meaning of the Service, it cannot for a moment be supposed that the revisers of our Liturgy in 1552 were so exceedingly and profoundly pre-sumptuous as to wish to suppress the doctrine of the Eucharistic Sacrifice. There were probably some unfortunate temporary reasons (such as the unscrupulous tyranny of ignorant and biased rulers), which influenced them to make such a change as would save the doctrine, while it left the statement of it more open than before: and they probably thought it better to consult expediency to a certain extent, than to run the risk of such an interference as would have taken the Prayer Book out of the hands of the Church, and made it subject to the arrangements of Calvinists. Perhaps, also, the alteration was made, some of our best and holiest Divines, such as Andrews and Overall, were accustomed to say the "first Thanksgiving," or Prayer of Oblation, before adoration of the altar began. And so the old and the everlasting Living," after the Lord’s Prayer, but this practice has been discontinued since the last Revision, though its revival is much to be desired.

From the very nature of the Holy Eucharist it is, however, impossible for any such change as that which was thus made to vitiate its sacrificial character. The Act of Consecration is in itself an act of sacrificial nature; whether or not it is accompanied by express words of obligation. So long therefore as properly ordained Priests use the proper formula of consecration, there must necessarily be an offering of the Holy Eucharist to God; although such a minimum of form is, it is true, quite discordant with the spirit and letter of Apostolic Liturgies. The whole essence of the act is also lost if there were not in any part of it specific words on the subject.

But the Prayer of Oblation yet remains in our Liturgy, that it may be said to the Almighty, "the Body and Blood of Christ"; and while any portion of the consecrated elements remain upon the altar (even after a portion has been consumed), the ancient Sacramental Act of the Church is literally and verbally continued in respect to that portion: supposing that it is not sufficiently continued towards the portion previously consumed by the more general form of the Prayer of Consecration. There need, therefore, be no room for saying that the Eucharistic Sacrifice is not effectively offered by the modern Liturgy of the Church of England; and all that can be truly said is, that a deviation from ancient practice has been made in consuming a part of the consecrated elements before a formal, verbal Oblation of them has been made.

The consent language and practice of the Church, having thus been shewn, it remains to state in a few words what the Eucharistic Sacrifice is, and what its relation to the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which was made by our Lord and Saviour upon the Cross.

1. The very nature of the rite makes it sufficiently evident that whenever the words of Oblation are used, they apply to that which the elements of Bread and Wine become by the Act of Consecration. An Oblation of the Bread and Wine, as such, is made in the Prayer for the Church Militant, and before the Act of Consecration they are spoken of as "these Thy creatures of Bread and Wine," with special reference to this Oblation of them as unconsecrated elements, offered to God as part of His creation, that He may sanctify them. But after the Act of Consecration they are no longer called Bread and Wine, but the Body and the Blood of our Lord Jesus Christ. What is offered to our heavenly Father in the Holy Communion is the whole substance of the Sacrament, that which (even although the natural bread and wine are annihilated by Consecration) is reverently called by the name of the Body and Blood of Christ, and by that name alone.

2. This Sacrifice or Oblation is a solemn memorial offered to God by the Church, to symbolise and typify the completion of the Christian’s holy institution, of the Sacrifice which was offered upon the Cross. There is now no immolation of the Body of Christ, but a re-presentation of that immolation once for all, which followed at Calvary, as showing that the whole body of the everliving God, whether the Body or the Blood of Christ, is presented to God the Father in a re-presentation of the Sacrifice of the Cross. But as the fact is a mystery in the one case, so there is a mystery connected with the act in the other; and the very nature of the Sacrament is such as to lead to the deepest and inmost mysteries not be unveiled to the Church in its Militant condition; but that act must still be exercised towards it when Understanding can go no further.

3. The Eucharistic Sacrifice is the not the offering of the Celebrant alone, but of the whole Church, and especially of those who are then before the altar where it is being offered. This was made especially clear in the language of the ancient Church of England, which carefully used a plural pronoun even in the context of a prayer of dedication to the Holy Sacrament of the Liturgy. But in both the Roman and the English rite the Prayer of Oblation is worded, "We Thy servants, and also Thy holy people, offer to Thy Divine Majesty..." And what is said of the ancient Church is true also of us, and we say, "Pray, brethren and sisters, for me that this my Sacrifice, which is also equally yours, may be accepted by our Lord God." 1 In our modern Liturgy this important recognition of the priesthood of the laity is still made by a similar use of plural pronouns, by the "us" in the people at the end of the Prayer of Consecration, and by the Rubric which directs that when the Priest says the Lord’s Prayer after Communion the people are to repeat it as well.

4. It must be remembered that as the Anticipatory Sacrifices of the Jewish Church were acceptable to the Father only through Christ, so the memorial Sacrifice of the Christian is also acceptable through Him alone. The Priest on earth and the assembled work as the agent, deputy, and representative of the eternal High Priest from whom He receives his commission; and the work done by him is efficacious, because it is taken up into the continual intercession of Christ in heaven. So the Sacrifice of the Anticipatory Nature of this Sacrifice, is rendered acceptable to the Father because it is associated with the perpetual presentation of Himself which our Intercessor is making for our sakes: because, that is, the Body and Blood of Christ which are offered upon the earth, are, in a mystery, the Body and Blood of That "Lamb as it had been slain," which stands in the midst of the throne, and in the midst of the four created beings, and in the midst of the elders; and Whom all the host of heaven adore as the Lamb Who has redeemed men by His blood out of every kindred, and tongue, and people, and nation.

### THE USE OF THE HOLY COMMUNION.

The preceding sections have shewn how great reverence the Church has always regarded the Holy Eucharist, as a great act and mystery of Nature and of Sacrifice, why it should be so regarded. The question which naturally follows, is, what is the place held by this holy rite in the economy of grace and salvation: that is, independently of its being a sacrifice; or, rather, following on What it is, What is its use?

1. The Divine Presence maintains in the Church by the Holy Eucharist.

The nature of the Sacrament being what it is, the Divine Presence is associated with it in a special manner on every occasion of its celebration. For where the Body and Blood of Christ are offered in a Memorial, and where the Human Nature of Christ is, there is the Divine Nature of Christ. For as that Divine Nature was united to the dead Body of our Lord when it lay in the tomb, preserving it from corruption, and with His Soul when it descended into Hell, triumphing by Divine might over Satan and breaking the chains of death; so much so that it is Divine Nature inseparable from His Body and Soul now that they are in a glorified condition. Although, therefore, it would be rash over-definition to allege anything as to the manner in which our Lord vouchers His Divine Presence in the Sacred Species in and by the Sacrament of the Holy Eucharist, it is so clear that it may be almost called self-evident; and no one who believes that the "inward part or thing signified" is present, can logically withhold his assent from the further conclusion that the "inward part or thing signified" is now as well as present as Man. And as we believe that the elements of Bread and Wine are by consecration taken up into a higher nature and become the Body and Blood of Christ, so we believe, as a Species, that Christ is united with His Church in the nature of a memorial by the mystery effectuates likewise a special fulfilment of the

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1 The Roman words are "meam ac vestrum sacramentum: "those of all the English uses, "meam pariterque vestrum ... sacrificium."
gracious promise, "Where two or three are gathered together in My Name, there am I in the midst of them."

Hence a simple faith finds no difficulty in respect to the admittance of God's presence, everywhere and at all times, in and in special association with, His Presence in the Holy Eucharist. Such a faith draws its possessor into close agreement with the spirit of the Liturgy, in which the elements of Bread and Wine, of Blood and Body, of Cross and Resurrection, and of the Body and Blood of Christ are then spoken of. Such a faith looks beyond the means to the end. To it the outward part of the Sacrament is as if it were invisible, for its gaze is absorbed on the invisible or spiritual substance, which it sees pass onward to the Divine Presence, and without asking Where? or How? it bows down in humble adoration, saying, not so much My God is here, as, I am before my God, even the God Whom Heaven and earth must worship.

§ The Eucharist a Sacrifice offered for the benefit of the Church.

As the Holy Communion is the great Oblation or Sacrifice of the Christian Church to memorialise the Father of our Blessed Lord's work, so it is offered with a purpose, which is, to memorialize Him on behalf of the souls whom our Lord's work is saving. Thus it is the great means by which the Church out of Heaven participates in that propitiatory Sacrifice of Intercession which is being for ever offered in Heaven by our Lord and Saviour.

The habit of thought on this subject in the Primitive Church is very clearly illustrated by the words of St. Cyril of Jerusalem, Bishop of Alexandria, in a discourse immediately after the Holy Eucharist to the newly-confirmed he speaks as follows: "Then, after the spiritual Sacrifice is perfected, the bloodless Service upon that Sacrifice of propitiation, we entreat God for the common peace of the Church; for the tranquillity of the whole human family; for the appeasement of the sick; for the afflicted; and, in a word, for all who stand in need of succour we all supplicate and offer this Sacrifice. Then we commemorate also those who have fallen asleep before us; first, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Teachers, Holy Persons, and every just spirit made perfect in the faith of Thy Christ. Remember, Lord, the God of the spirits and of all flesh, the Orthodox whom we have commemorated, from righteous Abel unto this day. Give them rest there, in the land of the living, as Thou hast said of them. Remember of Brigham, Isaac, and Jacob, our holy fathers, whom peace, sorrow, and groaning is exiled, where the light of Thy countenance looks down, and always shines. And direct, Lord, O Lord, in peace the ends of our lives, so as to be Christian, in the name of the Father, and of the Son, and of the Holy Ghost, together with Thy holy angels. Remember, Lord, the feet of Thine elect, when Thou wilt, and as Thou wilt, only without shame and offence; through Thine only-begotten Son, our Lord and God and Saviour Jesus Christ; for He alone hath saved us from the earth without sin.

Such commemorations of the living and of the departed are found in all the Liturgies of the Primitive Church; and it is to be observed that they were not only general commemorations, but that the names of persons who were to be prayed for were read out from the Diptychs, folded tables of wood or other material on which they were inscribed. At a later period the names were not so numerous as they had been when the dangers of the living and the martyrology of the departed were a part of everyday experience, and they then came to be inserted in the prayer itself, at least in the Western Church.

In our present English Liturgy the commemorations are of a much more general character than were in these ancient ages of the Church. In the Collects we unite the praise of the sovereign, and in the Prayer for the Church Militant, the living and the servants of God departed this life in His faith and fear, are still, however, commemorated, as they are also in the Liturgy of the Church Communicants. The Prayer of the living, or the Eucharistic Prayer both of Oblation and Thanksgiving; and if the language used is more concise than formerly, it cannot be said to be less comprehensive.

So intercessory prayer particularizes those for whom the benefit of the Eucharistic Sacrifice is sought, but it is through the Sacrifice itself that the benefit is to be obtained. By it is conveyed to the Church without the gates of Heaven, the blessing of that Sacrifice Which is being offered up before the throne of God within. And as the collected Church prays by the mouth of the celebrating priest at its head, that God will be mercifully pleased to accept its sacrifice of praise and thanksgiving, it also adds "most humbly beseeching Thee to grant us aid by Thy great and holy aid of Jesus Christ, and through faith in His blood," first "we," and secondly "all Thy whole Church" (made up of those that are in Christ here and in the invisible world) "may obtain," first, "remission of our sins;" secondly, those "unknown benefits of His Passion." To such general words each individual may reverently add the mention of his own particular needs, and of those of others for whom he offers up intercession to God. And although in the case of the departed we do not wish to add the name of the dead to that of the living, for them by the intercession of the living Church, yet we may well say with St. Chrysostom, "Not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the Eucharistic prayer, for we beseech God in their behalf, beseeching the Lamb, Who is before us, 1

1 NEALE'S Transl. of Primitive Liturgy, p. 52.
Who taketh away the sin of the world; not in vain, but that some remission may thereby ensue to them. Not in vain doth he that standeth by the altar cry out, when the tremendous words of God's Baptist are spoken, that "he hath fallen asleep in Christ, and for those who perform confirmations in their behalf." For if there were no commemorations for them, these things would not have been spoken, since our service is not mere scenery, God forbid; yes, it is by ordinance of God, and, as we observe, may be called the things that are. For we cannot with our reason the general doctrine of the ancient Church on this subject, and with our faith we can make a reverent application of that doctrine to the details of our own necessities and those of others.

Such being the principle of the Eucharistic Sacrifice as regards the benefit to be gained by means of it, there is one further consideration to be named. These benefits are connected with the Sacrament as an Act of Oblation, not as an Act of Communion: and although Communion gives still greater blessing to those who receive it, yet the Communion of one person cannot be of advantage to another, and the benefits referred to must thus be considered as independent of the Act of Communion, so far as the latter is not necessarily to complete the Act of Oblation. It would therefore be extremely rash to assert that a person can gain no benefit from being present at the Holy Communion without receiving it; nor must we deny that we shall have"shrines" or "holy places," as the Church has never authoritatively asserted that God limits the blessings of the Holy Eucharist to its reception; the practice of the Church teaches her belief that He does not do so; and many examples of this may be given by the Church. They have been spiritually gainers even by being devoutly present only at the celebration of the Holy Communion without partaking of it. Although, therefore, certain abuses of this holy Sacrament may associate themselves with a frequent habit of being devoutly present, there is no theological reason for believing it a useless or injurious practice; and whatever legitimate objections there may be to it must rest on their proper ground, that of reverent and pious expediency.

§ The Eucharist as a means of Union with God.

Among our Lord's words, in His anticipatory exposition of the Holy Eucharist, there is a clear declaration that it is a means of union between the receiver and Himself. "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him." [John v. 56.] Of these words an interpretation is given in an exhortation of our Communion Office: if the Eucharist be taken with a true faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.)

The union thus spoken of in such solemn tones is not a mental conformity of opinion, sympathy, and will, although this necessarily result from it, but it is a real and actual incorporation of the spiritual portion of man's nature with the Sacramental Body and Blood of Christ, and hence with Christ Himself. Such an incorporation is initiated in Holy Baptism, by which the foundation of spiritual life is laid; and it is ever being renewed, strengthened, and perfected in the Holy Communion by which the superstructure of spiritual life is built up in the soul.

Union between God and man is represented in Holy Scripture as the height, length, breadth, and depth of spiritual work in the place of the new life of a man. We may understand that it means, but neither can any reasoning explain away the statements made by God respecting it, as if they had no meaning. But as in tracing up physical life we pass from one step to another until we are stopped at the threshold of the Eternal Self-Existence, so as we follow up the phenomena of the spiritual life of our nature, we find them lead us from the outward operation of the Holy Ghost upon it to the indwelling of Christ's Human Nature, and thence to Union with the Divine Nature, the union is none the less a reality. From the Holy Spirit of our Lord at the Institution tell us that participation in the elements which have been consecrated by Him (through the ministration of His Word) by the priest of the earthly altar, is a lesser kind of reception of the Spirit, and Blood of Christ. His previous discourse, in John vi., had declared that by means of that spiritual food the partaker would dwell in Christ and Christ in him. The Apostle St. Paul speaks of this indwelling as so close an incorporation that there are "the members of His body, of His flesh, and of His bones," and his words exactly reflect the sense. Such is the Lord's own when He spoke of Himself as a Vine and of His disciples as branches, and added, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."[John xiv. 15.] The consecrating of the Lord's discourses, we find Him declaring, "At that day ye shall know that I am in My Father, and ye in Me, and I in you."[John xiv. 20] words which are again reflected in those of the Apostles, as we have that we are "partakers of the divine Nature."[2 Pet. i. 3.]

Thus a continuous chain of Unity is formed between the altar of the Church on earth and the Throne of the Divine glory in Heaven; and the Holy Eucharist is not merely a federal bond of love between God and man, but a means of spiritual incorporation through the Holy Ghost into the Body and Life of our Lord Jesus Christ.

§ The Eucharist as a symbol, and a means, of Union among Christians.

The name "Sacrament" shews that an analogy was soon observed between the Holy Communion and the "Sacramentum," or military oath, by which the secular armies of the Roman Empire were bound together in one body. It was probably given by the early church, as a sign of that unity, there is yet an outward sign of the bond of love in which the soldiers of the Christian army are bound together.

The circumstances under which the institution took place give us a key to this, and to this extent, they may have been spiritually gainers even by being devoutly present only at the celebration of the Holy Communion without partaking of it. Although, therefore, certain abuses of this holy Sacrament may associate themselves with a frequent habit of being devoutly present, there is no theological reason for believing it a useless or injurious practice; and whatever legitimate objections there may be to it must rest on their proper ground, that of reverent and pious expediency.

But though the Christian sacramentum was a symbol, it was also far more than a symbol. It was a sign, but it was an efficacious sign. And in the particular aspect under which we are now viewing it, we must consider the Holy Communion as not only a symbol and sign of spiritual union between Christians, but also as a means by which that union is effected.

For the true cause of Christian unity is the Presence of Christ; and that Presence is bestowed upon the Christian community by sacramental means and agency. The wills of many may combine together, and combine in a holy manner and for a holy purpose, but it is by the will of Christ pervading the individual members of which the Church is made up that such a combination becomes truly spiritual. Hence unity proceeds, not from the members of the Body mystical binding themselves to each other, but from their being united to their Head. The branches of the Vine have an unity with each other by the Unity which they have with the Stem and Root. Thus it is our Lord's action in the holy Sacrament, cementing and consolidating the collateral union by cementing the consubstantial union itself, that gives unity to the various members of the Body, and to the various branches of the Vine.

This is a very important consideration in respect to the idea of Christendom. Two Churches can be really separate from each other, if they are not united to their Head. In proportion also as the life of Churches is maintained in vigour by means of the blessed Sacrament, in such proportion must they be drawing near to each other; nearer and nearer, as their words exactly reflect the sense. Such a consideration may tend to mitigate the sorrow which is felt at the separation between the orthodox, living, churches of Christendom; and to establish a conviction that notwithstanding the breakings away of some of them from the Head, and the vital unity underlying apparent separation which is most precious, and the development of which is doubtless the true pathway to a restoration of the outward tokens of charity.

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1 See end of Introduction to Baptismal Offices.
and intercommunication. Neither individual Christians nor corporate Churches can be really in a condition of spiritual separation when the One Christ is dwelling in each, and each is thus a living branch of the True Vine.

§ The Eucharist strengthening and refreshing the Soul.

The Gift bestowed in the Holy Communion is the spiritual wine that maketh glad the heart of man, and the Bread of Heaven which strengtheneth man's heart; that food of the spirit respecting which our Lord said, "He that eateth Me, even he shall live by Me." [John vi. 57.] Its effect upon the Christian nature, to those who faithfully receive it, may be said, generally, to consist of two parts of that nature from spiritual weakness: a continual elevation of it from a lower to a higher sphere of good.

This is effected by the power of Christ's indwelling, i.e. by the greater or less communication of His power according to the measure of the Gift of Himself. Hence the Scriptural language respecting Christ being "formed" in us; the "measure of the stature of Christ" being attained by us; the building up, or "edification," of our Christian nature in Him. For the Body and Blood of Christ are the true recuperative Substance which is represented in the New Testament by the word "Grace;" the antidote of the Fall; and the germinating nucleus of the restored Life.

The latter must, however, be drawn between the action of natural food on the body, and the operation of the holy Sacrament. In the former case the living body assimilates the food, and draws it into its own system and substance and life; but in the latter the spiritual object is received, and the process of assimilation is reversed. For he who, eating Christ, lives by Him, is by such sacramental feeding taken up into and transformed by that which he receives: and his whole spiritual nature elevated to a nearer degree of conformity with that of His Lord.

And thus it may be seen that as the Holy Communion is a measure of the elevation of the life of the spirit by communication with Christ, so is it to Him Who said, "I am the Life," so also it is the means by which the perceptions or faculties of the spiritual nature are to be elevated and intensified. Christ is the true Wisdom, in Whom is all the treasure of wisdom and all the knowledge. He is "the Light," and "the Truth;" and as the disciples who walked with Him in faith when He was on earth were illuminated by Him, so those who faithfully receive Him in the Holy Eucharist are enlightened from within by the light of spiritual illumination and quick perception of Truth. With Him is the well of Life, and in His Light shall we see light. The power of faith in perceiving the "things that are unseen" will be increased, the capacity of knowledge for grasping them will be developed, and the fulness of knowledge. He is the "Light of the world," and the "Truth." And it is, therefore, to that condition in which we shall no more "see as through a glass darkly," but "face to face."

And as the life of the soul, its faith, and its knowledge, are thus to be refreshed and strengthened by the inward part of the holy Sacrament, so the love of God and man is to be developed by the same participation at the Fountain of Divine Love. For, as we love God because He first loved us, so, by becoming, through and by the Holy Eucharist, the Lord's "living bread," by giving up His life for them that the gift of charity will grow and increase. Thus the cold heart will become warm: thus the relationship of the Christian brotherhood will be carried out in practical life: thus devotion will fix itself upon its object, and the earnestness of worship in the Church Militant will train the heart for the fervour of heavenly adoration.

RITUAL USAGES OF THE ENGLISH LITURGY.

The Holy Communion being an institution of so exalted a character, and bringing together the Celebrant and all other communicants into such solemn proximity to the Person of our Lord, Saviour, and God, the ritual provisions for its celebration have ever been carefully regulated and guarded either by the rules of the written Liturgies, or by the known traditional practice of Churches. The Rubrics of our own Office will be considered in detail in their respective places, but it will be convenient to say a few words separately, in this Introduction, by way of sketching out the system on which the Holy Communion is celebrated, as to the place of its celebration, the persons engaged in celebrating it, and one or two other subjects connected with its reverent and profitable administration.

§ The Matter of the Sacrament.

The "outward part," or "matter," which our Lord ordained to be used in the celebration of the Holy Eucharist, and as the means whereby the Gift bestowed in the Holy Eucharist is conveyed to the communicants, is Bread and Wine. Our Lord's own words of EL. 20. The Bread and Wine which He used when He said "Do this" were part of those which had been provided for the evening meal of Himself and His Apostles, this being the first supper of the Passover week, the week of Unleavened Bread. No leaven or leavened bread was permitted in any house at this time [Exod. xiii. 3]; and as all the meals of the season partook of its fasted and sacred character, it is highly probable that the bread was made of "wheaten flour" [comp. Exod. xii. 8]; or of "first flour" which is so often mentioned in the Law; the wine being, undoubtedly, the fermented juice of the grape.

Whethen bread has therefore been the only kind of bread regularly used, and of the course of the world as that proper to be used at the Holy Eucharist: and although it has never been formally decided that the use of barley-bread, rye-bread, or oatmeal-bread, would invalidate the Sacrament, it is an opinion among certain and a natural distinction must be that nothing but extreme necessity would justify the consumption of inferior grains, if indeed any necessity could be regarded as so extreme as to justify it at all. Whether the sacramental Bread should be unleavened or unleavened has, however, been a long and a Literal A careful distinction must be that it should be the juice of the grape, and not any other liquor, has always been held by theologians to be essential; but it has been allowed by many that if wine, the fermented juice of the grape, cannot be obtained, then the blessed fruit of the vine may be used in the chalice, or in the condition in which it runs from the wine-press, to be regarded as wine for the purpose of the Sacrament. This opinion should be received with very great reserve by all who write on Church matters; and one who wishes to be absolutely certain that wine is not allowed, unless it is absolutely impossible to obtain true wine. Where it is impossible to procure either of the elements it is impossible to celebrate the Holy Eucharist; and as it would be actually wrong, and also unavailing, to use water or milk, or the other liquid generally substituted for the grape, so it may be doubted whether the absence of true wine should not throw persons back on spiritual communion rather than on the substitution of that which can only be regarded as wine by a kind of fiction.

1 There is no anomaly in the fact that fermented wine is regarded as pure, and unleavened bread as impure. In the case of the bread the fermentation will be part of its substance, but there is no trace of it remaining in the wine.

2 Of such kind as this is not the case. It is not a question of the acts of the hands, but of the acts of the heart. As the law of the church was not intended to bind the conscience, it has always been the practice of true Christians, when commencing the prayer for the Eucharist, to say: "The Lord be with you all, to which the response is always: "And also with thee."

3 This term is applied to the water used in Baptism in the third of the questions to be asked respecting a child, privately baptised, "What was matter was this child baptised?" [Serv. Priv. Bapt. Inf.]
But so long as true wine is used it is not of any importance what kind it is, or whether it is red or white. The more general practice in ancient days was to use red wine, the colour being symbolic. “Nec referat an sit album an rubebum, spissum vel tenue, dunt tamen sit verum vinum quod effec- tum sacramentum; quam vis vinum rubebum sit praecedens præparandus et simulacrum imaginis Dei, ipsius enim ejus similitudinem adfert.” [Jerome, Epist. 164.] In modern times the Continental Churches have used white wine most commonly, but only on the ground that it does not stain the linen used in connection with the chalice.

§ The Altar.

Although it is possible that in the “breaking of bread from house to house” no special altar was provided, yet it is beyond all doubt that some form of altar was used by the early Worshipers of the Christian Church, the “Lord’s Table” became their most essential feature.1 St. Ignatius, who lived in the Apostolic age himself, says, “In every church there is one Altar.” [Ad Philipp.] Other early Fathers frequently allude to the Christian Altar as an object familiar to Christian sight; and in a detailed description of the Cathedral of Tyre, given by Eusebius in his dedication sermon, he distinctly names the Holy Altar [_above thronetillum] placed in the midst of the asea at the east end of the church. There were, however, distant names given by early Christian writers to the heathen altar [θυσία] and the Altar of the Church [θοραστήριον]; and while they constantly declare that the name of altar is given to every place where sacrifice was performed, the latter as that on which was offered the Christian Sacrifice [θυσία] of the Holy Eucharist.

Altars were made of both stone and wood in the ancient Church. One of wood, now excised in stone, is preserved in the Church of St. John the Evangelist at Lateran, to which place, which has been asserted for many centuries to have been used by the Apostle St. Peter.2 In the time of St. Augustine wooden altars were in use in African churches, while stone altars existed in some of the Churches of Asia. The Council of Emposa [A.D. 517] forbade any altars, except those of stone, by its twenty-sixth Canon; but such a Canon does not show that stone was considered to be absolutely essential, although no doubt there were some reasons against the use of reverberant wood which had thus passed. William of Malmesbury says that wooden altars were originally in common use in England; and that Wulstan, Bishop of Worcester in the eleventh century, caused all such in his diocese to be changed for altars of stone. They are generally of wood in the Eastern Churches.

Of whatever material the Altar may have been made, or by whatever name called, it has ever been regarded as the Lord’s Table, because it is the place where the Christian Sacrifice is celebrated. It is the place where, according to the Gospel, Blood of Christ. And because of the honourable office thus belonging to it, the Altar has ever been placed in the most honourable position of the church, raised high above its floor, and is frequently a splendid work as art and skill could give it. The Emperor Constantine gave some rich tapestry for an altar, but whether this was for a covering or for curtains cannot be determined. It is certain, however, that fine linen cloths were made for use upon the Altar during the time of celebration by the Primitive Church. They are mentioned in the Liturgy of St. Chrysostom,3 by St. Isidore, by Optatus [vi. 55], and by St. Gregory, in whose Sacramentary there is a prayer for the benediction of the Falsa Altars and the Corporia Falls.

The Altar Cross is also handed down to us from the Primitive Church, in which the book of the Gospels was laid upon the Holy Table, resting against, or surmounted by, a Cross, and really the Cross was the altar for holding the vessels and elements until the time when the altar are offered up at the first Oblation, in the Prayer for the Church Militant.

§ Altar Lights.

The symbolical use of light in Divine worship appears to have been handed on without any break from the Jewish Temple to the Christian Church. The “many lights” in the “upper chamber” at Tross [Acts xx. 8], and the symbolical reference “candles” in the Apocalypse epistles to the seven Churches [Rev. ii. 1, 5], offer some indications to this effect. In some of the early Fathers there are also allusions to the burning of candles during Divine Service by day, by night, or by greater abundance than was merely required, as a token of Christian gladness. In the fourth century a Christian poet, St. Paulinus, Bishop of Nola [A.D. 355–431], gives very distinct evidence of the custom, which was plainly established in his time, by writing that the Altars were crowned with lamps, the lights perfumed the air, that they shone by night and by day, that they gave to the night the splendour of the day, and that the day itself was made more glorious by their illumination.

“Claras coronat denua alatia lychnos; Luminis erat adoratum odor papyri, Nocte dieque miscant. Sic ne splendore diei 
Plus minus immanuia luxem gentium incendia.”

PLAUT. Nat. iii. 6. Felicit.

The practice was, in fact, made a subject of ridicule by Vigil- tantius [A.D. 376], who was answered by St. Jerome in words which show that a definite meaning was associated with it: “Throughout the churches of the East when the Gospel is read candles are lighted, although the sun be shining, not for the sake of heat; they say it is a symbol of gladness . . . that under the type of an artificial illumination that light may be symbolized of which we read in the Psalter, ‘Thy Word, O Lord, is a lantern unto my feet, and a light unto my path.’ [Jerome, Epist. adv. Vigilant. iii.]” The fact that candles give a great deal of light, was a frequent work on the ritual of the Church [Isidor. Originn. vii. 12], as well as by Amalarius [A.D. 810] and Rabanus Maaurus [A.D. 822]; and a multitude of later writers interpret the ritual use of lights as symbolizing the spiritual light of the Son of God, “living or wax, when the Gospel is read, or when the Housel is hallowed at the Altar . . . with that light to announce bliss, in honour of Christ, W. is the One Light.” [Bud. 247.] After the Con- quist of Mexico, 1519, it was written by a Spanish poet, “The Custom-Book of his Sarum Use. In this he orders the treasurer of the Cathedral to provide four candles on all Sundays for use at Mass, two of which are to be placed “insapuer altari, and the other two stood on the altar of the baptistry”; by which the Synod of Oxford, held for the province of Canterbury [A.D. 1222], it is ordered that at the time when Masses are solemnly cele- brated, two candles, vel ad minus uma lampade,” shall be burning at the Altar [fidi templis]. The constitution of Bridport, Bishop of Salisbury [A.D. 1296], shows that the custom extended to all parochial churches, the parishioners being required to provide “wax candles in the church and also sufficient lights throughout the whole year at Mattins, Vespers, and the Mass.” The Synod of Exeter [A.D. 1287] has a canon ordering that two candles shall always be burned out of reverence for the Sacrament, and in case one should be accidentally extinguished. [Ibid. i. 132.] A constit- ution of Alexander III, 1263, is extant, “Let two candles, or one at the least, be lighted at the High Mass” [Ibid. i. 714]; and the gloss of the medieval canonist Lynd- wood is “the candles so burning signify Christ Himself, Who is the Brightness of the Eternal Light.” [Local out the comp. Heb. i. 3.]

Lastly, at the Reformation, when many ceremonies were abolished, the Eucharistic lights were retained by the Injunctions, issued under the authority of the Crown, A.D. 1543, which order that “the candles, tapers, or images of wax, to be set afore any image or picture, but only two lights upon the High Altar, before the Sacrament, which, for the signification the Christian Light, shall be ever to the end, and these the Church desire to remain still.” [CRAE. Docum. Ann. i. 7.] Up to the time of the Great Rebellion the custom was still continued in the royal chapels, the cathedrals, and some churches, and is often spoken of by the Puritan writers with their usual bitter hostility to ceremonies. It was also revived

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1 “Altar” and “Table” are used interchangeably in Holy Scripture; both being used in a similar sense in Jewish, baptism, and Prelate Altars. [See 1 Cor. i. 21, 13, x. 16–21.] 2 Perhaps the oldest altar of authentic date is a small portable one of wood covered with altar, which was used by St. Cuthbert, who died A.D. 686. It is preserved in Durham Cathedral Library. 3 Under the same Altar.
in not a few cases after the Restoration: and in a great number of Churches the candlesticks and candles were retained, but not the cross itself.

The manner in which the Encharistic lights were used, and the number of them, has varied in different ages and different Churches. In the Primitive Church they seem to have been placed in considerable combination near to or around the Altar. An early illustration of this is in Castellane's Historia de Ys, cat. p. 275; a picture in the Church of St. Bavo, Ghent, now in the Museum of that Abbey. Mabillon, speaks of "three great vases" hung on high for the Altar lights. The Conventual of Sarum orders two candles to be placed above the Altar, and two on the steps in front of it. Durandus speaks of two candlesticks in the midst of the Altar. Bonvillot, in his Traité Historique de la Liturgie Sacréé, says of candles and flowers, that though they were used abundantly in ancient churches, they were placed anywhere, and that the custom of having them in the midst of the altar, the former being generally carried by acolytes, and placed upon the ground near the Altar. [Pra/e's Glossary, 41.] A very common practice in medieval times was to have four brass pillars at the four corners of the Altar, each of which was surmounted by a taper, curtains being hung between the standards at the north and south ends of the Altar. The most ancient English custom was probably that which is so clearly indicated in the Rites of Durham, a book written in Queen Elizabeth's reign.

He says first, in describing the High Altar and its appendances, "And two silver candlesticks, double gilt, for two tapers, very finely wrought, of three quarters height, to be taken and put away at the conclusion of the Mass, and used for tapers for every day's service, parcel gilt." These are described immediately before "two crosses to be borne, on principal days for procession, one of gold, and the staff it stood upon, both of silver, very curiously and finely wrought, and double gilt. The other cross was of silver... Also there was another cross of crystal that served for every day of the week. There also was borne before the cross every principal day a holy water font, of silver..." The candlesticks mentioned were therefore those carried in procession by the acolytes, on either side of the cross. [Opp. Hist. Min. p. 153; Rock's Ch. Fathers, i. 268, ed. 1840.] What lights were used at the Altar, not of a procession kind, is shewn by a further passage of the Rites of Durham. Before the High Altar, within the Quire above mentioned, were three silver basins hanging in chains of silver; one on the south side of the Quire, above the steps going up to the High Altar; the second on the north side, opposite to the first; the third in the midst, between them both. On each of the three latten basins within them, having pricks for serges, or great waxen candles to stand on; the latten basins being to receive the drops of the three candles, which burned day and night, in token that there was then what now is a new custom, a third other silver basin hanging in silver chains before the Sacrament of the aforesaid High Altar, but nearer to the said Altar than the others, hanging almost over the priest's back, which was only lighted in time of Mass, and that ended, extinguished. It will be observed that the phrase "before the Sacrament" is here used with a local signification. That it was so used also in the Injunctions of Edward VI. is shewn by Hooper's well-known letter to Bullinger, written on December 27, 1549: "They still retain their vestments, and the candles before the altar." [Orig. Lett. Park. Soc. p. 71.]

The custom of placing candlesticks on either side of the cross, upon the mensae, appears to have originally had reference to the mensae there placed, not to the Blessed Sacrament: and the "two lights before the Sacrament" were doubtless candlesticks in great standards—the acolytes' candles and candlesticks permanently placed where they had once been temporarily held during solemn processions at the foot of the steps. The crucifix lights had been introduced into many churches during the fourteenth century, and were forbidden among other image-lights by the same Injunctions of Edward VI., which continued the "lights before the Sacrament. Probably the use of the former was retained at the Revolution instead of that of the latter by those who had seen foreign customs, under the idea that they were the ancient Sacrament lights: and in modern times the Eucharistic lights have been very generally replaced in foreign Churches.

§ The Celebrant.

In all acts of Divine Service the officiating priest appears in a twofold capacity. [1] First, he is the representative of the great High Priest, Who is the Chief Shepherd and Bishop of our souls; and [2] secondly, he is the leader of the people in their collective devotion. The Minister will shew to which of these two divisions of the Minister's office particular parts of his duties in Divine Service principally belong; and as regards the celebration of the Holy Communion, it will be observed that except when teaching in the Church, reading the Epistle and Gospel, speaking the words of pardon in the Absolution, or of blessing in the Benediction, the ministerial work of the Celebrant is that of offering to God the prayers, and blessings and obligations, and the Sacrifice of praise and Thanksgiving" (or Eucharist), on behalf of, and at the head of his people. The Church comes together in its corporate capacity (by whatever number it may be represented), as "a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." [1 Pet. ii. 5.]

The Minister who stands at the Altar, stands there on behalf of the people, and as their leader, to represent them before God, and to offer up in their name the spiritual sacrifices which they have come together to offer.

These principles lie at the root of all the regulations which are made by the Church as to the dress and the position of the Celebrant, and of those who attend upon him. It is the duty of the officiating minister to wear, and to cause his acolytes to wear, the vestments appropriate to the office which he occupies, and to his certain place before the altar; but when the inner meaning and reality of his work, and of his official relation to God and the people, are taken into account, what is more worthy of superficial observers, or persons indifferent to the truth or falsity of outward appearances, can imagine that these things which are of small importance in themselves continue to be so when they are connected with a mystery so full of meaning, and a Sacrament so full of life and reality, as that of the Holy Communion.

a) The Dress of the Celebrant.

The general principles by which the ritual costume of the Clergy in the Church of England is regulated will be found set forth in detail in the third section of the Ritual Introduction to this volume, pp. 63-80. Applying these general principles to the particular case of the Holy Communion, we find a particular Rubric of 1549, which defined the usage of the Church of England as follows: "[1] Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry, shall put upon himself a cassock, his vestments of that day, and an alb, and a white albe plain, with a vestment or cope." This Rubric was afterwards superseded by the more general one which now stands before 'The Order for Morning Prayer,' and which makes it clear that of the Clergy of the Church "at all times of their Ministration shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI." It is clear, therefore, that the ancient tradition of the Church of England was retained and confirmed; and that the existing authoritative law, interpreted by the Interpretation clause inserted before Morning Prayer, enjoins the Celebrant to wear the following dress:

Over his cassock, or long ecclesiastical coat, he is to put on [1] an Albe of linen, which is worn round the neck and shoulders. [2] He vests himself in a linen ALBE, which is his under vestment, made of white linen or white worsted fabric. A chasuble, or round surplice, is worn over the albe, and is made of white satin or white worsted fabric. The chasuble is cut in the form of a long square, and is closed down the back, with a wide picus, and a triangular hood. [3] The Surplice, or petticoat, is to be worn of silk, or of linen; it is a long square, and is made up of pieces of the same or different materials, according to the rank of the officiating minister.
made of silk, and its colour (as also that of the stole) varies at different seasons according to rules shown at p. 77. But it has often been made of materials more humble or more costly than silk, according as much or little could be expended upon the Service of the Lord’s House and Table. [3] The Mapple is also to be worn upon the left arm, being sometimes put on before and sometimes after the Chasuble. [For further detail, see pp. 79, 80.]

5. The Position of the Celebrant.

It would appear, at first sight, that nothing could be easier than to determine what should be the position of the Celebrant during his ministration at the Lord’s Table, yet it has been the subject of protracted controversy; and volumes full of ponderous learning have been written by Archbishop Williams and Dr. Peter Heylyn in the seventeenth century. The cause of all doubt on the subject was the introduction of a ritual phrase, “the north-side of the Table,” in 1532, which had not been previously used by the Church of England.

The principles stated in a preceding paragraph make it clear that the most natural and common-sense position for the leader of the congregation, when the “Sacrifice of praise and thanksgiving” is being offered in the porch of the Holy Table where his special work is to be done, and where he manifestly stands at their head as an officer stands at the head of his soldiers, when he is leading them forward. Probably no one who held orthodox doctrine regarding the Holy Communion would ever have thought of any other position but for the introduction of the words “north-side” and the practice of the Puritans; which latter was regulated by the unorthodox theory that the Minister was one at the head of a guest, a guest whom he led and fed.

This shockingly irreverent theory of the Puritans, which put the Minister in the place of God instead of making him His ministerial representative, led to the constant removal of the Holy Table into the body of the Church or Chapel, and set them, without any regard to the supposed necessity on account of which such a removal was permitted in extreme cases by the Rubric. [See note at p. 571.]

1 In the time so common a habit, the universal position for the Celebrant was in front of the altar [fig. 1]; and when the removal took place, the relative position of the Table and the Celebrant remained the same, although the former was placed “table-wise,” or with its long sides parallel to the north and south walls of the Church [fig. 2]. When, again, the Holy Table was returned to its ancient place at the east end, and set altar-wise, many of the Clergy retained the position with reference to the congregation, and following with reference to the Table, which they had held when the latter stood table-wise in the Church [fig. 3].

1. Celebrant.

2. Celebrant.

3. Celebrant.

Hence it came to be supposed that “at the north-side of the Table” meant at the part occupied by the Celebrant in the thral figure of the priest, and it was nothing but a ritual synonym for the ancient rubrical expression “in sinistro cornu cornu altaris expiatorum: praeter inceptiones Gloria in excelsis. Similiter fist post perceptem Sacramenti. Cetera omnia in medio altaris expiatorum, nisi forte disconsus deserrat. Tune enim in sinistro cornu Altaris legatur evangelium.”

In the ministration of the Holy Communion, then, the Celebrant is clearly to go at once to the front of the altar, and say the Lord’s Prayer and the Collect for Purity while facing it. In reading the Commandments he stands “turning to the people,” having previously been turning to the Altar. The Commandments are continued whether the Celebrant is in his former position, and says the Collect for the Queen and that for the day “alterari- ing as before.” After the Gospel he goes to the midst of the Altar, remaining there during all the rest of the Service except at the time of the Sermon and the Communion: turning towards the people when he is acting in his capacity as the Minister of God to them: turning towards the Altar when he is acting in his capacity as their Minister, by offering up prayers, praises, alms, oblations, and the Holy Sacra- ment itself on their behalf to God.

Thus the rubrical position of the chief Minister (the “Apostles, as he is called in the Clementine Liturgy) is in itself highly significant of the work which he is appointed to do. In the Holy Communion he “speaks of all things to the Congregation, of the nature of the Consecration, and that participation of the Laity in the sacred office which he exercises as a leader at the head of those whose privilege it is to be “a royal priesthood.” A reverent mind will also see in this relation between the Celebrant and the lay offers a type of the relation between them and that High Priest Who is the First-born among many brethren, Who has gone up into the Holy of Holies, and Who has entered within the veil to offer up the continual Sacrifice of His once suffering but now glorified Body before the Throne of Grace.

6. The Ministers, or Deacon and Sub-deacon.

The original name for those who assist the Celebrant at the celebration of the Holy Communion was Doubtless the general one of Deacon or Minister. When Sub-deacons were appointed they were permitted to read the Epistle, and to wait upon the Deacon, as the Deacon did upon the Celebrant. In the Church of England, as they read the Lesson and these attending Clergy came often to be called by names characteristic of the most conspicuous part of their duties, the Gospeller and Epistler. So the 26th Canon speaks of them.

“In all Cathedral and Collegiate Churches the Holy Com- munion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prelate, the Principal Minister using a decent Cope, and being assisted with

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[1] During the last and the preceding century the cope seems to have been substituted for the chasuble in celebrating the Holy Communion. It was so used in Durham Cathedral until towards the close of the eighteenth century, being first discontinued by Bishop Warburton, when the Prelate of Durham, through irritable impatience of some collision between his wig and cope, ordered copies of being the first part of the 24th Canon, and many proofs exist that the Canon has only been disregarded in comparatively recent times. It is worth remarking, however, that participation of the Laity in the sacred office which he exercises as a leader at the head of those whose privilege it is to be “a royal priesthood.” A reverent mind will also see in this relation between the Celebrant and the lay offers a type of the relation between them and that High Priest Who is the First-born among many brethren, Who has gone up into the Holy of Holies, and Who has entered within the veil to offer up the continual Sacrifice of His once suffering but now glorified Body before the Throne of Grace.

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[3] “In all Cathedral and Collegiate Churches the Holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prelate, the Principal Minister using a decent Cope, and being assisted with
the Gospel and Epistle agreeably accordingly to the Ad
vertisements published Anno T. Elia . . . .
So also they are spoken of by Bishop Cosin in the Rubric
proposed by him instead of that now standing before the
Nicene Creed, and which is printed at p. 374 in the foot-

The Ornaments Rubric, which regulates the dress of the
Celebrate, regulates also that of his assisting clergy; and it
is illustrated by the Rubric of 1549: "And where there be
sanctorum, but to "et omnibus modum" all, and the least before the
instituted and with the material and as the chasuble of the Celebrant. [See p. 80.]
That of the Deacon or Gospeller is called in the old
Rubrics a Dalmatic.

The phrase "And the other, hereby" here, to many shall be ready to help
the priest in the celebration as shall be requisite; and shall
have upon them likewise the vestures appointed for their
ministry, that is to say, albis velis tunicles. The tunicle or tunic is
so called of the Chasuble, procure a show to it at any time from the
material and colour as the chasuble of the Celebrant. [See p. 80.]

The ordinary places for the assistants of the Celebrants are the
PrieMs of the Altar, and he may on either side, the Sub-Diano or Epistler reading the Epistle from his place, two steps below the footpace of the Altar on the south side, and the Deacon or Gospeller from his, which is one step below the footpace on the north side.

In further details of their ministrations at the Holy Communion it is unnecessary to enter.

§ The Hour for the Celebration of the Holy Communion.
In the early and unsettled age of the Church, there was no restriction as to the hours during which it was proper to have public celebrations of the Holy Communion. As Christian worship (which consisted almost entirely of this rite) was not then "instituted in the "caves and dens of the earth," which were to be found in such places as the catacombs, because it was impossible to do so otherwise than in secret, even so it was offered up at such times as the necessities of Christians demanded, by day or night; and generally, no doubt, during the hours of darkness.

So, in the Apostolic period, Pliny wrote to Trajan that the Christians held their assemblies before daybreak; and Ter-

The following Rubric of the Sarum Communion Office contains so much
that is of illustrative value, that it is printed without abbreviation:—
"His finito, et Office missae inchoato, cum post Officium Gloriae Pontif
incipitator, iuxta accad tirit ad Altar ordinationis, primo coeurdrofu duo pa-
arker incendentes, deinde thoribusul, post subdiaconus, exinde diaconus,
post subalacrimatis, et ad pater orationem, solamentum indici per Adventrum et S. Corporis Jesus ad Omnes Dominum, quando de

The writer's testimony when he says, “The Sacrament of the
Eucharist commanded by our Lord at the time of Supper,
and to all, we receive even at our meetings before daybreak.”
[TERTULL. De Coron. iii.] St. Cyprian, in his sixtieth
epistle, written A.D. 259, gives a reason why the Holy
Communion was celebrated by the Church in the morning, although
instituted by our Lord at night. “It behoved Christ,” he says, “to offer at the evening of the day, that the very hour
of the Sacrifce might intimate the setting and evening of the
world, as it is written in Exodus, ‘And the whole assembly
of the congregation of Israel shall kill it in the evening.’
And again in the Psalms, ‘Let the lifting up of my hands be as the evening sacrifice, and my prayer as an incense
offered by the Lord in the morning.’” [Cvyn. Ep. liii. 13.]

St. Augustine was consulted as to an evening celebration on the
day in Holy Week, that is, Maundy Thursday, and he
very distinctly speaks of the general practice of the Church
at that time, and his reason to that given by St. Cyprian; but he permits an
evening celebration on that day for the Communion of those who
could continue their fast so long, as well as the morning

The same rule is to be found in the decrees of certain councils, for example of the Council of Elgin in 1529, when
Norwich [A.D. 1297], which ordained “‘quod nullus sacerdos celebrat, quosque Prima canonicce sit completa.”

The same hour is named by St. Gregory the Great, in his thirty-
seventh homily on the Gospels, where he speaks of a bishop who “oblatuarum sacrificium ad horam terram venerat.”

The hour is found appointed in the rules of some religious
communities [MAKKEL, Anc. Lit. 154], and was observed in
the Cathedral of Durham, of which Davies writes, “At nine of
the clocke there rong a bell to masse, called the Chapter
mass.” [Rites et Usus, p. 62.] The custom continues to this
day in medieval times represented a later hour of the
day than it does in the present age is evident; yet it is
clear, beyond all doubt, that it has been the constant rule of
the Church of England to celebrate the Holy Communion
before the middle of the day, and after Mattins.

§ The Frequency with which the Holy Communion should be
celebrated.
In the first fervour and joy of their Pentecostal life the
disciples of our Lord “continued daily with one accord in the
Temple” observing the hours of prayer, and daily also cele-
brated the Holy Communion in one or other of their private
assembling-places, to the day of Pentecost, when the
Church received the gift of the Holy Ghost, “to whom also
the Church will be the special honour and glory of our Episcopate
to have given peace to Martyrs; so that we who, as priests,
daily celebrate the Sacrifices of God, shall prepare victims for
God as well as oblations.” [Cvyn. Ep. ivi. 2, “hostias

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2 So St. Augustine in the Epistle to Januarius, previously quoted, writes as follows: “It pleased God to have the celebration of the Altar’s sacrifice to be called
the Lord’s Body and Blood, they did not receive it fasting. Ought then to be a
matter of reproach to the Catholic Church that this Sacrament has ever been
received fasting? For it seemed good to the Holy Ghost that for the
honour of so great a Sacrament the Lord’s Body and Blood should enter the
mouth of man before the flesh. Besides it is for this reason that such a
custom is kept throughout the world. And though the Lord gave

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Deo et victimas preparæmas." The same writer also says, "This Bread we pray that it be given us day by day, lest we who are in Christ, and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime . . . " [Cypr. de Orat. Dom. xiii.] The words of St. Augustine show, however, that there was not one rigid and uniform rule on this subject; for he says, "The Sacrament of this thing, that is, of the unity of the Body and Blood of Christ, in some places every day, in some places at certain intervals of days, is on the Lord's Table prepared, and from the Lord's Table is taken." He also adds, "I neither praise nor blame those who receive the Holy Communion daily, but I exhort all to receive it on the Lord's Days."

In the ancient Lectionary of St. Jerome, and in the Sacramentaries, provision is made for celebrations on every day at the more sacred seasons of the year; and, in general, on Wednesdays and Fridays at other times; and this also is the case with the Salisbury Missal, which during a large part of the year has Epistles, Gospels, etc., for several or all of the week-days. But no canon of the Church of England exists imposing daily celebration as a rule on the English Clergy, although the rule as to Sunday was strict and definite. Nevertheless, it is certain that daily celebration was the practice of the Clergy; and probably few, if any, exceptions can be proved in medival times.

In the Prayer Book of 1549 provision was made for daily public celebration, and provision has been made to this effect as follows: "*I in cathedral churches, or other places where there is daily Communion, it shall be sufficient to read this Exhortation above written once in a month. And in parish churches, upon the week-days, it may be left unspoken. The Post-communion sentences were always directed, "to be said or sung, every day one, after the Holy Communion;" and in the end of the Service is a Rubric permitting the omission of the Gloria in Excelsis, the Creed, the Homily, and the Exhortation.

*THE ANCIENT LITURGY OF THE CHURCH OF ENGLAND, ACCORDING TO THE USE OF SARC*

The Priest, having first confessed and received Absolution, said, "Veni Creator," while putting on the holy vestments, and then the Collect, "Deus, cui omne cor patet," Ps. clxii. Judica me, with the Antiphon, "Introibo ad altare Dei, ad Deum qui habet justitiam meam." followed by "Kyrie," "Pater noster," and "Ave Maria." All this, apparently, was done in the Sacristy.

The "Officium," or Introit, having been begun, the Priest proceeded "ad gradum Altaris," and (with the Deacon on the right and the Sub-deacon on the left side of the Altar) said "Confiteor," etc.; to which they responded with "Misereatur," etc. Then they said the "Confiteor," and the Priest responded with "Misereatur," and "Absolutionem."

He then kissed the Bishop and Sub-deacon, saying, "Habete oculos pacis et dilectionis, ut apti sitis sacrosancti altari, ad perficiendum officium Divina;" and then going up to the Altar, and standing before the midst of it, said secretly, "Take from us, we beseech Thee, O Lord, all our iniquities, and may with pure minds enter into the Holy of Hollies. Through Christ our Lord." He then signed himself with the cross in his forehead, saying, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, with the Bishop and Sub-deacon, he said the Altar in the middle and at each horn, and gave it back to the Deacon, who censed him.

All this was done during the singing of the Introit by the Choir. Then, after "Kyrie Eleison," etc., the Priest, standing before the midst of the Altar, presented the "Gloria in excelsis Deo;" after which he returned to the "dexter horn" of the Altar; for according to Sarum Use, the Priest, having gone to the "dexter horn" after the "Afer a nobis," remained there until the Epistle, or, if assisted by Epistoler and

Gospel, until the Creed, excepting only when he had to recite the "Gloria in Excelsis."

Then the Priest, having crossed himself on the forehead, turned to the People with Y. The Lord be with you. And with thy spirit. Then, turning to the Altar, he said the Creed.

The Sub-deacon then going from the Altar through the Choir, read the Epistle, sometimes from a pulpit, sometimes from the step of the Choir; after which the Gradale, and Alleluia, and sometimes a Sequence or Tractus were sung.

Then the Deacon, having first censed the Bishop and the Altar, went down through the Choir, preceded by the two taper-bearers and the censer-bearer, and read the Gospel from the same place from which the Epistle had been read, the Sub-deacon holding the Book, the taper-bearers one on each side, and the censer-bearer behind him. After the announcement of the Gospel the Choir turned to the Altar and sang "Glory be to Thee, O Lord;" but during the reading of the Gospel they turned towards the reader. The Gospel finished, the Deacon kissed the Book, and taking it from the Sub-deacon, carried it back in front of his breast, and the Priest, moving to the midst of the Altar, presented the first words of the Creed. "I believe in one God." The Sarum Use directs the Choir to turn to the Altar at the Creed, and to bow, [1] at "And was incarnate;" [2] at "And was made man;" [3] and was crucified. After the Creed, the Priest, saying first, "The Lord be with you," and then the "Offertory," which consisted of a few verses of Holy Scripture, most frequently from the Psalms.

After the "Offertory" the Deacon handed to the Priest the Chalice containing wine and water, and upon it the Paten containing the blessed Bread. The Priest then raised the Chalice slightly in both hands, "offerens sacrificium Domino," and saying the prayer, "Susice, Sancta Trinitas, hanc oblatiorem

1 The "Gloria in Excelsis" was not said during Advent, nor from Septuagesima to Easter Five.
quam ego induxam pecator offero in honore tuo, beatæ Marie et omnium Sanctorum tuorum, pro peccatis et offen-
sionibus meis, pro peccatis servorum meorum, pro peccatis
fidelium defunctorum. In Nomine Patris et Fili et Spiritus
Sancti acceptum sit omnipotenti Dóo hoc sacrifícium novum."
He then replaced the Chalice and Paten and Bread upon the
Altar, and covered them with the Corporale; and taking the
ceremony from the Presbytery, and the Deacon, and the
Offertory from his hand, saying, "Let my prayer, O Lord, be set forth in Thy sight as the
incense." Then the Deacon censed the Priest, and an acolyte censed the Choir.
Then the Priest going to the "right horn" of the
Altar washed his hands, saying, "Cleanse me, O Lord, from all
defilement of mind and body, that I may be able with purity
to fulfill the holy work of the Lord." Then, returning to the
midst of the Altar, he bowed, and said, "In the spirit of
harrowing the earth, and in the advent of Thy..."
which may be accepted of Thee this day, and may please
Thee, O Lord my God.

Then, crossing himself "In the Name," etc., and
turning to the People, he said, "Pray, brethren and sisters, for me, that
this my sacrifice, which is also equally yours, may be accepted
by our Lord God:"
and the Clerks answered, "The grace of the Holy Spirit enlighten thy heart and thy lips, and the Lord
give thee grace only as this sacrifice of praise at thy hands for our
sins and offenses."

Turning back to the Altar, the Priest then said the "Secrets,"
corresponding in number to the Collects said before the Epistle;
and then, joining hands with Thee, "Blessed be, O Lord,
the Anaphora, or more solemn part of the Communion
Service, which was as follows:—

**Priest:** Lift up your hearts.

**Answer:** We lift them up unto the Lord.

**Priest:** Let us give thanks unto our Lord God.

**Answer:** It is meet and right so to do.

**Priest:** 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:
through Christ our Lord. Through whom the Angels praise
The Majesty, Dominions adore Thee, and Powers tremble
before Thee. The Heavens, and all the Hosts of them, and the
angels of God do magnify Thee in united exultation praise Thee.
With whom we pray that Thou wouldest command our voices
also to be admitted, evermore humbly praising Thee and saying:

**Holy, Holy, Holy, Lord God of Hosts: heaven and earth
are full of Thy glory:** Hosanna in the highest. Blessed is He
that cometh in the Name of the Lord: Hosanna in the highest.

**[Then immediately, joining his hands and raising his eyes, he
began the Canon of the Mass, as follows.]**

**Priest:** Our Lord, our God, and the only Thee, through
Jesus Christ Thy Son our Lord, that Thou wouldest accept
and bless these gifts, these offerings, these holy unde-
filed sacrifices,

**Priest:** O Lord, all things, we offer unto Thee for Thy holy
Catholic Church, which do Thou vouchsafe to keep in peace
and unity, and to rule and govern it throughout the world,
as also Thy servant N. our Pope, and N. our Bishop, and N.
our King, and all orthodox believers of the Catholic and
Apostolic Faith.

Remember, O Lord, Thy servants and Thy handmaidens,
N. and N., and all here present, whose faith and devotion are
known unto Thee: for whom we offer unto Thee, and who themselves also do offer unto Thee, this sacrifice of praise for
themselves and all their friends, for the redemption of
their own souls and the hope of their own salvation and deliver-
ance, and who pay their vows to Thee, the eternal, living,
and true God;

in communion with, and having in devout remembrance,
first, the glorious and Ever-Virgin Mary, Mother of Jesus
Christ our Lord and God, as well as also Thy blessed Apostles
and Martyrs, Peter, Paul, Andrew, James, John, Thomas,
Philip, Bartholomew, Matthew, Simon, and Judas;
then, Linus, Cletus, Clemens, Sixtus, Cornelius, Cyprian,
Laurence, Chrysogonus, John and Paul, Cosmas and Damian;
and all Thy Saints: by whose merits and prayers do Thou
grant, that we may evermore be defended by the help of Thy
protection. Through the same Christ our Lord. Amen.

**[Communion.]**

This obligation therefore of Thee humble servants, as well
as of Thy whole family, we pray that Thou, O Lord, wouldest
favorably vouchsafe to accept these gifts, this sacrifice of praise,
peace, and deliver us from eternal damnation, and make us
to be numbered with the flock of Thine elect. Through
Christ our Lord. Amen.

Which obligation do Thou, O God Almighty, vouchsafe
to make altogether blessed, meritorious, and renowned, and
acceptable, to us as it may become the Bo-i-dey and
Blessed Blood of Thy most dearly beloved Son, our Lord Jesus
Christ. [Here the Priest raised the Host, saying,]

Who the day before He suffered, took bread into His holy
and venerable hands, and lifting up His eyes to heaven,
there he offered and gave, as it were His own Body, saying,
"For this is My Body..." [After these words the Priest bowed
himself towards the Host, and then raised it above his
forehead that it might be seen by the people, and then
reverently replaced it in front of the Chalice. He then uncov-
ered the Chalice, and taking it in his hands, said,]

This noble cup, and also this noble oblation, into His holy
and venerable hands, and giving thanks to Thee, He blessed
it, and gave it to His disciples, saying, Take and eat ye all of this. For this is My Body. [Here he raised
the Chalice slightly, saying,]

For this is the cup of My Blood of the new and everlasting
covenant, the mystery of faith, which shall be shed for you
and for many for the remission of sins. [Here he raised
the Chalice to his breast, or above his head, saying,]

As we as ye shall do this, we shall do it in remembrance of
Me. [Here he replaced the Chalice on the Altar, and covered
it.]

Wherefore, O Lord, in memory of the same Thy Son Christ
our Lord and God, and also of His blessed Passion, as well as of His
Resurrection from the grave and glorious Assumption into
Heaven, we Thy servants, and also Thy holy people, offer to
Thine illustrious Majesty of Thine own gifts which Thou hast
given, a pure and holy offering, an holy and clean offering,
even the holy eucharist of eternal life, and the eucharist of
everlasting salvation.

Upon which vouchsafe to look with favourable and propi-
tuous countenance, and to accept, as Thou vouchsafokest
to accept the gifts of Thy righteous servant Abel, and the Sacri-
cifice of our Patriarch Abraham, and that which Thy High
Priest Melchisedech offered unto Thee, a holy sacrifice, an
offering undefiled.

Through Our Lord and God, Jesus Christ, Almighty God,
command these to be carried by the hands of Thy holy angel to Thine altar
on high, in the sight of Thy Divine Majesty, that as many of us as
by partaking of this Altar have received the holy Body and
Blood of Thy Son, may be fulfilled with Thy grace and
heavenly benediction. Through the same Christ our Lord.
Amen.

Remember also, O Lord, the souls of Thy servants and
handmaidens N. and N., who have gone before us with the sign
of faith, and now do sleep in the sleep of peace: to them, O
Lord, and to all that are at rest in Christ, grant, we beseech
Thee, a place of refreshment, of light and peace. Through
the same Christ our Lord. Amen.

**Let it be said,**

O Lord, of Thy saints, who trust in the multi-
tude of Thy mercies, vouchsafe to give some portion and
fellowship with Thy holy Apostles and Martyrs, with John,
Stephen, Matthias, Barnabas, Ignatius, Alexander, Marce-
linus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes,
Cecilia, Anastasia, and with all Thy Saints, into whose
company do Thou, we beseech Thee, admit us, not weighing
our merits, but pardoning our offences. Through Christ our
Lord.

Through Whom, O Lord, Thou evermore createst all these
good things, sancti-fies, quicken-est, bless-est them, and
givest to us them.

ThroughHi-i-m, and with Hi-i-m, and in Hi-i-m, in the
united name of the Holy-Ghost, all honour and glory be unto Thee,
O God, the Father Al-i-mighty, world without end. Amen.

Let us pray.

**[Pray,]**

By His whosoever precepts, and guided by His
Divine instruction, we are told to say,

**Here the Deacon took the Paten, and, standing on the right of
the Priest, raised it up on high uncovered, and held it up, to
the words, Grant, of Thy mercy, peace in our days.**

**The Priest meantime raising his hands, said,**

**Our Father,**

**Priest,** but deliver us from evil.

**Priest,** secretly. Amen.

**Deliver us,** we beseech Thee, O Lord, from all evil passions,
and from all adversities and dangers; give us, we beseech Thee, Almighty and Ever-
Virgin Mary, the Mother of God, and Thy blessed Apostles,
Peter and Paul, and Andrew, and all Thy Saints, interceding for
us,
Hail evermore, heavenly drink of Jesus' Blood, to me before and above all things the sum of delight. May the Body and Blood of our Lord Jesus Christ be profitable to me a sinner for an everlasting remedy unto eternal life. Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Here he took the Bread; and then bowing himself, said with devotion the following prayer:—]

I yield Thee, O Lord, and holy Father. Almighty everlasting God, who hast not withheld from me the sacred Body and Blood of Thy Son our Lord Jesus Christ; and I pray that this sacrament of our salvation, which I, an unworthy sinner, have received, may not come into judgement or condemnation of my soul, but may be for the advancement of my soul and body unto life evermore. Amen.

[Then followed immediately the cleansing of the vessels, the Priest carrying the Chalice to the “dexter horn” of the Altar, and the Deacon pouring the wine and water. After this the following prayers were said,]

That which outwardly with our mouth we have taken, grant, Lord, we may with pure mind inwardly receive; and may the gift vouchsafed in this life be to us a healing remedy unto that which is to come.

Lord, may this communion cleanse us from sin, and make us partakers of Thy heavenly blessings.

[The Priest then washed his hands, the Deacon in the meantime folding the Corporal. After which the Priest with his assistants said the “Communion,” (usually a verse from a Psalm), and after that the Post-communion Collect or Collects, followed by the “Te, missa est” to mark the conclusion of the Mass. He then, standing before the altar, with his body inclined and his hands joined, said secretly,]

O Holy Trinity, may this my humble duty and service be pleasing unto Thee; and grant that this sacrifice which I unworthily have offered before the eyes of Thy Majesty, may of Thy mercy be favourably accepted by Thee, for myself and for all those for whom I have offered it: Who livest and reignest, ever one God, world without end. Amen.

[This done, he raised himself, signed the Cross upon his forehead, and turned the altar. He then took the Chalice, went to the first verses of the Gospel according to St. John.]

[II.]

THE ORDER OF THE COMMUNION COMBINED WITH THE PRECEDING LITURGY IN A.D. 1547.

This begins with an exhortation or warning to be given “by the Parson, Vicar, or Curate” to the Parishioners on “the next Sunday or Holyday, or at the least one day before the Communion of the Congregation is to be celebrated, with the first Exhortation in the Prayer Book. There is then the following Rubric, which shows clearly the purpose for which the “Order of Communion” was intended:—

Of the time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate as much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water put into it, and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them thereto.

The Exhortation which follows is that beginning, “Dearly beloved in the Lord,” which is ordered to be used in the Prayer Book, and this was succeeded by the shorter one beginning, “Ye do truly and earnestly repent.” After this the “Order” proceeded in these words:—

Then shall a general confession be made, in the name of all those that are minded to receive the holy Communion, by one or more, or else by one of the Ministers, or by the Priest himself; all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bawail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy
wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee, in newness of life, to the honour and glory of Thy Name; through Jesus Christ our Lord. Amen.

Then shall the Priest stand up, and turning him to the people, say thus:

Our blessed Lord, Who hath left power to His Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ; Have mercy upon you; pardon and deliver you from all sins; confirm and strengthen you in all goodness; and bring you to everlasting life.

Then shall the Priest stand up, and turning him to the people, say thus:

Hear what comfortable words our Saviour Christ saith to all that truly turn to Him.

Come unto Me all that travaile and be heavy laden, and I shall refresh you. So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have life everlasting.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be embraced and received, That Jesus Christ came into this world to save sinners.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: He it is that obtained grace for our sins.

Then shall the Priest kneel down and say, in the name of all them that shall receive the Communion, this prayer following:

We do not presume to come to this Thy Table (O merciful Lord) trusting in our own righteousness, but in Thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, in these holy Mysteries, that we may continually dwell in Him, and He in us, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Minister, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the Body of Christ he shall say to every one of these words following:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

And the Priest delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say:

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the choice, and as the Priest ministereth the bread, so shall he for more expedition minister the wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing, The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord.

To the which the people shall answer, Amen.

Note, that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole Body of our Saviour Jesus Christ.

Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest, after the first cup or chalice be emptied, may go again to the Altar, and reverently, and devoutly prepare, and consecrate another, and so the third, or more, likewise beginning at these words, Simili modo post-quam cunctatum est, and ending at these words, qui pro voibus pro multis offensetur in remissionem peccatorum, and without any levation or lifting up.

[III.]

THE FIRST VERNACULAR LITURGY OF THE CHURCH OF ENGLAND.

A.D. 1549.

The Supper of the Lord, and the Holy Communion, commonly called the Mass.

The Priest standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect.

Almighty God, unto Whom all hearts be open, and all secrets known, and from Whom no secrets are hid: Cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit; that we may perfectly love Thee, and worthily magnify Thy holy Name: through Christ our Lord. Amen.

Then shall he say a Psalm appointed for the Introit; which Psalm ended, the Priest shall say, or else the Clerks shall sing,

iii. Lord, have mercy upon us.

iii. Christ, have mercy upon us.

iii. Lord, have mercy upon us.

Then the Priest standing at God's board shall begin, Glory be to God on high.

The Clerks. And in earth peace, good will towards men, etc.

Then the Priest shall turn him to the people, and say,

The Lord be with you.

The Answer. And with thy spirit.

The Priest. Let us pray.

Then shall follow the Collect of the day, with one or these two Collects following for the King. [Collects the same as at present.]

The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,

The Epistle of St. Paul, written in the Chapter of to the

The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,

The holy Gospel, written in the Chapter of

The Clerks and people shall answer, Glory be to Thee, O Lord.

The Priest or Deacon then shall read the Gospel: After the Gospel ended, the Priest shall begin, I believe in one God.

The Clerks shall sing the rest.

After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the Body and Blood of our Saviour Christ, then shall the Curate give this exhortation, to those that be minded to receive the same.

Dearly beloved in the Lord, ye that mind to come, etc.

In Cathedral churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the week-days it may be left unaided.

And if upon the Sunday or holyday the people be negligent to come to the Communion, Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving
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of the Holy Communion more diligently, saying these or like words unto them.

Dear friends, and you especially upon whose souls I have cured and charge, on the next, I do intend, by God's grace, to offer to all such as shall be godly disposed, the most comfortable Sacrament of the Body and Blood of Christ, etc.

Then shall follow for the Offertory one or more of these Sentences of Holy Scripture, to be sung while the people do offer, or else one of these said to the Minister, immediately after the offering.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. x. Lay not up for yourselves, etc.

Where there be Clerks, they shall sing one, or many of the Sentences above written, according to the length and shortness of the time, that the people be offering.

The Priest. Lift up your hearts.

Answer. And with thy spirit. Priest.

Priest. Let us give thanks to God.

Answer. It is meet and right so to do.

The Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to Thee, O Lord, holy Father, Almighty everlasting God.

Here shall follow the Proper Preface, according to the time (if there be any specially appointed), or else immediately shall follow,

Therefore with Angels, etc.

PROPER PREFACES

[at present].

After which Preface shall follow immediately.

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying,

Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord: Glory to Thee, O Lord, in the highest.

This the Clerks shall also sing.

When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say,

Let us pray for the whole state of Christ's Church.

Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:

Almighty and everlasting God, which by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks to all men: We humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, and of concord: And grant that all they that do confess Thy holy Name in the truth of Thy holy Word, and live in unity and godly love. Specially we beseech Thee to save and defend Thy servant Edward our King, that under him we may be godly and quietly governed. And grant unto His Bishop, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and worship. Give to each (O heavenly Father) to each Bishop, Pastor, and Curate, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: and to all Thy people give the heavenly grace, that with thank and due reverence they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy Name, to celebrate the commemoration of the most glorious death of Thy Son: And here we do give unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all Thy Saints, from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, mother of Thy holy Son, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow. We commend under Thy mercy and grace (O Lord) all other Thy Saints, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech Thee, Thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical Body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice: Come unto Me, O ye that be blessed of My Father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant unto Us, O Lord, Thy Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God, heavenly Father, which of Thy tender mercy didst give Thine only Son Jesus Christ, to suffer death upon the cross for our redemption. Who made there (by His one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to commemorate a perpetual memory of that His precious death, until His coming again: Hear us (O merciful Father) we beseech Thee; and with Thy Holy Spirit and Word vouchsafe to blissful and sanctify these Thy gifts, and creatures ordained, that the Body and Blood of Jesus Christ, which was shed for the Blood of Thy most dearly beloved Son Jesus Christ: Who, in the same night that He was betrayed, took bread, and when He had blessed, and given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is My Body which is given for you: do this in remembrance of Me. Likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying; Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many, for remission of sins: do this, as oft as you shall drink it, in remembrance of Me.

These words before reherarsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the ignorant.
Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us.


Then shall the Priest say,

The peace of the Lord be with you.

The Clerks. And with thy spirit.

The Priest. And with thy spirit. Now the Lamb is offered up for us, once for all, when He bare our sins on His Body upon the cross; for He is the very Lamb of God, that taketh away the sins of the world; wherefore let us keep a joyful and holy feast with the Lord.

Here the Priest shall turn him toward those that come to the Holy Communion, and shall say,

You that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near and take this Holy Sacrament to your comfort, make your humble confession to Almighty God, and to His holy Church, who have gathered together in His Name, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

[Here follow the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access.]

Then shall the Priest first receive the Communion in both kinds himself, and then deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister), and after to the people.

And when he delivereth the Sacrament of the Body of Christ he shall say to every one these words:

The Body of our Lord Jesus Christ, which was for thee, preserve thy body and soul unto everlasting life.

And the Minister delivering the Sacrament of the Blood, and giving every one to drink, once and no more, shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice: and as the Priest ministereth the Sacrament of the Body, so shall he (for more expediency) minister the Sacrament of the Blood, in form before written.

In the Communion time the Clerks shall sing,

i. O Lamb of God, that taketh away the sins of the world: have mercy upon us.

O Lamb of God, that taketh away the sins of the world: grant us Thy peace.

Beginning so soon as the Priest doth receive the Holy Communion, and when the Communion is ended, then shall the Clerks sing the Post-Communion.

Sentences of Holy Scripture, to be said or sung every day one after the Holy Communion, called the Post-Communion.

If any man will follow Me, let him forsake himself, and take up his cross, and follow Me. Matt. xvi. Whosoever shall endure unto the end, he shall be saved. Mark x. Praise be the Lord God of Israel, for He hath visited and redeemed His people: therefore let us serve Him all the days of our life, in holiness and righteousness accepted before Him. Luke i. Happy are those servants, whom the Lord (when He cometh) shall find waking. Luke xii. Be ye ready, for the Son of Man will come at an hour when ye think not. Luke x. The servants knew their master's will, and had not prepared himself, neither hath done according to his will, shall be beaten with many stripes. Luke xi. The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth. John iv. Behold, thou art made whole, sin no more, lest any worse thing happen unto thee. John v. If ye shall continue in My word, then are ye My very disciples, and ye shall know the truth, and the truth shall make you free. John vii. While ye have light believe on the light, that ye may be the children of light. John xii. He that hath My commandments, and keepeth them, the same is he that loveth Me. John xiv. If any man love Me, he will keep My word, and My Father will love him, and We will come unto him, and dwell with him. John xiv. And if ye shall hide in Me, and My word shall abide in you, ye shall ask what ye will, and it shall be done to you. John xv. Herein is My Father glorified, that ye bear much fruit, and become My disciples. John xv. This is My commandment, That you love together, as I have loved you. John xvi. If God be on our side, who can be against us? which did not spare His own Son, but gave Him for all. Rom. viii. Who shall lay any thing to the charge of God's chosen? it is God that justifieth, who is he that condemneth? Rom. viii. The night is past, and the day is at hand; let us therefore cast away the deeds of darkness, and put on the armour of light. Rom. xii. Christ Jesus is made of God, unto us, wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) He which rejoiceth, should rejoice in the Lord. 1 Cor. i. If ye love not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. 1 Cor. iii. Ye are dearly bought; therefore glorify God in your bodies, and in your spirits, for they belong to God. 1 Cor. vi. Be you followers of God as dear children, and walk in love, even as Christ loved us, and gave Himself for us an offering and a Sacrifice of a sweet savour to God. Eph. v. Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people and saying,

The Lord be with you. The Answer. And with thy spirit. The Priest. Let us pray.

Almighty and everlasting God, we most heartily thank Thee, etc.

Then the Priest turning him to the people, shall let them depart with this blessing:

The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway.

Then the people shall answer.

Amen.

Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.

When the Holy Communion is celebrated on the work-day, or in private houses: Then may be omitted the Gloria in Excelsis, the Creed, the Hymn, and the Exhortation, beginning, Dearly beloved, etc.
[IV.]

THE SCOTTISH LITURGY.

(A.D. 1764.)

In the Communion Office of the Church of Scotland, the
Offertory is followed immediately by the Suraun Corda, Preface, and Sanctus. It then proceeds as follows:—

Then the Presbyter, standing at such a part of the Holy Table, as he may, with the most ease and decency, use both his hands, shall say the Prayer of Consecration, as followeth:

All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thy only Son, Jesus Christ, to suffer death upon the cross for our redemption; Who (by His own oblation of Himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memorial of that, His precious death and sacrifice, until His coming again.

For, in the night that He was betrayed (here the Presbyter is to take the paten into his hands) He took bread, and when He had given thanks (and here to break the bread), He brake it, and gave it to His disciples, saying, Take, eat (and here to lay his hands upon all the bread), This is My Body, which is given for you: do this in remembrance of Me.

Likewise, after supper (here he is to take the cup into his hand), He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this (and here to lay his hands upon every vessel [be it chalice or flagon] in which there is any wine), for this is My Blood, of the New Testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of Me.

Wherefore, O Lord, and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour, Jesus Christ, we, Thy humble servants, do celebrate and make here, before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial sacrifice, commanded us to make; having in remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension; rendering unto Thee most heartfelt thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech Thee, O merciful Father, to hear us, and, of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts, and creatures of Bread and Wine, that they may become the Body and Blood of Thy most dearly beloved Son.

And we earnestly desire Thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving, most humbly presented, and to accept, with the merits and death of Thy Son, Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other graces of His Passion.

And here we humbly offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, beseeching Thee, that whosoever shall be partakers of this Holy Communion, may worthy receive the most precious Body and Blood of Thy Son, Jesus Christ, and be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him.

And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee, to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord.

By Whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Let us pray for the whole state of Christ’s Church. Almighty and everlasting God, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech Thee, most mercifully to accept our alms and oblations, and to receive these our prayers, of Thy good Pleasure, according to Thy Divine Mercy, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love.

We beseech Thee to save and defend all Christian Kings, Princes, and Governors, and especially Thy servant Victoria our Queen, that under her we may be godly and quietly governed; and grant unto her whole Council, and to all who are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and worship.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments.

And to all Thy people give Thy heavenly grace, that with meek heart and due reverence they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness, all the days of their life.

And we commend especially to Thy merciful goodness the congregation which is here assembled in Thy Name to celebrate the commemoration of the most precious death and sacrifice of Thy Son, and our Saviour, Jesus Christ.

And we most humbly beseech Thee, of Thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless Thy holy Name, for all Thy servants, who having finished their course in faith, do now rest from their labours.

And we yield unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all Thy Saints, and for the power that may have been received in the Church, and the lights of the world in their several generations: most humbly beseeching Thee, to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments; that at the day of the general resurrection, we, and all they who are of the mystical Body of Thy Son, may be set on His right hand, and hear His most joyful voice, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ’s sake, our only Mediator and Advocate. Amen.

Then shall the Presbyter say,

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, etc.

Then the Presbyter shall say to them that come to receive the Holy Communion, this invocation:

Ye that do truly and earnestly believe, [Then follow the Confession, the Absolution, the Comfortable Words, and the Collect of Humble Access, as in the English Office, with verbal alterations in the two latter.] Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and need deliver it to other Bishops, Priests, and Deacons (if there be any present), and offer to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the Sacrament of the Body of Christ to others, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say, Amen.

And the Presbyter or Minister that receiveth the Cup himself, or delivereth it to others, shall say this Benediction,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say, Amen.

If the consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words, All glory be to Thee, etc., and ending with the words, that they may become the Body and Blood of Thy most dearly beloved Son.

Here the person receiving shall say, Amen.

When all have communicated, he that celebrateth shall go to the Lord’s Table, and come with a fair linen cloth that which remaineth of the consecrated elements, and then say,

Having now received the precious Body and Blood of Christ, let us give thanks to our Lord God, Who hath
graciously vouchsafed to admit us to the participation of His holy Mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our Lord and Saviour Jesus Christ.

Then the Prebyster shall say this Collect of Thanksgiving, as follows:—

Almighty and everliving God, we most heartily thank Thee, etc. [And the Office closes with the "Gloria in Excelsis," the Peace, and the Blessing, as in the English Use, with alterations in the "Gloria."]

[V.]

THE AMERICAN LITURGY.

The order and arrangement of the Communion Office of the American Church is in the same as our own, with this one important difference, viz. that the Prayer of Oblation and the Invocation have been restored to their place in immediate connection with the Prayer of Consecration, which now closely resembles that of the Scottish Liturgy, and is as follows:—

All glory be to Thee, Almighty God, our heavenly Father, for that Thou of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice until His coming again: For in the night in which He was betrayed, (c) He took bread; and when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat; (c) this is My Body, which is given for you; do this in remembrance of Me. Likewise, after supper, (d) He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for (e) this is My Blood, of the New Testament, which is shed for you, and for many, for the remission of sin: do this, as oft as ye shall drink it, in remembrance of Me. Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension; rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same. And we most humbly beseech Thee, O merciful Father, to hear us; and, of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but purifying our offences; through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Here shall be sung a Hymn, or Part of a Hymn, from the Selection for the Feasts and Fasts, etc.
THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

THE TITLE.

The Order for the Administration] The Title of this Office in the Prayer Book of 1549 was, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." It is evident that the Reformers did not see any reason why this Sacrament should not still be commonly called "The Mass;" but the name soon dropped out of use after the introduction of the vernacular into Divine Service, and it was not printed as a third title in 1552, or in any subsequent Prayer Books. The Lord's Supper] The use of this name for the Eucharist is almost entirely modern. It is occasionally, but very rarely, found in the writings of the Fathers as a designation of the Sacrament in its aspect of a Communion [Aen. Ep. liv. 7, xviii. 5]; but it was used in the Primitive Church as the name of the Love Feast [see Annot. Bible, iii. 435], and in later ages, when the Love Feasts had become obsolete, as that of the Last Supper, and especially with reference to our Lord's act of love in washing the feet of His disciples. Hence Maundy Thursday is always called "Cena Domini" in the Liturgical books of the Western Church. The name was adopted by the early Lutherans in the Confession of Augsburg [A.D. 1530] as that of the Holy Eucharist, and also by Calvin in his Institutes. [Calvin's Inst. iv. 22.] Its first use in that sense in England was in an Act of Parliament of A.D. 1547, which speaks of the Holy Eucharist as being "commonly called the Sacrament of the Altar, and in Scripture the Supper and Table of the Lord, the Communion, and partaking of the Body and Blood of Christ." [1 Edw. VI. cap. 1.] The name thus given to the holy Sacrament has led many to confuse the Lord's Last Supper with the institution of the Sacrament itself, which it is expressly said took place "after supper" [Luke xxii. 20], and "when He had supped." [1 Cor. xii. 26.]

or Holy Communion] Among other names given to the Eucharist, Cardinal Bona mentions this as an ancient one; and says of the term that it is applied not only to the use of the Sacrament, but also to the sacrifice of it, because without the communion of the Celebrant there is no sacrifice. His words are, "... sed qui in ea sac consecratia, et participatio corporis et sanguinis Christi, et ido sine communiione esse non potest." The name is Scriptural in the strictest sense, St. Paul saying, "The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" [1 Cor. x. 16.] St. Paul uses the term not primarily of the fellowship which Christians thus maintain with each other by means of the Sacrament, but of the fellowship which is thus originated through the communion established between the Head and His members by communication to them of His Body and His Blood in that Sacrament. As our Church has happily consecrated the term Bible by calling the book of the Scriptures the "Holy Bible," so by the prefix "Holy" to the word "Communion" a sacred distinctive title is given to the Sacrament which it designates, expressive of its relation both to God and man.

The name of highest dignity and of greatest antiquity is that of "The Eucharist," or Sacrifice of Thanksgiving, which is derived from our Lord's own act of giving thanks or "Eucharistizing" at its Institution, an act always commemorated in its celebration. [Luke xxii. 19; 1 Cor. xii. 24.] This is the term used by St. Ignatius, the contemporary of St. John [Ign. Philad. iv., Smyrn. 6]; and a few years after [A.D. 140] Justin Martyr writes of the Sacrament, "And this taking of food is called among us the Eucharist." [Just. Marty. Apol. i. 68.]

THE INTRODUCTORY RUBRICS.

at least some time the day before] In the Liturgy of 1549 and 1552 the direction was "overnight, or else in the morning, afore the beginning of Matins, or immediately after." This implies, as Cosin remarks, "a certain distance of time between Morning Prayer and High Service. A rule which is at this time daily observed in York and Chichester, but by negligence of ministers, and carelessness of people, wholly omitted in other places." [Cosin's Works, v. 83.] It also shews the intention of the Church, that Mattins should be said before the celebration of Holy Communion, which is to be inferred likewise from the fact that on Palm Sunday the Proper Second Lesson at Mattins is Matt. xxvii, and the Gospel is Matt. xxvii, and on Good Friday the Proper Second Lesson is John xvii, and the Gospel is John xix. This is a very ancient rule of the Church of England; as, e.g., in some constitutions of the Province of Canterbury, A.D. 1522, it is ordered, "Let no parish priest celebrate mass till he hath finished matins, prime, and under* [here]." Grindal, in his Injunctions as Archbishop of York, in 1571, ordered the Morning Prayer, Litany, and Communion to be said together "without any intermission;" there being, doubtless, some local or temporary reason for his so doing.

And if any] These disciplinary Rubrics formed part of the First Reformed Liturgy of 1549. The English, like the Scottish and Continental Reformers, laid great stress on discipline. The definition of the Church in the Homily for WhitSunday includes among its marks, "The right use of Ecclesiastical Discipline," and that in the Catechism of 1553, "Brotherly correction and excommunication, or banishing those out of the Church that will not amend their lives. Comp. also Art. 35, and Canon 26. The misuse of it in modern times is due partly to the sturdy individualism and indisposition to submit to authority which is part of our national character, and partly to the fact that no sufficient method was devised of supporting the Curate in the exercise of this part of his duty. It is perhaps, to some extent, practically compensated for by the voluntary abstinence from the Lord's Table of almost all "open and notorious evil livers."
The Table, in the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning

The Table, called the Lord's Table, in the Liturgy of 1549, was entirely dropped in the Revision of 1539. The motive was the necessity [1] of disabusing the minds of the people of the gross and superstitious notions with reference to the Eucharistic Sacrifice (amounting to a belief in an actual reiteration of the sacrifice of the Cross) which had gradually grown upon them, and attended upon the long and pernicious meditations and contemplations, and [2] of bringing back into its due prominence the truth (which the denial of the Cup, and the usually exclusive communion of the Celebrant, had most grievously obscured) that this holy ordinance is intended to be a means of heavenly communion with the Father, Son, and Holy Ghost, in the person of our Lord Jesus Christ, and His precious Body and Blood. The consequence of this, and of some other changes made at the same time in the same direction (such, for instance, as the removal of the Prayer of Oblation from its place immediately after the Consecration, the placing of the Altar—during the century which immediately followed the Reformation—in most instances "table-wise," in the middle of the chancel or of the nave, so that the Celebrant stands-some at least being, as in the old, faced south instead of east), has been the partial obscuration of the sacrificial aspect of the Holy Eucharist, and the almost exclusive concentration of popular belief on its communion aspect. Only those ignorant of theology can maintain that there is any contradiction between the two. They are in truth correlative and mutually complementary. The Holy Communion is, [1] A solemn presentation and pleading before Almighty God of the one, only, unique, and absolutely sufficient Sacrifice once and for ever finished upon the Cross, and the earthly counterpart of that perpetual presentation of it, and of Himself, which is made in Heaven by the one and only true Priest, Who "ever liveth to make intercession for us" [Heb. viii. 1], and is "the High Priest of the good things to come, both as pertaining to the present time, and to that which is to come" [Heb. vii. 25-27]. And in this aspect that whereon it is celebrated is rightly called, and in ordinary speaking we do call it, an "Altar." [Heb. xiii. 10.] It is [2] A Feast, after an heavenly and spiritual manner, upon that one Sacrifice so pleased and presented, i.e. upon the Body and Blood of Christ, and in this aspect the Altar is rightly called a "Table" [1 Cor. x. 16-21], though the word "Altar" is twice used by St. Paul [1 Cor. ix. 13; Heb. xii. 10] in connection with the "partaking" of it. In Scriptural usage the words are synonymous, i.e. different names for the same thing in different aspects, or as respects different uses of it. [See Isa. xi. 11; Ezek. xxii. 31; xxxix. 17-20, xili. 22, xlv. 15, 16; Mal. 3. 1]; 7; Ezek. v. 3; 17; etc. It is still retained throughout in the Form for the Coronation of the Kings and Queens of England in Westminster Abbey [Mas-}


cell's Mon. Rit. ii. 92, ed. 1852], and is used throughout the "Office of the Ministers", as in the "Office of the Parochial Ministers to be set forth in the General Convention of the American Branch of the English Church in 1804 and 1808. In the Apostolic Fathers the word "Table" is never used for "Altar," and in the Ecclesiastical writers of the first three centuries after Christ it is only. [See also the Introduction to this Office, p. 357.]

It may be added that the term "Communion Table" is not to be found in the Prayer Book, the Table being invariably referred to as the Table of the Lord, and not that of the Communicants.

**a fair white linen cloth** To understand the force of a law, we must understand the meaning which was given to its words at the time when it was imposed. The application of this rule to these words of the Rubric will shew us that they mean a beautiful linen cloth, not one that is simply clean. So "payre" is translated "pulcher, venustas, decorus, bellus," in the Promptorium Parvulorum; and of the seventeen meanings given to this adjective by Johnson, that of pulcher only is to be found in the English Bible. Thus the Bible speaks of "fair colours" [Isa. liv. 11], and "fair jewells" [Ezek. xvi. 17 et supra], and of the "perfect man," "man of beauty," and "man of fair aspect" [Isa. xxxv. 3].

The same shall be the Curate, so with those betwixt whom he perceived malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if of the parties so at variance be content to forgive from the bottom of his heart all that

the other hath trespassed against him, and to make Amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: and the Minister in that case ought not to admit the penitent person to the holy Communion, nor him that is obstinate.

Provided that every Minister so regelling any, as is specified in this, or the next precedent Paragraph of this Rubric, shall make a record of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

The Table, at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning
OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

A MIGHTY God, unto whom all hearts shall be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy Name; through Christ our Lord. Amen.

The Collect.

set up again" (on the high footpace, that is) "according to the Injunctions." [CARDW. Doc. Ann. i. 205; see also Canon 82.] This practice of removing the Lord's Table from its place led to great irreverence, and to a perverted notion of the holy Sacrament; but it continued in many, perhaps in most churches, until the time of Charles I. Neale writes: "When the sacrament was administered in parish churches, the communion table was usually placed in the middle of the chancel, and the people received round it in their several places thereabout." This was, of course, a very different thing from what the Rubric allowed, and the reforming Bishops of Charles I.'s days ordered the Table to be placed at the east end of the chancel only. Neale continues: "It is almost incredible what a ferment the making this alteration at once raised among the common people all over England." [NEALE'S Hist. of Purity, ii. 221, ed. 1822.]

In Cosin's Durham Book the whole of this Rubric of 1552 is altered into the following form, which is similar to that in the Scottish Prayer Book of 1567:

The Table always standing in the midst at the upper end of the Chancel (or of the Church where there is no Chancel), this form of it was inserted in the margin of the printed copy which was corrected for the perusal of the King and Council [see p. 33], but being crossed through with the pen the Rubric itself is altered into its present form by interlinear corrections. The Priest standing at the north side] This means at the north side of the Table's front, no other boundary line of the rectangular mensa than that in front being taken account of in directing the ministrations of the Celebrant. This has always to have been the rule of the English Church, except in such unsettled days as those referred to in the last note. Curtains (sometimes called altar-veils) at the north and south ends of the mensa have been always used in England, instead of the baldachin or canopy which surmounts the altars of foreign churches; but solid pillars were substituted for these in the elaborate classical "altar screens" of the seventeenth and eighteenth centuries, and the latter seems to require a more general return to the curtains than has yet been made, for the purpose of adding dignity to the Lord's Table. In Durham Cathedral those which were anciently in daily use were of white silk. [See also p. 359.]

THE LORD'S PRAYER.

In the ancient Use of Salisbury the Lord's Prayer formed part of the Introductory Service which was said by the Celebrant before he went up to the Altar, and probably in the Vestry where there was one. This seems to have been the practice of the Primitive Church, the third Council of Carthage [A.D. 367] decreeing, "Ut ... cum altari adiuvet ..." (Emperor Constantine's edict). It is thought also to have been said at the Introit; and the Prayer Book [A.D. 1549] ordered that "the Priest, standing humbly afofe the midst of the Altar, shall say the Lord's Prayer, with this Collect," before the Introit was sung; and probably the custom soon arose of saying it aloud. It is, however, still to be said, like "the Collect following," by the Priest alone, as the history of the Service shows; and as is also indicated by the manner of printing the "Amen," which is not to be repeated by the people, but said, like the rest of the Prayer, by the Priest. The Lord's Prayer is not indicated at all in this place in Merbecke's book, and was not printed at length until much later.

As in all other parts of Divine Service, the Prayer of our Lord is here used with a special object. It is a royal Antiphon of Prayer which supplies the keynote of that which is to follow; and the Celebrant uses it as a prevailing intercession with the Father that he may be found not unworthy in the execution of his special office. With the same intention it should be heard by the people, since the offering to be made in the Holy Eucharist is theirs as much as it is that of their leader who stands at their head in front of God's Altar.

THE COLLECT.

This Prayer, which commonly called the "Collect for Purity," also formed part of the Introductory Prayers of the Celebrant in the Sarum rite, and is not found in any other of the English Liturgies or in the Roman. It appears again in a "Missa ad invocandum gratiam Spiritus Sancti" at the end of the Sarum Missal, a Mass which is attributed by Muratori [ii. 383] to St. Gregory, Abbot of Canterbury about A.D. 780. It is found too in the Sacramentary of Aix-en-Provence, and it also occurs among the prayers after Mass in the Hereford Missal, and at the end of the York Litany : so that it is probably a Prayer of the early Church, but preserved almost solely by the Church of England. It occurs, however, in the Roman Missal printed in the Latin of Angels, and it is still used in Private Masses and Sacramentary at various Missals.

The Prayer for Purity now forms, naturally, a part of the public Service; and in making it so, it was doubtless the intention of those who reconstructed our Liturgy to make it a Prayer of the people with the Celebrant, for themselves, as well as his own prayer with reference to his special work of celebration. Standing at the head of his flock, the Priest offers up this preliminary Prayer to God for himself and them, that all may be prepared by His mercy for the solemn rite in which they are about to take their respective parts as Priest and Christian laity.

3. "They that shall be admitted to the Holy Communion, as soon as they have made their oblation, must go together to that place that shall be appointed unto them, nigh to the altar... They then which shall be admitted to the Communion of the Lord's board shall stand in that place, the men in their proper place, and the women in their place, and there they shall give thanks, and pray religiously with the pastor." [Dyer's translation of Hennequin's Commentary, p. 269, ed. 1547.]
Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but Me.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in that love Me, and keep My commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh His Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

THE TEN COMMANDMENTS.

Turning to the People] Turning from the position in which he stands to pray, when he faces the Altar, to that in which he exHORTS, when he faces the people. In the Scottish Liturgy of 1557 this Rubric ended as follows: "The people all the while kneeling, and asking God's mercy for the transgression of every duty therein; either according to the letter, or to the mystical importance of the said Commandment." The use of the Ten Commandments in the Communion Service is quite peculiar to the English Church. It is indirectly derived from the custom of reciting and expounding them at certain intervals, which is so frequently enjoined by the ancient Synods and by the Bishops of the Church of England. The immediate origin of the usage is, however, to be traced to an Order of Council appended as a Preface to the Homilies set forth in the year 1547. This directed that one of the Homilies should be read during High Mass on Sundays when there was no Sermon, and that on Holydays "falling in the week time" the Clergy were to "recite the Pater Noster, the articles of our faith, and the Ten Commandments in English, openly before all the people." In the Injunctions of the same date a similar direction is contained for "every Holyday throughout the year" and the time of High Mass at which it was to be carried out is defined as "immediately after the Gospel." They were inserted in the place where they now stand in 1552.

Lord, have mercy upon us] The response after each Commandment was suggested by the nine times repetition of the Kyrie Eleison which followed the Introit, the Introit following the Collect for Purity, in the opening of the Communion Service as it stood in the First Book of Edward VI. and in the Missals. It is in reality a Christian application of the Law in the words of Jer. xxxi. 33 and Ps. cxix. 36, and as already made by St. Paul in Heb. viii. 10. It may be clearly traced in the Vulgate: "Inclinavi cor meum ad faciendum justifications Tuas..." [Ps. cxix. 111.] "Incilna cor meum in testimonia Tua..." [Ibid. 36.] "et custodiam illam in toto corde meo." [Ibid. 54.]

The Kyrie thus said appears to represent the ancient Litany element [the Greek ecdose] of the Eucharistic Office, and especially when it was sung in an expanded form, or "farsed," as it was on all the higher class of festivals. At the end of some Missals there are several pages, "De canto Kyrie Eleison," and these contain nine such expanded forms, Kyrie generally beginning the first three lines, Christe the second three, and Kyrie the third three; all the nine lines ending with "Eleison." Twenty-nine of these expanded Kyries are printed in Henderson's edition of the York Missal [ii. 243-292]. Translations of two are also here given from a Missal of 1514 as specimens:—

Lord, Almighty, Father unbegotten, on us wretched ones have mercy.

Lord, Who hast redeemed Thine handiwork, by Thine own Son have mercy.

Lord, Adonai, blot out our sins, and on Thy people have mercy.

Christ, the splendour of the Father's glory and the image of His substance, have mercy.

Christ, Who didst save the world at the Father's bidding, have mercy.

Christ, Salvation of men and eternal life of angels, have mercy.

Lord the Spirit, the Paraclete, Bestower of pardon, have mercy.

Lord, Fountain of mercy, sevenfold in grace, have mercy.

Lord, most gracious Pardoner, proceeding from both, most bounteous Bestower of Spiritual gifts, have mercy.

Lord, the Maker of all creatures, have mercy upon us.

Thou Who blottest out our sins, have mercy upon us without ceasing.

Let not Thy handiwork perish; but graciously have mercy upon it.

Christ, the only Son of the Father, born of the Virgin, have mercy upon us.

1 The translation of the Decalogue used here, and in the Catechism, is not that of our present version, and seems to have been made for the Prayer Book.
The Communion.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee.

Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALMIGHTY God, Whose kingdom is everlasting, and power infinite; Have mercy upon

Thou that by Thy Blood savedst a ruined world from death, have mercy.

Hear the Prayer of those who now cry unto Thee, and in tenderness have mercy.

Gracious Spirit, fill us with Thy grace, have mercy.

Thou who livest from the Father and the Son continually, have mercy upon us.

Holy Trinity, triune Unity, together to be worshipped, Loosen the bonds of our sins, redeeming us from death.

Let all us now cry aloud with sweetly-flowing voice, O God, have mercy.

An interesting feature of these expanded forms of the Kyrie is the retention of Greek words, which indicates their Eastern origin, and that the associations connected with them were precious to the Church of England.

In the American Prayer Book the Commandments are followed by our Lord's Summary of the Decalogue from Matt. xxii. 37-40; the use of which is also allowed instead of that of the Decalogue by the Scottish Liturgy.

COLLECT FOR THE SOVEREIGN.

the Priest standing as before] That is, at the northern part of the front of the Altar, looking towards the east, as he had stood before he turned to the people to read the Ten Commandments.

Both these Collects appear to have been composed in 1549, but the second is very similar in its phraseology to the first Collect or the Missa pro Rege given at p. 203, of which the first words are, "Deus in cibus manu sunt corda regum." There seems to have been considerable variety in the Missa pro Rege et Regina: and it is possible that these Collects are both of them taken from some ancient sources not yet recognized.

The insertion of this Prayer for the Sovereign may be thus accounted for. The Sovereign was mentioned in the ancient Canon, in that of the first Prayer Book, and in the Prayer for the Church Militant, when that Canon was afterwards broken up into three portions as we now have it. But in the first Prayer Book one of the final Rubrics directed that on Wednesdays and Fridays, if there was no celebration, the Communion Service should yet be said as far as the end of the

the whole Church; and so the heart of Thy chosen servant VICTORIA, our Queen and Governour, that she (knowing Whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance, through JESUS CHRIST our Lord, Who with Thee and the HOLY GHOST liveth and reigneth, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou hast dispose, and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of VICTORIA Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for Thy dear Son's sake, JESUS CHRIST our Lord. Amen.

Then shall be said the Collect of the day. And immediately after the Collect the 'Priest shall read the 'Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the Chapter of —— beginning at the —— Verse. And the Epistle ended, he shall say, Here endeth

Offertory. When so used, the memorial of the Sovereign in the Canon would not be said, and this Collect was probably inserted to supply the deficiency. It would also be said constantly that those who did not remain to receive (and therefore did not have the Canon), might still hear and take part in, a Prayer for the Sovereign and the Church. When the Canon was broken up, and that part of it which now forms the Prayer for the Church Militant was removed to an earlier part of the Service, it was considered an ancient custom of the Church even when there is no Celebration: and thus the second memorial forms not only part of the Canon, as in ancient days, but of the Service used when there are no communicants. Temporary reasons connected with the disloyalty of the times is probably some influence in fixing this Collect upon the Church.

Viewing the Ten Kyries preceding as a representative, in some degree, of the primitive Ectene, or Great Collect, the Collect for the Sovereign is not without a certain propriety as to its liturgical position. One of the petitions in that Eucharistic Litany is, "For our most religious and God-protected Sovereigins, for all the Palace and their Army, let us beseech the Lord." St. Lord, have mercy upon us."

It should also be added that "Memoria" were said with the Collect for the day under the old system of the Church of England, and that the use of the present memorial Collect for the Sovereign was not without a certain propriety as to its liturgical position. One of the petitions in that Eucharistic Litany is, "For our most religious and God-protected Sovereigins, for all the Palace and their Army, let us beseech the Lord."

"Deinde dicitur oratio, sic determinando, Per omnia secura simulaculorum. Amen. Et si aliqua Memoria habebat est iterum dicit Sacerdos Oremus ut supra. Et quando sunt orationes, tunc Oremus ad Regem, ut regem conseque, sub uno, Per Dominum, et uno Oremus dicentur. Ista tamen quod sepaturum numerum excessere non debent secundum usum Ecclesiae Salmam."
Epistle and Gospel as used in the Communion Office, see p. 243. The Epistle was anciently read from a lection near the altar, from which it was sung. The Gospel was also read. At Durham Cathedral, before its iniquitous spoliation, “at the North End of the High Altar there was a very fine Lettorn of Brass, where they sung the Epistle and Gospel, with a great Pelican on the height of it finely gilt, bellowing from the neck of her breast, with her wings spread abroad, whereon lay the Book, in which they sung the Epistle and Gospel: it was thought to be the finest Lettorn of Brass in this country.” But this lection was doubled on the north of the altar, and was used for the Gospel. The proper side from which to say the Epistle is the south, or that which is on the right hand, when looking towards the altar.

The following is Cosin’s alteration of this Rubric:

Immediately after the Collect, the Priest, or the Episteler appointed, shall turn to the people and read the Epistle in the place assigned for it, beginning thus: The Epistle is written in the Chapter of , and ending thus: Here endeth the Epistle, and the Epistle ended, the Priest or the Gospeller appointed shall read the Gospel, saying first: The Holy Epistle is written in the Chapter of . And the people all standing up shall say: Glory be to Thee, O Lord. And at the end of the Epistle he that readeth it shall say: Amen. Here endeth the holy Gospel. And the people shall answer: Thanks be to Thee, O Lord.

Although no gesture is prescribed for the people during the reading of the Epistle, the custom of standing is in strict accordance with the ancient practice of the Church. Thus Amalarius wrote in the ninth century that while the Lesson, or Epistle, is “being read we are accustomed to sit after the fashion of the ancients.” [AMAL, de Ecl. Off. Ch. 11.] Rupert of Deutz also wrote to the same effect in the twelfth century. [RUP, de Div. Off. i. 32.] A Rubric permitting those in the Choir to sit while the Epistle was being read, and the Gradual and Tract sung, is found in some Sarum Missals.

Then shall be read the Gospel: The highest reverence has always been given by the Church to the Eucharistic dispensation of the Gospel: doubtless from a recognition of the solemn association between such an use of it and the Personal Word of God, Whose message it is. In the Eastern Church the Book of the Gospel was placed on the Altar of the Lord, the Liturgy being called the Little Entrance, as the procession of the Elements to the altar is called the Great Entrance. In the Church of England lighted tapers used to be held on either side of the Gospeller while he was reading, and Incense burned, to signify that the Gospel is from Him Who is the Light of the World, and that the reading of it is a memorial offered before God. The vernicle, “Glory be to Thee, O Lord,” is also handed down to us from the ancient Church. [RUP, de Div. Off. i. 36.] was printed in the earlier Prayer Books, and has been retained with a firmer hold than most ritual traditions by subsequent generations. The Gospel is always said at the north side of the altar, or that side which is on the left hand when looking towards it.

Standing at the Gospel is a custom significant of this reverent instinct of the Church. The historian Sozomen, who wrote in the fifth century, knew of only one exception to this custom, when which that of the Bishop of Alexandria. St. Chrysostom bids the people “stand with soul and ear erect” when the Gospel is read, and in the Apostolical Constitutions of the third century is the direction, When the Gospels are in use, let all the Priests and Deacons and all the people stand up in great quietness; for it is written, Be still, and hearken, O Israel! and again, But do thou stand here and listen! Upon this custom Hooker writes, It sheweth a reverent regard to the Word of God above all other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are most profitable.

At the end of the Gospel the Celebrant moves to the centre.
The Latin version of the Nicene Creed is as follows:

"Credo in unum Deum, Patrem omnipotentem, Factorem coeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, Et Ex Patre natum ante omnia saecula: Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum, consubstantalem Patri, per quem omnia facta sunt: qui propter nos homines et propter nostrum salutem descendit de caelis, Et incarnatus est de Spiritu Sancto ex Maria virginis, Et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato passus et Dumpanum ei factum est, tertium die secundum Scripturas, et ascensus in caelum, sedet dexteram Patris, Et iterum venturus est cum gloria judicaret vivos et mortuos, Cujus regni non nuntit.

Et in Spiritum Sanctum, sanctificantem, propitians et derelictis, Et remittens peccatorum, Et vitam venturi saeculi. Amen.

The following is an interesting English version of this "Mass" Creed, taken from Our Lady's Mirror. [Mirror of Our Lady, pp. 312-321, Blunt's ed.] Although this translation was made about A.D. 1430, it is yet almost exactly identical with that adopted in 1494. There are much older English versions:

"I believe in one God, the Father Almighty, maker of heaven and of earth, and of all things visible and invisible, and in one Lord Jesus Christ, his only begotten Son, our Lord.

The Creed introduced, probably as an additional protest against the Arian denial of the full Godhead of the Son, by the Spanish Church, at the great Council of Toledo in 589; or, according to Bingham, at the still earlier Council of Bracara in 411. Some nave extensions, though not adopted by the Council, which was finally adopted by the Spanish Church, at the Council of Toledo in 683. [Guerzén, Populési Schismatique, p. 333] The addition first became of importance towards the end of the eighth century, when the doctrine of the procession of the Holy Ghost was enshrined as a theological weapon against the adoptionist heresy of the Spanish Bishops, Felix and Elipandus.

It was then generally adopted through Gaul and Germany, chiefly through the influence of Charlemagne, who is said to have written the Latin text, Crederetm, upon the occasion of the death of Pope Leo III, on the subject being referred to him by a Council held at Aix-la-Chapelle in 809, declined to sanction it, and caused a copy of the Creed without the "Filioque" to be engraved on silver plates and set up in St. Peter's, and Nicholas I, the great rival of the patriarch Photius, a half century later, insisted, in spite of the protests of the Greeks, on its insertion throughout the churches of the West. The dispute was afterward settled by the Fourth General Council of the Eastern Church, held at Chalcedon, in 451. [See Hammond's Definitions of Faith and Canons of the Universal Church.]

The Nicene, or, more correctly, the Niceno-Constantinopolitan Creed, from the solemn sanction thus given to it by the great Ecumenical Councils, stands in a position of greater authority than any other; and also its long-standing divisions is a blessed bond of union between the three great branches of the One Catholic Church—the Eastern, the Roman, and the Anglican, of all whose Communion Offices it forms a part. It is very seriously to be regretted that the American Church of the Anglican Communion has made its use in the Communion Office optional, giving the Apostles' Creed as an alternative.

The shorter draft of the Creed as it came from the Nicene Council contained the words Osor e God, which the Council of Constantinople omitted as unnecessary, and the words Deus de Deo do not occur in the Creed as given in the Gelasian Sacramentary. [Muratori, Let. Rom. i. 540.] But they have since been universally restored throughout the Western Church.

The words "et Filio" or "Filioque" of the Procession of the Holy Ghost have, as is well known, never been admitted into the Creed by the Eastern Church. They were first

Some of the earlier creeds may be seen in Harvey's History and Texts of the Apostles' Creed. W. Ridley's Harmonia Symbolica, Walch's Bibliotheca Symbolica, and Bishop's Antiquities, X. III. 4. (See also pp. 203-198 and 311-213 of this work.)
Then the Curate shall declare unto the people what holydays, or fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion, and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by Authority.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven. S. Matt. v. 16.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. Matt. vi. 19, 20.

Whosoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. S. Matt. vii. 12.

Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father Which is in heaven. S. Matt. vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. S. Luke xix. 8.

Who goeth a warfare at any time of his own

to be used after the Sermon, this notice being before it. There is some confusion in the Rubrics, both of which belong to any celebration of Holydays, if neither of them came into operation where the Holy Communion is regularly celebrated, as it undoubtedly should be, every Sunday. In the one Rubric the parenthesis "(if occasion be)" indicates that notice is left to the discretion of the minister; and in the other the meaning plainly is, that the exhortations are to be used on the Sunday or Holyday preceding the Communion, if the celebration of it is not a regular part of the Sunday Service, and "warning" is therefore necessary.

The Communion

The Sixth-fourth Canon directs as follows:—

"Canon 64.

 Ministers solemnly to bid Holydays.

Every Parson, Vicar, or Curate shall, in his several charge, declare to the people, every Sunday, at the time appointed in the Communion-book, whether there be any Holydays or Fasting-days the week following. And if any do, hereafter, willfully offend herein, and being once admonished thereto by his Ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.

And then ... of the Communion]

The notice here directed doth not require the exact words as here authentically printed, as they are ordered by the Rubric preceding them.

1 The standard English works on the Nicene Creed are those of Bishop Bull and Bishop Forbes of Brechin. There is an admirable old English exposition of it, with the above translation, in The Mirror of Our Lady.

The Communion.

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cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 COR. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 COR. ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 COR. ix. 11, 12.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

2 COR. ix. 6, 7.

only discontinued about 1860, were documents of a similar character, and one granted by Charles II., for Chelsea Hospital (but never used), is among Archibishop Sancroft's papers in the Bodleian. These were granted, in recent times, to the Incorporated Societies for Church Building, Missions, and Education.

Citation] "A citation is a judicial act, whereby the defendant, by authority of the judge (the plaintiff requesting it), is commanded to appear, in order to enter into suit, at a certain day, in a place where justice is administered." (Burn's Ecc. Law.) They were read after the Offertory in the Mediaval Church. The only kind of Citation ever heard in church at the present day is the "Si quis" of candidates for Holy Orders, calling upon any persons who know why they should not be ordained to declare those reasons to the Bishop.

Excommunications] These are sentences of ecclesiastical censure passed by competent authority, and are, by some ecclesiastical judge or ordinary. Canon 65 fully explains this part of the Rubric. (See also Palmer's Orig. Liturg. ii. 384.) And nothing shall be proclaimed] Many Acts of Parliament required that parochial notices respecting purely secular matters should be publicly read in church; and the example had been followed in respect to numberless matters of the same kind without the same authority. All such enactments were repealed by 7 Will. IV. and I Vict. c. 45, which thus practically enlarged the authority of the Bishop.

Then shall follow the Sermon] It has been the constant custom of the Church from the earliest ages for a sermon to be preached during the celebration of the Holy Eucharist, and many Mediaval Sermons in English have come down to modern times.

The Sermon was usually preached from the Altar steps, or from the gallery, or "rood loft," over the Chancel screen, which was then called "the pulpit." But pulpits in the modern sense were introduced into English Churches at least as early as the fourteenth century.

When the Celebrant is the preacher, and preaches from the pulpit, he ought to lay aside his Vestment, placing it upon the Altar.1 If he preaches from the Altar it should be retained. The ancient custom was to preach from the Altar steps, and pulpits were far from being universal in churches when this Rubric was first inserted.

The only form of prayer before sermon which has any authority whatever is that enjoined in the Fifty-fifth Canon.

"CAON 55.

The form of a Prayer to be used by all Preachers before their Sermons.

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers that choose to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and who know not the Churches of England, Scotland, and Ireland: and herein I

1 In most Churches it was the custom for the Celebrant to put on his vestments in the sight of the people, taking it from the Altar. Vestries were rare before the fourteenth century.

require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord James, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons in all causes, as well Ecclesiastical as Temporal; and for God's most gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Word and Sacraments, as well Archbishops, Bishops, and other Pastors and Clergy: ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and altogether to the glory of God, and to the edifying and well-governing of His people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us grace God for all things, and pray that we may be departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer."2

This is a modernized form of the ancient "Bidding of the Bedes," but is seldom used except in Cathedrals and Colleges.2 It was enjoined on preachers in the sixteenth and seventeenth centuries, on account of the iniquitous use which was made of their so-called prayers before the sermon by the Puritans; some of whom made it a weekly vehicle for teaching sedition and schism.3 It may be doubted whether the Bidding Prayer was ever intended to be used for Sermons preached during the Communion Service. When it was inserted in the Canons, Sermons were often preached apart from prayers, as at Paul's Cross, and as the University Sermons are still preached at Oxford and Cambridge. In similar cases it would still be very appropriate.

THE OFFERTORY.

The solenm Oblation of the Elements to be consecrated for the Holy Communion has always formed a prominent feature of the Liturgy.4 In the Eastern Church the elements are prepared in the chapel of the Prothesis, the form of which stand on either side of the Altar, with a special service, called "The Office of the Prothesis," and are taken to the Altar with much ceremony in a procession called "The Great Entrance." Then they are offered to be used for the Celebration of the Eucharist, the following being that appointed in the Liturgy of St. Chrysostom, which is now generally used in the East and in Russia:—

Lord, God Almighty, Only Holy, Who receivest the

2 For ancient forms of this, see Liber Festidivum; L'ENFANCE ET L'ALLATANCE DE DIV. OBJETS; MARRIAGE'S MOV. Bk. iii. 490; Collins' Forms of Prayer, with Introduction and Notes, 1840.

3 See a single instance, extending from p. 97 to p. 109 of Cron's volume.

4 The writer commonly called Dionysius the Areopagite tells us that after the exclusion of the Cathchumens and persons under penance, the minister, and server in the Orders of Office, "shall say the blessing and the cup of blessing." (De Ecles. Hierarchia. cap. 3. Op. tom. i. p. 187 D.)
love ye have shewed for His Name’s sake, who have ministered unto the saints, and yet do minister.

To do good, and to distribute, forget not; for with such sacrifices God is “well pleased.”

He hath this world’s good, and seeth his brother have need, and shutteth up his compassion from him, how dewelleth the love of God in him? 1 S. Joes. iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee.

Be merciful after thy power. If thou hast

sacrifice of praise from them that call upon Thee with their whole heart, receive also the supplication of uss, and cause it to approach to Thy holy Altar, and enable us to present gifts to Thee, and spiritual sacrifices for our sins, and for the errors of the people; and cause us to find grace in Thy sight, that this our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may tabernacle upon us, and upon these gifts presented unto Thee, and upon all Thee people. Through the name of Thine only-begotten Son, with Whom Thou art to be blessed, and with the almighty, and good, and quickening Spirit, now and ever, and to ages of ages.

In the unformed Liturgy of the Church of England a short anthem, called “Officerorum,” was sung at this part of the service, and then the Celebrant said the following prayer: “Accept, O holy Trinity, this Oblation which I offer to Thine honour, in honour of the Blessed Mary and of all Thy Saints, for my sins and offences, for the wealth of the living, and for the rest of all the faithful departed. May this new sacrifice be acceptable to Almighty God, in the Name of the Father, and of the Son, and of the Holy Ghost.”

In the Compendium of Obras of 1549 there was no special prayer connected with the Oblation of the Elements; but there was the following Rubric: “Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporal, or else in the paten, or in some other comely thing; prepared for that purpose: and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use (if the Minister thinketh therein), permitting thereto a little sweet and clean water, and setting both the bread and wine upon the altar.”

This symboical mixture of water with the wine is a practice handed down from the primitive Church, and the manner of using it, is one of the most ancient traditions of Rome. The earliest practice, as far as we are able to ascertain it, is that of the Roman Church, that of the liturgy of the Armenians, or that of the Jews, is no part of the Christian religion.

The substance of the Rubric last quoted is retained in that which immediately precedes the Prayer for the Church Militant, and its significance was heightened in the revision of 1661 by the introduction of the word “oblations” into that prayer. The Rubric and the words of the prayer together now give to our Liturgy as complete an “Oblation of the Elements” as is found in the ancient Offices. This should be distinctly shewn to the people. The mixture of water and wine is a symbol of the Precious Blood.

The words “accept our alms” were inserted when they now stand in 1552; but the Rubric directing the churchwardens to put them into the “poor men’s box,” it is doubtful whether they were offered upon the altar. Perhaps it was this doubtful character of the Rubric which led to such a distinct direction as that which we now have, and which was inserted in 1661.

“Amongst his devotions [to the People] This expression is explained by the use of it in the Injunctions of Edward VI. [A.D. 1547],” declaring unto them whereas heretofore they have been diligent to bestow much substance otherwise than God commands, viz., alms, pilgrimages, &c., &c., and still do; and, from our Lord’s own example in the original institution of the Holy Eucharist. Wheatley remarks respecting this usage: “It must be confessed that the mixture has, in all ages, been the general practice, and for that reason was enjoined to be continued in our Church by the first Reformers. And though in the next Review the order for it was omitted, yet the practice of it was continued in the King’s Chapel all the time that Bishop Andrews was dean of it.”

We ought by no means to censure others, who put water into the Cup, for they have the consent of the Church Catholic of all ages with them in this particular. This practice remained universal for the first fifteen hundred years after Christ in all Churches, excepting that of the Armenians, or that of the Blessing among the Jews did for the most part consist of wine mixed with water, and from thence concludes that the Primitive Church took this practice from them, as it is certain they did several of the other rubrics. [See Mr. Ussher, in his “History of the Church of England,” vol. i. p. 84.] “It seems to me to have been an Apoplectic use, and very probably practised by Jesus Christ Himself; therefore I cannot but wish that it might be restored.” [Ibid. p. 265. See also Palmer, Orig. Liturgy, ch. iv. § 9; and Littledale’s “The Mixed Chalices.”]

Symbolically the mixture of water with the wine represents the union of the human with the Divine nature in the Incarnation. It is also a lively memorial of Him Who for our redemption did shed out of His most precious side both Water and Blood.
for that purpose, and reverently bring it to the Priest; who shall humbly present, and place it upon the Holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church, militant here in earth.

ALMIGHTY and everliving God, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully [to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and nobis in primis pro ecclesia sancta Dei..." the preceding Rubric ending, "Et primo pro universali statu ecclesiae." It was adopted before the Consecration Prayer of the Liturgy of 1549, in the form, "Let us pray for the whole state of Christ's Church," and the ancient phrase "militant here on earth" was added in 1552. Bishop Cosin altered it in his Durham Book to "Let us offer up our prayers and praises for the good estate of Christ's Catholick Church," making the same change in the title of the prayer in the first Rubric at the end of the Communion Office. In the original MS. it was first written "for the good estate of the Catholick Church of Militants,

In the old Latin service the alms and devotions of the people were usually taken up to the altar steps by them after the Oblation of the Elements; "primo masculi, deinde feminae." [BONA, Ber. Liturg. ii. 1.] The alms given were called, without any reference to the actual amount, the "mass-penny," and were regarded as a freewill-offering. Thus in the Lay Folks' Mass Book, after the writer has expounded the Creed, he says:

"After that, fast at hand, comes the tyne of offrande, Offer or leave, whether the lyst, How thou shoulde pray I wolde thou wyst."

In his Durham Book, Cosin made a rearrangement of, and some additions to, the Offertory Sentences, which are worth notice. He annexed the following direction to the printer: "If Print the first thirteen of these sentences at a distance from the six following: and those six at a distance from the four next after: and the last (being the 26) at a distance by itself." This classification may be understood by comparing the following numbers and additions with the numbers prefixed to the Sentences in the margins above.

I.

1, 2, 3, 4, 12, 13, 14, 15. Gen. iv. 3; Exod. xxv. 2; Deut. xvi. 16; Ps. cxvi. 7, 8; Mark xii. 41; and Luke xxii. 3, 4.

II.

6, 7, 8, 9, 10, 11.

III.

5. 16. 20. 19 [17, 18, these two, from Tobit, erased by Sancroft.]

IV.

Blessed be Thou, O God, for ever. Thine, O Lord, is the greatness and the glory. For all that is in the heaven and in the earth is Thine. Both riches and honour come of Thee; and of Thine own do we give Thee. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy Thy people who are here present to offer willingly unto Thee." [1 Chron. xxix. 11-13. 17.]

Another classification may be suggested, as follows:—

For general use, 1, 2, 3, 4, 12, 15. 15. 15.

the poor, 5. 17. 19. 20.

the support of Churches, Clergy, and Missions, 6, 7, 8, 10.

special Church charities, 11. 14. 16.

Hospitals, 20.

§ Prayer for the Church.

Let us pray for the whole state of Christ's Church, militant here in earth. The "Oremus" of this prayer is formed from the title of an ancient prayer for the living and the departed, which was in use before the Reformation, and which is printed (from a volume of Hours dated 1531) in the Directorium Anglicanum. [P. 53, 2nd ed.] It is also found at fol. 192 of the Liber Poenitentiae of 1515, first printed in 1485 by Caxton. This prayer is entitled, "A general and devout prayer for the good state of our dear mother the Church Militant here in earth." The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words: "Let omnis sibiideus vivus et definitus, in terra viventium vitam eternam pariter et regimem concedat." Prefaces of a similar kind to that here ordered were affixed to each of the nine Collects for Good Friday in the Salisbury Missal; and the first of them began, "Oremus, dilectissimi, in a form of Prayer for August 5, 1000, it is punctuated "Christ's Church, militante here on earth," and so it was always read by Bishop Philip of Exeter. This is obviously the true punctuation and sense, for it would be mere verbiage to say of the Church Militant that it is "here on earth," while it is a quite proper form of expression to say that the portion of the Church Militant, which is here on earth, and so it was always read by Bishop Philip of Exeter. This is obviously the true punctuation and sense, for it would be mere verbiage to say of the Church Militant that it is "here on earth," while it is a quite proper form of expression to say that the portion of the Church Militant, which is here on earth, is also the portion of the Church Militant in the presence of God. The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words: "Let omnis sibiideus vivus et definitus, in terra viventium vitam eternam pariter et regimem concedat." Prefaces of a similar kind to that here ordered were affixed to each of the nine Collects for Good Friday in the Salisbury Missal; and the first of them began, "Oremus, dilectissimi, in a form of Prayer for August 5, 1000, it is punctuated "Christ's Church, militante here on earth," and so it was always read by Bishop Philip of Exeter. This is obviously the true punctuation and sense, for it would be mere verbiage to say of the Church Militant that it is "here on earth," while it is a quite proper form of expression to say that the portion of the Church Militant, which is here on earth, is also the portion of the Church Militant in the presence of God. The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words: "Let omnis sibiideus vivus et definitus, in terra viventium vitam eternam pariter et regimem concedat." Prefaces of a similar kind to that here ordered were affixed to each of the nine Collects for Good Friday in the Salisbury Missal; and the first of them began, "Oremus, dilectissimi, in a form of Prayer for August 5, 1000, it is punctuated "Christ's Church, militante here on earth," and so it was always read by Bishop Philip of Exeter. This is obviously the true punctuation and sense, for it would be mere verbiage to say of the Church Militant that it is "here on earth," while it is a quite proper form of expression to say that the portion of the Church Militant, which is here on earth, is also the portion of the Church Militant in the presence of God. The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words: "Let omnis sibiideus vivus et definitus, in terra viventium vitam eternam pariter et regimem concedat." Prefaces of a similar kind to that here ordered were affixed to each of the nine Collects for Good Friday in the Salisbury Missal; and the first of them began, "Oremus, dilectissimi, in a form of Prayer for August 5, 1000, it is punctuated "Christ's Church, militante here on earth," and so it was always read by Bishop Philip of Exeter. This is obviously the true punctuation and sense, for it would be mere verbiage to say of the Church Militant that it is "here on earth," while it is a quite proper form of expression to say that the portion of the Church Militant, which is here on earth, is also the portion of the Church Militant in the presence of God. The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words: "Let omnis sibiideus vivus et definitus, in terra viventium vitam eternam pariter et regimem concedat." Prefaces of a similar kind to that here ordered were affixed to each of the nine Collects for Good Friday in the Salisbury Missal; and the first of them began, "Oremus, dilectissimi,
THE Communion.

Governours; and specially Thy servant VIC-
TORIA our Queen, that under her we may be
Godly and quietly governed: and grant unto her
whole Council, and to all that are put in Author-
ity under her, that they may truly and indiffer-
ently minister justice, to the punishment of
wickedness and vice, and to the maintenance of
Thy true religion, and virtue. Give grace, O
heavenly Father, to all Bishops and Curates,
that they may both by their life and doctrine
set forth Thy true and lively Word, and rightly
and duly administer Thy holy Sacraments: And
to all Thy people give not only holy grace but
especially set them to the congregations here present;
that, with meek heart and due reverence, they may
hear, and receive Thy holy Word; truly serving
Thee in holiness and righteousness all the days
of their life. And we most humbly beseech
Thee of Thy goodness, O Lord, to comfort and
succour all them who in this transitory life are
in trouble, sorrow, need, sickness, or any other
adversity. And we also bless Thy holy Name
for all Thy servants departed this life in Thy
faith and fear; beseeching Thee to give us grace
so to follow their good examples, that with them
we may be partakers of Thy heavenly kingdom:
Grant this, O Father, for Jesus Christ's sake,
our only Mediator and Advocate. Amen.

1. The person ministering at the pulpit.

When the Minister giveth warning for the celebra-
tion of the holy Communion (which he shall always
do upon the Sunday, or some holyday, immedi-
ately preceding), after the Sermon or Homily
ended, he shall read this exhortation following.

EARLY beloved, on —— day next I purpose,
through God's assistance, to administer to
all such as shall be religiously and devoutly dis-
posed the most comfortable Sacrament of the
Body and Blood of Christ, to be by them received
in remembrance of His meritorious Cross and
Passion, whereby alone we obtain remission of
our sins, and the full and entire pardon of the
vice of Heaven. Wherefore it is our duty to render
most humble and hearty thanks to Almighty God
our heavenly Father, for that He hath given
His Son our Saviour Jesus Christ, not only
to die for us, but also to be our spiritual food
and sustenance in this holy Sacrament. Which being
so divine and comfortable a thing to them who
receive it worthily, and so dangerous to them
that will presume to receive it unworthily; my
duty is to exhort you in the mean season to con-
sider the dignity of that holy mystery, and the
great peril of the unworthy receiving thereof;
and so to search and examine your own consi-
ciences, (and that not lightly, and after the
maner of dissemblers with God; but so) that

Liturgy of St. Mark. "Give rest to the souls of our
fathers and brethren that have heretofore slept in the faith
of Christ, O Lord our God, remembering our ancestors,
fathers, patriarchs, prophets, apostles, martyrs, confessors,
bishops, holy and just persons, every spirit that has departed
in the faith of Christ, and those whom to-day we keep in
memory."

Liturgy of St. Clement. "Let us commemorate the holy
martyrs, that we may be deemed worthy to be partakers of
their trial. Let us pray for all those who have fallen asleep
in the Faith."

Liturgy of St. Chrysostom. "Further, we pray for the
blessed and ever-memorable founders of this holy abode, and
for all our fathers and brethren that have fallen asleep before us,
and we beseech them in our behalf."

[From the Ecctene.] "And, farther, we offer to Thee this
reasonable Service on behalf of those who have departed in
the Faith, our ancestors, fathers, . . . and every just spirit
made perfect in the Faith." [From the Prayer of Oblation.]
"And remember all those that are departed in the hope of
the resurrection to eternal life, and give them rest where the
light of Thy countenance shines upon them." [From the
commemoration of the diptychs of the departed.]

It will thus be seen how great a deviation it would be from
Primitive Christianity to omit all mention of the deceased
members of Christ, at the time when celebrating the great
Sacrament of Love by which all the whole Church is bonded
together. And it must be considered as great matter for
thankfulness, that in all the assaults made upon the Liturgy of
the Church of England by persons holding a more meagre
belief in things unseen, the Providence of God has preserved
the prayer for the whole Church, departed as well as living,
in the prayer which is too often regarded as being for the
Church Militant alone.

THE EXHORTATIONS.

When the Minister giveth warning That is, when he gives
notice that the Holy Communion is to be celebrated. This
"warning" or notice is given from the "exhortation fol-
lowing," and the words in which it is to be given are not
enjoined. When the Holy Communion is celebrated on every
Sunday and holyday no such warning is needed.

After the Sermon or Homily ended] Although the Nicene
 Creed has this: "When the sermon or homily is ended, The Exhortation is
intended to be read from the pulpit as an appendix to the
Sermon or Homily which has just been preached or read there.

Liturgy of St. James. See Introduction to this Office, p.
334. Those words of commemoration, " . . . that they
may find mercy and grace with all Thy Saints . . . " will be
found exactly similar in character to those of the Church
Militant prayer.
ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy par-takers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. "Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, Repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with full trust in God's mercy, and with a quiet Conscience; therefore if there be any of you, who by this cause cannot have your own Con-science therein, but requireth further Comfort, or Counsel, let him come to me, or to some other discreet and learned Minister of God's Word; and open his grief; that by the Ministry of God's holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quiting of his conscience, and avoiding of all scruple and doubtfulness.

To be continued.
and hidden by God Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God.

They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye willfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorted all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us;) so is the danger great, if we receive the same without a warning of Communion. Bucer, in the following passage (Censura, p. 27), pleads earnestly for frequent Communion: "Modis omnibus instandum, ut qui presentes sunt communicent. Sed sunt qui in eo nobiscum sentiant, quo autem id obidentem non veris utuntur rationibus. Alii enim se rarius S. Cenam celebrant, ut in anno virgula querant et quater. Alii populum qui ad predicacionem Evangelii et prece confluxit omnem dimittunt, ut Cenam celebran tum qui tantum qui volunt omni communicare. Nam ex eo quod Dominus usum hujus Sacramenti commendavit discipulis suis, ut ceremoniam pertinentem ad solennem sui inter nos celebrandam memoriam, quae sano a nobis celebrari debet omni die Domino. Item, ex eo quod Apostolus, 1 Cor. xi. candem comedam omni frequentiori certae deputat, et quo Ecclesia Apostolica legitur fatae partis pani perseverasse, ut in doctrina Apostolorum, Act. ii.; appareat ergo Ecclesias prsesca illud ex certa Apostolorum traditione accipere, ut Sacram Cenam singulam diebus Dominici et Festis, immo quoties tota conventio ebbing Ecclesiae, exhiberent." As this Exhortation originally stood, it contained a strong passage about the ill effects of habitually remaining to "gaze" without receiving the Communion, which shews that the habit was an extreme common practice at that time. This paragraph, which followed the words "hasten over your heads for the same," was crossed out in Cosin's book, apparently by Sancroft, as Secretary to the Committee, the ink being of the colour used by him, and not of that used by Cosin.

GOOD men and women, y charge yow by the Actuary of holy churche, that no man nother woman that this day prospereth here to be comenyd [communicated] that he go note to Godds bord, lase than he byleue stedfastly, that the sacrament that he ys avysyd here to rescue, that yt ys Godds body flesche and blode, yn the forme of bread; & that (which) he recevythe afterward, ys no thynge elles but wyne & water, for to clense yowr mouthys of the holy sacrament. Furthermore, y charge yow that no man nother woman go to Godds borde lase than he be of ys synyns elen confessed, & for hem contraye ;

§ The third Exhortation. [conveniently placed] After the Offertory Sentence the Liturgy of 1549 has this Rubric: "Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks." This implies that "the Ministers," i.e. the Deacon and Sub-deacon, and the "Clers," i.e. the Choristers, might remain in the quire, and others in the body of the church, during the celebration, even if not intending then to communicate. This Exhortation was therefore intended for the whole congregation; as is also shown by the next Rubric, in which "them that come to receive the Holy Communion" are distinguished from the body of the congregation.

If all but communicants have left the church, this Exhortation ought not to be used. It appears to be handed down in principle, and partly in words, from the habit of the unreformed Church of England. The old English form placed parallel to it was evidently known, perhaps familiar, to those who wrote it, and the position of the Confession and Absolution at the end of it appears to indicate that the Reformers adopted no new system when they introduced these into their Office in their present form, but simply remodelled what they found already in use.

Whether this was the general habit of the Church of
worthy. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own "damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect Charity with all men; so shall ye be most partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, Who did humble Himself, even to the death upon the Cross, for us, miserable sinners; Who lay in "darkness and the shadow of death," that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained the Communion as a memorial of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion, YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walk.

The Communion.

England before the Reformation or not, certainly now one of the most remarkable of the peculiar features of the Anglican Communion Offices is the anxious carefulness shewn by the Church to ensure that communicants shall approach the Lord's Table after due preparation and with right dispositions. Not only in the previous notice, but in the course of the Service itself, they are warned of the danger of unworthy Communion, and the necessity of self-examination is insisted upon. The words of the Invitation are also very emphatic: "Ye that do truly and earnestly repent you of your sins. The lowly self-abasement of the general confession; the reminder that turning to Him with hearty repentance and true faith is the condition of God's forgiveness, and that our Saviour's "comfortable words" are addressed only to those who "truly turn to Him," are all of the same character. The manner of grave warning and tender encouragement in this Service is indeed truly wonderful. There is nothing like it in the Offices of any other Communion, as (howsoever others may be, in some features, grander and more striking) there is no Service more touchingly beautiful than the Communion Service of the Church of England, when performed as it ought to be. This peculiarity has probably conducted largely to the growth amongst us of a feeling, with respect to Holy Communion, which goes far to compensate for the almost universal neglect of the Church's direction that intending communicants should signify their names to the Curate beforehand, and to obviate the necessity of the Minister "repelling" any. For there is more risk of persons refraining who ought to communicate, than of persons communicating who ought to refrain. It should be observed that the last paragraph forms a doxology, such as that with which sermons are concluded, and ought to be said as such.

§ The Invitation.

The germ of this Invitation is to be observed in the above Elevation of the Medieval Church. It is first found, as it now stands, in the "Order of Communion" of 1548. It was no doubt originally intended as an actual invitation, to those who were about to communicate, to leave the body of the congregation and pass into the chancel. The "Order of Communion" was an English appendix to the Latin Office; and the latter having been already completed, as far as the Communion of the Priest, the Invitation of course (with the Confession, Absolution, and Comfortable Words) followed the Consecration, instead of preceding it as now. It may be taken as a verbal substitute for the kiss of peace. Cosin suggested the words, "Draw near in full assurance of faith," probably with the view of indicating that the Invitation is now for an approach of the heart, not of the body. It should be read by the Celebrant.
ing from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which from time to time most grievously have committed. By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy Son our LORD JESUS CHRIST's sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please Thee, In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through JESUS CHRIST our LORD. Amen.

Then shall the Priest say,

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you. S. MATTH. xi. 28.

So God loved the world, that He gave His only-begotten Son, that all which believe in Him, should have life everlasting.

THE CONFESSION AND ABSOLUTION.

From the ancient form of Exhortation given above, it will be seen that public confession and absolution before Communion were not a novelty when introduced into the Order of Communion of 1548, and subsequently into the full Communion Office of 1549. There was indeed a form of Confession in the ancient Office (which will be found in the Appendix to the Liturgy, and at p. 184), yet this cannot be considered as the Confession of the people, but rather as that of the Celebrant and his Ministers. This was therefore used by the people before their too rare reception of the one element in anti-Reformation times, and this was methodised into its present form in 1548. It originally stood after the Consecration, and referred therefore to Communion only; but in 1552 it was placed in its present position, probably with the very reasonable and pious view that as "we are unworthy to offer any sacrifice" to God, so before we offer that sacrifice, the offering of which is our bounden duty, it is fit that we should make open confession of our unworthiness, and receive the benefit of Absolution. There is, indeed, an analogy between this and the washing of the disciples' feet by our Lord before the Institution. "Ye are clean," said He, when He had done this to them: or, as St. John records "Now ye are clean through the word which I have spoken unto you." [John xvi. 3.] So by the absolving word of God, even of "our Lord Jesus Christ," Who hath power on earth to forgive sins, and "Who hath left power to His Church to absolve all sinners who truly repent and believe in Him," all such may approach the solemn moment of Consecration, cleansed and prepared by the act of the Church crowning their own penitence and confession.

The present position of the Confession and Absolution may thus be regarded as another recognition of the Priesthood of the Laity, and of the share which they have in the subsequent offering of the Eucharistic Sacrifice by their leader and representative who stands at the Altar.

Both the Confession and Absolution owe some expressions to HERRMANN'S Consultation, but there is no ground for supposing that the idea of them was taken from thence. Hermann's Confession is a long and homiletic kind of form, of which the only words at all similar to that of our Office are those given above. What slight association is traceable between the two may be further seen by a reference to the note on the Absolution in the "Order for the Visitation of the Sick." Until 1661 the Rubric directed the Confession to be said "in the name of those that are minded to receive the Holy
The Communion.

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only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. 
S. John iii. 16.

© Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Jesus Christ came into the world to save sinners. 
1 Tim. 1. 15.

© Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 
1 S. John ii. 1.

© After which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

© Then shall the Priest turn to the Lord's Table, and say,

Let us lift up our hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

© Then shall the Priest turn to the Lord's Table, and say,

These words must be omitted on Trinity Sunday.

© Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy Lord God of Hosts, Heaven and Earth are full of Thy Praim.©

Communion, either by one of them, or else one of the Ministers, or by the Priest himself. The Puritans objected to this, saying, "We desire it may be made by the Minister only," and that "it is a private opinion, and not generally received in the Catholic Church, that one of the people may make the Public Confession at the Sacramento, in the name of all those that are minded to receive the Holy Communion." Cosin altered the Rubric to, "by one of the Ministers, or the Priest himself, both he and all the people kneeling humbly upon their knees, and saying " The Puritans apparently wished to prevent the people from saying it at all.

THE COMFORTABLE WORDS.

The use of these texts of Scripture is peculiar to the English Liturgy, and seems to have been derived from the Consolation of Archbishop Hermann. Before Communion and after Consecration the Liturgy of St. Mark directs the 42nd Psalm to be said, and that of St. James has the 23rd, 34th, 135th, and 116th in the same place. There is some analogy between this custom and our own, but it can scarcely be considered the precedent which led to the present usage.

© Or 1 Tim. i.

This is a sure saying, and worthy of all embracing, that Jesus Christ came into this world to save sinners.

© Or John iii.

The Father loveth the Son, and hath given all things into His hands; he that believeth in the Son hath life everlasting.

© Or Acts x.

All the prophets bear witness unto Christ, that all that believe in Him receive remission of their sins through Him.

© Or 1 John ii.

My little children, if any have sinned, we have a just Advocate with the Father, Jesus Christ, and He is an atonement for our sins.

©Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

©ERE dignum et justum est, sequam et salutare, nos Thi semper et ubique gratias agere, Dominum Sancte, Pater Omnipotens, aterne Deus.©

© Sequentur Prefationes.

©T ideo cum Angelis et Archangelis, cum thronis et dominacionibus, cumque omni militia coelestis exercitus, hymnum gloriam Tusae canimus, sine fine dicentes:

Sanctus, Sanctus, Sanctus, Dominus Deus

Perhaps the object of their introduction was the obvious one suggested in the title of "comfortable words," that of confirming the words of Absolution with those of Christ and His Apostles; and of holding forth our Lord and Saviour before the communicants in the words of Holy Scripture to prepare them for "discerning" His Body in the Sacramento. The title was not a new one, being used in one of the authorized volumes issued in Henry the Eighth's reign under the editorship of Cranmer. "Whereupon ... the penitent may desire to hear of the Minister the comfortable words of remission of sins. And the Minister thereupon, according to Christ's Gospel, shall pronounce the sentence of Absolution." [A Necessary Doctrine, etc., 1543.] The words "Christ's Gospel" illustrate the expression "believe His holy Gospel" in the Absolution used at Mattins and Evensong.

These texts appear to be translated for the Prayer Book, and not taken from any of the English versions of the Bible.

THE PREFACE.

This portion of the Communion Office is so called, as being an introduction to the most solemn part of the Service, that
Glory. Glory be to Thee, O Lord most High.

Amen.

† PROPER Prefaces.

† Upon Christmas day, and seven days after.

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who by the operation of the Holy Ghost was made very Man of the substance of the Virgin Mary His Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

† Upon Easter day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, etc.

† Upon Ascension day, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we may also ascend, and reign with Him in Glory. Therefore with Angels, etc.

immediately connected with the Consecration, or the Canon. It is found almost word by word in every known Liturgy, in every part of the Catholic Church, from the earliest times; and there can be no doubt that it is a correct tradition which assigns it to the Apostolic age.

The originals are here given from the Ancient Greek Liturgies. Λῦω χύμις τὰς καρδίας. Ἐχομένῃ πρὸς τὸν Κόσμον. Ἐχομένῃ πρὸς τὸν Κόσμον. Ἐσχάρεια τῷ Κυρίῳ. Ἀλήων καὶ θέειοι. Ἀλήων ἄξων ἐστι καὶ θέειοι, πρέπει τε καὶ διδολομών, εἰς αἰείν, εἰς ὦμας, εἰς εὐλογεῖν, εἰς πρόσκυνειν, εἰς δοξολογεῖν, σω ἐκφανταστοὶ. [St. James.] Δέσποινα Κύριε Διός, Πάνερ ποιμένας. [St. Mark.] Ζωζεύμων ἀλαροῦ τῶν αὐραίων, καὶ πάντα ἡ δόξαμα αὐτῶν... ἄγγελοι, ἀρχάγγελοι [St. James], etc., at much greater length than in the Western Prefaces. "Ἀγας, ἄγοι, ἄγως Κύριε Σαβαώθ, θλήσας ὃ σφόν, καὶ ἡ γῆ τῆς ἡτέρας σου. Ὀφνεί τοι τῶν υπόστων, εὐθομοίρας ὁ ἐχθρούμενος ἐν ἑλπίσμα Κυρίου ἰσχεῖ σεν ἐν τοῖς υπόστοις. [St. James."

It seems more than probable that this long thanksgiving prayer (the εὐχαρία τοῦ πολοῦ τῶν Ἱουστίνου Ἱωάννου, Apost. l. ch. 56), which, beginning with the Sursum Corda, included also the Invocation of the Holy Spirit, the recitation of the Words of Institution, and the Prayer of Oblation, and closed with the Lord's Prayer, is alluded to by St. Paul in 1 Corinthians 15:27. The prayer, being ascribed to St. Paul, when he shall bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks (εἰς τὴν εὐχαρίαν), seeing he understandeth not what thou sayest?" [1 Cor. xiv. 16.]

The "Sursum Corda" is referred to by St. Cyprian in his treatise on the Lord's Prayer [A.D. 232], where he says, "It is for this cause that the Priest before worship uses words of invocation, and puts the minds of the brethren in preparation, by saying, 'Lift up your hearts;' that while the people answer, 'We lift them up unto the Lord,' they may be reminded that there is nothing for them to think of except the Lord." [Cyp. de Ora. 20.] St. Cyril of Jerusalem, a century later, also comments upon them in these terms: "After this the Priest cries aloud, 'Lift up your hearts.' For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. The Priest then, in effect, bids all in that hour abandon all worldly thoughts, or household cares, and to have their heart in heaven with the merciful God. Then ye answer, 'We lift them up unto the Lord;' assenting to him by your avowal... Then the Priest says, 'Let us give thanks to the Lord.' For in good sooth we are bound to give thanks, that He has called us, unworthy as we are, to so great grace; that He has reconciled us who were His foes; that He has vouchsafed to us the spirit of adoption. Then ye say, 'It is meet and right;' for in giving thanks we do a meet thing and a right; but He did not a right thing, but what was more than right, when He did us good, and counted us meet for such great benefits." [Cyril, Cathech. Lect. xxiii. 3, 4.] These versicles are also referred to by St. Chrysostom (de Eucl. de Pententia), by St. Augustine (de Dono Feraerant. xiii.), and by Cessarius of Aries. [Hom. xii. xxv.]

The use of the Sanctus is of equally ancient date. St. Cyril speaks of its long Preface in a passage following that just quoted, and then goes on to say: "We make mention also of the Seraphim, whom Isaiah, by the Holy Ghost, beheld encircling the throne of God, and with two of their wings veiling their countenances, and with two their feet, and with two flying, who cried, 'Holy, Holy, Holy, Lord God of Sabaoth.' [Isa. vi. 1; Rev. iv. 8.] For this cause, therefore, we rehearse this confession of God, delivered down to us from the Seraphim, that we may join in hymns with the hosts of the world above." It is very remarkable that in all the ancient Liturgies, both of East and West, the saying of the Sanctus is given to the choir and people. The Celebrant having recited the Preface, or Introductory part of this great act of Eucharistic Thanks-
Upon Whit-Sunday, and six days after.

**The Communion.**

THROUGH Jesus Christ our Lord, according to Whose most true promise, the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with Angels, etc.

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

After each of which Prefaces shall immediately be sung or said.

**Therefore** with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory; Glory be to Thee, O Lord most High. Amen.

The presence of angels at the celebration of the Holy Communion has been believed in by the Church from Primitive times, and in all parts of the Christian world.

§ Proper Prefaces.

Besides these five Proper Prefaces, the Sarum Missal had one for Epiphany and seven days after, one for Ash-Wednesday and Ferial days in Lent, one for Festivals of Apostles or Evangelists, and one for the Festivals of the Blessed Virgin. The Trinity Preface was used on all the Sundays after Trinity, and at every wedding celebration. The Liturgies of the Eastern Church have but one invariable Preface, much longer and fuller than those of the West, throughout the year. In the Latin Church the variety of Prefaces was anciently much greater than it is now. The Sacramentaries of SS. Leo, Gelasius, and Gregory, which have been the great sources of Liturgical forms for all the Churches of the West, contain a Preface for nearly every Sunday and Festival throughout the year. The same is true of the Mozarabic Missal, in which the Preface is called "Hlatic," and of the ancient Gallican Liturgies, whose name for it is "Contestatio." The number was reduced to ten about the end of the twelfth century, in the English, and in all other Western Missals but the Ambrosian and the Mozarabic. The ancient Missals always contained the musical notation of the various Prefaces as well as of the Creed, and the Lord’s Prayer; and the Invocation of the Gloria in Excelsis.

1 In the Clementine Liturgy, however, the Sanctus and the Hosanna are placed separate, and at a considerable distance from each other.
Then shall the Priest, kneeling down at the Lord's Table, say in the name of all that shall receive the Communion this Prayer following.

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs that fall from Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

§ The Prayer of Humble Access.

This Prayer, together with the Invitation, "Ye that do truly," the Confession, Absolution, and Comfortable Words, which it then immediately followed, was placed in the Liturgies of 1548 and 1549 between the Consecration and the Communion. It is similarly placed in the Scottish Liturgy of 1537; and in the present Scottish Office. Archbishop Laud says: "If a comparison must be made, I do think the order of the Prayers as they now stand in the Scottish Liturgy ... to be unsuitable to the Protestant Church; and I believe they which are learned will acknowledge it." The change was made in 1559, and like some others made at the same time is difficult to account for, except on the ground of some temporary influence and danger. In the Order of the Confession of 1548 and in the Liturgy of 1549, after "drink His blood" was added "in these holy mysteries," which words were omitted in 1552, and proposed for restoration by Cosin. In the Eastern Liturgies the Prayer which answers to this is called the Prayer of Inclination, and is said immediately before the Communion of the People. Bishop Cosin proposed to place this Prayer immediately before the Communion: the reasons already given for the place of the Confession and Absolution seem, however, to justify its retention here.

In the Salisbury and Hereford Missals it was said in the singular number; but the York Missal had it in the plural as above given.

so eat! The emphatic sense of these words must not be overlooked in the use of this Prayer. Their sense may be best seen by a paraphrase; "We are not worthy to gather up the crumbs under Thy Table, but of Thy mercy Thou dost grant us, O Lord, to eat and drink that precious Gift that Thy promise may be altogether fulfilled, that we may eat and drink of these after the manner of those to Whom He is Life unto Life; and not after the manner of those to Whom the WORD of Life Itself is Death unto Death."

that our sinful bodies ... by His Body! These words, as far as "Blood, and," were not in the Prayer as it appeared in the Order of Communion, but were added in 1549. The separate application of the Body and Blood to the body and soul was, however, made in the words of administration in the Order of Communion. [See Appendix to Introduction, p. 364.]

THE PRAYER OF CONSECRATION.

This is the central portion of the "Canon of the Mass" as it was rendered in the English Liturgy of 1549. The original form of the whole will be found in the Appendix to the Communion Office. When the Priest, standing before the Table In the Prayer Book of 1552 the Rubric merely directs the Priest, after saying the Prayer of Humble Access "knelling down at God's Board," to say the Prayer of Consecration standing up. In

1 The manner in which Bishop Cosin desired to restore the ancient mode of Consecration, and Ostensum, and the errors in the printing of his marginal Alterations in their proper order. A comparison of these with the Offices of 1549 and 1557, as printed in the Appendix, will give a complete view of this Prayer.

2 Immediately after shall follow this Memorial, or Prayer of Oblation.

3 Wherefore, O Lord and heavenly Father, according to the Institution of Thy Most Holy Son Jesus Christ, the sure token of Thy grace, and remembrance of Thy benefits, do in remembrance of these His crucified Body and Blood, grant us, we beseech Thee, the benefits and advantages of the same, as in Thy holy Gospel is expressed and contained. Amen.

4 Order of Communion, A.D. 1557. 5 S. B. R. Greg. Mays Monast. Monstr. 6 D. and ... us (1557).
The Communion.

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute in His Holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy Creatures of Bread and Wine, according to Thy Son our Saviour JESUS CHRIST's holy Institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who, in the same night that He was betrayed, (a) took Bread; and, when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat, and the best informed English Divines, that the direct Invocation had been left untouched. 3

§ The Words of Institution.

Most theologians of the Western Church have always held that the Consecration of the Holy Eucharist is completed by the recitation of our Lord's words of Institution. 2 They are of such solemn importance, as bringing our Lord Himself in to be the Consecrator of the Holy Sacrament, that they should be uttered with deliberation and distinctness, the Celebrant taking ample time for the manual gestures. Bishop Cosin marked off as separate paragraphs the words beginning, "Who, in the same night," and "Likewise after supper:" and it is much to be wished that this mode of printing the prayer was adopted. The Sarum Rubric for the pronunciation of the words "Hoc est corpus meum" is as follows: "Et debent tata verba proferri cum suis spiritus et sub suas probationes, nulla pausatione interposita." 4

Previously to the words "blessed and brake," the Liturgies of St. Mark, St. James, St. Clement, and that of Malabar, and all the great Western Liturgies, except the Mozarabic, insert that "Our Lord looked up to Heaven," and the Sarum and Roman Liturgies direct the Celebrant to lift up his eyes to Heaven. This is not mentioned in the Gospel accounts of the Institution, though our Lord may well have done so, as it is mentioned He did in blessing the bread at the Feeding of the Five Thousand, and tradition may have preserved it. The Liturgies of St. Basil and St. Chrysostom do not notice it. After "given thanks" all the ancient English Liturgies, the Roman, Ambrosian, and Mozarabic, the Liturgies of St. Mark, and St. Basil, and of Malabar, insert "Hoc blessing," both for the Bread and the Cup; the Liturgy of St. James and the Clementine for the Cup only; and the Liturgy of St. Chrysostom for the Bread only. 

He brake it] There cannot be too great exactness and reverent formality on the part of the Celebrant in consecrating the Elements by means of which, when consecrated, an acceptable sacrifice is to be carried up to the Father, and the Body and Blood of the Lord Jesus Christ received by the communicants. The Priest having, therefore, taken the

1 There is some reason to think that this peculiarly is of very ancient existence in the Church of England. A Manual of about A.D. 1290, purports to contain a rubric directing the Celebrant to "in a manner very, very, very in the hands of the writer, and afterwards came into the possession of the Rev. W. J. Bline, contains many peculiarities in the Rubrics, and some in the prayers; the former including the Rubric "be-sacrist dixit ascissas fragmentis fert," This looks like the survival in form of an actual fraction. That the words "in his hands" were a survival from the Latin, in which the words, "Hoc non dedit tangit hostia modo fragmentis sibi ait tali ingressus et male frangent," an argument following to shew why this ought not to be done.

2 On this subject, see NELLE'S Introz. to Hist. of the Holy Eastern Church, I. 365-367, and FREEMAN'S Patriocr. Dis. Serv. II. pp. 190-199.

3 There is room for doubt whether the Consecration was always considered to be complete without the Invocation of the Holy Ghost. The Gallican and English Rubrics do not use the words by each prayer as following: "Descend, Domine, plenitudo Majestatis, di- visiti spiritum sanctum, et super hunc calicem et fiat nobis legitimae Eucharistiae in transformatione corporis et sanguinis Domini." (NELLE and POPE's Gallia Liturgica, p. 11; comp. p. 4.)
(c) this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He (d) took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for (c) this is My Blood of the New Testament, which is shed for you and for many for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of Me. Amen.

Bread into his hands at the words "took bread," should raise his hands in front of his breast, break the Bread by separating all visible Bread and pleadeth Everlasting in remembrance of Me. Amen.

This is the most solemn part of the whole ministration of the Liturgy. Standing before the book of Christ in the Presence of Almighty God, the Priest stands there as the vicarious earthly representative of the invisible but one true and only Priest of the Heavenly Sanctuary: acting "in His Name," and "by His commission and authority" [Article xxvii.], he brings into remembrance before the Eternal Father the one only and everlasting Sacrifice which was once for all made and "finished upon the Cross" [Article xxxii.], but is perpetually pleaded, offered, and presented, by the One Everlasting Priest and Intercessor in Heaven. For Christ as our Great High Priest, Who "ever liveth to intercede for us," and Who is the ever-acceptable Victim and Propitiation for our sins, doeth indeed no more that which He pronounced to be "finished" on Calvary, but evermore pleadeth and suffereth: as a savior first then He did, and this He does in two ways. [1] In Heaven, openly, as one may say, and by His own immediate action. [2] On Earth, mysteriously, but as really, acting mediatingly by the earthly Priest as His instrument in the same, and the real Agent is the same: for Christ, since Pentecost, is as really (though supernaturally and spiritually) present on earth, in and by the ordinances of His own Institution, as He is since the Ascension in Heaven naturally and corporally.

"Where two or three are gathered together in His Name, (and where so truly are we so gathered as when we meet to celebrate the great Memorial Sacrifice specially appointed by Himself) there is He in the midst of us;" not so much as the celebrant's presence, but His presence only (meaning this text) as the leader and offerer of our worship, invisibly acting through His visible instrument and representative. The great and only Sacrifice once made can never be repeated: but it stands as a special Remembrance and is made present in the remembrance and pleaded, before God. They who are called "Priests" because, and only because, they visibly represent to the successive generations of mankind the one immortal and unrepeatable Sacrifice, but through the hands of Priests, who are privileged to bring it into remembrance before Him, by His order, Who said, "Do this for a Memorial, a Commemoration of Me." Thus the Priest's action in offering our Christian Sacrifice may be described [1] as the earthly counterpart of that which Christ continually does in Heaven; [2] as the commemoration of that which, once for all, He did on Calvary. The Priest makes the Oblation actually and verbally, and with greater fulness, in the "Prayer of Oblation" which follows the actual celebration. Amen. But although the celebrating Priest stands thus before God offering up to Him this holy Oblation, He does it in company with all the faithful, at whose head stands He. And to signify their co-operation with him in his great act, they say "Amen" to his Eucharistic words and acts, adopting them as their own. On this point a venerable writer of our own day has written as follows:

"It is the unquestionable doctrine both of the Old and New Testament, and of the ancient Christian writers, to the special official Priesthood of the sons of Aaron in the one dispensation, and the successors of the Apostles in the other, all the people of God, with the true Melchizedec at their head, are "a kingdom of priests and a royal priesthood," and every one is a priest and priest unto the Father, to offer up spiritual sacrifices acceptable to God by Jesus Christ." None may doubt that the chief of those spiritual sacrifices is that which causes all the rest to be acceptable.—Christ Himself offered up the First Fruits, the sacrifice of His Body and Blood, in the Holy Communion. Accordingly, the Christian people have been instructed from the beginning to take their part in that offering, by the solemn Amen especially, wherewith they have always responded to the Prayer of Consecration. There is hardly any point of our ritual which can be traced more certainly than this to the very Apostolic times. Every one will remember St. Paul's saying, "When thou shalt bless with the Spirit, and there is no one to interpret, let him say, 'Amen.'"

The COMMUNION

Then shall the Minister first receive
There is no express 2

**The Communion.**

1. Covers were provided for Chalices during the seventeenth and eighteenth centuries, but Chalices made of thim are now generally used.

2. On the Eucharistic Sacrifice, see Hickey's Christian Priesthood, Johnson's Unbloody Sacrifice, the Bishop of Brechin's Theological Defense, pp. 109-90, 194; Keble's Eucharistic Adoration, II. 86, etc. Many more works might be named, but these are comparatively accessible to the theological student. See also the Introduction to the Communion Office, p. 350 of this work.

3. The statement proposed by Bishop Cosin after the Prayer of Consecration are here given as they stand in his Durham Book:

   There shall be the usual celebration for the Holy Communion to both kinds upon his knees, and when he taketh the Sacrament of the Body of Christ, he shall say, The Body of our Lord Jesus Christ, which was for me, preserve my body and soul unto everlasting life. Amen. I take and eat this for the memorial and commemoration of Christ Who died for me, and I feed on him in my heart by faith with thanksgiving.

And when he taketh the Sacrament of Christ's Blood, he shall say, The Blood of our Lord Jesus Christ, which was for me, preserve my body and soul unto everlasting life. Amen. I drink this for the remembrance of Christ Who sheddeth His blood for me, and I meditate upon His love, and I drink this for the remembrance of Christ Who died for me, and I feed on him in my heart by faith with thanksgiving.

And when he distributeth the Sacrament of the Body of Christ to any one he shall say, The Body of our Lord Jesus Christ, which was for thee, preserve thy body and soul unto everlasting life. (And here each person receiving the Amen. Then the Priest should say this for the remembrance of Christ Who died for thee, and feed on Him in thine heart by faith, with thanksgiving.

And when he distributeth the Cup to any one he shall say,
Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishop, Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the ‘bread to any one, he shall say,  

**Ad corpus dicat cum humilissima antequem perpepturati:**  

**AVE in aeternum sanctissima caro CHRISTI:**  

mihi omnipotens et super utraque summa ducens.  

Corpus Domini nostri IESU CHRISTI sit mihi peccatores vi et vita.  

In Domino PATRIS et FILI et SPIRITUS SANTCI. Amen.  

Hic summat corpus —

The direction as to the posture of the Celebrant himself in receiving, unless (which seems hardly likely) the words “all meekly kneeling” are intended to apply to him as well as to those to whom he delivers the Communion. The usage of the Catholic Church generally, both East and West, is, for the Celebrant after the delivery of the Bread, and before the reception of the same, to continue standing, and the receiving of the Elements being part of his official action as Priest. The Eastern Church, following, no doubt, herein the earliest custom (for we know from Tertullian that even to kneel in prayer on a Sunday was thought unbecoming the Christian joyfulness and triumph of the day), does not even require her communicants generally to kneel, but to reverently bow the head. As will be seen by the note below, Bishop Cosin proposed to introduce a Rubric on the purpose of the Celebrant to kneel, and thus to use the words he uses to others.

The Celebrant’s Communion is part of the act of the Eucharistic Sacrifice: he must therefore communicate every time that he celebrates.  

In this previous section of the Rubric, and Deacons i.e. actually taking part in the Service, not when merely present unofficially among the congregation.  

Comp. the Rubric of 1553, “And next deliver it to other Ministers, if any be there present, that they may help the chief Minister,” etc. so also the Scottish Liturgy of 1557, “that they may help him that celebrateth.”

also in order: As the preceding part of the Rubric directs the administration to the Clergy in order of their ecclesiastical rank, so in order of Diocesan rank. The Office of Bishop, in order to respect secular rank, and [2] as pointing to the common custom of administering to the men before the women.

into their hands: it is reverent and convenient for communicants to receive the Bread kneeling, and being later raised, according to St. Cyril’s direction in his fifth Catechistical Lecture, “Making thy left hand a throne for the right which is about to receive a king, hollow thy palm, and so receive the Body of Christ, saying thereafter the Amen.”

And, when he delivered[4] the most ancient form in the delivery of the Elements was “The Body of Christ,” and “The Blood of Christ,” to each of which the people replied, “Amen.” [AMEBROS. DE MYST. iv. 5; AUG. SERM. 272.] In the time of Gregory the Great it was “The Body of our Lord Jesus Christ preserve thy soul,” to which by the time of the Carolingian Conciliar Rubrics it was, “The Body of Christ, for the life.” The usual form in England appears to have been “The Body of our Lord Jesus Christ preserve thy body and thy soul unto everlasting life.” Amen.” After the restoration of the Cup the form provided in 1548 was, “The Body of our Lord Jesus Christ, which was given for thee, preserve thy body,” etc., and, “The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul,” etc., with which compare, “Our sinful body may be made clean by His Body, and our soul washed through His most precious Blood,” in the Prayer of Humble Access. In 1549, “Preserve thy body and soul” was said in each case, as now, probably after the above ancient form.

Ancient offices with which the Celebrant received, as directed in the Salisbury Missal, are given in the text. They were the same in that of Bangor. The other two great Uses of the Church of England had as follows:


In the modern Roman use it is only “Corpus et Sanguis D. N. J. C. conservet animam meam in vitam stetam.” Amen,” at the Celebrant’s reception both of the Bread and of the Cup, and at the delivery of the Bread to the communicants.

The clauses now subjoined in each case, “Take and eat,” etc., and “Drink this,” etc., were substituted in 1529 in place of the first, which were then dropped altogether. The reason of this change is made pretty clear from the controversy between Cranmer and Gardiner. In the “Explanation and assertion of the true Catholic faith touching the Sacrament of the body and blood of our Lord Jesus Christ” delivered to the Privy Council as his defence on January 26, 1551, he says: “The author of this book” [CRANMER’S Defence of the . . SACRAMENT] “reporteth an untruth writ large in this magazine: and doth confess, that he is a Papist which Christ is in the Bread and Wine; but they agree in form of teaching with that the Church of England teacheth this day in the distribution of the Holy Communion, in that it is there said the Body and Blood of Christ to be under the form of bread and wine.” [Fol. 16.] To this Cranmer had the astonishing disingenuousness to answer, “As concerning the form of doctrine used in this Church of England in the Holy Communion, that the Body and Blood of Christ be in the forms of bread and wine, then when you shew the place where this form of words is expressed, then shall you purge yourself of that which in the meantime I take to be a plain untruth.” [JENKINS’ Remains of Cranmer, iii. 86.]

The precise form of the Prayer Book under Queen Elizabeth in 1559, the old and the new forms of administration were combined as they now stand. “Excellently well done was it of Q. Elizabeth’s Reformers to link them both together: for between the Body of Christ in the English Communion, and the Sacramental Commemoration of His Passion, there is so inseparable a league, as subject they cannot unless they consist. A sacramental vity of Christ’s Body and Blood cannot be separated from His Passion, because Christ never promised His mysteries (yet real) presence, but in reference to such commemoration; nor can there be a true commemoration without the Body and Blood exhibited and partaken. Of the Sacrament of the Eucharist, the papistes shall be sung, etc., with ye sentences following, wholly omitted. And ym ye Lords Prayer and Collect, O Ld and Heav. V., etc. etc. to ye end.
The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed: Beginning at [Our Sanctus Christ in the midst, &c.] for the blessing of the Bread; and at [Liberally after Supper, &c.] for the blessing of the Cup.

The Sacrament of the Body of Christ he shall say to every one these words. The practice of saying the words only once for each group of communicants as they kneel before the altar is contrary to the plain direction of the Prayer Book and of Canon 21, and inconsistent with the individualizing love of Christ and of His Church for souls. The large number of communicants is no excuse for it. The remedy for that difficulty is to divide the number by more frequent communications.

The question was raised at the last Revision, and the Bishops answered those who desired that it might suffice to speak the words to divers jointly, in these words: It is most requisite that the minister deliver the Bread and Wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of Sacraments to make particular observation to each believer, and it is our visible profession that by the grace of Christ God tasted death for every man. [CARDWELL, Conf. p. 354.]

It is a very ancient and primitive custom for the communicant to say 'Amen' on receiving the consecrated Elements. The practice is possible in the Mozarabic Liturgy of St. Cyril, and in the late Canonists of the last century [Anselm, Rubric, 1552, etc.], attests its use in the East; Tertullian, Saints Ambrose, Augustine, Jerome, and Leo in the West. Bishops Andrews, Cosin, Sparrow, and Wilson recommend it. The Scotch Liturgy of 1637 directs it.

During the actual delivery of the Elements the Antiochene Liturgy of St. James, and the Mozarabic Liturgy, direct the 34th Psalm to be sung, a custom alluded to both by St. Jerome and by St. Cyril of Jerusalem in the last century. The English Liturgy of 1549 directed the clerks "in the Communion time" to sing the Agnus Dei, "O Lamb of God, &c.

The American Liturgy orders "A Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts," etc. The form of Communion Service in the "Simplex ac pia deliberatio" of Archbishop Hermann of Cologne directs that where there are Clerks the Agnus Dei should be sung both in German and in Latin, and if there be time the German hymn, "Cott sei gelobet," and "Jesus Christus onser heylgrund." Among his suggestions submitted to Convocation, Bishop Cosin made one to a similar effect, as shown in a precedent note; and a relic of the custom still remains at Durham Cathedral, where a soft voluntary is played during the Communion.

This custom of singing during Communion was probably very prevalent in the early days of Christianity. L'Estrange speaks of "the general fashion used in our Church, in employing the congregation in singing during the time of communicating." [L'ESTRANGE's Alliance of Divine Offices, p. 210.] At an earlier date, 1625, Lilly writes respecting a Communion at which he was present: "During the distribution thereof I do very well remember we sang thirteen parts of the 119th Psalm." [Lives of Antig. p. 26.] Still earlier Whitgift replies to Cartwright the Hurrian, As for piping, it is not prescribed to be used at the Communion by any rule. Singing, I am sure, you do not disallow, being used in all reformed Churches." [WHITGIFT'S Defences, p. 60, note 2.]

If the consecrated bread or wine be all spent] The Communion Office of 1548 makes provision for the consecration of a second or third Chalice, "or more likewise," in case of need arising from the small size of the Chalices in use before the Reformation, when only the Celebrant partook of the Cup; but makes no such provision in case of the failure of the consecrated Bread. The Liturgies of 1549 and 1552 make no provision for either case. The present Rubric was added at the last Revision. It follows the principle laid down in one of the Sarum Canons: "Cum reliquis debeat Sanguis talis cui venenum est immisum in vasculo mundo reservari. Et ne Sacramentum maneat imperfectum debeat calicem demum rite preparare, et reservare consecrationem sanguinis ab illo loco, Simil modo." [MASELLS'S Ancient Liturgy, 244.] covering the same with a fair linen cloth. The name for this fair linen cloth in the Western Church has always been the Corporal: in the Eastern Church it is called the Veil. It is mentioned in the Liturgy of St. Chrysostom, and in the Sacramentary of St. Gregory there is a prayer for its benediction. It was originally the linen cloth which was spread on the top of the other Altar cloths of silk and linen, and it was made of such a size that one end would be folded over the chalice and paten. About the twelfth century a second Corporal began to be used, St. Anselm saying that "whilst consecrating some cover the Cup with the Corporal, others with a folded cloth." [ANGELUS, Opp. 129, c. iv.] and Dominicus that "the cloth which is called the Corporal is twofold, one that which the deacon spreads upon the Altar, the other that which he spreads folded upon the Chalice." Two Corporals, or pairs of Corporals, are also constantly mentioned in medieval documents and inventories; but in later times the smaller one was called the Veil or Chalice Veil. It has been already mentioned that the idea of the Corporal is associated with the linen clothes in which the Body of our Lord was wrapped when laid in the Sepulchre. Its use is a witness to the doctrine of the Church respecting the effect of Consecration upon the Elements. Were the Elements sacred only so far as they were partaken of, there could be no reason for specially directing the Priest to place what remaineth reverently upon the Lord's Table, for no more reverence towards them would be needed than that respect which is shown for everything used at the Holy Communion. Still less would there be reason for so strictly symbolic a custom as that of covering the Elements that remain with a white linen cloth: a custom which had always been ritually associated with the reverence paid to our Lord's natural Body; and with nothing else. In retaining such a custom we have, as it were, condemned a Rubric at a time [A.D. 1601] when all Rubrics were cut down to such an absolute minimum as must be insisted on, we have a clear proof that they who did so believed a special sanctity to belong to the elements by virtue of their consecration, and also believed that this sanctity...
THE PRAYERS OF OBLATION AND THANKSGIVING.

§ The Lord's Prayer.

The repetition of the Lord's Prayer as the keynote of oblation and thanksgiving is a custom handed down to us from the Primitive Liturgy. After the Consecration, and before the Communion, says St. Cyril, "we say that Prayer which the Saviour delivered to His own disciples, with a pure conscience styling God our Father." [Cyr. Catech. Lect. xxiii. 11.] It is accordingly found here in every ancient Liturgy except that of St. Clement. In the Gallican Liturgy (as now in the Mozarabic form of it) the Lord's Prayer was here preceded by a Proper Preface, in the same manner as the Ten office; and in all it was followed by the Embolism, a prayer which was an expansion of the petition, "Deliver us from evil."

The words of St. Cyril plainly show that the Lord's Prayer was repeated, in this place, by the people as well as by the Celebrant. St. Gregory of Tours also refers to the same practice, in describing the miracle of a dumb woman who received speech at this moment to say the Lord's Prayer with the rest. St. Gregory the Great [5. 14.] says, "Among the Greeks it is the custom for the Lord's Prayer to be said by all the people, but among us by the Priest only;" and his words are found in the Mirror of our Lady [p. 338, Blunt's ed.], showing that the custom of his day was also that of the Mediæval Church of England. It is, however, certain that the Gallican Liturgy required it to be said by all the people as well as by the Priest; and as the customs of the ancient English Church were analogous to those of that Liturgy, we may assume that our present habit is a return to the usage of the Primitive Church in England as well as in the East.

In the Sarum Missal the Lord's Prayer was included in the Office to be said by the Clergy in the vestry after the Service at the Altar Rises. It is probable, therefore, that this custom influenced its present position—after Communion as well as after Consecration,—the public and the private recitation of it being thus combined.

1 St. Cyril goes on to give the Exposition of the Lord's Prayer which is printed at p. 308.
The Communion.

merits and death of Thy Son Jesus Christ; and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, our-Selves, our Souls and Bodies, as a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be "fulfilled with Thy Grace and heavenly Benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

ALMIGHTY and everlasting God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us hereafter with this and these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporated in the

humbre the Calvinists," and, "in his opinion, much for the worse."

that... we and all Thy whole Church] The double supposition is here to be noticed. The prayer is that [1] "see" and [2] "all Thy whole Church," and it is also that "we may obtain remission of our sins," and that "all Thy whole Church," may receive "all other benefits of His Passion." The latter phrase looks towards the ancient theory of the Church that the blessed Sacrament was of use to the departed as well as to the living. It is a general term used by men who were fearful of losing all such commemoration, if inserted broadly and openly, but who yet feared lest no gate should be left open by which the intention of such commemoration could enter. One is reminded of the ancient Litany supplication, "By Thine unknown sufferings." This view is confirmed by the words of Andrews and Cosin. See Calendar, in the Order of the Lord's Supper, where the whole Church is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. The virtue of this Sacrifice (which is here in this Prayer of Oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to those that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ." [Cuspin's Works, v. 351, 317.]

So too Bishop Andrews, to whom Cosin [Ibid.] refers, in his answer to Cardinal Perron:—

"The Eucharist ever was, and by us is considered, both as a Sacrament and as a Sacrifice. A sacrifice is proper and applicable only to Divine worship. The prayer is that [1] "see" and [2] "all Thy whole Church," and it is also that "we may obtain remission of our sins," and that "all Thy whole Church," may receive "all other benefits of His Passion." The latter phrase looks towards the ancient theory of the Church that the blessed Sacrament was of use to the departed as well as to the living. It is a general term used by men who were fearful of losing all such commemoration, if inserted broadly and openly, but who yet feared lest no gate should be left open by which the intention of such commemoration could enter.

"In a word, we hold with St. Augustine, in the very same character, which the Cardinal citeth: Quod hujus sacrificii caro et sanguis, ante adventum Christi, per vim simulati-
tudinum promitteretur; in passione Christi, per ipsam veritatem redderetur; post adventum [ascensum] Christi, per Sacramentum memoriae celebratur." [Andrews' Minor Works, and Cath. Lit. p. 128.] may be fulfilled with Thy Grace] The meaning of this expression may be illustrated by its use in Chaucer:—

"That lord is now of Thebea the citee
Filled of ire of and of iniquitie." [Chaucer's Knight's Tale, v. 941.]

Tibi offerimus vel qui Tibi offerunt hoc sacrificium laudis...

Supplies to rogamus... ut quoutquot ex hac Altaris participaciones sacrosanctum Fili Tui corpus et sanguinem sumpserimus, omni benedictione cælesti et gratia repelineam:

... non estimator meriti, sed venire, quaesumus; largitor admittite. Per Christum Dominum nostrum...

[ALMIGHTY and everlasting God, we give thanks to Thy exceeding goodness, because Thou hast fed us with the Body of Thy only-begotten Son, and with His Blood to drink. We humbly beseech Thee, work in us Thy Spirit, that as we have received this divine Sacrament with our mouths, so we may also receive and ever hold fast with true faith.

§ The Thanksgiving.

A Prayer of Thanksgiving formed a conspicuous feature in all the Primitive Liturgies, but it had dropped out of the medieval Service, except in the form of a private prayer of the Celebrant. That which was introduced into our Liturgy was partly taken from Hermann’s Consultation: but there is much resemblance between it and the corresponding part of the Liturgy of St. James, which is as follows: "We give Thee thanks, Christ our God, that Thou hast vouchsafed to make us partakers of Thy Body and Blood, for the remission of sins, and eternal life. Keep us, we beseech Thee, without condemnation, because Thou art good, and the lover of men. We thank Thee, God and Saviour of all, for all the good things which Thou hast bestowed on us; and for the participation of Thy holy and spotless mysteries. ... Glory to Thee, Glory to Thee, Glory to Thee, Christ the King. Only-begotten Word of the Father, for that Thou hast vouchsafed us sinners and Thy unworthy servants to enjoy Thy spotless mysteries, for the forgiveness of sins, and for eternal life: Glory to Thee."

It should be remembered that the words "who have duly" apply to all who have received; "duly" being the English word for "rites," i.e. according to proper form and ordinance.

§ The Gloria in Excelsis.

The use of a Hymn of Thanksgiving after the Communion may be reasonably associated with what is recorded of our Lord and His Apostles at the first Institution of the Holy Eucharist; that, "when they had sung an hymn," they left the upper chamber as having thus concluded the sacred service. [Matt. xxvi. 30.] The hymn or psalm then sung was probably, of the great Hallel, xli. of Psalms exvii. cxviii., of which an account will be found in the Notes on those Psalms. Or it might be, as Archbishop Freeman considers [Princip. Div. Serv. ii. p. 357], the “Praise-song” still in use among the Jews, and in which he traces some remarkable coincidences of expression with our Lord’s great Eucharistic Prayer. In the Armenian Liturgy the 34th Psalm, and in the Constantinopolitan the 23rd Psalm, are sung after the Communion.

The ordinary position of the Gloria in Excelsis in ancient Liturgies was, however, at the beginning, not at the end of the Office. It occupied such a position in our own Liturgy until 1552, when among the other changes made was that of turning the Gloria in Excelsis into a Post-Communion Thanksgiving. At the same time was added a third "Thou that
GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, Father Almighty,  
O Lord, the only-begotten Son of Jesus Christ; O Lord God, Lamb of God, Son of the Father,  
that taketh away the sins of the world, have mercy upon us. Thou that taketh away the sins of the world, have mercy upon us.  
Thou that sittest at the right hand of God the Father, have mercy upon us.  
For thou only art holy, thou only art the Lord, Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.  
Amen.

Thy grace, remission of sins, and communion with Christ Thy Son. All which things, Thou hast exhibited unto us in these sacraments, through our Lord Jesus Christ Thy Son, which liveth and reigneth with Thee, in unity of the Holy Ghost, very God, and very Man for ever. Amen."

"ΔΟΣΙΑ ἐν ὑπόστασις Θεοῦ, καὶ ἐπὶ γῆς ἐκείνης, ἐν ἀνθρώπων εὐδοκία. Ἀληθεύε, ἐπικοινώνεις, δει παράγεις, δει περιστεραῖς, δει εὐλογίας, δει δοξάζων. [Euseb. Eccl. Hist. iv. 15.]

Ancient liturgical writers state that the Gloria in Excelsis as now used was composed by Telephorus, Bishop of Rome, A.D. 125—138, but it does not appear that he did anything more than order the first words, the actual Angelic Hymn, to be sung in the Mass. Alcuin attributes the latter part of it to St. Hilary of Poitiers [A.D. 350—367], whose name has also been associated with the Te Deum: but it is clear that it was in use in its complete form when Athanasius wrote his treatise on Virginity, and that it was then too familiar to the Church for a recent composition. The truth may possibly be that St. Hilary separated the ancient Morning Hymn of the Church into two portions, the first of which we know as the Gloria in Excelsis, and the second as the Te Deum. Symmachus, Bishop of Rome, A.D. 500, definitely appropriated the Angelic Hymn to its present use as an Eucharistic thanksgiving, placing it in the position before spoken of, at the beginning of the Communion Office. It appears to have been an ancient custom to expand the Gloria in Excelsis somewhat in the same manner as the Kyrie Eleison [cf. Novum Testamentum]—[Origin. Hist. 372]. The following is such an expanded form, arranged for the Festival of our Lord's Nativity:  

This is given by Pascalus [Liturgicon, ii. 611], and he also prints another which was used at the Dedication of a Church. Although there is much beauty in such an arrangement, the reverent remark of Cardinal Bona is very applicable. He says, after quoting these two forms: "Non deunt alia exempla, sed ista superflua sunt, ut quisque agnosco tenorium quorumdam usus, seu potius simplicitate, ac seculo qui non et seculorum scientiam, inserta hinc Angelico hymnouisse, que Ecclesiasticam gravitatem minime redenti, cultumque divinum non augent, sed diminuant."

"[Bona, Rev. Liturg. ii. iv. 6.]

1 The following interpolated version is taken from the Mirror of our
The Communion.

Then the Priest (or Bishop if he be present) shall let them depart with this blessing.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Collects to be said after the Offertory, when there is no Communion, every such day, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Jesus Christ our Lord. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy Commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech Thee, Almighty God, that the words which we have heard this day, may be to the soul when received in faith at the mouth of God's minister.

This Benjamin is peculiar to the English Liturgy, both as to form and place. It is plainly intended to be a substitute for the Benedictine anciently given after the Lord's Prayer and the Fraction of the Bread, and before the Angus Domini. The latter half of it is analogous to a Benedict used in Anglo-Saxon times and given in the Appendix to Hicken's Letters, as well as in the Exeter Pontifical [see also Confirmation Office]: the former half is a reversion from the old liturgical form to the containing more of the actual words of Holy Scripture: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Phil. iv. 7]. This former part alone was used in "The Order of Communion" of 1549.

A comparison of the modern and ancient Rubrics (for the latter of which see the Burntisland edition of the Sarum Missal, 622 f.) will show that this Blessing is to be considered a special sacramental act, belonging in right to the Episcopal office, and devolving from it to the Priest, in the absence of the Bishop. As Absolution conveys actual pardon of sins to the true repentant, so does Benedictio convey a real benefit to the soul when received in faith at the mouth of God's minister.

This Benedictine is commonly used on other occasions in the full form in which it is here given; but it seems better to use it thus only in connection with the Holy Communion, and at other times to begin with "The Blessing of God Almighty," as at the end of the Confirmation Service, and as was the ancient custom. Bishop Cosin inserted it thus at the end of the Burial Office, but the Commissioners substituted 2 Cor. xiii. 14.

THE OCCASIONAL COLLECTS.

The Rubric which precedes these Collects originally extended only as far as "Every such day one." all that follows was added in 1552. Bishop Cosin amended it thus: "Collects to be said one or more at the discretion of the Minister, before the final Collect of Morning and Evening Prayer, Litany, or Communion, as occasion shall serve: as also after the Offertory, or Prayer for the estate of Christ's Church, when there is no Communion celebrated." But although this emendation was not erased, the Rubric was printed in the old form. By "before the final Collect," Cosin meant before what is headed the "third" Collect in Morning and Evening Prayer. He erased the words "second" and "third" before "Collects" in both headings, and introduced between them, at Evening Prayer, the ancient Prime Collect, "O Almighty Lord and everlasting God," under the title of "The Collect for grace and protection." From this correction, and from its being set aside, it is evident that these Occasional Collects, which Cosin wished to use before the third Collect, are intended to be used after it, and not after the Prayer of St. Chrysostom, which is nowhere called a "Collect" in the Book of Common Prayer. It seems as if the conclusion of the Service with the third Collect [see p. 201] was considered by some to be too abrupt; and that, therefore, discretion was given to use one of these Collects in addition.

O GOD, Who hast sounded into our ears Thy divine and salutary oracles, enlighten the face of this people, that we may have grace to hear the words which now are spoken, and to apply the same to our needs. Amen.
day with our outward ears, may through Thy grace be so granted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

'ALMIGHTY God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our Infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy Son Jesus Christ our Lord. Amen.

'ALMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. Amen.

Upon the Sundays and other Holydays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [*For the whole state of Christ's Church*]

The first, second, and fourth of these Occasional Collects are translated from ancient forms, used for many ages in the Church of England. The third is a paraphrase of the prayer 'Ο ενέχουσα Σέβης ήθη τα θεόν ευ λόγιαν in the Liturgy of St. James. [Nesle's ed. p. 48.] The fifth and sixth are to be compositions of the Reformers, the latter reading like a paraphrase of the prayer of St. Chrysostom.

**The Final Rubrics.**

These “Cautelen Missae” were inserted in 1559, superseding some longer Rubrics which had been placed here in the Prayer Book of 1549: but some important alterations were made by Cosin, some of which were adopted by the Commissioners in 1661.

Upon the Sundays and other Holydays] The Liturgy of 1549 here ordered that when there were "none to communicative with the Priest" he should still "say all things at the altar, appointed to be said at the celebration of the Lord's Supper, unless after the Offertory," concluding with "one or two of the Collects aforewritten," and the "acustomed blessing." The present paragraph was substituted in 1552, but without the words "Sundays and other" before "holydays," and without the direction to conclude with the Blessing. These were added in 1661. The Scottish Liturgy of 1637 does not order the Blessing to be given.

It is observable that our Communion Office contains absolutely no hint as to whether or when, on occasion of a celebration, persons present in the Church and not intending then to communicate are to withdraw. Still less is there any warrant for the practice of dismissing the non-communicants with one or two of the preceding Collects and , "The grace of our Lord." The Church clearly intends, however, that the Alms should always be collected from the whole of the congregation, and that all should stay to the end of the Prayer for the Church Militant. Then, "if there be no Communion," the Priest is to dismiss the whole congregation with one or more of the Collects and the Blessing. The Service would then be what Durandus [Diec. Off. iv. 1. 23] calls a "Missa Sica," i.e. when "the Priest, being unable to celebrate, because he has already done so, or for some other reason, puts on his stole, reads the Epistle and Gospel, and says the Lord's Prayer, and gives the Benedicition." The same sort of service is said by Socrates to have been in use in the Church of Alexandria. [Socrat. Hist. Eccl. v. 22.]

If, on the other hand, there is a celebration, non-communicants are permitted, not commanded, to withdraw; whilst communicants, drawing nearer towards the Chancel and the altar (tarrying "still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side," 1549), so as to be "conveniently placed for the receiving of the Holy Sacrament," are more especially addressed in the Exhortation, "Dearly beloved in the Lord, ye that mind to come," etc. With regard to the question of non-communicating attendance, it is best left open, as the wisdom of the Church has left it. The presence of persons, who, being regular communicants at certain intervals, may not feel prepared to receive at every celebration, but yet may scruple to leave the Church, and may wish devoutly to use the opportunity for prayer and intercession, cannot fairly be called non-communicant attendance, and could not be forbidden without needless cruelty. The probably rare occurrence of the presence of persons who have never communicated, and are not preparing to do so, ought to be discouraged. But it would in most cases be wise to encourage young persons preparing for their first Communion to remain throughout the whole Service. The fact of never having witnessed the actual Celebration and Communion, joined to the natural shyness of the English character, has probably in numerous cases delayed the first Communion for years.

The whole state of Christ's Church militant here in earth*] This phrase was altered in the MS. to "the good estate of the Catholic Church of Christ," and by Cosin into "the good
Sepper, except there be a convenient number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall be no Communion, except four (or any number of people) be present, by the discretion of the Priest.

And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension and superstition, which any person hath or might have concerning the Sacrament, it is sufficient that the bread be such as usual for eating; but the best and purest wheat bread that conveniently may be gotten.

And if any of the Bread and Wine remain unconsecrated of the Sacrament, they shall give it to his people; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall appoint shall fetch it forth, and make it ready for the Blessing, reverently eat and drink the same.

The Bread and Wine for the Communion shall be

The estate of Christ’s Catholick Church:” but it was restored to its previous Books, but altered with the pen in several of them. It stands as in the original MS., however, in many later Prayer Books, e.g. of 1668.

A convenient number” This is defined, by the next Rubric, to be “four (or three at the least)” besides the Priest himself. The rule is in agreement with the directions given by several ancient Councils. The forty-third Canon of the Council of Mentz [A.D. 813] forbade priests to any Mass when there was no one else present. That of Paris [A.D. 829] says in its forty-eighth Canon, that “a blameworthy custom has in very many places crept in, partly from negligence, partly from aversion merely to the expense; partly because the purest sorts of masses without ministers.” A Council at York [A.D. 1185] decrees that no priest shall celebrate, “sine ministro literato;” and many others of a similar kind might be quoted.

Yet there was, and there is, “It shall be fully enforced. Should a celebration and communion take place in the chamber of a sick person, “in time of plague... when none of the parish or neighbours can be gotten to communicate with the sick in their houses for fear of the infection, and only the priest and the one sick person are there, it is quite as valid as if “four, or three at the least,” were present.

The reason, moreover, assigned by Councils and by Liturgical writers against Solitary Masses is that there is an indecorum and incompleteness in the celebration. There is no difference of the similar or under like circumstances, when there is no one present: a difficulty which has been supposed to be met by the suggestion that the priest addresses himself to the absent Church “as present by faith and communicating in the Sacraments by charity.”

On the whole it must be considered that the rule is one of expediency, and not of principle. It arose out of two conflicting causes: [1] The anxiety of the Clergy to offer up the Holy Eucharist-day by day as a benefit to the Church; and [2] The weakness both of the Laity to frequent Communion. Bishop Cosin wrote, “Better were it to endure the absence of people, than for the minister to neglect the usual and daily sacrifice of the Church, by which all people, whether they be the worthy or unworthy, may have the benefit of the same at the discretion of my lord and master, Dr. Overall.” [Works, v. 127.] Yet the “four, or three at the least,” was written in a slightly varied form of the Rubric which Cosin inserted in the Durham volume. Perhaps it is one of those rules to which exceptions may sometimes be made under the wise law, “Charity is above Rubrics.”

in Cathedral and Collegiate Churches, and Colleges] The word “Colleges” was inserted by Cosin, who also erased the words “except they shall have a reasonable cause to the contrary,” and inserted after “Sunday” “or once in the month.” It is to be hoped that the next generation will be entirely without experience of “Cathedrals, Collegiate Churches, or Colleges” with this rule of a word which is transacted in the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, in each of them the whole body of our Saviour Jesus Christ is present in that form in which the Eucharist was also given to the Rubric by the practice of learned bishops like Andreas, by the custom of Westminster Abbey, and of the Royal Chapels, and by the practice of learned parochial Clergy, as Burke, author of the Anatomy of Melancholy, who was Vicar of St. Thomas’, Oxford.

1 Cardwell prints “water,” after Sparrow; but this seems to have been a printer’s error.
The Communion.

provided by the Curate and the Church-warriors at the charges of the parish.

And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties accustomedly due, and then at that time to be said.

After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-warriors shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHEREAS it is ordained in this Office for the Administration of the Lord’s Supper, that the Communications should move in the Order which is hereunto given, and the money which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the continuation of such provisions descending in the holy Communion, as might otherwise ensue) yet lest the same Keeling should by any persons, either out of ignorance and infirmity, or out of malice and

In the Oriental Church fermented or leavened bread is used; but the general practice of the Western Church has been to use bread prepared without fermentation, as being purer. The Old Lutherans also use wafer-bread, and it was used even by Calvin.

And if any of the Bread and Wine remain unconcsecrated] This is a recognition of the right which the Christian Ministry has to “live by the altar.” [See 1 Cor. ix. 4-14, Gal. vi. 6.] but if any remain of that which was consecrated] These words were inserted by Bishop Cosin. They bear important testimony as to the opinion held by the Revisers of 1661 in respect to the effect of consecration on the Reservation of the Holy Eucharist will be found in the Notes “to the Order for the Communion of the Sick,” shall be provided . . . at the charges of the parish] In the Primitive Church it was the custom of the people, probably in successive order, the bread being taken from that which was offered for the love-feasts. In some churches of France this very ancient custom is still kept up, under the name of “offrande.” Large cakes of bread, surrounded by lighted tapers, are, during the Offertory, carried on a sort of bier by two deacons or sub-deacons from the west end of the Church up to the Altar, and after being blessed (hence called pain bénit) and cut up into small pieces are carried round in a basket and distributed among the congregation. A similar relic of the Primitive Church is maintained at Milan, where ten bedesmen and two aged women form a community for the purpose; two of whom, vested in black, and white mantles, carry the oblations up to the choir, where they are received by the Deacon.

In all the ancient Bidding Prayers of the Church of England there is a clause, “ye shall pray for him or her that this day goeth to the holy bread of,” or “that he be made holy bread of,” “and for him that first began and long holdeth on, that God reward it him at the day of doom,” from which it may be seen (as from much other evidence) that this custom of consecrating bread has maintained its hold in England at least, as the sixteenth century. It was dispensed with, because the bread so blessed was superstitiously regarded by many ignorant persons as equivalent to the Holy Sacrament itself.

The present Rubric may be considered as an adaptation of this custom, but it is quite certain that the wafer for consecration must always have been provided under the special direction of the Clergy, though certainly at the cost of the parish.

The 20th Canon provides that the wine shall be brought to the Altar in a metal flagon or creset, of pewter or silver, thus forbidding any domestic vessel such as a glass bottle.

three times in the year] This is a very ancient rule of the Church. Councils held at Agde [A.D. 506] and Autun [A.D. 617] decreed that “laymen who did not communicate at Christmas, Easter, and Pentecost, were not to be considered as faithful.” [Lactantius De Mort. An. 136.] and these decrees were often adopted by other Councils. The words of the modern Rubric reproduce also those of earlier English rules. The Council of Eynham or Enham under St. Alphege [A.D. 1000] orders, that “every minister shall understand his own need and prepare himself to go to Housel at least three times in the year, so as it requisite for him” [Johnson’s Ecc. Laws, i. 487]; and a Synod of Bishops under Archbishop Sudbury [A.D. 1378] orders, “Let Confessions be heard three times in the year, and be then blessed and communicated as often, namely, at Easter, Pentecost, and Christmas.” [Johnson’s Ecc. Laws, ii. 444.]

Easter to be one] In the Prayer Books from 1552 to 1669 there was no provision followed by “and shall also receive 1669 Sacraments and other Rites, according to the order in this Book appointed.” It has often been said that these words were omitted from modern Prayer Books without authority; but they do not appear in the MS., and they are crossed through in the black-letter book of 1630; the assertion is therefore a mistaken one.

The money . . . shall be disposed of] This Rubric was added in 1661. It is a modification of the following, which was the one proposed by Bishop Cosin:

"[“After the Divine Service ended, the money which was offered shall be divided, one half to the Priest” [curse, “to provide him books of Divinity”]; “the other half to be employed to some pious or charitable use for the decent furnishing of the Church, or the relief of the poor, among such persons as the priest shall distribute if need require, or put into the poor man’s box at the discretion of the Priest and Church-warriors, or other officers of the place that are for that purpose appointed.” This was substantially taken from the Scottish book of 1637; and offers some guide as to the purposes to which it was intended that the Offertory money should be applied.

The DECLARATION ON KNEELING.

This Note was first added to the Communion Office at the last Revision in 1661; having been written into the MS. after the latter had been completed, and in the same handwriting as that in which it is also written in the black-letter Prayer Book of 1636. It was framed, though with a most important difference in the wording, from the Declaration which, as a sort of afterthought, was inserted in the majority but not in all of the copies of the Prayer Book issued in 1552. (See p. 22.) This affirmed that “no adoration was done or ought to be done, 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.” It was probably framed by Cranmer, and intended merely [see the Rev. T. W. Perry’s exhaustive volume entitled The Declaration on Kneeling] as a protest against the doctrine of Transubstantiation, and the low notion of a carnal presence which had come to be the interpretation commonly put upon the words. Cranmer spoke of the “real and essential presence.” The Declaration of 1552 was “signed by the King” [Stevyn’s Cranmer, bk. ii. ch. 38], but it was never ratified by the Church, and is wanting in all editions of the Prayer Book that have been used from the Restoration.

At the Savoy Conference the Presbyterians desired its restoration. The Bishops replied, “This Rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the 28th Article of the Church of England. [Cardw. Conference, p. 564.] Whilst partly adopting it, the Revisers of 1661 (under the influence, as it seems, of Bishop Gauden, probably at the suggestion of the venerable Gunning) made the important change of substituting the word “corporal” for the words “real and essential.” Thus they retained the protest against Transubstantiation, whilst they removed all risk of the Declaration, or “Black Rubric,” as it was sometimes called, being misunderstood as even an apparent denial of the truth of the Real Presence.

“Natural” is not here used in the sense of ψυχικόν, i.e. the Adamic body of 1 Cor. xv. 44, for the Lord’s body ceased to be “natural” in that sense, and became πνευματικόν after the Resurrection change. It is used in the sense of “material” (as our Lord demonstrated it, to resuscitate the sound dead even after the Resurrection change), and “having extension in space,” and so occupying a definite position in space, i.e. localized, qualities not at all contradictory to those implied by ψυχικόν, which idea is essentially comprehended by the idea of ψυχικόν means “merely consisting of ψυχικόν,” but rather means “fully indwelt by, and solely animated by πνευμα,”
obstinacy, be misconstrued and depraved; it is here declared: that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.

and, as such, although material, possessing powers and capabilities which do not belong to the merely natural body. Further, in thinking of the powers and capabilities of the Lord's Body, it must be always remembered that, whether before or after the Resurrection, it was, and is, the Body of the Everlasting Word, and so absolutely unique in God's Universe, in such wise that the powers and capabilities of the bodies, whether "natural" or "spiritual," of other beings can be no measure for It, nor their limitations predicable of It.
AN INTRODUCTION
TO THE
OFFICES FOR HOLY BAPTISM.

The ecclesiastical word BAPTIZMA, from which our familiar English word is derived, always associates itself with the idea of purificiation, although such an association of ideas was not necessarily connected with the classical BAPTIZO, BAPTISTO, from which it is formed. On the other hand, although the original classical word has the primary sense of dipping (that is, of more or less immersion in some fluid), this sense is not necessarily connected with the ecclesiastical word. It is used in the New Testament with several applications: as, for example, to the baptism of the Jews by St. John the Baptist (John i. 28); to ceremonial washings of the person and of vessels used for eating and drinking [Mark vii. 4; Heb. ix. 10]; to the ministry of our Lord [Matt. iii. 11]; to the Passion of our Lord [Luke xxi. 50; Mark x. 38]; to the operation of the Holy Ghost upon the Apostles [Acts x. 38]; and, lastly, in its most customary sense, to the rite of Holy Baptism, instituted by Christ. [Matt. xxviii. 19; Acts viii. 36; Eph. iv. 3; 1 Pet. iii. 21.] In all these applications of the word the idea of purification is plainly latent, even when it is so metaphorically used as in the case of our Lord's words, "I have a baptism to be baptized with;" for although He had no sin from which He could be purifled, yet was He "made sin for us," and also "made perfect through suffering." [Heb. ii. 18; Heb. iv. 15.] A rite, in the institution of the rite of Christian Baptism by our Lord, the word is not any longer used in other senses in Holy Scripture (except historically), but is restricted to the one which it has commonly held in all subsequent ages.

§ History of Holy Baptism.

It appears from the Holy Gospels that the ordinance of Christian Baptism was a sacramental climax which had been arrived at, and developed out of, other and inferior ordinances. St. John the Baptist prepared the way for our Lord's ministra-
tions among the Jews by leading them to confess their sins; and this confession of their sins was followed up by a Baptism of which no further particulars are given to us than that those who received it went down into the water [Matt. iii. 16]; and we are not told whether any words were used at the time of the immersion. 1 Of this rite our Lord Himself was pleased to partake, and by doing so consecrated the element of water to its future and higher use. A Baptismal rite was also used in the ministries of our Lord, but not by Him-
self [John iii. 26; iv. 2]; and from the manner in which this was spoken of by the disciples of St. John the Baptist, it would appear that there was no outward distinction between this rite and that which he had used. In both cases an ancient custom of the Jews 2 appears to have been adopted, signifying by a ceremony of abstinence the cleansing away of an old life for the purpose of beginning a new one, as a proce-
lyte to a new and a stricter faith. In the case of Jewish baptism the change signified was from heathenism to Judaism; in that by St. John and our Lord from a sinful life as Jews to a good life as the disciples of the Baptist or of Christ. This significant use of water as the outward sign of admission to a new spiritual condition ought doubtless to be regarded as a preparation, by the Providence of Almighty God, for the Sacrament which was to be instituted by our Lord.

There were also certain verbal and typical preparations made for that institution by our Blessed Lord Himself. At the outset of His ministry occurred His interview with Nicodemus

[John iii. 1-15], in which He spoke of a result of Baptism which had evidently never been supposed to accompany it hitherto. Men were to be born of water and the Spirit that they might enter into the kingdom of Heaven; and although Nicodemus must have been familiar with the Baptism of prose-
lytes, the idea of new birth by the use of Baptism was evidently novel to him. 3 At the close of His ministry, our Lord washed the feet of His disciples, teaching them that the act, as performed by Him, was not only a sign of humility, but also a means of spiritual purification; a truth the full meaning of which was not then revealed to them, but would be at a later period, when its revelation was to be a part of the instructions given for their appointed work. [John xiii. 4-10.] And in the midst of His ministry Jesus had taken little children in His arms and blessed them, that by His touch and word they might be admitted (even without other Sacrament) to the kingdom of God, and that the Church might learn for ever to suffer little children to come to Him, and forbid them not. Lastly, when blood and water flowed from the side of the Saviour after His death, it was another example of the truth that the Death and the two Sacraments was unmistakeably symbolized.

Thus, by the course of His Providence, our Lord had pre-
pared the Jews, and the Apostles especially, for the institu-
tion of the Sacrament of Baptism; and thereby [Acts ii. 19; Rom. vi. 4] they had been familiar with the use of water as an external sign of a spiritual change; [2] they had been instructed (by words the meaning of which was to be developed to them by the Holy Ghost) that the use of water was to be not a sign only, but also the means of spiritual cleansing and new birth into the kingdom of God; and [3] it had been shown them that even little children were capable of entering that kingdom. And, thus prepared by our Lord's words and acts, the Apostles received His last command, "Go ye therefore, and disciple [μαθητεύοντες, see margin of English Bible] all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Their work was, as it had been hitherto, to "make disciples;" as they had long been doing, they were to admit to disciple-
ship by baptizing, i.e. by immersing their converts in water: but the rite was now to be distinguished from all previous baptisms by being administered with the most solemn words, that man could utter, an invocation of the One God in three Persons. 4 [Matt. xxviii. 19.]

The subsequent parts of the New Testament show that the Apostles carried out this command of our Lord in its most literal sense. When a multitude had been converted on the Day of Pentecost, and asked, "Men and brethren, what shall we do?" St. Peter's immediate answer was, "Repent, and be baptized every one of you" [Acts ii. 38]; and the same day there were added to the little flock which then made up Christ's mystical Body about three thousand souls. When the people at Samaria "believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women." [Acts viii. 12.] So it is recorded of the eunuch, Saul, the household of Cornelius, the household of Lydia, the Philippian

1 "John," says the Venerable Bede, "baptized with the baptism of repentance to remission of sins and amendment of life; and he preached the coming baptism of repentance in Christ for the remission of sins; in which latter baptism alone is remission of sins given to us, as the Apostle testifies." [Homili, xlv.;

2 See Lightfoot on Matt. iii.

3 This seems beyond doubt, notwithstanding the alleged Jewish use of the expression "new birth" in connection with the baptism of proselytes.

4 The Institution of the Sacrament of Baptism is not to be looked for in an exemplary action of our Lord, as in the case of the other Sacrament; for we are expressly told that our Lord did not baptize any but the last time. [John iv. 2.] The view taken above is substantially that of the ancient handbook of the Clergy, the Pupillae Occulti, in which is the following passage: "Baptismus Christi fuit institutus materialiter et incognito; quando Christus autem in agni mundissimae carnis vis resurrectionem aquis contulit. Præcipue quando dixit NIcholas, nisi quis quisque Christus passus est in crucem. Usus fuit inchoatus; quando missit disciples suos ad prædicandum et baptizandum. Promulgas ad omnes; post passionem, Matthew iiiti." [Pupillae Occulti, iii. 24.]
new names on their conversion, whose names, with that of St. John, were "used by many among the faithful." [Euseb. vii. 25.]

The earliest Baptismal Office that has been handed down to modern times is that contained in the Sacramentaries of Galatian and St. Gregory; of which the following summary (taken from the Easter-Eve Service of the latter) will give a sufficient view,

§ Administration of Baptism in the Sixth Century.

[1] The clergy and people being assembled in the church at the eighth hour [2 p.m.], the clergy went within the sacristary, having on the customary vestments; and two tapes were lighted, and held at each corner of the altar by two sacristies or readers, another reader went up to the ambon, and read eight Lessons concerning the creation of man, the temptation of Abraham, and other appropriate subjects from Exodus, Isaiah, and Jonah,—after each of which was said a Collect founded on the preceding lesson; and before the last Collect was sung, "Like as the hart desireth the waterbrooks, etc."

[2] A procession was formed from the Altar "ad fontes," the school or quire singing the Litania septem, the taper-bearers, and a minister carrying the ampulla of consecrated oil, going before the Bishop, who was supported by a Deacon on either side.

[3] The prayers for the Benediction of the font were said by the Bishop, and the Font was then dipped, the water with his hand in the form of a Cross; at a second, held the taper in the water; and, at a third, breathed on the water thrice, afterwards pouring in the chasun in the form of a Cross, and spreading it with his hands.

[4] After some time, the water of the font was ended, the "infants" were baptized, first the boys and then the girls; the Interrogatories being first made of those who brought them in the following form: "Quis vocaris? Resp. H. Item interroga in sacro ordine; "Credo in Deum Patrem omnipotentem, Creadorem coeli et terrae? Resp. Credo. Interrogat: Et in Jesum Christum filium ejus unicum Dominum nostrum, natum ex patre? Resp. Credo. Interrogat: Credis et in Spiritum sanctum? Resp. Credo. Interrogat: "In Dominum, et in Virginem mater Dei, etc."

The medieval Offices for Baptism were founded on this ancient and perhaps primitive one; but several ceremonies were added, and the offices were much increased in length. They were divided into three distinct parts, the first of which was entitled "Ordo ad faciendum Catechumenum;

[1] The child being held without the doors of the church,

[3] The admission as Catechumens of those who were afterwards to be baptized took place as a separate ceremony some time previously. It has not been thought necessary to give a separate account of the Baptismal Office, etc., as, etc., etc.

[4] This prayer is found at an earlier date, in the fourth century. [See St. Augustine, De civitate Dei, viii. 16.]

§ The Administration of Baptism in the Medieval Church of England.


[2] This was said in Jerusalem.


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the priest made the sign of the Cross upon its forehead and breast, saying, "I put the sign of our Lord and Saviour Jesus Christ on thy forehead ... and on thy breast." Then he placed his hand upon the head of the child, while he offered a prayer, beginning God opened it to the door of his mercy, and grant it the grace of Baptism.

[2] Salt, over which an exorcism had been said, was placed in the month of the child with the words, "*X. Receive the salt of wisdom, that this child may be gracious to thee unto life everlasting." Then followed a prayer that God would send his holy angel to take care of his servant X., and bring him to the grace of Baptism.

[3] An exorcism and adjuration of Satan to forsake the child was then said; followed by the words, "Let the Father, the Son, and the Holy Ghost; from the very early ages, as to the matter and form with which the Sacrament is to be administered, and also as to the person by whom it is to be administered. Tertullian, in the opening of the Litany of the Saints, supplies a general formula which demands the necessity of water in Baptism [Tertull. de Bapt. 1.]; and St. Augustine refers to the rejection of water because created by the evil one, and therefore in itself evil, as one of the blessings of the Manichæans. [Aug. de Haer. 1. 26.] In the twelfth century, the Catharists, or Puritans, denied the necessity of the Sacrament altogether, but adopted a ceremony which they called baptism with fire, as a substitute for that with water. The Waldenses also regarded water as unnecessary to a baptism of fire; and the followers of Germer, J. St. Jerome [cont. Injurt.], and the Eumenes by Epiphanius [Heres. lxxvi.;] but both are too irreverent towards the second and third Persons of the Holy Trinity to be set down here.

Such practices gave rise to strict definitions on the part of the Church, which are represented by the questions in our Office for Private Baptism of Children: "Because some things essential to this Sacrament may happen to be omitted through mere fear of death, such times of extremity; therefore I demand further of you, "With what matter was this child baptized?" "With what words was this child baptized?"

In the first Rubric of the Office for Public Baptism, also, the font is directed to be filled with "pure water;" and in the Catechism "the outward visible sign or form of Baptism" is clearly stated to be "water; wherein the person is baptized In the Name of the Father, and of the Son, and of the Holy Ghost." Such distinct language being used by the Church of England, it may also be well, to add that which was used by the Council of Trent: "If any one shall say, that the words and rite of Baptism, being omitted or dispensed, and, on that account, shall wrest to some sort of metaphor those words of our Lord Jesus Christ, 'Except a man be born of water and of the Holy Ghost,' let him be anathema." [Sess. vii. Can. ii. de Bapte.] It may also be added that cases of necessity have been necessary; but such an omission was not at hand for the purpose of Baptism, when wine, or even sand, has been used as the element or material of Baptism; but sound theologians have always ruled that this ceremony could not be a true and valid administration of the Sacrament. Such cases of emergency may arise, even in the present day, among missionaries; and it is therefore well to point out this general consent of the Church to take our Lord's words in their literal and proper sense, when those words were referred to the 'water of the Holy Ghost,' and to follow literally the practice of His Apostles as recorded several times in the New Testament. [Acts viii. 39. x. 46; 1 Pet. iii. 20; Comp. also Ezek. xxxvi. 25.]

The form of the Office is the same which is used in Holy Baptism; that is which is used by the whole Western Church, and that which has been so used from time immemorial. In the Eastern Church a similar form is used, and in the third person, and with a passive verb: "The servant of God, X., is baptized in the Name of the Father, and of the Son, and of the Holy Ghost." The essential part of the form is the distinct mention of each Person of the Blessed Trinity with reference to the act of Baptism; and both East and West therefore agree in naming (1) the Father, (2) the Son; and (3) the Holy Ghost, in all three persons of the Holy Trinity. The most ancient records of the Church relate to the Western form, as shown in the citation made above from the Sacramentary of St. Gregory, and the form of a scholastic, naming the person baptizing, "I baptize thee:" but it may be considered that this is included in the Eastern form, since

1 At the end of the Office a Gospel was Inserted [Mark ix. 17-29], which was to be used, if desired, for the prevention of the falling sickness, — quibus accidere doctorum maxime velut pro morbo epidemico. 2 There is, however, a touching anecdote on record which seems to indicate that the practice was in vogue in the reign of Elizabeth, when a Bishop in Oxfordshire for her approaching confinement, as she was not able to bear the voyage to Doctors' Commons, and the Bishop an infant, was in the act of baptism, not liking to have it baptized by a 'Romanish' priest, according to the ritual then of late restored. So she contrived to send a message to the Bishop's house, and knew the Bishop was there, that their answer was, that she might safely employ the priest, for that "the Bishop was for the child godfather;" and that was the reason that the bishop of Rome had last departed from the truth of the Gospel and the primitive practice. This anecdote is given in Maximus's Lectures on the Lectionary Book, and in the Lectionary of Rome's New Testament, belonging to a descendant of the family. The testimony is valuable, as two of the impressed Bishops, Cranmer and Ridley, were connected with every step taken in the Reformation of the ancient Office.
the statement that the person “is baptized” comprehends elliptically the words “by me, who am now performing the act, and speaking the words.” Such an explanation of the English word “baptized” is not, however, unworthy to be considered. The strictest departure from the other in the Church of England.  

The original mode of administering Holy Baptism was undoubtedly by the descent of the person to be baptized into a stream of water, and the priest properly so called, after having purified himself and the person of the matter to be baptized, went down into the water, and touching the change of five steps, symbolizing the sevenfold gift bestowed by the Holy Ghost [Isidore de Eccl. Off. ii. 24]; and this implies a considerable depth of water, reaching to about the waist of an ordinary-sized man. The practice of trine immersion also appears to be of primitive origin. It is mentioned by Tertullian, and other early Fathers, in passages already quoted; and also by St. Ambrose, in his Treatise on the Sacraments; St. Basil, in his work on the Holy Spirit; and St. Leo, and the Council of Ephesus, and all give substantially the same account of the practice with that given by St. Ambrose: “Thou wast asked, Dost thou believe in God the Father Almighty? Thou didst answer, I believe, and the Holy Ghost is thy Father.” Again wast thou asked, Dost thou believe in Jesus Christ our Lord, and in His Cross? Thou didst answer, and didst dip into the water: therefore also wast buried with Christ, when thou art washed away with water. A third time wast thou asked, Dost thou believe in the Holy Ghost? Thou didst reply, I believe; and a third time didst thou dip into the water.” The Apostolical Constitutions of the fifth century even forbade the practice of dipping the persons to be baptized under the ground of God, unless any bishop or priest does not perform the one initiation with three immersions, but with giving one immersion only into the death of our Lord, let him be deposed. For the Lord said: “As the Father hath sent Me, so send I you.” Very early in the history of the Apostolic Church also, we find a decree, Philip, baptizing at Samaria, and the Apostles sent to him, inasmuch as they were not able to explain the Holy Ghost; which fact was confirmed by the Bishop of the Church. Under the fifth century, according to the 4th of Nicaea, the Sacrament of Baptism was administered by the Bishop and his deacons, in the Name of the Father, and of the Son, and of the Holy Ghost.” Yet there seems to have been an early necessity for guarding against error in the use of this trine immersion, and St. Gregory of Nyssa writes: “We immerse to the Father, that we may be sanctified: we immerse to the Son also to this same end: we immerse also to the Holy Ghost, that we may be that which He is and is called. There is no difference in the sanctification. The practice of immersion, whether trine, double, or single, is no objection to the minister of the Sacrament. The Philippians gazer “was baptized, he and all his, straightway,” in prison, and in the middle of the night; and immersion in such a case seems extremely impracticable, and the baptism of St. Peter is not mentioned in his household. In days of persecution, when Christian rites could only be administered in secret, immersion could not have been universal: and there is abundant evidence that “clinico baptism” — that is, the baptism of those who were on their deathbeds — was very common in those primitive days. Respecting the usage in the latter case, St. Cyprian wrote to Magnus [A.D. 235] in the following words: “You have inquired also, dearest son, what I think of those who are baptized in the midst of their sickness and almost in the grasp of Death, wherein neither they are to be accounted legitimate Christians, in that they are sprinkled, not washed, with the saving water… As far as my poor ability conceives, account that the Divine blessings can in no respect be mutilated and weakened, nor any less gift be imparted, where what is drawn from the Divine bounty is accepted with the full and entire faith both of the giver and the receiver. Nor should it disturb you, any one that the sick seem only to be sprinkled, or affected with water, when they attain the grace of the Lord, since Holy Scripture speaks by the Prophet Ezekiel, and says: “Then will I sprinkle clean water upon you, and ye shall be cleansed from all filthiness, and from all your idols will I cleanse you; a new heart will I give you; and I will put it within you.” He then goes on to refer also to Numbers xix. 7, 19, 20, viii. 5, 7, xix. 9; and adds, “Whence it is apparent that the sprinkling also of water has like force with the saving washing, and that when this is done in the name of Christ, the heavenly water comes down from heaven, and is generally accepted by the Church, and ablution, or the actual touch of water during the invocation of the Blessed Trinity, has always been accounted the essential feature in the administration of Holy Baptism. Whether that ablution is effected in the 2nd, 3rd, or 4th wash, or by the hands being perfectly clean, the result is the same: care being always taken that the actual contact of the water with the person is really effected. And thus the Rubric of the English Church in the 21st Article, wherein the phrase, the faith both of the giver and receiver is entire, all holds good, and is consummated and perfected by the power of the Lord and the truth of faith.” [Cyr. Ep. Ixx. ii. 12.] The principle thus laid down, that baptism may be administered generically accepted by the Church, and ablution, or the actual touch of water during the invocation of the Blessed Trinity, has always been accounted the essential feature in the administration of Holy Baptism. Whether that ablution is effected in the 2nd, 3rd, or 4th wash, or by the hands being perfectly clean, the result is the same: care being always taken that the actual contact of the water with the person is really effected. 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Ep. Ixx. ii. 12.]

§ 8. The Minister of Baptism.

Having said so much about the matter and form of Holy Baptism, it remains to be considered who is the proper minister of it.

There can be no doubt that in the first instance our Blessed Lord gave to His Apostles a commission to “baptize all nations,” and that such a commission was to be handed on to the successors of the Apostles, not to any other person or persons. In the second place, those whom they ordained for that purpose according to the words of their Master, “As My Father hath sent Me, so send I you.” Very early in the history of the Apostolic Church also, we find a deacon, Philip, baptizing at Samaria, and the Apostles sent to him, and thus the question still remained open whether those who were not in Holy Orders could, by the proper use of water and the proper invocation, administer true Baptism. In ancient times this question was not one of very extensive bearing, as none but the Clergy ever baptized, except in cases where there was danger of death, and no clericman could be found. But in modern times it has become of primary importance, as a considerable portion of the people of England, and the majority of those born in Protestant countries, are baptized by persons who have never been ordained by Bishops, and who are not therefore under the control of the see of England, of Churches of the Roman communion, or of the Eastern Church.

The validity of such Lay Baptism was maintained by Tertullian [de Bapt. xvii.], who however adds that a woman is as forbidden to baptize as a man. The baptism of young boys was allowed by the Patriarch of Alexandria in the case of some boys baptized by Athanasius when he himself was a boy.

1 It is supposed that the Eastern form was adopted as a standing refutation of the error that the virtue of Baptism was derived from the person ministering it; an error apparently referred to in the words of the Apostolic

2 Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.” (1 Cor. i. 12.)
Lay Baptism being thus allowed to be valid in case of necessity, it is yet clear that its validity depends upon the manner of its administration, not upon the reality of the necessity; and hence even if there is no such necessity, it must still be accounted valid, provided the proper matter and form be used. And Baptism by those who have not received Holy Orders (however they may lay claim to ministerial authority) being of this latter class, it must be granted that the question of its validity resolves itself into a question of the real administration of the means of grace by Persons who had no validity of the Sacrament. No doubt there is much uncertainty respecting this; for many Dissenters attaching little importance to Baptism, it is reasonably to be supposed that they would sometimes baptize, and sometimes not baptize, and at other times administer it without any provision was made by the Church for rebaptizing them, nor does it appear that any doubt whatever was thrown upon the validity of their baptism by those who revised our Offices.


It remains now to speak of the spiritual benefits which result from Holy Baptism to those who duly receive it according to the ordinance of our Lord and Saviour Jesus Christ. The bare mention of the sacrament, as well as the outward administration with the Holy Ghost, a deliverance from the wrath of God, a receiving into the ark of Christ's Church, a remission of sins by spiritual regeneration, an embracing with the arms of God's mercy, a gift of the blessing of the Holy Spirit, and a kingdom, a bestowal of the Holy Spirit, a being born again and made heir of everlasting salvation, a release from sins, a gift of the Kingdom of Heaven and everlasting life, a burial of the old Adam, and raising up of the new man, an enduing with heavenly virtues, a mystical washing away of sin, a regeneration and grafting into the body of Christ's Church, a death unto sin and a living unto righteousness, a putting on of Christ. In the Catechism the effect of Baptism is first stated in the familiar words in which every child replies, that "therein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;" and, secondly, in the definition of the meaning of the word grace, where grace is thus described as "a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of God by regeneration."

These blessings and benefits of Holy Baptism, thus set forth with such an overflowing fulness of language, are all comprehensively included in the Scriptural term "regeneration;" the first use of which recorded in the New Testament is by our Blessed Lord when saying to Nicodemus, ' unless a man be born again, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.' In this language of our Lord is also the meaning of His words, 'Lo my servant whom I have chosen, my dearly beloved in whom my soul is well pleased; He saved us by the washing of regeneration, and whet.
An Introduction to the Offices for Holy Baptism.

renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His Spirit, we might be made heirs to the hope of eternal life" [Titus iii. 5-7]; and of St. Peter, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." [1 Pet. i. 23]" 

Likewise and Know. for neither evil inheritance, nor the heads, out of which God effects this regeneration is a mystery. "We know it," says Dr. Pusey, "in its author, God; in its instrument, Baptism; in its end, salvation, union with Christ, sonship to God, resurrection from the dead, and the life of the world to come." We only know it not where it does not concern us to know it, in the mode of its operation." But though we do not know the manner in which God effects regeneration by the rite of Baptism, we are able to follow up the language in which the Church has ever been accustomed to speak of Holy Baptism, and to trace out its efficacious operation under the two heads indicated by St. Cyril’s words, "At the selfsame moment, ye died and were born" [Catech. Lect. xx. 4]; and by our English Catechism in the expression, "A death unto sin, and a new birth unto righteousness." 

I. That which is comprehended under the first of these heads, "a death unto sin," is the breaking off from that chain of spiritual relationship between the baptized and Adam, by which they are, first, inheritors of a nature prone to evil rather than good; and, secondly, inheritors of the penalty due to sin. 

[1] The inheritance of a fallen nature is not merely an historical consequence of the Fall, but a practical power exercising its influence upon those whose nature it is. The moral habitat of this fallen nature is among the lowest regions of moral intuition, or conscience, and of moral power. Good is naturally alien to it; evil is naturally its choice. It is, normally, incapable of spiritual perception; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [1 Cor. ii. 14]; and hence belief in miracles or sacraments is scarcely possible for those who are willfully rejecting Baptism, and must always be difficult to the unbaptized, even when their condition arises from no fault of their own. By the same token, those who have inherited a fallen nature are removed by Holy Baptism. The nature is new-born; and with new birth come new faculties, such as a higher kind of conscience, faith, and moral strength. It has broken off its bondage to the Fall, has become dead to the strongest and primary influences of it; and receives a tendency to rise towards good and the Author of good rather than to sink towards evil and the Evil One. 

[2] There is also conveyed in Baptism a "death unto sin" in respect to the penalty which is its due,—the wrath of God, and the punishment which is an inevitable consequence of that wrath. This is the "remission of sins" which is connected with the "One Baptism" in the Nicene Creed. It is solemnly named to God in the ancient prayer before Confirmation, which was said immediately after Baptism in the Primitive Church, and which is still retained in our English Confirmation Service: "Almighty and ever-living God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins. . . ." This remission extends to all actual sin in adults who come with penitence to Holy Baptism, as well as to original sin in all, and is so complete that, although an "infection of original sin" remains even in the regenerate, yet an entirely new life is begun in the favour of God, Who no longer regards the sin of the unregenerate condition in which the baptized person previously was, nor visits him for a sin which must otherwise have fallen upon him. Hooker speaks of this as "that act of grace which is dispensed to persons at their baptism, or at their entrance into the Church, when they openly professing their faith, and undertaking their Christian duty, God most solemnly and visibly doth accept them to a state of favour with Him." [Serm. on Justification, ii. 20] Bishop Jewell declares in his Defence of the Apology of the Church of England: "We confess, and have evermore taught, that in the Sacrament of Baptism, by the death and blood of Christ, is given remission of all manner of sin, and that not in half, in part, or in manner, but in all perfection, and perfect, of all together; so that now, as St. Paul saith, there is no condemnation to them that be in Christ Jesus." [Def. of Apol. ii. xi. 3.] As when Naaman was in Jordan "his flesh came again like unto the flesh of a little child," so the waters of Baptism effect that cleansing of our fallen nature from the leprosy of sin of which our Lord spoke when He said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." [Matt. xviii. 3.]

II. A new birth unto righteousness includes, first, Adoption by God, and, secondly, Union with our Lord Jesus Christ. 

[1] In adopting as His children those who were previously alienated from Him, our merciful Father establishes a new relation between Himself and those whom He adopts, giving them a claim to paternal love and the privileges of sonship. This adoption is often called justification in the New Testament, as where St. Paul says, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus in his blood for our justification; that He might make us meet to the inheritance of the Saints in Light. . . ." [Rom. v. 9, 10]. "God is the efficient cause of this justification; our Lord Jesus Christ is the meritorious cause of it; and Holy Baptism is the instrumental cause of it." [Adop. Lect. xi.] Through this adoption, we become members of Christ’s body, and by the instrument of Baptism, has thus made them "heirs of eternal life," His children are entitled (through His free gift, and not by their deservings) to assisting grace by which they may be enabled to do His will while they are in a state of probation, and to that everlasting life which He has promised to those who are faithful and stedfast, when their state of probation is ended. 

[2] A mystical union is effected in Baptism, by some unintelligible and supernatural operation, between the baptized and our Lord Jesus Christ. They are united to the Body and Soul of His human nature, and since that is inseparable from the Godhead, they are also thus united to Him, His Divine Nature. By means of the union thus effected with the Person of their Mediator, they receive through Him the Divine gift of grace to which the Father’s mercy entitles them. That grace is an active principle working in them to mould them to the pattern of Him of Whom they have become members. By it they are enabled both to know and to do the will of God; and a moral perfection of which the natural life is not capable becomes easy in the Christian life through this co-operating power of Christ. Through the same grace is derived an illumination of the mind by which it is enabled to grasp the knowledge of Divine truth, and in faith to receive those mysteries which are at present beyond the power of even an enlightened Christian; and in the degree they wash at the Divine command, "come again seeing." And, lastly, this union with Christ through Baptism plants the germ of eternal life in the nature of the baptized person, restoring an immortality that was lost by Christ; and reopening the Vision of God to the eyes of men born blind. 

Thus, then, the effect of Holy Baptism may be once more summed up in the words of the Apostle, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall also in the likeness of His resurrection. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." [Rom. vi. 3-11.]
THE MINISTRATION OF
PUBLIC BAPTISM OF INFANTS,
TO BE USED IN THE CHURCH.


The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holydays, when the most number of people come together;

THE TITLE AND INTRODUCTORY RUBRICS.

Public Baptism . . . to be used in the Church] The administration of Holy Baptism has always been, from the very beginning, a public ceremony, except in cases of urgency: not because publicity is in any way essential to the efficacy of the Sacrament, but that it might be given in the face of the Church. One of the Rubrics at the end of the ancient Office for Baptism in the Church of England is as follows: "§ Non licet aliamque baptizare in cata, contra vel eligere locum sanctum sed duntaxat in ecclesiis in quibus sunt fontes ad hoc specialiter ordinati, nisi fuerit filius regis vel principis, aut talis necessitas emiserit proper quam ad ecclesiam accessus absque periiculo haberi non potest." In 1552 the word "Public" was expunged from the title of this Office, but it was restored in 1601.

Infantes] Baptism has been given to Infants from the time of its first institution. No direct record of the custom of the Apostles is contained in Holy Scripture, but the fact that they baptized whole households is indirect evidence that the Sacrament was not denied to children. Our Lord's act and words in blessing little children, and requiring the disciples to suffer them to come to Him and not to forbid them, is the strongest testimony that could be given, short of the connection of this command with the actual rite of Baptism, of His will on the subject. About a.d. 145, Justin Martyr writes, that there were in his time "many of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy;" and Irenæus, not long after, speaks distinctly of "infants and little children, and boys and young men and old men," all being alike new born to the life of God. Baptism. [Adv. Heres. ii. 22, al. 35.] St. Cyprian, writing to Firmus [Ep. Ivxv], says, "We all judge that the mercy and grace of God is to be denied to none born of man;" and the Epistle is written to contradict the opinion of Fidus, that infants ought not to be baptized until they are eight days old, St. Cyprian declaring that no infant can be too young to be baptized.1 St. Augustine speaks of "infants baptized in Christ," and says, "In babes born and not yet baptized, let Adam be acknowledged; in babes born and baptized, and thereby born again, let Christ be acknowledged." "Infants, too," he writes in another place, "are carried to the Church; for if they cannot run thither on their feet, they run with the feet of others, that they may be healed. . . . If when infants are carried, they are said to have no birth-sin at all, and they come to Christ; why is it not said in the Church to those who bring them?—'Away with these innocents hence; they that are whole need not a physician, but they that are sick.' Christ came not to call the righteous, but sinners.' It was never so said; nay, nor ever will it be so said." [Aug. Serm. 174 and 176, Enn., 124 and 129, Oxon. tranl.] In the primitive Office for Baptism, which is noticed in the previous Introduction, "infants" are distinctly mentioned; and the twenty-seventh Article of Religion testifies to the ancient practice of our own Church, when it says, "The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." The necessity of Holy Baptism to salvation is so urgent, and the blessings conferred by it so great, that Infants should be brought to the font as early as possible. Baptism is often delayed until the mother is able to be present with her child; but however pleasing this may be to her feelings, such a delay is very undesirable, for the spirit in which children are brought to Baptism should be that in which our Lord vouchsafed to come to Circumcision,—"I made haste, and delayed not, to keep Thy commandments." The Rubric at the commencement of the Office for Private Baptism plainly shews the mind of the Church on this subject: "The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holyday falling between, unless upon a great and reasonable cause, to be approved by the Curate.

THE INTRODUCTORY RUBRICS.

Sundays, and other Holydays] In the Primitive Church the seasons of Epiphany, Easter, and Pentecost were those at which Baptism was administered, except urgent necessity required its administration at other times; and the two latter were the times principally used in the Western Church. The third Canon of the Council of Magon [a.d. 585] forbids Baptism at any other time than Easter, meaning probably the whole season between Easter Eve and Whitsuntide, and many of the ceremonies of the Easter and the institution. One of the Rubrics of the Salisbury Manual is as follows: "It Solemnes baptismus celebrari soleet in Sabbato sancto Paschae et in vigilia Pentecostes, et dieo mysterii infus octo dies ante Pascha, vel infusa octo dies ante Pentecosten, debent reservari ad baptismandum in Sabbato sancto Paschae vel in vigilia Pentecostes, si commode et sine periculo valeat reservari." From 1549 to 1601 the following Rubricall Introduction, taken from Hermann's Constitutio, stood before the Offices for Baptism, but the present Rubric was substituted in the latter year: "It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; at which times it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be.2 Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered, but upon Sundays and other Holydays, when the most number of people may come together: as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also

1 The only one of the Fathers who expresses a different opinion is Tertullian. Holding strong views as to the unapprisiability of sins committed after Baptism, he advocated the postponement of its administrations until a person was in some degree assured of remaining steadfast in the Faith. [TERTULL. BAPT. XVII.]

2 In Cranmer's answer to the Devonshire rebels, he speaks of the consecration of the font at Easter and Whitsuntide as having become an unmeaning ceremony, for "except it were by chance, none were baptized, but all were baptized before." [STRYVER'S Memoirs of Cranmer, ii. 348, Escal. Hist. Soc.] The custom of blessing the fonts on Easter Eve sprung out of the primitive usage, which also restricted this benediction to the Bishop.
so well for that the Congregation there present may testify the receiving of them that be newly baptized in Chassy’s [sic] Book, and as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the "vulgar tongue." Nevertheless (if necessity so require), Children may be baptized upon any other day.

And note, that there shall be for every male child to be baptized two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before at the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer.

because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the "vulgar tongue." Nevertheless (if necessity so require), children ought at all times to be baptized either at the Church or else at home."

And in interpreting this Canon, due regard must be paid to the expression, "to the last Lesson" at Morning or Evening Prayer, and the clergyman would not be bound to baptize a child brought to the Church at a later time of the Service, or of whom he is neither Mattins nor Evensong. "Convenient warning" has also been defined as being "warning of the intention to bring," and reasonably means at least the evening before, as in the Rubric.

"And note... two Godfathers and one Godmother." The Rubric on this subject, at the end of our ancient Baptismal Office, is as follows: "Non pluris quam unus vir et una mulier debent accedere ad susciptiuni parvulum de sacro fonte unitatis, nec minimus habebitur contra prohibitionem canonis, nisi alia fuerit consuetudo approbata: tamen ultra tres amplius ad hoc nulatassum recipiuntur." Yet in a Legatine Council, held at York by Hildes, Archbishop of Canterbury, in 1195, and in a Constitution of Edmund, Archbishop of Canterbury in 1236, there is a provision exactly similar to that in our present Rubric: "Ad levandum vero puerum de fonte, tres ad plus recipiuntur in biscebat maria maris et unius femina; in baptismo femina, de feminam, et unus masculus: quod enim amplius est a malo est." [Gibson's Codex, 430.]

The primitive practice of the Church appears to have been identical with that of the Eastern and the Latin Church at present, in which only one sponsor is required, although two are permitted. [Duty of Parish Priests, ill. 10; Conv. Trident. xxiv. 2.] In this English copy of the 1549 printed at the end of the Office, it will be seen that one Godfather and one Godmother are named: and it may be doubted whether three sponsors were ever actually required until 1661, when the present Rubric was inserted by Bishop Cosin. The twentieth Canon forbids parents to be sponsors for their own children, and in this follows the old Rubric: "Similiter pater vel mater non debet proprio filium de sacro fonte levere..." but this Canon was altered by the Convocation of Canterbury in 1659; and although that Canon has never been received by the Northern Convocation, nor ratified by the Crown, yet it's acceptance by the Bishops and Clergy of the Southern Province offers some ground for relaxing the prohibition in practice.

The change would practically reduce the number of sponsors to one again, since the father and mother are already responsible, in the highest degree, as Christian parents: but it would be well for the spirit of the ancient rule to be carried out by some one who is not the parent taking the baptized child from the hands of the priest who has baptized it, immediately after the last Lesson. In the Primitive Church it was the custom to confirm Infants as soon as they were baptized, and then to administer to them a small particle of the consecrated bread moistened with the consecrated wine. Hence Baptist was administered (as may be seen by the ancient Sacramentary of St. Gregory) immediately before the celebration of the Holy Eucharist. This was probably the custom also in the medieval Church; and in Daye's translation of Archbishop Hermann's book [A.D. 1547] are the words, "Our mind is that the handling of the Sacrament of Christ's body and blood, called Eucharistia, may be joined with Baptism, and that they which bring the Infants to Baptism may use the body and blood of our Lord Jesus Christ after the manner and institution of the Primitive Church." In the Prayer Book of 1549 the times appointed for Baptism were "either immediately after the last Canticle at Mattins, or else immediately after the last Canticle at Evensong," as by the present Rubric.

And the Priest coming to the Font] In the Prayer Book of 1549 the sponsors were directed to be ready at the church door, where the priest came to them, and said the first part of the Service as far as the Exhortation before the Interrogatories. This Rubric and benediction followed: "Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the Church toward the font, say, The Lord vouchsafe to receive you into His holy household, and to keep and govern you..."
Prayer, as the Curate by his discretion shall appoint, and the Priest coming to the Font (which is then to be filled with pure Water), and standing there shall say, *Hoc est Child been already baptized, or no?* If they answer, *No:* Then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy He will grant to this Child that thing which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

Then shall the Priest say,  

*Always in the same, that you may have everlasting life. Amen.* This usage was dropped in 1552. In 1661 the Presbyterians wished the font to be placed as all the congregation may best see and hear the whole administration; but the Bishops replied, *The font usually stands, as it did in or near the Church door, to signify that Baptism was the entrance into the Church mystical: we are all 'baptized into one body' [1 Cor. xii. 12], and the people may hear well enough.* A large stone font, actually filled with pure water, and having a drain by which the blessed water may be let off after the Baptism, is plainly contempated by the Rubric, and is directly enjoined by the eighty-first Canon. Some decorative vessel should be provided for bringing the water to the font, so as to avoid number of the ordinary domestic pail or can. The ancient Salisubry Rubric is instructive: *"Presbyter autem si poterit temper habebat fontem lapidem, integrum, et honestum, ad baptismum; si non negaverit, habebat convenientiam ad baptismum quod alia usibus superius decreatum, nec extra ecclesiam deportatur."*

**The introductory service.**

The ancient division of the Baptismal Office into three parts is still to be clearly traced, as will be seen from the subsequent notes and marginal references in the central column. The introductory direction appertains to the Catechumen, and extends as far as the end of the Collect which precedes the exhortation to the Godfathers and Godmothers.

*Is this Child been already baptized, or no?* The actual words of this question were substituted for the rubrical direction, *"The Priest shall ask whether the children be baptized or no,"* in 1661. In Bishop Cosin's Durham Book the MS. Rubric as amended by him stands, *"And the Priest, coming to the Font, which is then to be replenished with pure water, and standing there, shall say, Hath this child been already baptized or no? Or if there be more, Hath any one of these children varying the Form only in those words which are requisite to express the sense of the great truth respecting the children." The question is one of importance, as, in the words of Hooker, *"iteration of Baptism once given hath been always thought a manifest contempt of that ancient apostolic aphorism, 'One Lord, one Faith, one Baptism.'* One Lord, one Faith, one Baptism, Baptism not only one inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once.*  

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1 The Puritans destroyed the fonts or removed them wherever they could do so, both in the reign of Queen Elizabeth and at a later date. On October 10, 1661, an Order of Council was issued enjoining "that the fonts be not removed from the accustomed place: and that in Parish Churches the "habit of using them as Baptisms" be retained, -p. 470. In 1643 the House of Commons ordered that all "holy-water fonts" should be removed from the Churches, but so many ancient fonts have survived to modern times that the order could not have been very generally obeyed.  

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4 *Quando fuerit unsanctus et de pura aqua renovandum, quod supe debet fieri propter aquam corruptionem.*

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BLOVED in Christ Jesus, we hear daily out of the Word of God and learn by our own experience, that all we, from the fall of Adam, are conceived and born in sins. **
Let us pray.

**ALMIGHTY** and everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing, by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figurine thereby Thy holy Baptism; and by the Baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon this Child; wash him and sanctify him with the Holy Ghost; that he, being delivered from Thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublous world, that finally he may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. Amen.

Almighty and immortal God, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for this Infant, that he, coming to Thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek find; open the gate unto us that knock; that this Infant may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

Almighty and everlasting God, Who this prayer is not derived from the old Office of the English Church, but is probably of great antiquity. Luther translated it into German from the ancient Latin in 1523, and it appears again in his revised “Baptismal Book” of 1524. From thence it was transferred to the Nuremberg Office, and appears in the Conulsion of Archbishop Hermann in 1543. The latter was translated into English in 1547, and the prayer as it stands in the Prayer Book of 1549 is almost identical with this translation, as given above.

**didst save Noah . . . by water** The type of the deluge was used in two senses in the original, as will be seen above: first, indicating water as a means of destroying evil; and, secondly, as a means of salvation. The first sense was eliminated from the prayer in 1532, as also was the similar passage which spoke of the destruction of Pharaoh; and in its present form the idea of “saving by water” is more strongly expressed than it was previously by “whom . . . Thou didst save in the ark.” Yet the original twofold sense is to be found in the Gelasian Office for Baptism: “Who, washing away the sins of the world by water, didst in the very out-pourings of the deluge stamp a figure of regeneration; so that through the mystery of one and the same element, there was both an end put to sins, and a source of excellence.” The Baptism of the world by the deluge to the cleansing away of its iniquity, and the regenerating it for a new life, is a favourite idea with the ancient fathers.

**didst sanctify Water** Every ancient Baptistical Office contains this reference to the effect of our Lord’s Baptism in sanctifying the element of water, and yet it is remarkable that no such doctrine is to be found in Holy Scripture. It is one of those venerable religious impressions which pervade the whole Church of Christ, and which, at the same time, cannot be traced up to their origin. The words were objected to by the Presbyterians at the Savoy Conference, but happily the Bishops retained them, with the explanation that the Baptism of Christ was “dedicatio baptismi.” Compare this Prayer with that in the Baptism of Adults.

The seeming with the Church which now follows the act of Baptism, took place here in the Prayer Book of 1549, the words used being “N.” (the child having been named by the sponsor), “Receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed.”

Almighty and immortal God, the Aid! This is from the ancient Offices, where, and in the Prayer Book of 1549, it was associated with the Exorcism. In the Salisbury Manual the prayer is addressed to God the Son; in that of York, as in the English Service, to God the Father.

It was followed in the first Prayer Book by the Exorcism, which stood in this form:

"Then let the Priest, looking upon the children, say, "I command thee, unclean spirit, in the Name of the Father, the Son, and the Holy Ghost, depart from this child. Amen.""
The y-ward, for but in and isoever follow how unto this and good Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

BLOVED, ye hear in this Gospel the words of our SAVIOUR CHRIST, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorted all men to follow their innocence. Ye perceive how by His outward gesture and deed He declared His good will toward them; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that He will likewise favourably receive this present Infant; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly FATHER toward this Infant, declared by His Son JESUS CHRIST; and nothing doubting but that He favourably alloweth this charitable work of ours in bring-

of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord JESUS CHRIST hath vouchsafed to call to His holy Baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgement, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy Baptism calleth to be of His flock.

This was founded on the ancient Exorcism, but was not quite identical with it in the latter part. Both it, and the Dominus Vobiscum which followed it, were left out in the revision of 1552. The Exorcism seems to have been expunged in deference to the criticism of Bucer, who thought that it pointed to an actual possession of all unbaptized persons, similar to the cases of possession recorded in the Gospel. It was an usage derived from the Primitive Church, and shewed a more sensitive appreciation of the actual power and presence of the Evil One than the half-sceptical Germanism of Bucer could understand; but it can hardly be regretted that it is not in our present Office.

Hear the words of the Gospel: The practice of former days at the reading of the Gospel in the Baptismal Office appears to have been identical with that used at the same rite in the Communion Service, for Bishop Cosin inserted the following in his Prayer Book prepared for the Revision of 1661:

Before the Gospel, "Here the people shall stand up and say, Glory be to Thee, O Lord:" and after the Gospel, "So endeth the Holy Gospel, Answer, Thanks be to Thee, O Lord." In the ancient Office these verses were sometimes inserted, and in some cases (as in our modern one) left out. Reverence and analogy both suggest their use.

The parallel passage from St. Matthew's Gospel was used in some Baptistical Offices (as in those of Beuanvis and Remiremont) [Martene, de Antiq. Eccl. i. 43] as long as eight hundred years ago, and is probably of as ancient a date in our own Office, although not traceable in the Sacramentaries of the Primitive Church. It was changed for the present Gospel from St. Mark in 1549, perhaps for the sake of the emphatic words of our Lord with which the passage concludes in that Evangelist, and which were a Divine witness against the Anabaptist heresy that infested the Churches of Europe at the time of the Reformation. It was also appointed in Hermann's Consultation.

Believe these words and this deed of our LORD JESUS CHRIST upon them, and doubt not but that He will so receive your children also, and embrace them with the arms of His mercy, and give them the blessing of eternal life, and the everlasting communion of the Kingdom of God. The same LORD and our SAVIOUR JESUS CHRIST confirm and increase this your faith. Amen.
ing this Infant to His holy Baptism; let us faithfully and devoutly give thanks unto Him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to this Infant, that he may be born again, and be made heir of everlasting salvation, through our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the Holy Spirit, now and for ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

EARLY beloved, ye have brought this Child here to be baptized, ye have prayed that our LORD JESUS CHRIST would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the Kingdom of Heaven, and everlasting life. Ye have heard also that our LORD JESUS CHRIST hath promised in His Gospel to grant all these things that ye have prayed for; which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise by you that are his sureties, (until he come of age to take it upon himself,) that he will renounce the devil and all his works, and constantly believe God’s holy Word, and obediently keep His commandments.

"indorsen." [Comp. Luke xi. 48, where the original word "evereordes" fixes the sense.]

ALMIGHTY and everlasting God! The Collect which follows the Exhortation is not from the ancient Offices of the English Church, but is taken from the Cologne Book of Archbishop Hermann. It may have been taken into that book, like the first prayer in the Office, from ancient German rituals. The first half of it is on behalf of the congregation, and is plainly inserted with reference to the Creed which originally preceded it: the latter is a prayer on behalf of the child to be baptized, in which the Church beseeches God that it may be made partaker by baptismal regeneration of the inheritance of “everlasting salvation.” The words of the Latin in Hermann’s original are, “Da huic infantii Spiritum Sanctum Tuum quo regeneretur, et hircus fiat aeterna salutis.” They must not be taken as referring to any expected indwelling of the non-incarnate God, the Holy Ghost, in the individual, but to the operation upon the individual of that Third Person in the Blessed Trinity, Who ever indwells in the Church as a corporate body, according to the promise of our Lord. The prayer has some analogy with the Invocation of the Holy Ghost which is found in ancient Eucharistic Liturgies, the Person being, of course, substituted for the Elements. It is a common practice for the congregation to repeat this Collect after the Minister. Perhaps the custom has some connection with the recitation of the Creed, by which it was (as has been shown) preceded until 1552. But a Rubric stood before it in the first book of Edward VI., “The Priest shall add also this prayer,” and there is nothing in the present Rubric, or in the printing of the several clauses, to indicate that it should be said by any one except the Priest.

Immediately after this Collect, according to the Office of 1549, the priest took the child (or one of the children) to be baptized by the Bishop, and recited the Office thereon; and when all the preceding parts of the Service had been performed) towards the font, saying, “The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.” This ancient custom seems originally to have been instituted with reference to adult catechumens, the leading of an infant by the hand which was being carried in its godmother’s arms being clearly an adaptation, and not a very significant one, of an usage which was highly significant in the case of a grown-up person. As the service for the admission of the catechumen ceased now to be separate from that for his Baptism, and as the Baptismal Office was now intended primarily for infants, though in primitive times intended primarily for adults who had been Jews or Heathens, the abolition of the practice appears to be not unreasonable: and the less so as it is substantially continued in the Baptism of Adults.

The introductory part of the Office, answering to the primitive and medieval “Ordo ad faciendum Catechumenum,” now ends with this Collect.

THE BAPTISMAL VOWS.

With the Exhortation to the Sponsors the actual “Ritus Baptizandni” begins, as it began in the ancient Offices; but it is now intermingled with the Benediction of the Font; the chrism [anointing] and the chiron [baptismal robe], with the lighted taper [symbol of the lamps of the ten virgins], are omitted, and a thanksgiving, with the Lord’s Prayer, is added.

The earliest Christian writings, and even the Holy Scriptures, show that some form of interrogation always preceded Baptism. When the eunuch desired baptism from Philip the Deacon, the latter said, “If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” [Acts vii. 37.] It has also been believed by many sound interpreters that St. Paul’s words to Timothy, “Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses” [1 Tim. vi. 12], refer to this custom. Tertullian speaks of the renunciation of Satan, and the declaration of belief, as part of the
I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

† Answer.

I renounce them all.

† Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in our Lord Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

† Answer.

All this I stedfastly believe.

† Minister.

WILT thou be baptized in this faith?

† Answer.

That is my desire.

ceremony for making catechumens. [De Coron. iii.] St. Cyprian says [Ep. lxx. 2]. The very interrogatory which is put in Baptism is a witness of the truth; ' and from his time forward some form or other of interrogation and of Baptismal Vow is frequently alluded to by the Fathers. In the earliest extant Baptismal Liturgy, that of Gelasius and Gregory, the interrogatories are identical with those of the Salisbury Manual as printed above; and as those now in use are substantially the same, it may be reasonably considered that the modern form represents that which was in use in the Primitive, and perhaps in the Apostolic Church.

§ The Vow of Renunciation.

The form of renunciation is referred to by Tertullian in these words: "We do in the Church testify, under the hand of a chief minister, that we renounce the devil and his pomp and his angels." St. Basil [de Sp. S. xxvii.] speaks of the same renunciation as one of the unwritten traditions and customs of the Church. St. Cyril of Jerusalem gives the form as, "I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service;" and he says that while the renunciation was being uttered the catechumen stood facing the West, as "the region of sensible darkness," and stretched out the arm as though actually speaking to the Evil One. The ancient Roman form is that of Gelasius and Gregory. The form of the Eastern Church is, "Dost thou renounce Satan, and all his works, and all his angels, and all his service, and all his pomp? Answer, I renounce them:" the renunciation being made three times, which seems to have been the ancient practice. The original English form also contained three renunciations, being as follows:—

"N. Dost thou forsake the devil and all his works?

"Answer. I forsake them all.

"Minister. Dost thou forsake the vain pomp . . . desires of the same?

"Answer. I forsake them all.

"Minister. Dost thou forsake the carnal desires . . . nor be led by them?

"Answer. I forsake them."

These were combined into one question and one answer in the revision of 1552, and continued in that form with the addition, "in the name of this Child," and the word "forsake" altered to "renounce" in 1601, the changes being made by Bishop Cosin. 6

§ The Vow of Belief.

The profession of faith is founded on our Lord's words in Matt. xxviii. 19; and from the case of the enmarch in Acts viii. 37, it appears to have been required from the very first. It seems also to be required by our Lord's words, "He that believeth and is baptized "[Mark xvi. 16]: for as belief must necessarily, in adults, precede Baptism, so some confession of what is believed seems necessary as an outward evidence of belief. The object, however, is not that each person should declare his own private belief, but that he should assent to that of the Church. Tertullian [de Coron. iii.] speaks of such a confession being made in his time, "pledging ourselves to something more than the Lord hath prescribed in the Gospel;" that is, to a fuller Creed than the confession of belief in the Three Persons of the Blessed Trinity. Such a confession is extant in the case of Palmatius, who was baptized about A.D. 220, a few years after Tertullian wrote. It

1 See other forms of the renunciations, and of the Baptismal Office at large, in ASHERMAN, Cat. Liturgy. I. 174, II. 211; and in N. 415's Hist. Eastern Church, II. 945.

2 "Pomp" comes from n waert, pompes, and means strictly a religious procession. The ancient form of the renunciation carries us back to the primitive days of Christianity, when all public games and shows among the Greeks and Romans were connected with idolatrous and satanic ceremonies. In its later form the "pomp" is connected with the world; and Shakespeare seems to have had the Baptismal vow in view when he put into Wolsey's mouth the words, "Vain pomp and glory of this world, I hate ye." [Henry VIII. III. 2.] The word was also used for masques.
WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

I will.

THEN shall the Priest say,

O MERCIFUL God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen. 

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen. 

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to Thee by our office and ministry, may also be endowed with heavenly virtues, and everlastingly re-


St. Cyril, in his seventh and seventy-sixth Epistles, gives part of a similar creed, and others are extant which were used at the baptism of various persons in the third and fourth century. 

this being, in fact, the earliest use of the Apostles' Creed. 

St. Cyril [Cathe. Lect. xix. 9] states that this profession of faith was made towards the East.

In our first English Office the three divisions of the Creed formed three separate questions, to each of which the answer "I believe" was given. They were put together under one question and answer in 1552, and were retained in that form in 1661, although Bishop Cosin wished to restore the old custom, and noted it accordingly in his revised book. The question, "Wilt thou be baptized in this faith?" represents the two questions, "What dost thou desire?" and, "Wilt thou be baptized?" of the old Office: which were altered to the present form in 1552.

§ The Vow of Obedience.

This is not represented in the Primitive Offices of Baptism of the Sacramentaries, nor in that of the English Church before 1661. It first appears in Bishop Cosin's MS. annotations, the question beginning, "Dost thou promise that thou wilt obey diligently?" and the answer being, "I do promise." But it appears probable from Justin Martyr [Apol. i. 61] that a declaration of a similar kind was used in very ancient times in the Eastern Church.

All the interrogatories were formerly addressed to the child without any modifying expression, although they were, of course, intended to be answered by the sponsors, according to the Sacram Rubric, "Respondent, compatiri et commissi."

Among the fine-drawn objections, however, of Bucer in 1539, one of the sponsors on the one, and the Presbyterians of 1661 objected to the answers being made in the name of the child at all. In Bishop Cosin's book there is written, "Dost thou, in the name of this child," and the alteration was adopted: but the Revisers refused to go further. Bishop Cosin also altered the Rubric which precedes the interrogatories into this form: "Then shall the Priest demand of the godfathers and godmothers of every several child to be baptized, that they do make the answer thereunto as is apportioned. An answer for each child is that which is required, and this may be secured even when the interrogatories are put only once to the whole body of sponsors. It must at the same time be remarked, that in making these answers the sponsors are simply the mouthpiece of the child, and do not incur any responsibility on their own account in consequence, either as regards the child or themselves. Yet as each godfather and godmother makes them, they can hardly fail to have a keen consciousness of the fact that these very replies were once made on their own behalf; and the thought may well arise, How have the vows thus made been kept in subsequent years? "Baptism doth re-present unto us our own profession."

THE BENEFTION OF THE WATER.

Although the element of water was sanctified to a sacramental purpose by our Blessed Lord when He was baptized in it Himself, it has ever been the practice of the Church to use a form of benediction upon that portion of water which was to be set apart for the administration of Baptism. From the words of Tertullian it would even seem that such a form was used over running streams: "for after saying that there is no difference whether a man is baptized in the sea, in a pool, in a lake, in a river, or in a fountain, he adds that "all waters, from the ancient privilege of their origin, obtain, after prayer to God, the sacrament of sanctification."

[De Baptismo, c. v.]

St. Cyril writes to Januarius in the year 256, "The water must first be cleansed and sanctified by the priest[1], that it may be holy, by Baptism therein, to wash away the sins of the baptized." [Ep. ixx.] St. Cyril of Jerusalem taught his candidates for Baptism in similar words: "Regard not the sacred laver as simple water, regard rather the spiritual grace given with the water. plain water, after the invocation of the Holy Ghost, and of Christ, and of the Father, gains a sanctifying power." [Catech. Lect. iii. 3] In the treatise on the Sacraments, attributed to St. Ambrose, the author writes, "When the priest first comes to the baptistery, he exercises the creature of water, and afterwards makes an invocation and offers a prayer, that the font may be sanctified for the presence of the Eternal Trinity." In the Apostolical Constitutions, and in the Sacramentaries of Gelasius and St. Gregory, the actual form of benediction is given; and the ceremonies by which it was accompanied are indicated in the previous Introduction to this Office. The ancient "Benedictio Fontis" of the Church of England was of a similar character to that of the Gregorian Sacramentary.

In all these cases the Benediction of the water was a ceremony separate from, or at least not necessarily performed at the same time with, the administration of Baptism. The special times of its performance were Easter Eve and Whit-Sun Eve; and in the early Church the Bishop was the officiating minister. The impurity of water which has been kept for a long time rendered a more frequent benediction necessary when Baptisms were to be administered on any Sunday or Holyday; and as there was no essential necessity for the presence of a bishop, the rite was eventually performed by the priest, from time to time, whenever the water was changed.

1 See Hengstenberg's 'Hermonia Symbolica,' p. 106.
2 The Eastern Church uses the Nicene Creed at Baptism.
3 Sacerdos, used in an inclusive sense, as we use "minister;" the bishop being then the minister of this rite.
warded, through Thy mercy, O Blessed Lord God, Who dost live and govern all things, world without end. Amen.

ALMIGHTY, everlasting God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech Thee, the supplications of Thy congregation: sanctify THIS WATER to the mystical washing away of sin: and grant that this Child, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through Jesus Christ our Lord. Amen.

This custom was continued in the reformed Prayer Book, the Office for the Benediction of the Font—taken from the Mozarabic Office—being placed at the end of the two Offices for Baptism, as follows:

1. The water in the font shall be changed every mouth once at the least, and before any child be baptized in the water so changed, the Priest shall say at the font these prayers following.

2. Most Merciful God our Saviour Jesus Christ, Who hast ordained the element of water for the regeneration of Thy faithful people, upon Whom, being baptized in the river of Jordan, the Divine Power did come down in likeness of a dove: send down, we beseech Thee, the same Thy Holy Spirit to assist us, and to be present at this our invocation of Thy holy Name: sanctify this fountain of baptism, Thou that art the same, and evermore in the same, by Thy Word. For all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

3. Most Merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

4. Grant that all carnal affections may die in them; and that all things belonging to the Spirit may live and grow in them. Amen.

5. Grant to all them which at this fountain forsake the devil and all his works, that they may have power and strength to have victory and to triumph against him, the world, and the flesh. Amen.


7. Grant that all sin and vice here may be so extinct: that they never have power to reign in Thy servants. Amen.

8. Grant that whosoever here shall begin to be of Thy flock: may evermore continue in the same. Amen.

9. Grant that all they which for Thy sake in this life do despise and forsake themselves: may win and purchase Thee, O Lord, which art everlasting treasure. Amen.

10. Grant that whosoever is here dedicated to Thee by our office and ministry: may also be endowed with heavenly virtues, and eternally rewarded through Thy mercy, O blessed Lord God, Who dost live and govern all things world without end. Amen.

11. The Lord be with you. Amen.

12. And with thy spirit.

13. Almighty, Everlasting God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech Thee, the supplications of Thy congregation: and grant that all Thy servants which shall be baptized in this water, prepared for the ministration of Thy holy Sacrament, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord.

In 1552 this separate benediction of the water was abolished, through the interference of Dacre. He objected to any benediction, but a portion of the service was, notwithstanding, incorporated with that for Baptism, to be used whenever the Sacrament is administered. The last prayer was retained for the actual benediction instead of the first, the only alteration being the omission of the words, "prepared for the ministration of Thy holy Sacrament." It was changed into its present form in 1661; but in Bishop Cosin's revised book the words are much less pointed than they were ultimately made, being, "... this water, which we here bless in Thy Name, and dedicate to this holy action."

Although this benediction of the water of Baptism is not essential to the regeneration of the baptized person, like the infusion of the water upon him, it is a solemn recognition of the work of God in the Sacrament: a significant symbol of the Creator laying the "beams of His chambers"—the Temple of Christ's mystical body—in the waters; of the mingling of the water and Spirit into one, as a purpose of new creation; of the Victim breaking in pieces the head of the dragon in those waters by means of which the power of the evil one is counteracted and defeated. Being a rite of so solemn a kind, it should be performed with reverence and exactness, and it is well to use the old custom of making the sign of the Cross in the water at the word "sanctify," though it is not now the practice to print the cross in the Prayer Book, as formerly, in the places where it is proper to use it. 1 Care should be taken not to repeat this benediction; and to avoid this the water should be let off from the font immediately after the conclusion of the Baptismal Office.

The four petitions with which the benediction of the water begins now, as it began when it was a separate service, are substantially taken from the ancient Mozarabic Ritual of the Spanish Church. They have no place in the Roman ritual; nor were they in the Latin Office of the English Church; but they probably belong to that ancient Hispanic rite of St. John, which formed the original basis of the Spanish, French, and English national rites. The original form has a great resemblance to the Great Collect or Litany which begins the Eastern Baptismal Office.

During the suppression of the Prayer Book some forms of prayer were printed by Jeremy Taylor, to be used by those who loved the ancient customs; and his prayer for the benediction of the font offers a beautiful devotional commentary upon the subject. It is as follows:

"Our blessed Lord and Saviour Jesus, Who was baptized of John in Jordan, Who walked upon the waters, Who converted the water into wine, Who gave to His disciples the water of life, and sanctified the font, which contains both blood and water, the two sacraments of life unto His holy Church, and commanded His disciples to teach all nations, baptizing them with water in the Name of the Father, of the

1 St. Augustine writes, "In fine, what is, as all know, the sign of Christ, save the Cross of Christ? Which sign unless it be applied, whether to the persons of the believing, or to the very water out of which they are regenerated, or to the oil wherein they are anointed, or to the sacrifice wherewith they are fed, none of these is duly performed." [Acm. in Jn. xxlvii., b.] And in another place he says, "For with this sign of the Cross the Body of the Lord is consecrated, and the water of Baptism sanctified." [Rom. vi. 4.] The Rubric of the Book of Common Prayer, in the 6th year of the reign of King James (A.D. 1552), is, "His blessedavored corpus sancum non destinu in medio crusce."
Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers, Name this Child. And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and wary, saying all:

I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the foresaid words:

I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Then the Priest shall say,

We receive this Child into the congregation of Christ's flock, + and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to

Son, and of the Holy Ghost: He bless and sanctify by His Holy Spirit this water, that it may be instrumental and effectual of grace, of pardon, and sanctification. Hear us, O most gracious God, that whosoever shall be baptized in this water may be renewed by Thy grace, justified by Thy mercy, sanctified by Thy Spirit, preserved by Thy Providence, and guided by Thy Word: that in this water, springing from the Paradise of God, the soul [or, souls] presented unto Thee may be cleansed and purified, and that there may be added to Thy Church daily such as shall be saved in the day of Thy glorious appearing, O blessed Lord and Saviour Jesus Amen.

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 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.

THE BAPTISM.

The whole of what goes before is a preparation for the few words and the simple action by which the Baptism, and therefore the regeneration, of the child is indicated, and all that follows looks back to these either in thanksgiving or in exhortation. Great exactness is, therefore, necessary in the use of this part of the Office: [1] first, that the child may not lack any of the benefits of regeneration through any omission in the rite by which it is conveyed; [2] and, secondly, that the priest may not have ulterior motive in depriving the child, by any such omission, of the means of salvation. The essential parts of the rite have been already spoken of in the preceding Introduction; but it may here be repeated that without actual contact of the water with the person of the child, while the words are being spoken, there cannot be a Baptism. When and where immersion was the common practice, this contact of the water was inevitable; but now that immersion is not used, some precautions are desirable.

1. The water should be poured upon the child according to the Rubric, not sprinkled. This may be done from the hollow of the hand or from the shall, kept dry by the rite himself, and the child then dipped into the water, in token that he shall not be ashamed to confess the faith in Christ crucified, and manfully to fight under His banner against the devil, the world, and the flesh. Now and throughout. Amen. The first part of these words came from the ancient Service, and the general idea of the remaining part is taken from those which accompanied the other consignations, one at the naming, and the other at the exorcism of the child in the Office for making a catechumen. The anointing after the Baptism (and after the delivery of the Chrism) was continued in the first Prayer Book with the words of the ancient Office, "Then the Priest shall anoint the Infant upon the head, saying, Almighty God, the Father of our Lord Jesus Christ, Who hath regenerate thee by water and the Holy Ghost, and hath given unto thee

4. The hand or shell should be deliberately filled with water before the words are spoken.

5. In reverent accordance with ancient and primitive practice, and also for the more certain contact of the water with the child, it should be poured on thrice,—at the naming of each Person of the Blessed Trinity.

It is most necessary that the act of Baptism should habitually be thoroughly performed, primarily (of course) for the sake of the child, whose eternal interests are at stake, but also that the essential nature of the external rite may be made quite evident to the Laity, and that full confidence may be established in the ministrations of the Clergy.

There can be no question that affusion, if thoroughly performed, is amply sufficient for the due administration of the Sacrament of Baptism. 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 seenly, and would often be attended with danger. The weakness of the Rubric may justly be assumed (without supposing actual sickness) as the normal condition of infants brought up under such conditions, and the very clothing of infants is in itself a certificate of such weakness. Although not recognized in the Rubric until 1549, there can be little doubt that affusion was practiced instead of immersion (at the discretion of the priest), in ancient as well as in modern times.3

SIGNING WITH THE CROSS.

It has been already mentioned that in the Prayer Book of 1549 the sign of the Cross was made upon the forehead and breast of the child at an earlier part of the service. In the ancient Office this signing took place at the very beginning of the Service for making a catechumen. The words used in the first Prayer Book were these: "V. Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto thy life's end. Amen." The first part of these words came from the ancient Service, and the general idea of the remaining part is taken from those which accompanied the other consignations, one at the naming, and the other at the exorcism of the child in the Office for making a catechumen. The anointing after the Baptism (and after the delivery of the Chrism) was continued in the first Prayer Book with the words of the ancient Office, "Then the Priest shall anoint the Infant upon the head, saying, Almighty God, the Father of our Lord Jesus Christ, Who hath regenerate thee by water and the Holy Ghost, and hath given unto thee

3 In Norman fonts are found with a small subtilia basin and a small boat, the latter to hold water as it flowed from the child. Some ritualists consider that it is wrong for the water to flow back into the font, and if there is no such provision as that spoken of, allow it to fall on the floor of the Church.

4 See Lyndwood in Mancelli's M. M. B. 5. 21. It is said of a Roman. De frrnitt Baptnni, and Oates, Trident. ii. 17. The latter speaks of affusion as the "general practice" at that time, the middle of the sixteenth century. [Comp. St. Thomas Aquinas, III. decret. xivi. art. viii.]
fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto His life's end. Amen.

† Then shall the Priest say, SEEING now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto Him, that this Child may lead the rest of his life according to this beginning.

† Then shall be said, all kneeling.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

remission of all thy sins: He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

Thus it is evident that the present action and words represent the ancient usage, but that the use of anointing oil being discontinued and only the signing with the Cross retained, the words formerly used in the earlier part of the Service were substituted here for those which referred to the act of uncturing, and "signing" the child, the incorporation of Christ's flock, and do sign him with the sign of the Cross," for the opening words which were previously addressed to the child itself. As the thirtieth Canon distinctly says, the signing with the Cross adds nothing to the virtue and perfection of the Baptism, so also we must remember that neither are the accompanying words, "We receive," etc., any essential part of the Baptism. They have sometimes been spoken of as if by them the child was "received into the Church" but the act of Baptism is the true reception into the Church, and these words are a ceremonial declaration only of that fact. In this respect they are analogous to the words used by the Priest in the Marriage Service, after the essential part of the Office is completed by the solemn adjuration, "Those whom God hath joined together, let no man put asunder." As the Priest then pronounces that the married couple are "man and wife together," so here he pronounces that the baptized child has become one of the congregation of Christ's flock. This is made still more evident by the Rubric and words of the Office for Private Baptism, "... then shall he christen the child again, but shall receive him as one of the flock of true Christians people, saying thus, I certify you is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life. "... Neither the words nor the act have any sacramental efficacy; yet it is clear [1][2] that the latter (as a substitute for unction) is the emphatic part of this most significant, venerable, and even primitive rite; and also that any idea of an additional "reception into the Church" by the use of them tends to obscure the full completeness of that reception which is effected by the act of Baptism itself.

The superstitious antipathy which the Puritans entertained for the material figure and for the sign of the Cross led the reforming Divines to try and conciliate them by not printing it in the place where it was customary to use it in the Services of the Church; but no pressure could prevail on them, in any of the revisions, to remove its obligatory use from the Baptismal Office. It is not worth while to occupy any space with the above-mentioned controversies; we are told that they were alleged against the use of this holy sign; but, as the thirtieth Canon [Add. 1603] was framed to be a general reply to them, and is referred to in the Rubric at the end of the Service, it is inserted below as an illustration of the temperamental firm line which the Reformers took on this subject. [1] Among Archbishop Sancroft's MSS. in the Bodleian Library there is an interesting memorandum respecting the authorship of this Canon. He writes, 'The declaration concerning the Cross is evident by many testimonies of the ancient Fathers. First, it is to be observed, that although the Jews and Ethniques derided both the Apostles and the rest of the Christians for preaching and believing in Him Who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yes, the Holy Ghost by the mouth of the Apostles did honor the name of the Cross (being hateful among the Jews) so far, that under It He comprehended not only Christ crucified, but the force, effects, and merits of His Death and Passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the Cross begat a reverence estimation even in the Apostles' times (for aught that is known to the contrary) of the sign of the Cross which the Christians shortly after used in all their actions: thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, Who died for them upon the Cross. And in this they followed the example of our Lord, Who in glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to His service, and to declare themselves adherents to that religion which He did represent. And this use of the sign of the Cross in Baptism was held in so much positive approbation, as it was the constant custom and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the sign whereof could not better endure. This continual and general use of the sign of the Cross is evident by many testimonies of the ancient Fathers.

Thirdly, it must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with revulsion to the Roman Church, disavow neither the name of our Church of God, nor offend the minds of sober men; and only departed from them in those particulars, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this Church, both by the judgement and practice of those reverend Bishops and great Divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being called in that same time to the See of Canterbury, did diligently endeavor to preserve in the reign of our late dread Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure of the Confessors of the Faith, in their letters written in those days, and by the harmony of Confessors of later years; because indeed the use of this thing in Baptism is no more than taking sufficient caution and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England forbidding of Popery, hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism is no part of the substance of that Sacrament; for when the minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, the infant is
In the Canons of 1603 was not made by Bishop Overall, but by Bishop Bilson. [Sancroft's MSS. vol. cxxxvi. fol. 177.]

THE THANKSGIVING.

The old Office of Baptism, and that of 1549, concluded with the ceremonies which supplemented the Baptism itself, and which were discontinued in 1552; except that it was always the practice of the Church of England for the Priest to give a charge to the godfathers and godmothers respecting the future life of the child. But from the above address and prayer taken out of an ancient Italian Missal, written before A.D. 1100, it would appear that the revisions of 1552 had a precedent for their innovation, though not perhaps exactly that here printed. The use of the Lord's Prayer in this place is, at least, analogous with the custom of the Primitive Church, in which the newly baptized were permitted and enjoined to say it for the first time immediately they had become Christians by Baptism.  

The address which is placed as a preface to the Lord's Prayer fully add perfectly baptized. So as the sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted, doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book, that the infant baptized is, by virtue of Baptism, before it be signed with the Sign of the Cross, received into the congregation of Christ's Church, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the Sign of it in Baptism; following therein the primitive and apostolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the Service of Him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the Sign of the Cross in Baptism being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God, and the judgment and practice of all the primitive and apostolical Churches, we shall not, I think, be at a divergence, both minister and other, reverently to retain the true use of it previously designed by the Church of England, under a religious abhorrence of all indifferency in either order or word of Baptism, as well of the Cross and the true and inward signification of it, as of the other parts of the rite, that so our children, being born of God, and in Christ to be heirs of eternal life, may be instructed with the knowledge of God's will, the right understanding of the things in which they must be accounted, as Christ's children, and as children of light, in all the duties that are befitting of them. Therefore I cannot but wish that such shall be observed and observed by all, in their Baptismal cerebrations. Forasmuch as the Church of England hath retained still the Sign of it in Baptism, it being the ancient practice of the primitive and apostolical Churches, so it is my advice that all may be observed and observed in like manner, that so our children, being born of God, and in Christ, to be heirs of eternal life, may be instructed with the knowledge of God's will, the right understanding of the things in which they must be accounted, as Christ's children, and as children of light, in all the duties that are befitting of them.
other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall be add and say,

Ye are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

¶ It is certain, by God's word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

¶ To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCV.

and the decision of the Church of England; a decision deliberately expressed, and in the same solemn way, by words spoken to Almighty God, in this prayer.

Forasmuch as this Child hath promised! Some form of Exhortation to the Sponsors is directed in all the ancient Bap-
tismal Offices of the Church of England, sometimes in a Latin Rubric stating the substance of what the Priest was to say, and at others in the vernacular of the day. The above is found in a York Manual belonging to York Minster Library, and is also in a MS. Manual bought A.D. 1404-14, for the long-vanished Chapel of South Charlton, Breamore, near Salisbury. [MS. Add. MS. 2 A. xxi.] The present Exhortation restricts the responsibility of Sponsors to the spiritual oversight of their godchildren; but even this responsibility is practically in abeyance while the parents are living, since to them is assigned, in the first place, the duty of bringing up in a Christian manner the children whom God's Providence has given them.

Bishop Cosin erased from this Exhortation the words, "call upon them to hear Sermons, and chiefly ye shall," and sub-
tituted in a later part, "ye shall call upon them at due time hereafter to frequent the Divine Service, and to hear Sermons in the Church, putting them in remembrance that Baptism doth represent, etc." The charge respecting Confirmation was also formed by him out of the former Rubric, by which the same thing was enjoined.

It is certain, by God's word! This Rubric is, in part, a reproduction of words which appeared first in "Articles to establish Christian quietness," put forth by the authority of Henry VIII. in 1536; afterwards in the "Institution of a Christian Man," which was printed in the following year; and, thirdly, in the Rubric before the Confirmation Service. When introduced into the latter Rubric, the words "and else not" were dropped, and the object of their introduction there was to show that Confirmation was not essential to the sal-
vation of baptized Infants.

Neither in this Rubric, nor in any other formulary of the Church of England, is any decision given as to the state of infants dying without Baptism. Bishop Bethell says [Re-
generation in Baptism, p. xiv] that the common opinion of the ancient Christians was, that they are not saved: and as our Lord has given us such plain words in John iii. 5, this seems a reasonable opinion. But this opinion does not involve any cruel idea of pain or suffering for little ones so deprived of the Sacrament of new birth by no fault of their own. It rather supposes them to be as if they had never received the gift of an immortal spirit [1 Thess. v. 25] for spiritual existence, when they might, through the care and love of their parents, have been reckoned among the number of those "in whom is no guile," and "who follow the Lamb whithersoever He goeth." Most persons would, however, prefer to think with the wise and good Bishop Sanderson: "Into some men it may be," he writes, "and extraordinarily (especially in the want of ordinary means) God may infuse faith and other graces accompanying salvation, as also (modo nobis incognito) make supply unto Infants unbaptized some other way, by the immediate work of His Holy and Almighty Spirit, without the use of the outward means of the Word and Sacraments. Of which extraordinary work we cannot pronounce too sparingly; the special use whereof it serveth us being the suspending of our censures, not rashly to pass the sentence of damnation upon those Infants or Men that want the ordinary outward means, since we are not able to say how God in His infinite power can, and how in His rich mercy He hath, or will deal with them." [Sanderson's Pac Ecclesiæ, p. 71.]
THE MINISTRATION OF
PRIVATE BAPTISM OF CHILDREN IN HOUSES.

The Curates of every parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holyday falling between, unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great cause, and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

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 Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:

I baptize thee In the Name of the FATHER, and of the SON, and of the Holy GHOST. Amen.

Then, all kneeling down, the Minister shall give thanks unto God, and say,

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this Infant with Thy Holy Spirit, to receive him for Thine own Child by adoption, and to incorporate him into Thy holy Church. And we humbly beseech Thee to grant, that as he is now made partaker of the death of Thy Son, so he may be also of His resurrection; and that finally, with the residue of Thy Saints, he may inherit Thine everlasting kingdom; through the same Thy Son Jesus Christ our Lord. Amen.


PRIVATE BAPTISM OF INFANTS.
The Baptism of Infants who were in extreme danger was provided for by certain Rubrics at the end of the Office in the ancient Manuals of the Church of England, and these Rubrics made no mention of any prayer being used, or any other words than those essential to Baptism. These Rubrics form the foundation of our present Office for Private Baptism. In the first Prayer Book, that of 1549, the person baptizing was directed to "call upon God for His grace, and say the Lord's Prayer, if the time suffice:" the use of the Lord's Prayer with that special intention being doubtless what was meant, and not any extempore prayer. But in 1551, Bishop Cosin suggested the substitution of the words "call upon God, and say the Lord's Prayer, and so many of the Collects appointed," etc. Probably great latitude had been introduced under a misinterpretation of the former Rubric, and the alteration was intended to suppress the use of extempore prayer in Private Baptisms by giving an authorized form to be used. At the same time the spirit of the old Rubrics was retained in the words, "as the time and present exigence will suffer," shewing that the prayers were not to be considered as an essential part of Baptism, and that if the child is supposed to be dying rapidly, it is to be baptized at once. The Collect of Thanksgiving was also introduced from the public Service. Various attempts had been made to alter the rules of the Church, so as entirely to exclude Baptism by lay persons, even in case of extreme emergency, but these attempts were so contrary to the spirit of the ancient Church that they were never allowed to prevail, beyond the extent of so modifying the Rubric as effectually to discourage lay Baptism when there was no necessity for it.

In addition to the Rubrics of this Office, there is also a special law of the Church on the subject of Private Baptism, the definite words of which make it a good guide both for Clergy and Laity. It is as follows:

"Canon 69.
1. Ministers not to defer Christening, if the Child be in danger.
2. If any Minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any

1 See Cardwell's Synodula, p. 135, for a proposed Canon on the subject, and the Introduction to the Baptismal Offices.
Private Baptism of Infants.

And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized? Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted, through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be done; then shall not he bechristen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,

CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Repentance in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny His grace and mercy unto such Infants, but most lovingly doth call them unto Him, as the holy Gospel doth witness to our comfort on this wise.

infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remained, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall do so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, he doth, through such his default, unbaptized; the said Minister shall be suspended for three months; and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not willingly incur the like again. Provided, that where there is a Curate, or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present.

It cannot be said that there is never any "collusion" in this matter, and the clergyman is therefore bound to make strict inquiry as to the condition of the child whose Baptism in private is required. Objection to the rite being administered during time of Divine Service, the expense of a "christening feast," desire to make sure of "burial money" (which is lost when children die unbaptized), are all reasons that have come within the writer's experience: and, except in cases where there is manifest danger of death, it is best both for the Clergy and the Laity that a medical certificate should be provided, stating that there is weakness or disease which renders the infant incapable of being brought to Church for public Baptism without risk.

The remaining part of what is printed under the heading, "The Ministration of Private Baptism of Children in Houses," is an adaptation to the case of such children of that part of the Office for Baptism which is not used in private.

The object of bringing a convalescent child who has been clinically baptized to Church is twofold. [1] First, that a solemn public recognition may be made of the child's regenerated condition by the Priest "receiving him as one of the flock of true Christian people" in the face of the Church; and [2], secondly, that the child, by its sacrements, may make those solemn engagements of the Baptismal vow which were omitted when it was supposed that the infant would not "come of age" to be capable of fulfilling them.

The form in which the certification is to be given when it is to be made by the clergyman who has himself baptized the child was not defined until the revision of 1661. In Bishop Cosin's Durham Book he has written the following proposed

Et si puer fuerit baptizatus secundum illam formam, caveat sibi ut honesta et integra formam baptizandi, que omnino sunt omnibus aliis aliis praetextatis prater immersionem aequi vel impropriam, eum baptizandi, nuntius dicat ad eum praesumter, si nescit ei quisquis. nec eum, nisi (sicut extremae necessitatis indicium) baptismat posterius suum, et aliae in omni casu, si eum timet, eum non baptizat ve hic exorcismi, et dictus, quem non, summae devotioni remissione, sanctius, et quid petis, et ab hinc usque ad illum locum quo Sacerdos debet parvulum chrismate linire.

Et ideo si laicus baptizaverit puerum, antequam deferat ad ecclesiam, interrogeret Sacerdos diligenter quid dixerit, et quid fecerit:

S. Mark x. 13-16.
He took them up in His arms, put His hands upon them, and blessed them.

\[\text{† After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.}\]

\text{B}ELOVED, ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorted all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His good will toward them; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that He hath likewise favourably received this present Infant; that He hath embraced him with the arms of His mercy; and (as He hath promised in His holy Word) will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by His Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto Him, and say the prayer which the Lord Himself taught us.

\text{O}UR \text{F}ATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

\text{A}LMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to this Infant, that he, being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue Thy servant, and attain Thy promise; through the same our Lord Jesus Christ Thy Son, Whom livest and reignest with Thee and the Holy Spirit, now and for ever. Amen.

\[\text{† Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,}\]

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them? 

\text{† Answer.}

I renounce them all.

DOST thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ His only-begotten Son our Lord? And that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He descended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death? 

\text{† Answer.}

All this I stedfastly believe.

\text{† Minister.}

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? 

\text{† Answer.}

I will.

\[\text{† Then the Priest shall say,}\]

WE receive this Child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

\[\text{† Then shall the Priest say,}\]

SEENING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto Him, that this Child may lead the rest of his life according to this beginning.

\[\text{† Then shall the Priest say,}\]

WE yield Thee heartily thanks, most merciful Father, that it hath pleased Thee to
regenerate this Infant with Thy Holy Spirit, to receive him for Thine own Child by adoption, and to incorporate him into Thy holy Church. And humbly we beseech Thee to grant, that he, being dead unto sin and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of Thy Son, he may also be partaker of His resurrection; so that finally, with the residue of Thy holy Church, he may be an inheritor of Thine everlasting kingdom; through Jesus Christ our Lord. Amen.

Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as this Child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve Him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord’s Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul’s health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But 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 baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essentials of Baptism,) then let the Priest baptize it in the form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.

If thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

of the unreformed Office “ad faciendum Catechumenum”) over a baptized child. It is also impossible to follow it exactly if an attempt is made to amalgamate it with the Office for Public Baptism. It was probably intended to be used at the font, but no water should be placed in the latter.

CONDITIONAL BAPTISM.

The earliest mention of conditional Baptism is in the statutes of St. Boniface, Archbishop of Mentz about A.D. 745. His words as given by Martene [de Antiq. rit. i. 163, ed. 1836] are, “Si de aliquibus dubium sit, utrum sinit baptizati, abhinc ule scrupulo baptizentur; his tamen verbis præmissis: Non te rebaptizo, sed si nondum es baptizatus, etc.” It is not probable that Boniface would originate this form, nor is it likely that the whole Western Church would so exactly have adopted any form originated by him; we may therefore reasonably conclude that his words represent the established usage of the ancient and settled Churches of Europe when he wrote, and that the charity of the Church had always provided such a form.

Conditional Baptism ought not to be administered hastily as a means of escaping from a difficulty. The principle of the Church is clear and unhesitating (as is shown in the Rubric above) that if water and the words of Institution have been used they have constituted a true Baptism, the iteration of which would be sinful in the baptizer, and at the same time useless to the baptized. But, after careful inquiry, doubts may often be felt as to the due use of the essentials of Baptism, and in such a case the conditional form should certainly be adopted, for the sake of the child.
THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS,
AND ABLE TO ANSWER FOR THEMSELVES.

† When any such persons as are of ripier years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be ekorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

† And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holyday appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

† And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, No; then shall the Priest say thus,

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our SAVIOUR CHRIST saith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the HOLY GHOST; I beseech you to call upon God, our FATHER, through our Lord Jesus Christ, that of His bounteous goodness He will grant to these persons that which by nature they cannot have, that they may be baptized with water and the HOLY GHOST, and received into Christ's holy Church, and be made lively members of the same.

† Then shall the Priest say,

Let us pray.

THE BAPTISM OF ADULTS.

In that Preface to the Prayer Book which was written by Bishop Sanderson in 1661, it is stated that among other alterations and additions it was thought expedient to add "an Office for the Baptism of such as are of ripier years, which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith." It is probable that this was suggested by Bishop Cosin, for at the end of the Office for Private Baptism in his Durham Book, he has written, "Pride is a new leaf, The Ministration of Publick Baptism to such as are of perfect age, or come to the years of discretion, and are able to render an account of their faith, and undertake for themselves;" all after "discretion" being subsequently erased. The Office was, however, framed under the direction of a Committee of Convocation, consisting of the following Bishops and Clergy:

Henchman, Bishop of Salisbury.
Laney, Peterborough.
Griffith, St. Asaph.
Earl, Dean of Westminster.
Oliver, Worcester.
Sparrow, Archdeacon of Sudbury.
Cooke, Wilts.
Heywood.
Cunningham, afterwards Bishop of Chichester and of Ely.

These met at the Savoy for the purpose on May 20, 1661, a date which shows that the review of the Prayer Book was begun six months before the final official steps towards revision were undertaken. [See p. 32.] Wood, in his Athenae Oxoniensis, says that the Bishop of St. Asaph had the chief

(† And here all the Congregation shall kneel.)

**ALMIGHTY** and everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved Son JESUS CHRIST, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon these Thy servants; wash them and sanctify them with the HOLY GHOST, that they being delivered from Thy wrath may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord. Amen.

**ALMIGHTY** and immortal God, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for these persons, that they, coming to Thy holy Baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of Thy heavenly washing, and may come...
Baptism of such as are of Riper Years.

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to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

1 Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him. Jesus answered, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which he shall say this exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before His ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) He gave command to His disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also preserve us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that He will favourably receive these present persons, truly repenting, and coming unto Him by faith; that He will grant them remission of their sins, and bestow upon them the Holy Ghost; that He will give them the blessing of eternal life, and make them partakers of His everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards these persons, declared by His Son Jesus Christ; let us faithfully and devoutly give thanks to Him, and say,

Almighty and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to these persons, that they may be born again and be made heirs of everlasting salvation, through our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Spirit, now and for ever. Amen.

1 Then the Priest shall speak to the persons to be baptized on this wise:

Well-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the Kingdom of Heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His holy Word to grant all those things that we have prayed for; which promise He, for His part, will most surely keep and perform.

hand in composing this form. It received the approbation of Convocation on May 31, 1661.

Two Rubrics at the end of this Office furnish a rule as to the age of the persons for whom it is to be used. The first enjoins that every one baptized with it shall be confirmed and be admitted to the Holy Communion as soon as conveniently may be. From this it is evident that all who would be considered old enough to be confirmed if they had been baptized come within the limits of those "riper years" named in the title. The second Rubric lays down the rule that the Office is not to be used for those who are not yet come to years of discretion for themselves, but that such shall be baptized with the Office for Infant Baptism. Adult idiots ought to be baptized, but not with this Office: and perhaps that for Private Baptism is best suited to their case, if neglect of Baptism in their infancy has been added to their natural misfortune. Perhaps it may be laid down as a general

rule that while Confirmation is not given to young children, all under the age of twelve should be baptized as Infants, and all persons above that age with the present Office. As this Office was framed entirely for adult persons, whether born of Christian or of Heathen parents, it necessarily recurs to those principles on which Holy Baptism was administered in the primitive times of Christianity, when millions of such persons were so admitted into the Church of Christ. Thus the Candidate for Baptism is a Catechumen in the ancient sense; and as such is admitted to the sacrament of regeneration only by the express permission of a chief minister of the Church, and after proper instruction and examination, with the discipline of prayer and fasting. It may be observed also, that a Bishop or Priest is supposed throughout to be the minister of Adult Baptism in public; though, of course, the ordinary rules as to valid Baptism apply to extreme cases of dying persons, when no priest can be procured.

The ritual of the Baptism of Adults differs from that of

Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God’s holy Word, and obediently keep His commandments.

Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:

1. Question.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

2. Answer.

I renounce them all.

3. Question.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only-begotten Son our Lord? And that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church, the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

4. Answer.

All this I stedfastly believe.

5. Question.

Wilt thou be baptized in this faith?

6. Answer.

That is my desire.

7. Question.

Wilt thou then obediently keep God’s holy will and commandments, and walk in the same all the days of thy life?

8. Answer.

I will endeavour so to do, God being my helper.

Then shall the Priest say,

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may raise up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that they, being here dedicated to Thee by our office and ministry, may also be ended with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, Who dost live, and govern all things, world without end. Amen.

Almighty, everliving God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost; regard, we beseech Thee, the supplications of this congregation; sanctify “This Water to the mystical washing away of sin; and grant that the persons now to be baptized therein may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Priest say,

We receive this person into the congregation of Christ’s flock; and do here the sign upon him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ’s faithful soldier and servant unto His life’s end. Amen.

Then shall the Priest say,

Seeing now, dearly beloved brethren, that these persons are regenerate, and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto Him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lord’s Prayer, all kneeling.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy
Baptism of such as are of Riper Years.

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

W E yield Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to these persons; that being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ, they may continue Thy servants, and attain Thy promises through the same Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, everlastingly. Amen.

† Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve Him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word; that so they can be proved. Careful inquiry should, therefore, be made whether there is really any good reason for doubt before any such question is entertained. But if, after inquiry, there still remains cause for doubt, there seems to be no reason why the conditional form should not (the Bishop consenting) be used, although no actual provision is made for it in the case of adult persons. Even although a person may have been confirmed and have received the Holy Communion, if it is afterwards discovered that he has not been baptized, the Sacrament of Baptism should be administered. In such a case, reverent doubt as to the effect of the latter Sacrament in supplying the omission of the former might well lead to the use of the conditional form.

may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(† And then, speaking to the new baptized persons, he shall proceed, and say,)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that as He died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

† It is expedient that every person thus baptized 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.

† If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.
AN INTRODUCTION TO THE CATECHISM.

The ecclesiastical word Catechism is derived from the Greek κατ'εκχων, and means the art of pouring or pouring forth the mouth of truth such as to draw out a reply or echo.1 In the earliest age of the Church the word was used for that kind of instruction which was given to the catechumens or candidates for Baptism [Luke i. 4]; and from this usage it has been generally adopted as a title of a treatise on the instruction which is given to candidates for Confirmation. A similar kind of instruction among the Jews is indicated by the only incident which is recorded of our Lord's childhood, when after three days' disappearance He was found by His Mother and Joseph “sitting in the midst of the doctors, both hearing them, and asking them questions.” [Luke ii. 46.] In the Primitive Church catechizing appears to have been carried on by means of what we should now call a lecture, the questions being asked rather by the persons catechized than by the person catechizing. A lifelike description of such a method is contained in an epistle of St. Augustine to Deo Gratias, which is, in fact, a treatise on catechizing, and has the title “De catechizandis rudibus.” It was written a.d. 400. There is also an invaluable series of Catechetical Lectures by St. Cyril of Jerusalem, delivered in that city about a.d. 347. In the previous century Origen, and before him Clemens Alexandrinus (who left a series of Catechetical Lectures entitled Pedagogus), and Pantanæus, his predecessor, had made the catechetical school of Alexandria famous for the instruction there conveyed in the principles of Christianity; but there can be no doubt that this instruction was of a less elementary character than what is usually understood by the word catechizing.

In St. Augustine's treatise he gives a description of the manner in which a catechist is to keep alive the attention and interest of the person who is being catechized; he also sets forth the subjects of instruction, and gives two examples, one long, the other short, of the mode in which those subjects were to be taught in detail. From these it appears to have been the custom first to give a narration of the Bible History, and then to shew its connection with Christianity, afterwards setting forth the doctrines of the Creed and the principles of Christian duty. St. Cyril's lectures also begin with an exposition of the relation which the Old Testament history bears to Christ and Christianity; they then go on to explain the principles of Baptism and the benefits to be derived from it; afterwards expound the Creed in fifteen lectures; and conclude with five on the Sacraments of Baptism and the Lord's Supper. The latter, and also the set of hearers immediately after their Baptism had taken place,3 It will be observed that this primitive form of instruction was of a different character from that fixed question and answer which we understand in modern times by the word Catechism. This was represented by the Interrogatories which formed part of the Office for Baptism and Confirmation, and which were called by that name both in primitive and in mediæval times. Thus St. Cyril says, “Let thy feet hasten to the Catechizing, receive with earnestness the Exorcisms; for whether thou art breathed upon or exorcised, the Ordinance is to thee salvation.” [Introduct. Lec. 9, Oxon. tran.] So among Archbishop Peckham's Constitutions there is one which enjoins “that children baptized by laymen or women in case of urgent necessity are not to be baptized again;” and it is added, “let the exorcisms and catechisms be used over children so baptized, in reverence to the ordinances of the Church.” [Johnson's Canons, ii. 277.]

When the Offices of the Church of England were translated into English, and an endeavour was being made to develop further than had hitherto been done the intelligent use of the word by the laity, and to stimulate generally an intellectual religion among them, a Catechism was inserted in the Office for Confirmation. This was, of course, to be learned during the period of preparation for Confirmation; but the Rubric directed that when the rite was to be administered, the child, or, if it be later, to him, should “apprise the persons to be confirmed by requiring them to answer such questions of this Catechism as the former should see fit. The object of this was stated to be that those who were about to be confirmed might “then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confess” what their Godfathers and Godmothers had promised for them in their Baptism. This custom was continued until the last revision of the Prayer Book in 1661; but in 1552 the word “confess” in the Rubric (used in the sense of confessing or professing our belief) was unfortunately altered to “confirm;” and the Rubric being then adopted as a preliminary address in the Confirmation Service (what had before been referred to by the word was removed from it), a confusion of ideas was originated which connected the expression “ratify and confirm” with the ordinance of laying on of hands instead of with the catechizing by which it was preceded. [See notes on Confirmation.]

The Catechism which thus stood in the Prayer Book from 1549 to 1661 (under both the general title “Confirmation, wherein is contained a Catechism for Children,” and the particular one by which it is now alone headed), was nearly identical with the present one, but only extended as far as the end of the explanation of the Lord's Prayer.3 It has often been said to have been made by Alexander Newell, who was second master of Westminster School at the time when the Prayer Book was in preparation, but Dean of St. Paul's from 1560 to 1602. It has also been attributed to Bishop Poyntz, who (at the age of thirty-three) was made Bishop of Rochester in 1550. But it is very unlikely that a young second master of Westminster School would have been intrusted with so grave an undertaking by the Divines who set forth the

1 There is a Catechism in the Confirmation Office (such as it is) of Hermann's Catechism, which bears a general resemblance to that in the Prayer Book, and from which lines were probably taken in the translation of the latter. Some of his questions and answers will thus be of interest to the reader. They are given from Bishop Cosin's copy of Daye's transl. of 1557.

2 Demand. Doest thou profess thyself to be a Christian? Answer. I do believe in God the Father Almighty, etc.

3 Here let the child in this place recite all the articles of the Creed in order.

4 After which follow questions on each article of the Creed, some of the answers being very long. These are followed by a repetition of the vows made at Baptism by the catechumen, and a statement of Christian duty. Some questions upon the Holy Communion are the only others that have any resemblance to the form above given.

5 Demand. What doth the Communion of the congregation of Christ require beforehand? Answer. It requireth also, that I receive the Supper of the Lord with other Christian men, to whom I come, and with whom I dwell, as one, that is one bread, and one body with them in Christ.

6 Demand. What is this Sacrament? Answer. It is the communication of the Body and Blood of Christ, which, in the Lord's Supper, when it is celebrated according to the Institution of the Lord, be truly exhibited with the bread and wine.

7 Demand. wilt thou faithfully perform and observe all these things, as the least, and keep them with thy whole heart and soul? Answer. I will, by the help of our Lord Jesus Christ.

8 There is no rehearsal of the Ten Commandments or of the Lord's Prayer in this Catechism of Hermann; and it bears much more mark of temporary controversies than that in the Prayer Book.
An Introduction to the Catechism.

Prayer Book of 1549: and although Paynet published a Catechism in Latin and English, the licence to print it was only asked from Cecil by the Earl of Northumberland on September 7, 1550. Paynet had, however, been chaplain to Cranmer.

The name of Goodrich, Bishop of Ely, has also been associated with the authorship of a part of the Catechism. The authority for this is the fact that two tables—each measuring twenty-four inches by twenty-one inches—are inserted in panels on the outside of a bay window in a gallery which he built on the north side of the palace at Ely, on which

too short in its existing form. "The addition," says Cosin, "was first penned by Bishop Overall (then Dean of St. Paul's) and allowed by the Bishops." [Cosin's Notes, p. 491, Ang. Cath. Lib.] Many other writers repeat the statement.

The year 1549 was about twenty years only after Overall's death; and as he had, in his early life, been chaplain to that good and learned divine, no doubt he had authority for his statement; but it is also pretty well established, from internal evidence, that Overall translated from some Latin formula, probably from an ancient "A, B, C, with the Catechism," of unknown authorship, which was used in St. Paul's School, and of which there is a reprint dated 1567.

As in many other particulars, so in the matter of Catechising, the Reformation rekindled a principle and a practice which had been gradually becoming extinguished in that decadence of spirituality which had been the bane of the Church of England for a century or more, and from which the Reformation itself was a reaction. Accordingly in a set of Injunctions framed by Cranmer and issued by authority of Henry VIII. in 1536, the fifth was a reiteration of the rule so often to be met with in medieval times, that the clergy should take care children were taught the Creed, the Lord's Prayer, and the Ten Commandments in their mother tongue. This rule has been so neglected (it is stated in the Homily against Dissobedience and wilful Rebellion) that few even of the most simple people were taught except in Latin, which they of course could not understand. In the Injunctions of Edward VI. [1547] this duty was again enforced upon the clergy in the following words: "Item. That every

are engraved "our duty to God," and "our duty to our neighbours," in words similar to those now so familiar to every child. As was one of the Committee of Convocation by whom the Prayer Book was prepared, it is there no improbable in the supposition that these portions of the Catechism came from his pen; and if they did so, it may be fairly concluded that the remaining portions of it (as it stood at first) are his also.

The latter part of the Catechism was added by the authority of King James I., after the Hampton Court Conference, the Puritans complaining through Dr. Reindolds that it was

OVR. 
R. 
V. 
II.
IS: TO:BE:LE:V. TO:FEAR: 
GOD: AND: TO:LOVE: GOD: WITH 
ALL:OUR: HEART: AND: ALL:OUR: 
SOUL: AND: ALL:OUR: 
STRENGTH.

OVR. 
P. 
O. 
R.
HY:PE: GOD: TO: GIVE: HM: THA:
KES: TO: P. VT: OVR: WHOL: TRVST:
IN: GOD: TO: CAL: PON: HVM: TO:
HONVR: HIS: HOL: NAM: AND:
HIS: WOR: DE: Z: TO: SERVE: GOD:
TRVLI:AL: THE: DAYS: OF: OVR:
LYFE:

The duty towards our neighbours is
To love him as thyself, and to do to all men as thou wouldst be done to thee; be open in all thy dealings, be frank in all thy purposes; so keep your hands from theft, and fountains from all unlawful purposes.

Good, but labour truly for our own in
fratricide, which pleases God; to call us on-

toholyday throughout the year, when they have no sermon, they shall, immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit, the Paternoster, the Creed, and the Ten Commandments in English, to the intent the people may learn the same by heart; exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do. . . . And that they shall in confessions every Lent, examine every person that cometh to confession to them, whether they can recite the articles of their faith, the Paternoster, and the Ten Commandments in English, and hear them say the same particularly. The Catechism was the natural development of this ancient and now revived practice. It appeared in the Prayer Book which was completed in the year [1548] following the above Injunctions; and at the end of the Confirmation Service, of which it formed a part, was the following Rubric: "14. The Curate of every parish, once in six weeks at the least, upon warning by him given, shall, upon some Sunday or Holyday, half an hour before Evensong, openly in the Church instruct and examine all children of his parish, set before him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which are not yet confirmed) to come to the Church at the day appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. And whosoever the Bishop shall give knowledge for children brought before him, that he sent to him for confirmation, shall tell the Curate of every parish either bring or send in writing the names of those children

1 State Papers, Domestic. Edw. VI. xv. 3.
2 Much information about the long Catechisms of the Protestant Reformers may be found in Walckenaer, Bibl. Theol. vol. 1. Nowell's larger Catechism in Latin was reprinted at Oxford in 1533 and 1544. The voluminous Catechism of the Council of Trent is in many respects a valuable summary of Christian doctrine, but was intended as a book of instructions for the clergy, and not for the use of children.
3 As Erasmus and Colet were very intimate, it is not improbable that this Catechism may have originated with the former, who was a great authority at the time of the Reformation.
4 See Hist. Intro. p. 5.
6 The above engravings are made from rubbings which were taken on July 28, 1889, with the kind permission of the Bishop of Ely, by the Rev. J. T. Fowler, F.S.A., of Durham. They represent exactly the peculiarities of the inscriptions, and also the deficiencies now existing in the left-hand panel through the wearing of the stone on which they are sculptured. Copies of the inscriptions, not quite accurate as to spelling, will be found in Cowper's Life of Nowell, Oxford 1899.
7 Hist. Intro. p. 25.
of his parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism. In the previous Injunctions it had been ordered that none should be admitted to the Holy Communion until they could say these three primary summaries of Faith, Prayer, and Duty. A Rubric following the above now embodied this rule in a different form: "And there shall none be admitted to the Holy Communion until such time as he be confirmed." In 1549 other Injunctions were issued, and the eighth is, "Item. That the Curates every sixth week at the least, teach and declare diligently the Catechism, according to the book of the same." The forty-fourth of Queen Elizabeth's Injunctions of 1580 reiterates that of Edward VI., altering the time to "every holyday, and every second Sunday in the year." All these Injunctions were embodied in the fifty-ninth Canon of the Church of England in the year 1603.2

"Canon 59.

"Ministers to Catechize every Sunday.

"Every Parson, Vicar, or Curate, upon every Sunday and Holyday, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."

The present Rubric so far supersedes this Canon that it directs the clergyman to catechize after the Second Lesson at Evening Prayer. It is plain that both Canon and Rubric contemplate catechizing as an open and public Ministration in the Church, and in the face of a congregation; and however diligently school catechizing may be carried on, it cannot be considered as adequately satisfying the law of the Church, or as being equivalent to a solemn ministration conducted in the House of God. The value of such a ministration has been testified by innumerable writers of former centuries and of modern times in the Church of England: and the catechetical works of Bishop Andrews, Hammond, Bishop Nicholson, Bishop Ken, and in our own times Bishop Nixen, show how our best Divines have recognized in the Catechism, and in the practice of public catechizing, a duty and a labour upon which the highest intellectual powers may be profitably exercised for the good of Christ's little ones, and of the Church at large.

It is obvious from the history of the Catechism that it was formed upon the basis of the Creed, the Lord's Prayer, and the Ten Commandments. To these, and to the catechetical exposition connected with them, was prefixed a fourth division on the Christian nature and covenant; and at the end was afterwards added a fifth division on the Sacraments. It has thus become a comprehensive summary respecting [1] the relation between God and Christians, [2] Faith, [3] Duty, [4] Prayer, [5] Grace. But although thus happily comprehensive, it must be remembered that it does not profess to be exhaustive: and that when the Puritans at the Savoy Conference wished it to be made longer by adding questions on justification, sanctification, etc., the Bishops replied, "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."
A CATECHISM,

THAT IS TO SAY.

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

1. Question.

WHAT is your Name?

1. Answer.

N. or M.

2. Question.

Who gave you this Name?

2. Question.

What did your Godfathers and Godmothers then for you?

THE CATECHISM.

What is your Name?] The Christian name is used in the Ministrations of the Church, at Baptism, here, and in the Marriage Service. It was formerly used also at Confirmation. In this place it obviously singles out, by a sort of analysis, the individual Christian from the Christian body at large, and thus fixes on the idea of individual privilege, duty, and responsibility, while at the same time not interfering with the prominence of the idea of corporate unity which is contained in that of membership.

N. or M.] The most probable explanation of these letters is, that N. was anciently used as the initial of Nomen, and that Nomen for one person, or Nomina for several persons, was expressed by $\varepsilon\nu\nu\nu\iota\omicron\nu$ the double $\iota$ being afterwards corrupted into $\nu$. The M by which 1000 is expressed was formed in a somewhat similar manner from the ancient notation, $\zeta\iota\omicron\omicron\nu$, by which that number was expressed in classical Latin, and which became $\omicron\nu$ in the Teutonic character of later inscriptions.

in my Baptism; wherein I was made.] This answer is very comprehensive, and offers a concise definition of doctrine respecting the Christian nature. It declares that Christians are made such by God’s work co-operating with the work of the person baptizing. The infant was dipped in water, or had water poured upon it, while the person baptizing named it, and said, “I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.” This constituted “my Baptism,” so far as man’s work could effect it. “In” that Baptism, without leaving room for any doubt, without imposing any condition by which the blessing could be nullified, God “made me a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.” The new birth is not conditional on the regenerated person’s subsequent fulfilment of the baptismal vows, but only upon the due administration of the water and words of Baptism.

a member of Christ.] This is a Scriptural expression, used by St. Paul, who says, “We are the body of Christ, and members in particular” [1 Cor. xii. 27]: also, that “by one Spirit are we all baptised into one body . . . for the body is not one member, but many” [1 Cor. xii. 13, 14]: also that this Body in its completeness is Christ, “As the body is one, and hath many members . . . so also is Christ” [1 Cor. xii. 12]: “For we are members of His Body, of His flesh, and of His bones.” [Eph. v. 30.] How this membership can be is a mystery, but the results of it are intelligible, and may be understood partly from analogy, partly from the statements of our Lord and His Apostles. By physiological analogy we may draw the inference that life is maintained in every member by union with the Head, and without that union no member can live. Hence spiritual life is derived from our Lord the Fountain of life, not only as a gift bestowed by one person upon another, but by an actual, though mysterious, and therefore unintelligible union. It is on such a principle that St. Paul founds his familiar but deeply-important words, “He is the Head over all things to the Church, which is His Body, the fulness of Him Which filleth all in all” [Eph. i. 22, 23]. “And He is the Head of the Body, the Church.” [Col. i. 18.] To baptize an infant is, therefore, to use the means by which God gives it spiritual life by uniting it to Christ. To leave an infant unbaptized, is to leave it spiritually without life, by leaving it without this union. And the same is true, no willful bar to the Sacrament intervening, of adults. Our Lord shewed this in describing Himself as the true Vine, and the Apostles as branches; and especially in the words, “I am the Vine, ye are the branches: he that abideth in Me, the same bringeth forth much fruit: for without Me ye can do nothing.” To be made a “member of Christ” is, therefore, to be united in a living spiritual bond with “the Way, the Truth, and the Life,” “the Light,” “the Resurrection and the Life.” Our spiritual existence, our spiritual knowledge, and our future Resurrection to life eternal are dependent on that union being effected in and by Baptism.

the child of God?] This term also is Scriptural. St. Paul uses it thus: “For ye are all the children of God by faith in Christ Jesus” [Gal. iii. 26]: and St. John, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God.” [1 John iii. 1, 2.] Such a relationship also springs from actual union with God through Christ in regeneration, and not from federal relationship. So St. Paul alleges when he writes, “For both He that sanctifieth and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren.” [Heb. ii. 11.] So also St. John alleges in the words, “Whosoever believeth that Jesus is the Christ is born of [τὸ γεννάνσαι ὑμᾶς], and every one that loveth Him that begat [τὸ γεννάνσαι] loveth him also that begotten of Him” [τὸ γεννάνσαι εἶναι ὑμᾶς]. To be the child of God is not only therefore to be taken into that relationship by a covenant, but to be made so by a supernatural effect of grace.

an inheritor of the Kingdom of Heaven?] St. Paul writes that sonship brings heritage, “If children, then heirs; heirs of God, and joint-heirs with Christ.” [Rom. viii. 17.] The inheritance is [1] of the Church Militant, which our Lord speaks of as the Kingdom of Heaven on many occasions [e.g. Matt. iii. 2; xiii. 34]: and [2] of the Church Triumphant, of which He also speaks under the same title. [Matt. xxv. 34.] The heritage of the Church Militant is a title to all Church privileges and teaching, to benediction, absolution, all sacramental rites, the blessed Sacrament, and burial within the fold of the Church, and may be described as a title to the grace of God (through His mercy, and not through our merits),
The did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

**Question.**

Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

**Answer.**

Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And pray unto God to give me His grace, that I may continue in the same unto my life's end.

**Catechist.**

Rehearse the Articles of thy Belief.

which title can, of course, be forfeited by sin. The heritage of the Church Triumphant is the gift of blessedness which eye hath not seen nor ear heard.

St. Augustine writes respecting both: "Wherefore, dearly beloved, Catholic plants, members of Christ, think what a Head ye have! Children of God, think what a Father ye have found! Christians, think what Inheritance is promised you! Not such as on earth cannot be possessed by children, save when their parents are dead. For no one on earth possesses a father's inheritance safely when he is dead. But we, whilst our father livest, should observe what He shall give: for that our Father cannot die. I add more, and say the truth, our Father will Himself be our inheritance." [Aug. Sermons, cxlvii. 2.] As children could never grow up if they refused the food and shelter of their parents' home, so the children of God can never grow to "the fulness of the stature of Christ" if they refuse the present privileges to which they are entitled in the Church of God. And while "not growing up" in the one case means physical death, so does it mean spiritual death in the other; for a child of the unfruitful branch, the unworthy member of Christ; an expatriation of the prodigal son for ever from his father's house; a forfeiture of the eternal inheritance to which the spiritual birthright has entitled, but of which the dispensal has been signed and sealed by the heir of his own free will.

They did promise and vow... in my name] Baptism is not administered on the condition of vows being made, nor do the vows exercise any anticipative influence upon it. They are part of the discipline of the Church, and probably established by the Apostles, but do not belong to the essence of the Sacrament, which is entirely perfect as to its outward form and its inward grace, even where they are not used or intended to be used. At the same time, the vows of Baptism express obligations which are inseparable from the relation established with our heavenly Father by it: so that children who have never had God-parents to make them on their behalf are bound by the nature of their position as Christian children, to the duties stated in these vows, as much as if they had been explicitly made at their Baptism. A child who has not made any verbal promise of obedience to its parents, is as much bound to obey, by the law of God, as one who has been so: hence the vow of Christians or intensify the obligations which naturally belong to the relationship of Christians towards God, though it may express and define them.

That I should renounce the devil] The renunciation of the adversary of God and man, which was made by those who were children of wrath before they became children of God, expressed an obligation from which they could never after become children of God. John appears to refer to this renunciation when he says, "I write unto you, young men, because ye have overcome the wicked one." [1 John ii. 13.]. In what manner practical effect is to be given, throughout life, to that renunciation, he also shews by referring [1] to the victory gained by Christ our Head; and [2] to the union between Him and His members, through which they may be made partakers of His strength. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." [1] Greater is He that is in you, than he that is in the world." [1 John iii. 8; iv. 4.] Thus the true way to give practical force to the vow of renunciation is to gain the power of Christ, [1] by the wish to do good rather than evil; [2] by dependence, in faith, on our Lord the Victor of the Evil One; [3] by an earnest renunciation to Satan; [4] by a continued use of the grace given by God. [Comp. Litanies clause, "From all the deceits of the world, the flesh, and the devil!" and Collect for Eighteenth Sunday after Tract.] all his works] Sins, or the works of the devil, are classified under seven kinds, viz. Pride, Avance, Lust, Envy, Gluttony, Anger, Sloth, which are called the seven deadly sins. 

**Answer.**

BELIEVE IN God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the HOLY GHOST; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And The Life everlasting. Amen.

**Question.**

What dost thou chiefly learn in these Articles of thy Belief?

**Answer.**

First, I learn to believe in God the Father, Who hath made me, and all the world.
Secondly, in God the Son, Who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, Who sanctifieth me, and all the elect people of God.

I. Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

II. Answer.

True.

III. Question.

Which be they?

IV. Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow

down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven, earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

The obligation of that child "to do all these things," but only express an obligation that would be binding whether it was expressed or not. This state of salvation That is, into a Christian condition in which it is quite certain (whatever may be the possibility in a non-Christian condition) that salvation is within reach. The Christian child has already been saved from the guilt of original sin, and by much of its power over the soul. Final salvation depends on final perseverance, that is, on a continuance in the state of salvation, by God's grace, to our lives' end, so that we may not die in mortal sin.

First, I paraphrase For an expository paraphrase on the Apostles' Creed, see the Notes on Morning Prayer, p. 197. Some illustrative texts of Scripture will be found in the Table of references to the books of the New Testament at p. 196.

Ten] In the Catechism as it stood in 1549 the first five of the Ten Commandments were given in a much shorter form, as follows:—

1. I. Thou shalt have none other gods but Me.

II. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember that thou keep holy the Sabbath-day.

V. Honour thy father and thy mother.

In the tenth commandment the words, "Thou shalt not covet thy neighbour's house," were altogether omitted, evidently by a singular accident. The Primer of 1545 contains "The Ten Commandments comprehensively extracted," etc., which is exactly similar to the arrangement of 1549, except that the commandment there put as the second is omitted [it is printed in the exposition immediately preceding], and the tenth is divided into two. The writer of the Catechism must have copied out the commandment from the Primer, inserting so much as he did insert of the second commandment, and then forgetting altogether what there stood as the ninth!

The translation of the Commandments here, and in the Communion Office, is apparently an original version made for the Prayer Book. The Puritans of 1661 wished to have that of 1611 substituted, but the Bishops considered that there was no necessity for this change.

The same which God spake Although the Ten Commandments were given especially to the Jews, they represent the whole substance of a moral law which is equally binding upon Christians. Thus our Lord recognized the summary of them which was given to Him by the lawyer, in Luke x. 27, and thus He summed them up Himself, in Matt. xix. 18, and xxii. 37-40, as a rule of obedience by which a man might
VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

† Question.

What dost thou chiefly learn by these Commandments?

† Answer.

I learn two things: my duty towards God, and my duty towards my Neighbour.

† Question.

What is thy duty towards God?

† Answer.

"My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life."

† Question.

What is thy duty towards thy Neighbour?

† Answer.

"My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors, and masters: To offer my love and reverence to all my betters: To not hurt any body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slanderer: To keep my body in clean, temperance, and chastity: Not to covet nor desire other men's goods; but to labour and to use my own living, and to do my duty in that state of life, unto which it shall please God to call me."

† Catechist.

"My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

† Answer.

O UR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

"enter into life," and on which "hang all the law and the prophets." As, moreover, a greater measure of grace is bestowed upon Christians than was given to the Jews, so is the moral law interpreted to them by a more strict rule. Christ came, "not to destroy the law, but to fulfil it;" and "the law was our schoolmaster, to bring us unto Christ;" so that we "serve in newness of spirit, and not in the oldness of the letter," as children yielding a willing, not as servants yielding a forced, obedience.

I learn two things The division of the Ten Commandments into the four which enjoin duties towards God, and the six which enjoin duties towards man, was sanctioned and adopted by our Blessed Lord, and was probably derived from the manner in which they were written on the "two tables" brought down by Moses from Sinai, and preserved in the Ark under the Mercy-seat within the Holy of Holies.

My duty towards God! This summary exposition of the first four commandments sets forth first the mental qualities which are comprehended in a Christian disposition towards God, which are Faith, Fear, and Love; and, secondly, the acts by which the exercise of those qualities is manifested, which are principally Worship, Prayer, and faithful Service. Acts of worship are such offerings of praise as are made to God without any consideration of recompense, and the highest of such acts is the "sacrifice of praise and thanksgiving" comprised in the celebration of the Holy Eucharist, as distinct from the consumption of it, which afterwards constitutes the act of Communion. Upon such acts Faith, holy Fear, and Love are all exercised in their highest degree. Acts of Prayer are such offerings of worship as are mingled with supplications for some spiritual or temporal benefit; and upon these, too, all three qualities are exercised. Acts of faithful Service are other practical evidences and exertions of those qualities in the work of life; and by them the labour appointed to us in the world is transfigured into Christian work, done also in the Kingdom of God. The intensification of the law under the Christian dispensation is here shown by the declaration that such faithful services are due to God, not only on the Sabbath, which was a temporary institution, but on "all the days of my life," since all a Christian's days are to be consecrated in some way to God. A practical Trust in the Providence of God is necessarily involved in such faithful service; and reverence for His holy Name and Word is inseparable from a faithful, humble, and loving habit of worship.

My duty towards my Neighbour! The details of this answer are in themselves a sufficient comment upon, and illustration of, the six commandments to which they refer. They are also an exposition of the practical duties arising from our Lord's commandment as given in the Sermon on the Mount.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. vii. 12.) Some portions of this answer seem to have been taken from Augustine, who thus speaks of the obligations of Sponsors: 

"Admonentes, ut castitatem custodiant, virginitatem usque ad nuptias servent, a maledicto vel perjuro lingum refrenant, canticam turpia vel luxuriosa ex ore non proferant, non saperiant, iracundiam vel odium in corde non tentem... sacerdotibus et parentibus homem ore veracitate impendam." [Serm. de Temp. ecli.] What desirest thou of God in this Prayer? In the Notes to Evening Prayer, p. 208, will be found an Exposition of the Lord's Prayer taken from St. Cyril's Catechetical Lectures: at p. 185 one by Bishop Andrews; and at p. 206 one by the author of the Christian Year. The general objects of the seven petitions which compose it may be thus summed up:

[I.] Our Father, Which art in heaven, Hallowed be Thy Name. In the first petition we pray that all things done on earth, all our actions as well as those of our brethren, may minister to the glory of God, that by our lives and in our hearts His Name may be sanctified.

[II.] Thy kingdom come. This is a prayer that all things here may tend to the propagation of the Gospel, the establishment of God's kingdom in all the world, and to the subjection of ourselves to the rule of our heavenly Father.

[III.] Thy will be done in earth, As it is in heaven. In the third petition we pray that we and all men may keep the Commandments and do the whole Will of God.

[IV.] Give us this day our daily bread. In the fourth petition we beseech God to give us day by day the bread we need,

1 See Denton on the Lord's Prayer, p. 183.
The food necessary for the strengthening and nourishing our body and soul; so that, sustained by His hand, we may be enabled to live to His glory.

[V.] And forgive us our trespasses, As we forgive them that trespass against us. In the next petition we ask God to forgive us those trespasses which have separated us from Him, and to restore us to that peace which by our actions we have disturbed, even as we forgive our brethren, and renew that concord which has been broken by our quarrels.

[VII.] But deliver us from evil. By the seventh petition we seek deliverance from all evil, temporal and spiritual, and for the consummation of the work of God in our hearts and lives.

Two only, as generally necessary to salvation] The use of the word "generally" in the sense of "universally," may be illustrated by the two places in which it is to be found in the Holy Bible. The first is in 2 Sam. xvii. 11, "Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba:" the expression in the Vulgate being "universam Israel," and the LXX ἀνείπως. The second is Jer. xlvii. 38. "There shall be lamentation generally upon all the housestools of Moab;" where the Vulgate reads "super omnis terrae Moab," and the LXX εἰς παντὸς τῶν βασιλέων Μωάμ. So also Bishop Hooper says, "Notwithstanding that God's promises be general, unto all people of the world, yet many shall be damned." [Declaration of the Ten Commandments] Bishop Latimer, again, says, "The promises of Christ's Church, pertain to all mankind," and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are; but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church; or else judged to be such ordinances as may make for the instruction, comfort, and edification "[i.e. oikodóμων] of Christ's Church."

I mean an outward and visible sign] This definition is necessary to the salvation of all persons; and, by implication, "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction" [Article of Religion XXV.], are necessary only for particular classes of persons. So Bishop Bramhall respecting one of these, "We deny not Ordination to be a Sacrament, though it be not one of those two Sacraments which are generally necessary to salvation." [Bramhall's Consecr. of Prot. Bish. viiiid. Disc. v.] Among the Fathers the word sacrament was used almost in the same sense that we now use the word mystery, and was not restricted to any particular number. "As for the number of them," says the Hymn of Common Prayer and Sacraments, "if they should be considered according to the exact signification of a sacrament, namely, for visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness, and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. But in a general acceptance the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and suchlike; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are. And although there be set retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of children, and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are: but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church; or else judged to be such ordinances as may make for the instruction, comfort, and edification [i.e. oikodóμων] of Christ's Church."

The Sacraments of Baptism and the Lord's Supper are therefore declared to be the only Sacraments which are necessary to the salvation of all persons; and, by implication, "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction" [Article of Religion XXV.], are necessary only for particular classes of persons. So Bishop Bramhall respecting one of these, "We deny not Ordination to be a Sacrament, though it be not one of those two Sacraments which are generally necessary to salvation." [Bramhall's Consecr. of Prot. Bish. viiid. Disc. v.] Among the Fathers the word sacrament was used almost in the same sense that we now use the word mystery, and was not restricted to any particular number. "As for the number of them," says the Hymn of Common Prayer and Sacraments, "if they should be considered according to the exact signification of a sacrament, namely, for visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness, and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. But in a general acceptance the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and suchlike; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are. And although there be set retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of children, and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are: but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church; or else judged to be such ordinances as may make for the instruction, comfort, and edification [i.e. oikodóμων] of Christ's Church."

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I mean an outward and visible sign] This definition is
What is required of them who come to the Lord's Supper?

To examine themselves, whether they repent them truly of their former sins, 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 be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

And whencesoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.
AN INTRODUCTION
TO
THE CONFIRMATION OFFICE.

From the earliest ages of the Christian Church, and in every part of it all over the whole world, until modern times, the rite of Confirmation has been considered essential to the full perfection of Christian life in those who have attained to years when they can discern fully between right and wrong. Nor have any Christians been ordinarily permitted by the Church to partake of the Holy Communion until after they had been confirmed.

The rite appears to have been administered at first by an Apostle or Bishop laying his hands on the head of the baptized person, but at a very early period the rite of unction was added. The Apostles St. Peter and St. John went down to Samaria to lay their hands on those who had been baptized by their Deacon Philip [Acts viii. 14-17]: "and they received the Holy Ghost," some new and special Gift being bestowed upon them by the Holy Ghost through that outward sign. In the same manner St. Paul laid his hands on the Ephesian disciples of St. John the Baptist as soon as they had been "baptized in the Name of the Lord Jesus." [Acts xix. 5.] In the latter case, and probably also in the former, the Gift bestowed was accompanied by other gifts of miraculous powers; but these were clearly a special addition to the ordinary gift, and thus it was for the confirmation of previous Baptism that the Apostles administered the rite by the imposition of their hands. The anxious care of St. Paul for the administration of it to the Ephesians appears also to have a parallel in that which he expressed to the Roman Christians when he wrote to them, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." [Rom. i. 11.]

The rite so administered has several names given to it in the New Testament. The most obvious is that derived from the particular ceremony which was used in administering it, as when in the Epistle to the Hebrews, "the doctrine of Baptism and of Laying on of hands" [Heb. vii. 2] is spoken of. Another title given to it is that of the Seal or the Sealing, as when St. Paul writes to the Ephesians, "After that ye believed in Christ, ye were Sealed with that Holy Spirit of Promise, which is the earnest of our inheritance." [Eph. i. 13, 14]: or, "Grieve not the Holy Spirit of God, whereby ye are Sealed unto the day of redemption" [Eph. iv. 30]: or again, "He which establisheth us with you in Christ, and hath anointed us, is God; Who hath also Sealed us, and given the earnest of the Spirit in our hearts." [2 Cor. i. 21, 22.]

There seems also to be a reference to the same ordinance in the words, "The foundation of God standeth sure, having this Seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity." [2 Tim. ii. 19.]

By all which passages, where the idea of Sealing is connected with the gift of the Holy Ghost, we are carried back to the same idea in respect to our Blessed Lord, of Whom it is said, "For Him hath God the Father sealed." [John vii. 27.] As all grace flows down from the Father to the members of Christ through Christ their Head, so from Him to Whom the Father "gave not the Spirit to measure," flows down, even to the "skirts of His" [Matt. x. 16]: "that anointing Spirit of promise, whereby Christians are "sealed unto the day of redemption." The Oriental Church, which is so conservative of Scriptural terms and language, still retains the name of the "Seal of the Gift of the Holy Ghost," as that of the ordinance which the Western Church calls "Confirmation."

The rite is also called "the Uction" or "Anointing" in the New Testament, and in this case also the name is clearly connected with our Lord, the Christ or Anointed One: the "holy Child Jesus, Whom Thou hast anointed" of Acts iv. 27; and of Whom St. Peter said, "how God anointed Jesus of Nazareth with the Holy Ghost and with power." [Acts x. 38.] In a passage already quoted St. Paul speaks of God having "anointed us." [2 Cor. i. 21.] St. John refers to it as a special means of illumination and union with Christ; "But the Anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same Anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." [1 John ii. 27.] He also says of it, "Ye have an Uction from the Holy One, and ye know all things" [1 John ii. 20]; and these words respecting illumination at once connect themselves with those of our Lord respecting the Holy Ghost the Comforter, "He shall teach you all things." [John xiv. 26.]

The familiar name by which this rite is known in the Western Church appears first in the writings of St. Ambrose: "Ye have received the spiritual seal. God the Father hath signed you, Christ our Lord hath confirmed you, and, as ye are taught by the apostolic lection, hath given you the pledge of the Spirit in your hearts." [Ambros. de Myst. vii. 12.]

In the early Church, when Baptism was publicly administered at special seasons, and in the presence of the Bishop, the baptized were confirmed immediately on leaving the font. In his Treatise concerning Baptism, Tertullian says, "After this, having come out from the bath, we are anointed thoroughly with a blessed unction. . . . Next to this, the hand is laid upon us, calling upon, and inviting the Holy Spirit, through the blessing." [Test. de Bapt. vii. viii.] St. Cyprian writes, in his famous seventieth Epistle, "Anointed also must be of necessity he who is baptized, that having received the chrism, that is, the anointing of God, and have within him the grace of Christ." [Ep. lix. 3.] Again, expounding the passage in the Acts respecting the Confirmation of the Samaritans by St. Peter and St. John, he says, "Which now is also done among us, those baptized in the Church being brought to the Bishops of the Church, and by our prayer, and laying on of hands, they receive the Holy Ghost, and are perfected with the seal of the Lord." [Ep. lxxii. 8.] Some passages in which St. Cyril speaks of the use of the chrism, after Baptism will be found in the Introduction to the Baptismal Offices: he also says to those about to be baptized, "In the days of Moses, the Spirit was given by the laying on of hands, and Peter also gives the Spirit by the laying on of hands. And on thee also, who art about to be baptized, shall His grace come." [Cathech. Lect. xvi. 26.]

This administration of Confirmation at the time of Baptism is provided for in the Sacramentaries of Gelarius and St. Gregory. The following is the form which has been handed down from that distant time, beginning with the Rubric which follows the Baptism:

Pontificus vero redit in sacrarium capitaneum, ut cum vestiti fuerint infantes, confirmet eos. Qui tamen non prohabebatur tacari ante sacram Comminationem, si necesse fuerit. Inuniti vero, ordinaretur per ordinem sicut scripti sunt. Et infantes quidem in brachio decticæ tenentur: maiores vero pedem ponunt super pedem patris sui. Deinde Schola fasset deetanam quinam ad fontes, Pontificus vero veniens ad infantes, tenente Archidiacono christiana, involuit scapulam et brachii eo pavo lineo, et levavit manus eam super capita omnium dicti. Omnipotens sempiterne Deus, qui regenerare dignatus es . . ." [As in the right-hand column in the Office beyond.]

"Et interrogatibus Diaconibus nominis singularum, Pontifices
The Confirmation of men, to be spoken by a Bishop.

How he ought to Confirm.

Almighty, everlasting God, Who hast vouchsafed to regenerate this Thy servant with water and the Holy Ghost, and Who hast sent us forth of His Holy Spirit upon the world, and of His Lord Jesus Christ, and of Thy favour: sign him with the sign of Thy holy cross unto eternal life.

Here he ought to put the chrism on the forehead of the man, and say—

"Receive the sign of the holy cross, by the chrism of salvation, in Jesus Christ unto eternal life. Amen.

"The Lord be with you.

"And with your spirit.

"The peace of the Lord be ever with thee. And with thy spirit."
on of hands in Ordination,—the ordained person being placed in a different relation towards God from that which he before occupied. And the relation of the confirmed person towards God is also changed, and he becomes competent to undertake spiritual work, both as to duties and privileges, for which he was not previously qualified.

The value of this holy ordinance as a means of grace, and its relation to Baptism, are plainly and beautifully set forth in these words, taken from a book of Homilies written before the Reformation, and here transcribed from Fothergill's MS. Annotations on the Prayer Book, preserved in York Minster Library: "In Baptism he was born again spiritually to live, in Confirmation he is made bold to fight. There he received remission of sin, here he received increase of grace. There the Spirit of God did make him a new man; here the same Spirit doth defend him in his dangerous conflict. There he was washed and made clean; here he is nourished and made strong. In Baptism he was chosen to be God's son, and an inheritor of His heavenly kingdom; in Confirmation God shall give him His Holy Spirit to be his Mentor, to instruct him and perfect him, that he lose not by his folly that inheritance which he is called unto. In Baptism he was called and chosen to be one of God's soldiers, and had his white coat of innocence delivered unto him, and also his badge, which was the red cross, the instrument of His Passion, set upon his forehead and other parts of his body: in Confirmation he is encouraged to fight, and armed; not by the laying on of hands, in which manner the bear off the fiery darts of the devil, and to defend him from all harm, if he will use them in his battle, and not put himself in danger of his enemies by entering the field without them."1

In being the benefits to be derived from Confirmation, the Church has provided that it shall be administered so frequently that it may be within the reach of every one. The Sixtieth Canon enjoins that it shall be performed every third year, as follows:

**Canon 60.**

"Confirmation to be performed once in three Years."

"Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call Confirmation, and that this holy action hath been accustomed in the Church in former ages to be performed in the Bishop's visitation every third year; we will and appoint, That every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently."

But there are few dioceses in England in which the Bishop does not now find it necessary to hold Confirmations more frequently.2

The age at which children are to be presented to the Bishop is not explicitly ordered by the Church of England; but the Sixty-first Canon makes it necessary for the child to have arrived at an age when he can have some intelligent acquaintance with the principles of faith and duty.3

**Canon 61.**

"Ministers to prepare Children for Confirmation."

"Every Minister, that hath care and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take special care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavours to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed."

The Rubrics at the end of the Catechism further direct that as soon as this age of intelligence has been attained, children shall be brought to the Bishop to be confirmed. A further light is thrown upon the subject by the old Rubric, out of which the present Preface to the Confirmation Office was formed. It may also be added that the 112th Canon requires all persons to become communicants before the age of sixteen years: and that with triennial confirmations this supposed many to become so at twelve or thirteen years of age. Before that age they were forbidden to communicate by one of Queen Elizabeth's Injunctions:4 the time for Confirmation, as intended by those who framed our present Office, appears therefore to have been from twelve to sixteen years of age, according to the development of intelligence on the one hand, and the opportunities offered on the other for coming to the ordinance. Yet the principle of the ordinance seems to suggest that an earlier age even than twelve might often be adopted with great spiritual advantage to those who thus receive the grace of God to protect them against temptation.5

1 Fothergill's MSS., xi. F. 9, p. 19. The first part of this quotation seems to be from Matthew, i. 15; but Fothergill appears to have taken it from a book of English Homilies similar to the Other Festivals.

2 It is to be feared that Confirmations were very much neglected by the Bishops from the Reformation until modern times. Bishop Cosin has a note which shews that a local practice of medieval times prevailed even in the seventeenth century: "The place whereto the children shall be brought for their confirmation is left to the appointment of the Bishop. If the place were ordered here to be none but the church, and there the office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields, without any sacred solemnity." [Works, vi. 322.] This seems to show that the canonical periods of Confirmation were not observed, but any chance occasion taken advantage of by the people.

3 A similar rule was enjoined by the Council of Trent. [See Catechism of Council of Trent, chap. iii. quest. 7.] The time there marked out for Confirmation is between seven and twelve years of age.

4 The Bishop "Interpretations" give the same explanation as to age, in the same terms. [CARREW, Doc. Ann. I. 206.]

5 A further illustration of this subject it may be mentioned that the Fifth of the Five Articles of Perth [A.D. 1517] enjoined the administration of Confirmation to all children above eight years of age.
THE ORDER OF CONFIRMATION.

ORGAY OD OF CONFIRMATION,
OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

* Confrontatio Puereorum et Aliorum Baptizatorum.

Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained; which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and

THE ORDER OF CONFIRMATION.

Previously to the last revision of the Prayer Book, in 1661, Confirmation was preceded by such questions from the Catechism as the Bishop saw fit to ask, or to cause to be asked. The Versicles and Collect followed, without any address or other questions intervening, and then the act of Confirmation. As soon as the act of Confirmation had taken place, the Collect which now comes after the Lord's Prayer followed immediately, and the Service concluded with the Blessing. In what respect this form of the Office differed from that of 1549 is shewn further on.

The present form is due to Bishop Cosin, but he proposed even greater alterations, as will be seen in the following Office, copied from the margin of the Prayer Book which he prepared for the Revision Committee of 1661. He altered the title to its present form from the sub-heading, "Confirmation, or laying on of hands," and erased altogether the principal title which preceded the above Rubric and included the Catechism. Under the new title he then inserted the following Rubric and Office:—

§ Order of Confirmation proposed by Bishop Cosin.

"Upon the day appointed, after Morning or Evening Prayer is ended, the Bishop shall go to the Lord's Table, and all that are to be then confirmed being placed, and standing in order before him near unto the same, he, or his Chaplain, or some other Minister appointed by him, shall read this preface following.

"To the end that Confirmation, etc. (as before the Catechism supposed) be well understood.

"Answer me therefore, Do ye here in the presence of God, and of His holy Church, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to do all these things which your Godfathers and Godmothers then undertook for you?

"And every one shall audibly answer,

"I do."

"Minister.

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the wicked desires of the flesh, so that thou wilt not follow nor be led by them?

"Answer.

"I renounce them all.

"Minister.

"Do you believe in God the Father Almighty, etc. [as in Public Baptism use ad] grace so to do?

"Minister, or the Bishop.

"Almighty God, Who hast given you the will to promise and undertake all these things, grant you also power and strength to perform the same, that He may accomplish the good work which He hath begun in you, through Jesus Christ our Lord. Amen.

"Then shall they all kneel, and the Bishop standing at the Lord's Table shall proceed, and say,"

[Then follow the Versicles and the Collect.]

"Then shall the Chaplain or Curate of the place read the Epistle—

"Acts viii. v. 12 to the 18 v.

"And the Gospel—

"St. Luke ii. v. 40 to the end of the chapter.

[The remainder of the Office is the altered form which is now in use.]

From this Office, the basis of that now in the Prayer Book, it will be seen that the present question asked by the Bishop, "Do ye here," etc., is the last relic of the public catechizing which was introduced into the Confirmation Service at the

2 There appears to have been some confusion in Colsh's mind, when he wrote this, between the Office for Public Baptism and the Catechism, in which are the words, "I pray unto God to give me His grace, that I may continue in the same unto my life's end."
consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

The Order of Confirmation.

1 This is made still more clear by a previous alteration which Cosin had made (and afterwards erased) in the Rubric, which he turned into the present preface; after the words, "None shall hereafter be confirmed, but such as," in the first paragraph, he had written, "the ministers of the several parishes having first instructed and examined them in the Catechism following, and shall certify and undertake for them, that they can say in their mother tongue," etc. Cosin, therefore, shortened the Service by substituting an actual verbal renewal of the baptismal vows for the repetition of the Catechism; and it was afterwards still further shortened by retaining only the first of the questions which he proposed: in answering which the Candidates do still implicitly renew their baptismal vows.

2 The idea of Introducing a Catechism into the Confirmation Service appears to have been taken from Archbishop Hermann's Consistories. For some notion of that provided by him for the purpose, see the Introduction to the Catechism.
selves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer,

I do.

The Bishop.

Our help is in the Name of the Lord;

Answer.

Who hath made heaven and earth.

Blessed be the Name of the Lord;

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come unto Thee.

Bishop.

Let us pray.

Almighty and everlasting God, Who hast vouchsafed to regenerate these Thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins;

expecting Confirmation in its relation to themselves and those about to receive it. An "admonition" is also directed in a pontifical of the Church of Catalonia [see Martene, i. i. 18, for both], and it is probable that it formed part of the ancient Gallican rite.

I do] This short answer, taken in connection with the question to which it is a reply, contains, as has been already shewn, an implicit renewal of the baptismal vows; and is a repetition, under more solemn circumstances, and to God's chief minister, of the answer in the Catechism, "Yes, verily; and by God's help so will I, to the question, "Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?" The connection of this latter solemn adunction with the "I do" of the Confirmation Service is accidentally indicated by the first verse, "Our help is in the Name of the Lord." Every time the answer in the Catechism has been repeated by the children catechized, they have ratified and confirmed in their own persons, and acknowledged themselves bound to believe and to do, all those things which their Godfathers and Godmothers undertook for them, i. e. promised on their behalf, at their Baptism. They now ratify and confirm those baptismal vows in as solemn a manner as possible, not before their parish priest only, but before the Bishop, who is the highest spiritual officer of Christ on earth, and His chief ministerial representative. This preliminary catechizing is therefore a formality of a very significant character, and, although no essential part of the rite of Confirmation, is a preparation for it which ought not to be passed over lightly. It marks the last step in the pathway of Christian childhood; and, on the verge of Christian maturity, sounds the trumpet-call of Christian duty to those who have promised manfully to fight under Christ's banner against sin, the world, and the devil, and to continue His faithful soldiers and servants unto their lives' end. The last stone in the foundation of the Christian life is about to be laid, and sealed with God's signet in confirmation of His promises. It is a time to remember that although "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His," there is a "reverse" as well as an "obverse" to the seal of Confirmation, and that it has another inscription, "Let every one that nameth the Name of Christ depart from iniquity." [2 Tim. ii. 19.] The new blessing confirms the promise of God made in Baptism; it also enforces again that obligation of faithful service from which the Christian can never become free.

Our help is in the Name] With the first four of these versicles the Office of Confirmation anciently began. The latter two appear to have been added for the first time in 1552, when the Dominus Vobiscum was placed after the act of Confirmation instead of before the Collect which preceded it. They are, however, found in very general use in ancient Offices, as they are in our own, and it is not improbable that some of our ancient Pontificals had them in this place. They are in the Offices for Holy Matrimony, the Churching of Women, and the Visitation of the Sick; and in 1661 they were placed after the Veni Creator in the consecration of Bishops.

§ The Prayer of Invocation.

The Collect which follows the versicles is of primitive antiquity, being in the Sacramentaries of St. Gregory and Gelasius, and also in "St. Ambrose's" "Treatise on the Sacraments" [ii, iii, 7]; while its position and use indicate a still higher antiquity.¹ It is extant in a pontifical of Egbert, Archbishop of York, dating from about A.D. 700, so that we know it has been used in the Church of England for at least eleven hundred and fifty years. Some similar Invocation of the Holy Spirit is found in all Confirmation Offices.

The first words of this solemn invocation offer a distinct recognition of the truth that there is "One Baptism for the remission of sins;" and although Confirmation has been separated from Baptism for ages, yet the Church has never wavered in the continued use of these words, being assured that God's promises are always fulfilled; and that if His pardon ceases to be effected, it is not through any deficiency in His Gift of regeneration, but from the obstacles placed by man in the way of its operation. The latter part of the Collect is based on a faithful appreciation of our Lord's words,

¹ It is also to be found, in more Oriental language, in the Confirmation Office of the Eastern Church. [See Littlehale's 'Office of the Eastern Church,' pp. 28, 145.]

* In primis dicat Episcopus.

ADJUTORIUM nostrum in nomine DOMINI

Qui fecit coelum et terram.

Sit nomen DOMINI beneditum.

Ex hoc nunc et usque in saeculum.

[Domine, exaudi orationem meam.

Et clamor meus ad Te veniat.

DOMINUS vobiscum.

Et cum spiritu tuo.

Oremus.

OMNIPOTENS sempiterne Deus, Qui re

generare dignatus es hos famulos Tuos ex aqua et SPIRITU SANTO, Quicque dedisti eis remissionem omnium pecca-
Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and for ever. Amen.

Then shall the Bishop say,
The Lord be with you. Answer.
And with thy spirit.

And (all kneeling down) the Bishop shall add, Let us pray.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everlasting God, Who maketh us both to will and to do those things

"I am the Vine, ye are the branches." They who abide in the olive partake of the fatness of the olive. The anointing of the Head flows down upon the members, "even to the skirts of His clothing." As the sevenfold Spirit rested upon our Lord and Saviour (according to the prophecy of Isaiah), after His Baptism in Jordan, so may those who have been united to Him by Baptism hope for a participation in the gifts of the same Spirit through that rite by which their Baptism is confirmed and their Christian nature matured.

The Puritans objected to this prayer, in 1661, in the following words: "This supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do shew no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a pernicious and gross abuse." This was a reverent objection, but showed considerable ignorance of the theological principles on which the Offices of the Church are framed, as well as of the manner in which they are intended to be administered. The reply of the Bishops was short, but pointed, and consistent with the principles of the Prayer Book: "It supposeth, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in baptism conferred upon them: and therefore adds," Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace, etc. None that lives in open sin ought to be confirmed."

A faithful certainty respecting God's justice, mercy, and grace, mingled with a loving habit of charitable doubt respecting the sins of individual Christians, pervades the whole of the Prayer Book.

The Act of Confirmation.
The original form of this, in the Prayer Book of 1549, was as follows:

"Minister. Sign them, O Lord, and mark them to be Thine for ever by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward union of Thy Holy Ghost mercifully unto everlasting life. Amen. Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying, N. I thee with the sign of the cross, and lay my hand upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And thus shall he do to every child, one after another. And when he hath laid his hand upon every child, then shall he say, The peace of the Lord abide with you. Answer. And with thy spirit."

If the use of Unction was dropped in 1549, the consignation with the Cross was thus retained. In 1632 the Rubric and words with which the latter was given were omitted, and a precatory benediction founded on the preceding Collect was adopted as an accompaniment to the laying on of the Bishop's hands. But it is probable that the sign of the Cross was still used by our Bishops, for its use is defended as if it were a well-known custom in a sermon by Edward Boughen, chaplain to Howson, Bishop of Oxford. This sermon was preached at the Bishop's first visitation, on September 27, 1619, Confirmations at that time being part of the episcopal visitation. Boughen's words are as follows: "The cross, therefore, upon this or the like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer set 1 Carew, Conf. p. 329. 2 Ibid. p. 385.
that be good and acceptable unto Thy divine Majesty; We make our humble supplications unto Thee for these Thy servants, upon whom (after the example of Thy holy Apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy HOLY SPIRIT ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then the Bishop shall bless them, saying thus,

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

forth and allowed in Edward VI.'s reign. And I find it not at any time revok'd: but it is left, as it seems, to the Bishop's discretion to use or not to use the cross in confirmation. No doubt this represents the feeling of many who were occupied at various times with the revision of the Prayer Book. It might be desirable to omit the mention of many things for the sake of relieving the consciences of persons to whom they were a burden; but such omission was not necessarily to bind those in whose eyes the things omitted were precious to a total disuse of primitive and holy ceremonies. Charity towards those who disliked ceremonies was not intended to exclude charity towards those who loved them; and the Prayer Book thus represented in many places the minimum of ceremonial usage customary in the Church of England, but left the maximum to be sought from tradition. As for the sign of the Cross itself, the time seems to have passed away when any justification of its use in Divine Service needs to be given to educated and religious persons. It may, however, be added, that either the use of that ceremony, nor of the words, whether in the old or the present Prayer Book, is any essential part of the acts of Confirmation. Whatever of a sacramental nature is contained in the rite is contained in the Divinely instituted ceremony of the laying on of hands; the contact of which with the head of the person to be confirmed has been always esteemed (even in the form of consignation) absolutely necessary to a true Confirmation. It was the desire to restore this ceremony to its full importance, and to enforce the proper use of it, which really led to the changes made in the Office in 1562.

§ The Collect and Benediction.

The Lord's Prayer was first inserted in the Confirmation Service in 1661, when the Dominus Vobiscum, which had been removed from the Service altogether in 1552, was replaced in its present position, instead of within the other versicles. The Pax Tibi was also removed in 1552, but was not restored.

This "Peace be with you" was (as in the modern Latin Church) accompanied by a slight bow on the cheek, intended to signify that the person confirmed was to be a faithful soldier of Christ, and ready to suffer afflictions for His sake.

The Collect which follows the Lord's Prayer has some
And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

Or unto Matrimony. this addition was that all persons on being married were expected to receive the Holy Communion. the MS., but crossed through with the pen. The reason of this addition was that all persons stit. Arch Bishop Peckham, A.D. 1281. likeness to that which occupied the same place in the ancient Office, but its words are taken in part from a long Collect which preceded the Act of Confirmation in Archbishop Hermann's Cologne Book. The second Collect was inserted in 1661, probably with the intention of placing at the end of the Service a prayer for the general congregation, the proceeding one being for the newly confirmed. The latter part of the ancient Benediction has been retained in the English Office, but the fifth and sixth verses of the 128th Psalm which preceded it were not continued in use. The ancient benedictions in this place were sometimes very long; and were, in reality, a Psalm pronounced in a benedictory form. 

Statuimus quod nullus ad sacramentum corporis et sanguinis Domini admissatur extra articulum mortis, nisi fuerit confirmatus, vel nisi a receptione confirmationis rationabiliter fuerit impeditus. 

Constit. iv., Arch Bishop Peckham, A.D. 1281.
AN INTRODUCTION TO THE MARRIAGE SERVICE.

When Marriage was originally instituted by God, its institution was accompanied by the highest form of religious ceremony which is possible, that of the Divine Benediction pronounced by Himself. [Gen. i. 28, ii. 22, v. 2; Mark x. 6, 9.] As, therefore, our Lord's benediction of little children when He took them into His arms is the original type of Baptismal ceremonies, so the Divine benediction of our first parents is the original type of the Marriage Service, which is essential as a benediction of the natural conjugal union and of the civil contract by which husband and wife are bound together under human laws.

The continuity of this phase of Marriage may be seen by our Lord's association of it under Christian rule with its original institution, when He adopted the words of Adam, doubting inspired words, as the exposition of the nature of Marriage which He would have left with His Church, saying, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Hence St. Paul speaks of marriage of Christians as a marrying "in the Lord" [1 Cor. vii. 36], and from Apostolic times forward there is distinct evidence that Christians were married with ecclesiastical ceremonies by ecclesiastical persons.

Among the earliest of all Christian writings after the New Testament are the Epistles of St. Ignatius; and in one of these, which he wrote to St. Polycarp and the Church of Smyrna, as he was journeying onward to his martyrdom, he writes: "It is fitting for those who purpose matrimony to accomplish their union with the sanction of the Bishop; that their marriage may be in the Lord, and not merely in the flesh. Let all things be done to the honour of God." [IGNAT. AD POLYCARP, v.] Tertullian speaks of Marriage being "ratified before God," and says afterwards, "How can we find words to describe the happiness of that marriage in which the Church joins together, which the Oblation confirms, the benediction seals, the angels proclaim when sealed, and the Father ratifies!" [TERTULL. AD UZ., ii. 7, 8.] In the thirteenth canon of the fourth Council of Carthage [A.D. 398] it is enjoined that the bride and bridgroom shall be presented by their parents and friends to a priest for benediction. St. Basil calls Marriage a yoke which διὰ τῆς ένδοσιάς, by means of the benediction, unites in one those who were two. [BASIL, Hæcænam. vii.] St. Ambrose calls Marriage a sacrament, as does also St. Augustine in many places of his treatises "on the Good of Marriage;" and the former, again, says, "As marriage must be sanctified by the priest's sanction and blessing, how can he be called a marriage where there is no agreement of faith?" [AMBROS. Ep. xix.] Lastly, to pass from the Fathers of the fourth century to our own land and to the tenth, there is among the laws of King Edmund [A.D. 946], respecting espousals, one which provides that "the priest shall be at the marriage, and shall celebrate the union according to custom with God's blessing, and with all solemnity." Our English Office, which is substantially the same as the old Latin one, is probably a fair representative of the one which was in use in that distant age.

Nothing more need be said by way of Introduction to this Office than to shew what provisions are made beforehand [1] to secure the publicity of Marriage, and [2] to prevent the union of those who cannot be lawfully joined together in Holy Matrimony.

§ The Publicity of Marriage.

It is reasonably supposed, from the manner in which Marriage is referred to by the primitive Fathers, that some public notice was given to the Bishop, or to the assembled Church, equivalent to that now in use: and traces of such a practice have been observed in the French Church of the ninth century. The earliest extant canon of the Church of England on the subject is the eleventh of the Synod of Westminster, A.D. 1256, which enacts that "no marriage shall be contracted without banns thrice published in church" [JOHN- son's Canonis, ii. 91]: but this seems only like a canonical enactment of some previously well-known custom. The law of the Church of England has always been very strict on the subject, the Rubrics of the Latin Manuals declaring that any clergyman celebrating a marriage without banns or licence was ipso facto suspended for a whole year. The existing law is even more stringent, as it may be seen from the first part of the sixty-second Canon.

"CAnon 62.

"Ministers not to marry any Persons without Banns or Licence.

"No Minister, upon pain of suspension per triennium ipso facto, shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matri- mony have been first published three several Sundays, or Holydays, in the time of Divine Service, in the Parish Churches and Chapels where the said parties dwell, according to the Book of Common Prayer.

The licence is an Episcopal dispensation, permitting the marriage to take place without any previous publication of banns. Such licences have been granted by English Bishops at least since the fourteenth century, and the power of granting them was confirmed by 25 Hen. VIII. c. 21. Marriages to be performed under an ordinary licence are subject to the same restrictions in respect to time and place as those by banns; but special licences can be granted by the Archbishop of Canterbury, which are not subject to these restrictions. Banns hold good for three months, and no longer, from the date of the last publication; and licences for the same time from the day on which they were granted.

The law respecting clandestine marriages is so very strict, and the consequences to any clergyman who performs the ceremony are so serious, that it may be well to state shortly what means are provided for guarding against them. [1] By Statute 4 Geo. IV. c. 76, s. 7, "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 clergyman is not bound to demand this notice, but the power of doing so is given, that he may have opportunity of inquiring into the truth of the statements made respecting the alleged residence of the persons in his parish: and if after the marriage it is discovered that the persons were not so residing, and that the clergyman marrying them made no inquiry, he is liable to the full penalty of three years' suspension imposed by the Canon. [2] The Rubric enjoins that where the persons whose banns are to be published reside in different parishes, they shall be married in one of them, and

1 These special licences were originally a privilege of the Archbishop of Canterbury as "Legatus natus" of the Pope. The right to grant them is confirmed by the Marriage Act of 1836.
a certificate of the due publication of banns in the other shall be given to the clergyman required to marry them before he be allowed to perform the ceremony. [3] The sixty-second Canon forbids a clergyman (under penalty of three years' suspension) to marry any persons by banns or licence except between the hours of eight and twelve in the morning, and in the Church.

"Canon 62.

"... Neither shall any Minister, upon the like pain, under any pretense whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service. ..."

"Canon 62.

"Nor when banns are three asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one year, shall either personally, or by sufficient testimony, signify to them his consent given to the said marriage."

In modern Prayer Books the Rubric respecting the publication of banns has been altered, but the year 1805 (the alteration having been resolved upon by them in 1797) the Delegates of the press at Oxford [see Bishop of Exeter's Speech in Honsau, III, vol. lxxxi, p. 21] caused it to be inserted in the Rubric for the first time, and so direct that the banns shall be published after the Second Lesson at Morning or the Second Lesson at Evening Prayer, their object being to bring the Rubric into agreement with 23 Geo. II, c. 35, s. 1. But that statute only provided for the publication to take place after the Second Lesson at Evening Prayer, in the absence of a Morning Service; and, according to the decision of Lord Mansfield and Baron Alderson, left the Rubric untouched. In Reg. Benson, 1856, Sir Edward Alderson expressed a doubt whether the publication of banns is valid under the Act of Parliament in question, when it has taken place after the Second Lesson instead of after the Nicene Creed. The law, said the judge, had not altered the Rubric, or the object of it, by neglect of Bishops and Clergy in past times, Morning Service was not always celebrated, "the statute enacted that in such cases the publication should be made in the Evening Service after the Second Lesson." The Marriage Act of 1836 expressly confirms "all the rules prescribed by the rubrick" in its first clause.

The limitation of the hours during which the celebration of marriages may take place is partly to ensure publicity. 2 So in 1502 a priest was presented to the Archdeacon for marrying a man and woman "in hora secunda post median nocem, jam vae clausis," and in 1578 another was presented for marrying in the same way. In the Book of Common Prayer, 1662, it is conjectured with some reason that the presence of morning marriages necessarily arose from the Office being followed by the Holy Communion. It is some confirmation of this that the wedding breakfast is always eaten after the marriage as if in traditional though unintentional compliance with the rule of not breaking the night's fast before Communion.

After the form of the Banns (which was inserted by him) Bishop Cosin proposed to print the following Rubrics, which are printed in his Book of Common Prayer:

"44 The impediments of Marriage are Pre-contract, or a suit depending thereon, Consanguinity, or Affinity within the degrees prohibited by the laws of God and this realm, Sentence of divorce from a party yet living, Want of competent years, Consent of parents in minors, and of Confirmation and such like.

"44 And none shall be married till their Banns be thrice thus published, unless a lawful dispensation to the contrary be procured: neither shall any persons under the age of twelve years marry without the express consent of their parents or guardians.

"44 No Minister shall celebrate any Marriage but publicly in the Parish Church or Chapel where one of the parties dwells, unless at their desire to be otherwise done, without the express consent of their parents or guardians.

"44 And here is to be noted that by the Ecclesiastical Laws of this Realm, there be some times in the year when Marriage is not ordinarily solemnized.

"The times in which the Marriages by Rubric thus referred to by Cosin are settled by Ecclesiastical custom of ancient standing, founded on a law of the Primitive Church.

As early as the fourth century the Council of Laodicea (circa a. D. 320) forbade, by its fifty-second canon, the celebration of marriages during Lent. Durandus states the times as from Advent Sunday to the Epiphany, from Septuagesima to the Octave of Easter, the three weeks before the feast of St. John, and from the first day of the Rogations to the Octave of Pentecost inclusive. [Durand. I. ix. 7.] The Manual of Salisbury has a Rubric on the subject as follows: "Et scendum est quod licet omni tempore possint contrahere sponsalia, et etiam matrimonia celebrare, non tamen traditio usorum, et notiarum solemnitas certa temporibus fieri prohibentur: videlicet ab adventu Domini usque ad octavam Epiphanian; et a Septuagesima usque ad octavam Paschae; et a Dominica ante Ascensionem Domini usque ad octavam Pentecostis."

In modern Prayer Books the same times are allowed for the celebration of marriages by Rubric: quia non inventur prohibition, quamvis in octavis Paschae hoc facere non licet. Similiter in Dominica proxima post festum Pentecostes licet celebratur nuptiae; quia dies Pentecostes est die sanctae Dominae, qui anno 1650; a rhyming English one, of the same tenor, in that of St. Mary, Beverley, dated November 25, 1641. In that of Wimbish, in Essex, there is one dated 1660, of which the following is a copy:

"The Times when Marriages are not usually solemnized. [Advent Sunday] From [Septuagesima] until [8 days after Paschae]. From [Rogation Sunday] until [8 days after Easter]. [Trinity Sunday]."

A similar entry appears in the register-books of South Benfleet, Essex, and of Hornby, in Yorkshire, and probably of many other parishes; and Sharpes, Archbishop of York, in a charge of 1700 names the prohibited times as then observed. They will sometimes also be found mentioned in old Almanacs, as if the practice still continued during the last century. Although there is no modern canon of the Church of England respecting these prohibited times, the consentient testimony of these various centuries will have great weight with those who would supply, by a voluntary obedience, the absence of a compulsory law, when the mind of the Church appears to be plain and clear.

§ The Prohibited Degrees.

The restrictions which forbid the marriage of relatives within certain degrees of consanguinity (or blood-relationship), and of affinity (or relationship by marriage), are founded on the Divine Law laid down for the Jews in Leviticus xviii.

Before the Reformation, the rule of the Church of England was the same as that of the foreign Canon Law, which forbade marriages within the fourth degree of consanguinity or affinity. After the Reformation had begun, an Act of Parliament was passed [25 Hen. VIII. c. 22], forbidding marriages between persons within certain degrees of relationship thereupon specified. This prohibition was re-enacted by 28 Hen. VIII. c. 7. But a later one 32 Hen. VIII. c. 38, confirmed by 1 Eliz. c. 1, s. 3, is the existing authority on the subject, and is henceforth to be considered as providing the law of the Church of England.

2 See note to Table of Vigils and Fastes, etc., for Cosin's list of these times.

3 There is a much longer Rubric to the same effect in the Odo Sponsa-

sum of the Sarum Missal.
it forbids marriage between any persons who are not "without the Levitical degrees."

In explanation of this law, Archbishop Parker issued a Table of forbidden Degrees in the year 1563, and this was adopted in the 99th Canon of 1603. The Table is constructed in rather a cumbersome manner, but the following is a summary of its contents:

1. Relatives whom a Man may not marry.

- Mother or Stepmother of his own, or his wife's parents.
- Widow of his Father, or Father-in-law.
- Aunt.
- Sister.
- Daughter, or Niece of himself, or of his wife.
- Stepdaughter of his own, or of his wife's children.

2. Relatives whom a Woman may not marry.

- Father, or Stepfather of her own, or of her husband's, parents.
- Stepfather of her Mother, or her Mother-in-law.
- Widower of Aunt.
- Widower of Sister.
- Widow of Daughter, or Stepdaughter.
- Father.
- Stepfather of her own, or of her husband.
- Uncle.
- Brother.
- Son, or Nephew of her own, or of her husband's children.

These prohibitions are founded upon the two principles that [1] the relationships forbidden by God in the case of either sex are equally forbidden to the other sex; and that [2] the husband and wife being one flesh, relationships by marriage become, to either of them, blood-relationships. These principles have been uniformly adopted in all judicial decisions on the subject.
THE FORM OF

SOLEMNIZATION OF MATRIMONY.

Ord. ad Patiendum Sponsalia.

First the Banns 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, the Curate saying after the accustomed manner,

I PUBLISH the Banns of Marriage between M. of —— and N. of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first [second, or third] time of asking.

And 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.

At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: and there standing together,

The FORM OF SOLEMNIZATION OF MATRIMONY, into the Body of the Church . . . and there standing] The ancient Rubric, as will be seen above, required this part of the Office to be said antequam ecclesiae. This seems to mean the same as the ad valvas ecclesiae of the first Rubric in the Office for making a Catechumen. [See Holy Baptism.] The porch was probably intended in both cases, not the exterior of the Church.

"She was a worthy woman all her live. Houseboudes at ye church door shee had five." 

Chancery's wife of bath, Proli. 1. 461.

It is clearly from the ancient Rubric that the English one is derived; and it is also equally clear that "the Body of the Church," means some portion of the Nave. Of this practice it is difficult to find any explanation, unless it be that the betrothed anciently took place some time previously to the marriage, and that the latter only was associated with the Holy Communion. This was the opinion of the Bishops at the Savoy Conference; for when the Puritans objected to the "change of place and posture mentioned in these two Rubrics," the Bishops replied, "They go to the Lord's Table because the Communion is to follow." [Cardw. Conf. 369.] Whatever may have been the origin of the custom, it is undoubtedly enjoined by the present Rubric, and the Rubric has been so carried out in many churches down to our own time. In Bishop Wren's "orders and directions for the diocese of Norwich," the ninth Injunction directs that immediately after the "close of the first service," the "marriage (if there be any) be begun in the body of the Church and finished at the table;" and the eleventh orders "that they go up to the holy table at marriages at such time thereof as the Rubric do directeth." [Cardw. Doc. Ann. ii. 203, 204.] At Broadwater, in Sussex, the custom was found existing in 1800 by a new Rector, who continued it for the fifty years of his ministry there. It has also continued to the present day in some Yorkshire, Lincolnshire, and Somersetshire churches, and doubtless in many others elsewhere. In our modern churches the open space in front of the Choir screen seems to be the most proper place for the first part of the Service; although, of course, any other and more convenient part of the nave would equally suit the words of the Rubric.

1 A record of a marriage at the Choir door, which took place about 1450, has been handed down to us in the Peswotn Correspondence; and it contains so much interesting illustration of the custom of the time that it is here given at length:—

Richard Clerk, parish clerk of Knaresbury, Yorkshire, of the age of fifty years and more, deceased, that he had known Sir William Plompton for fifty years and more, and Joan Wintringham from the time of her birth;—that on a certain Friday, which exactly he does not remember, between the feasts of Easter and Pentecost, about twenty-one years ago, in the parish church of Knaresbury, was solemnized a marriage between the said Sir William and Joan—that at that time he was, as now, parish clerk of Knaresbury, and was present on this occasion—that the preceding night John Brown, then perpetual Vicar of Knaresbury, sent word to the deponent that Sir William Plompton intended to marry Joan Wintringham on the morrow, she then remaining with Alice Wintringham her mother in Knaresbury, and therefore he rode him wait on him very early the next morning and open the doors of the church for him, and so he did—and very early in the morning of the said Friday came the said Sir William and Joan to the parish church of Knaresbury, and they standing at the door of the chancel of the said church within the said church, the aforesaid John Brown came from the high altar in his vestments and solemnized marriage between them in the presence of the deponent, the said Sir William taking the said Joan with his right hand and repeating after the Vicar, Here I take the Jeannes to my wedded wife to hold and to keep, to bed and board, for ever and ever, for richer or for ruder, for better or for worse, in sickness and in health, to depart, and to return; and to live and to die, and to live in the Lord for ever; and the said Joan making like response incessantly to the said Sir William,—that the Vicar, having concluded the ceremony in the usual form, said the mass of the Holy Trinity in a low voce in the hearing of the deponent—that there were present at the marriage the said Vicar, the contracting parties, Alice Wintringham, mother of the bride, Thomas Knaresbury of Knaresbury, Richard Ask-ham of KirkfArton, Richard Exxley of Knaresbury, and John Croft, his fellow-vicar, and so more,—and immediately after the marriage the said Sir William earnestly entreated those present to keep the matter secret, unless he chose to have it made known,—and further, that Sir William was clad in a garment of green checkery, and Joan in one of a red colour." [Peswotn Correspond. p. 12, Camden Soc.]
Solemnisation of Matrimony.

Pcircle the man on the right hand, and the Woman on the lef
t, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man’s innocency, signifying unto us the mystical union that is between Christ and His Church; which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men’s carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His holy Name. Secondly, It was ordained for the body against sin; and to avoid fornication; that such persons, as have not the gift of continency might marry, and keep themselves undefiled members of Christ’s body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy state these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be supposed to be celebrated in the face of the Church, and both the civil and the ecclesiastical laws have always been severe in reproubing anything like secrecy in the performance of the rite. The sixty-second Canon even directs that the marriage shall take place in time of Divine Service, and an extract given above from Bishop Wren’s Injunctions shows that such was the practice in his time. The words “in the face of this congregation” seem to signify the intention of the Prayer Book in 1661 as well as in 1633. By the Marriage Act witnesses are required to be present, and to sign the register; and although it is not expressly ordered that these shall be friends of the bridegroom or bride, it is certainly advisable that they be such, as that the contract as well as to that of the Church that they should be so rather than strangers, or than the parish clerk and sexton impressed sine pede for the purpose.

The Man on the right hand. The custom is to read this portion of the Rubric (which was added by Bishop Cosin) in the sense of the ancient one from the Sarum and the York Manuals which is placed by its side. But the Hereford Rubric reverses the position, as it is shown above, placing the man on the woman’s left hand, as was the woman’s right hand. It would be in conformity with ritual habit to suppose that “on the right hand” means on the right hand of the priest, as he faces the man and woman. This was the Jewish custom, which may reasonably be supposed to have been followed by the early Christians; and it may also be remarked that the north side of the Church is that which is appropriated to the men when the sexes are divided. Such a position would receive a significant meaning from the beautiful Marriage Psalm of Solomon, “Upon thy right hand did stand the Queen in a vesture of gold” [Ps. xlv. 10]; for, as the selection of this psalm for Christmas Day shows, these words are written prophetically of the mystical union between Christ and His Church, which is “signified” by holy matrimony.

It is worthy of notice that in the later part of the ancient Sarum Service there is a Rubric directing that “when the prayers are ended and all have gone into the presbytery, that is to the south side of the Church between the Choir and the Altar, the woman being placed on the right hand of the man, that is, between him and the Altar,” the Service for the Holy Communion shall commence. After which the bride and bridegroom are to kneel in front of the altar in the same order while the pail is held over them, and also during their communion.

It must be said, however, in support of the received custom, that where ancient effigies of man and wife lie side by side on a tomb, the wife is on the left hand of her husband. So also the bodies of an Earl and Countess of Gloucester were recently found lying under their effigies in Tewkesbury Abbey. [Comp. Cant. ii. 6.]

The Priest shall say] The ancient rule of the Church was that marriage was solemnised “in the most solemnibus ordinibus constitutum;” no change was made in this rule at the Reformation or subsequently, and there is not a shadow of authority for the celebration of the rite of marriage by Deacons. Chief-Justice Tindal gave his opinion, and that of his brother judges, before the House of Lords on July 7, 1843, that it was the rule of the Church of England to require the ceremony to be performed by a priest. From an ecclesiastical point of view it must be remembered that [1] The Marriage Office is expressively one of the Order of Priesthood; that [2] Benedictions are beyond the power of a deacon; that [3] The Rubrics throughout contemplate the Minister of the Office as a Priest; and that [4] No authority to celebrate marriages is given, either in words or by implication, to the Deacon at his ordination or at any other time. The duty of celebrating marriages ought not to be imposed upon Curates in their diaconate by their Rectors; and the laity should insist strongly upon being married by Priests, remembering that their marriages cannot receive the fulness of Benediction which the Church has provided for them in the Office except from a Priest or a Bishop.

This Rubric seems to have been condensed from the article on “The Sacrament of Matrimony” in the Institution of a Christian Man, a work which was printed by authority, having been compiled by a large Commission of Bishops and Clergy in the year 1557. [Lloyd’s Formal of Faith, p. 82.] But “the causes for which matrimony was ordained are also set out by the medieval Canonist Lyndwood, who writes,
joined together, let him now speak, or else hereafter for ever hold his peace.

* ¶ And also, speaking unto the persons that shall be married, he shall say,

I REQUIRE and charge you both, (as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their matrimony lawful.

* ¶ At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charge as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

* ¶ If no impediment be alleged, then shall the Curate say unto the man,

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

"... due principals cause quare contrahitur Matrimonium: una est susceptio sobolis, alia est vitatio fornicationis. Secondarie causae sunt personarum conjunctio, etc. [LYNF. lib. iv. tit. iii.] Like brute beasts that have no understanding] These unnecessarily coarse words were erased by Cosin in his revised Prayer Book. He also reinserted from the book of 1549 the words "such as be married may live chastely in matrimony" before "keep themselves," etc., at the end of the third paragraph. Therefore if any man can show any just cause] These ancient words are equivalent (as the next Rubric but one shews) to a fourth publication of Banns. They are exactly analogous to the admonition of the Bishop to the people at the Ordination of Deacons and Priests, and to a similar one used at the Confirmation of Bishops. As will be seen above, the Address is substantially that which was used in the Pre-Reformation Church; but the more homiletic form of it appears to have been imitated from Archbishop Hermann's book.

If require another] This last and solemn appeal to the consciences of the persons to be married shews how great care has always been taken by the Church to prevent improper marriages. What are impediments to marriage is shewn in the proposed Rubrics of Bishop Cosin on a preceding page.

If any man do allege and declare any impediment] This is a very difficult Rubric, and does not seem ever to have come into a judicial interpretation. On the one hand, it appears to stop the marriage only in case the objector submits to "be bound, and sufficient sureties with him, to the parties; or else to put in a caution," etc. On the other, the mere fact of a real impediment alleged by any apparently trustworthy person seems to put it out of the power of the Clergyman to proceed with the marriage (whether the objector offers security or not) until a legal investigation has taken place. Impediments have been alleged at this part of the Service, and the marriage has been stopped in consequence without any other formality; but such a proceeding does not seem to meet the requirement of the Rubric, nor to be just to the persons desiring to be married.

* § The Mutual Consent.

Although this ceremony may appear to be a mere formality, since it is very improbable that persons will appear before the Clergyman for the purpose of being married unless they have previously come to a decision and agreement on the subject, yet it is a formality respecting which the Church has always been strict; and in the civil contracts which have been adopted under modern legislation equal strictness has been observed. In point of fact, forced marriages have not frequently taken place, and they are as alien to the spirit in which Holy Matrimony is regarded by the Church as the worst clandestine marriages are. At the last moment, therefore, before the irrevocable step is taken, and the indissoluble bond tied, each of the two persons to be married is required to declare before God and the Church that the marriage takes place with their own free will and consent. This declaration is also worded in such a manner as to constitute a promise in respect to the duties of the married state; and although no solemn adjuration is annexed to this promise, as in the Invocation of the Blessed Trinity afterwards, yet "I will," given under such circumstances, must be taken to have the force of a vow as well as that of an assent and consent to the terms of the marriage covenant as set forth by the Church.

The above English forms of the consent are given from a Salisbury Ordinale in the British Museum. The following are from the York Manual:—

"N. Wilt thou have this woman to thy wife: and love her and keep her in syknes and in helthe, and in all other degree be to her as a husband sholde be to his wyfe, and all other forsake for her: and holde thee only to her, to thy lynes ends? Respondeat vir hac modo: I wyll.

"N. Wylt thou have this man to thy husband, and to be buxum to him, serve him and kepe him in syknes and in
Solemnization of Matrimony.

*WILT* thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then shall the Minister say, Who giveth this woman to be married to this man?

The woman shall answer, I will.

§ The Betrothal.

That espousal which, used in very ancient times, to take place some weeks or months before the marriage, and which constituted a formal religious recognition of what is now called an "engagement," is represented in our present Office by the previous words of consent, which were called a contract "de futuro." Even when they were thus used, a contract "per verba de presenti" was also made; but the two contracts have long been habitually placed together by the Church as is now the case; and the Betrothal more properly consists of this part of the ceremony in which the hands are joined, and each gives their oath or promise of fidelity (which is the marriage vow) to the other. The present words of betrothal are substantially identical with those which have been used in England from ancient times. Three variations are here printed; which, with that given above, will fully illustrate the language in which they were spoken from about the thirteenth to the sixteenth century.


I N. take the N. Here I tak the N. I N. underfynge to my weddy wyf to my weddy wyf the N. for my to haue and to holde to holde and to have wedde wyf, for fro thise day wafer att bed and att betere for worse,

beter, for worse, for rycher, for poorer,

in sykennesse and in helthe, tyly deth us departe and yf holy chyrche wolt ordene and ther to I pliȝte the my throte."

I N. take the N. to my weddyd husbonde to holde fra thys day bether for worse, for better, for worser for rycher, for poorer, yn sekenes and in helthe tyly deth us departe, as holy church hath ordeyned and thereto pliȝte the my throte.

"N. WILT thou hast thys woman to thy weddyd wyf and her love holde and kepe heyl and syke as a houmbonde owyth to kepe hys wyf and all other for her to telete and holde the only to her as long as your eyther lyf lastyth!"

§ Respondat vir.

Volo.

§ Item dicat sacerdos ad mulierem hoc modo.

N. WILT IS habere hunc virum in sponsum et ei obedire et servire: et eum diligere, honorare, accustodiere sanum et infirmum sicut sponsa debet sponsum: et omnes alios propeter eum dissentire, et illi soli adherere quamduo vita utriusque vestrum duserint?

§ Respondat mulier hoc modo.

I wyll.

Deinde Sacerdos.

Who schal geve yis woman?

Who gynes me this wyfwe?

1 Yet there is evidence of separate espousals having been made as late as the time of Charles L. For in the Parish Register of Broughton Monchelsea, in Kent, is the following entry: "Michaells. 1630. Sponsalis inter Gulielm. Maddox et Elizabetha Grimesstone in debis juris formata transacta, 10de Januarii." Two years and three-quarters afterwards comes the entry of the marriage: "Michaells. 1632. Nuptiae inter Gulielmi Maddox et Elisabethae Grimesstone, ultimo Octobris." [Brass' Hist. of Kent Marriage, p. 2.] The ancient oath of espousals was administered in this form: "I swear by God and His holy saints herein, and by all the saints in Paradise, that you will take this woman, whose name is N., to wife, within forty days, if Holy Church will permit." The hands of the man and woman being then joined together by the priest, he also said, "And thus ye affiance yourselves," to which they made an affirmative reply, an exhortation concluding the ceremony.

2 "Dejtor" is sound English for "part assurer," which was altered to "parti" in 1661, at the prayering request of the Puritans, who knew as little of the history of their national language as they did of that of their national Church. "And yt is also departed in two." [Mirror of Our Lady, p. 174.

3 "Trobh," or "Trobth," is commonly identified with "truth;" but this is an error, the meaning of the word being "fidelity," or "allegiance." To "give troth" is equivalent to "to fidium dare." One of the major equivalents.

4 "Laiheth," or other comparative degree of "beaeth," as in "The am him the lathere." [Lakeman's Eng. I. 57.] The word "foder" is used in some Salisbury Manuals: and each, of course, expresses the idea of "less fair," or "less pleasing.

5 "Syer" and "buxum" are the representatives of "bonheur," gentle (as in dubcontent), and "bouche-," obedient. Some Manuals added "in all lawful places." In the Golden Litany printed by Masehill [Mon. Rit. ii. 245] one of the petitions is, "By Thine ineffable bounties; have mercy on us."

6 In the Promissarium Nortonum the two equivalents "Humilitatem and Obediencia" are given under the word Buxumness. Another Illustration may be given from Fuller, who gives a form of adjuration, of the date 1590,
Then shall they give their troth to each other in this manner.

N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, likewise say after the Minister.

N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the woman the ring, putting the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,

WITH this ring I thee wed, with my body I thee worship, and with all my worldly

The words, and the accompanying ceremony, which are thus handed down to us from the ancient Church of England, have a very ancient history. The ceremony of betrothal will be observed that woman is recognized 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 a new love towards God, Who alone can give a husband authority over his wife. The quaint but venerable and touching words with which the two "give their troth to each other" express again and in a still more comprehensive form the obligations of the married state which were previously declared in the words of mutual consent. Each promises an undivided allegiance to the other, until the death of one or the other shall part them asunder; God joining them together, and His Providential dispensation alone having power to separate them. On both sides a promise is given of love and support under all the circumstances of life, prosperous or adverse. The duties of support, shelter, and comfort, which are only to be performed by the husband chiefly, may, under some circumstances, fall chiefly upon the wife; and if by sickness and infirmity he is unable to fulfil them towards her, he has a claim upon her, by these words, that she shall perform them towards him. Under any circumstances each promises to be a stay to the other, according to their respective positions and capacities, on their way through life. In the marriage vow of the woman the modern phrase "to obey" is substituted for the obsolete one "to be buxum," which had the same meaning. It implies that although the woman's dependence on and obedience to her husband has been given up by him into God's hands, it is only that it may be given over to her husband. Since it pleased our Blessed Lord to make woman the instru-

ment of His Incarnation, her condition has been far more honourable than it was before; but part of that honour is that the husband is the head of the wife, even as Christ is the Head of the Church." Natural instinct, good sense, mutual love, and, above all, religious feeling, will always enable the wife to discern how far she is bound to obey, and the husband how far it is his duty to rule; and regulated by these the yoke of obedience will never be one which the woman need regret to wear or wish to cast aside. 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." "The dominion of a man over his wife is no other than as the soul rules the body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingenties, and watches to keep it free from every evil. To these duties Father studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites but when they are evil, and then also not without some trouble and sorrow; and its government comes only to this—it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet; the soul governs because the body cannot else be happy." So also he writes in respect to the obedience of the wife: "When God commands us to love Him, He means we should obey Him: this is love, that ye keep My commandments; and if ye love Me, keep My commandments." Now, as Christ is to the Church, so is the man to the wife, and therefore obedience is the best instance of her love, for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although in sorrow she bring forth children, yet with love and choice she should obey. The man's authority is love, and the woman's love is obedience."

§ The Marriage.
With this ring I thee wed] The use of the wedding ring was probably adopted by the early Church from the marriage customs which were familiar to Christians in their previous life as Jews and Heathens: 1 for the ring, or something

1 Bishop Taylor's Sermon on the Marriage Ring.
2bertalian speaks of the Roman martrin's "one finger, on which her husband had placed the pledge of the nuptial ring." [Texts. Apol. vi. De Idol. xvi.]
Solemnisation of Matrimony.


ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

Then shall the Priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

equivlent to it, appears to have been given by the man to the woman at the marriage or at espousals, even from those distant patriarchal days when Abraham's steward betrothed Rebekah on behalf of Isaac, by putting "the earrings upon her face, and the bracelets upon her hands." Much pleasing symbolism has been connected with the wedding ring, especially that its form having neither beginning nor end, it is an emblem of eternity, constancy, and integrity. This meaning is brought out in the ancient form of consecrating a Bishop, when the ring was delivered to him with the words, "Receive the ring, the seal of faith, to the end that being adhered with inviolable constancy, thou mayest keep undetiled the spouse of God, which is His holy Church." The same form of blessing the ring was used in this case as was used in the Marriage Service, and which is printed above. Probably it has always been taken as a symbol of mutual truth and intimate union, linking together the married couple, in the words of the ancient Exhortation, "That they be from this tyme forthe, but one body and two souls in the faith.

York Use.

With this ring I wedde the, and with this gold and silver I honoure the, and with this gyft I honoure the. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

An old manual in the British Museum [Bibl. Reg. 2. a. xxi.] has also the following words in addition, explaining the object of the gold and silver:

"Loe this gold and this silver is leyd down in signification that the woman schall have houre dower of thi gostis, & hee abide after thy disc.

The ring was anciently 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. The expression of the second Rubric, "leaving the ring upon the fourth finger," seems to point to this custom as still observed, and still intended. The ancient Rubric also gave as a reason for its remaining on the fourth finger, "quia in medio est quadam vena procedens unque ad cor;" and this reason has become deeply rooted in the popular mind. The same Rubric and lawe of God and holy Chyrche." It is the only relic of the ancient tokens of spousage,—gold, silver, and a ring being formerly part of the Service: and as the gold and silver were given as symbols of dowry, so probably one idea, at least, connected with the ring, was that of the relation of dependence which the woman was henceforth to be in towards her husband. In the Prayer Book of 1549 the gold or silver were still directed to be given (and in Bishop Cosin's revised Prayer Book he proposed a restoration of the custom, inserting, "and other tokens of spousage as gold, silver, or bracelets," after the word "ring"), but in 1552 "the accustomed duty of the Priest and Clerk" was substituted, and ultimately retained in the revision of 1661. It is possible that the "gold or silver" had customarily been appropriated as the marriage fee: but Hooker says that the use of them had "in a manner already worn out" even so early as the time of Queen Elizabeth. The following forms of the words with which the ring was given, and Cosin's proposed form, will further illustrate the subject:

Prayer Book of 1549.

With this ring I thee wed, this gold and silver I thee give, with my body I thee worship, and with all my worldly goods I thee endow: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

With this ring I thee wed, and receive thee into the holy and honourable estate of matrimony: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

York Use.

With this ring I wedde thee, this gold and silver I thee give, with my body I thee worship: also adds "et in sororitate argenti designatur interna dilectio, quae semper inter eos debet esse recens.

With my body I thee worship:) The meaning of the word "worship" in this place is defined by the word used in its place in some of the ancient Manualls, which (as may be seen above) was "honour." The Puritans always objected to the word; and in 1661 it was agreed that "honour" should be substituted, the alteration being made by Sancroft in Bishop Cosin's revised Prayer Book instead of the change suggested by Cosin himself. But either by accident, or through a change of mind on the part of the Revision Committee, the old word was allowed to remain. The more exclusive use of this word in connection with Divine Service is of comparatively modern date. In the Liber Festivatis, printed by Caxton in 1483, an Easter homily calls every gentleman's house a "place of worship," and in the same century a prayer
Solemniization of Matrimony.

¶ Then shall the Minister speak unto the people.

FORSAMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks, going to the Lord's table, shall say or sing this Psalm following.

Blessed are all they that fear the Lord; and walk in His ways.

For thou shalt eat the labour of thine hands; O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine upon the walls of thine house; beginning "God that commandest to worship faidir and modir." This secular use of it is still continued in the title "your worship," by which magistrates are addressed, and in the appellation "worshipful companies." The expression, "with my body I thee worship" or "honour is equivalent to a bestowal of the man's own self upon the woman, in the same manner in which she is delivered to him by the Church from the hands of her father. Thus he gives first the usufruct of his person in these words, and in those which follow the usufruct of his possessions or worldly goods.

As far as the ceremony of marriage is a contract between the man and the woman, it is completed by the giving of the ring with this solemn invocation of the Blessed Trinity. In all that follows they are receiving the Benediction of the Church, and its ratification of their contract.

¶ And let the pastor say more over, with a lowde voice, that may be heard of all men.

FORSAMUCH as than thy N. desireth thy N. to be his wife in the Lorde, and this Anne desireth thy N. to be his husband in the Lorde, and one hath made the other a promise of holy and Christian matrimonie, and have now both professed the same openly, and have confirmed it with giuinge of rings eche to other, andjoininge of handes: I the minister of Christ and the congregation pronounce that they be loyned together with lawfull and Christian matrimonie, and I confirm this their marriage in the Name of the Father, the Sonne, and the Holy Ghost. Amen.

BEATI omnes qui timent DUMINUM: qui ambulant in viis Eius.

Beati omnes qui timent Dominum: qui ambulant in viis Eius.

LABORES manuum tuarum quia manducatis: beatus es, et bene tibi orit.

UXOR tua sicut vitis abundans: in lateribus domus tuae.

Psalmus cxvii.

¶ His intrent ecclesiis usque ad gradum altaris: et sacerdos in cundo cum suis ministris dicat hunc psalmum sequentem.

Psalmus cxvii.

Then the Minister or Clerks, going to the Lord's table! This declaration of the completed union is also taken from Archbishop Hermann's Cologne book. It bears an analogy to the words used at the consignation of the child after Baptism; and, as in that case, it is a proclamation to the Church of what has already been effected by previous parts of the rite.

¶ And the Minister shall add this Blessing.

In the Prayer Book of 1549 this blessing stood as follows: "God the Father bless you + God the Son keep you: God the Holy Ghost lighten your understanding: the Lord mercifully with His favour look upon you, and so fill you with all benediction and grace, that you may have remission of your sins in this life, and in the world to come, life everlasting." It was changed to the present form in 1532.

Then the Minister or Clerks, going to the Lord's table! This originally stood, "Then shall they go into the quire," and Cosin wished so to restore it, with the alteration, "they all." The proper interpretation of the Rubric doubtless is that the Clergy, the Choir, the bride and bridgroom kneeling in front of the Altar, with the bridal party behind them, while the Choir go to their usual places. To effect this without confusion, the Choir should move first in their proper order, the Clergy next, after them the bride and bridgroom, and then the remainder of the party. Thus the singers can at once file off to their places in the choir, while the Clergy pass on to the sacristary, and the bridal party to the presbytery or space between the Altar steps and choir stalls.
Thy children like the olive-branches: round about thy table.
Lo, thus shall the man be blessed: that feareth the Lord.
The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;
Yea, that thou shalt see thy children's children; and peace upon Israel.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

† Or this Psalm.

Deus misera-tr. Ps. lxviii. G OD be merciful unto us, and bless us: and shew us the light of His countenance, and be merciful unto us.
That Thy way may be known upon earth: Thy saving health among all nations.
Let the people praise Thee, O God: yea, let all the people praise Thee.
O let the nations rejoice and be glad: for Thou shalt judge the folk righteously, and govern the nations upon earth.
Let the people praise Thee, O God: yea, let all the people praise Thee.
Then shall the earth bring forth her increase: and God, even our own God, shall give us His blessing.
God shall bless us: and all the ends of the world shall fear Him.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

† The Psalm ended, and the man and the woman kneeling before the Lord's table, the Priest standing at the table, and turning his face towards them, shall say,

LORD, have mercy upon us.

† Answer.

CHRIST, have mercy upon us.

† Minister.

LORD, have mercy upon us.

† Minister.

O UR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

† Answer.

O Lord, save Thy servant, and Thy handmaid;

† Answer.

Who put their trust in Thee.

Such arrangements can only be carried out well in large churches, but they give the key to the manner in which the spirit of the Rrubric may be acted upon, as far as circumstances will allow, elsewhere: and as a procession is an invariable part of every wedding, where there is a bridal party of friends, it is very desirable that it should be properly worked into the system of the Church, instead of being left to the chance of the moment, and the confused attempts of nervous people.
The portion of the Service which follows the psalm, onward to the end of the benediction, is to be regarded as preparatory to the Holy Communion. In the old Offices it was followed by the Sunday Missa Votiva, that of the Blessed Trinity, the Epistle being however 1 Cor. vi. 15-20, and the Gospel Matt. xix. 3-6.

† Tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumstantes orare pro eis, dicendo,

KYRIE Eleison.

CHRISTE Eleison.

KYRIE Eleison.


Salvum fac servum Tuum et ancillum Tuam.

† Deus meus, sperantes in Te.
Minister.

O Lord, send them help from Thy holy place; Ps. xx. 1, 2.

Answer.

And overmore defend them.

Minister.

Be unto them a tower of strength, Ps. lx. 3.

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer. Ps. cxii. 1.

Answer

And let our cry come unto Thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these Thy servants, and sow the seed of eternal life in their hearts; that whatsoever in Thy holy Word they shall profitably learn, they may in deed fulfill the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as Thou didst send Thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants; that they obeying Thy will, and alway being in safety under Thy protection, may abide in Thy love unto their lives' end; through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the woman is past childbearing.

O Merciful Lord, and heavenly Father, by Whose gracious gift mankind is increased; We beseech Thee, assist with Thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christiani and virtuously brought up, to Thy praise and honour; through Jesus Christ our Lord. Amen.

O God, Who by Thy mighty power hast made all things of nothing; Who also (after other things set in order) didst appoint that out of man (created after Thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one; O God, Who hast consecrated the state of matrimony and virtually brought up unto Thy praise and honour; through Jesus Christ our Lord. Amen.

Yet O Lord, send them help from Thy holy place; Ps. xx. 1, 2.

And overmore defend them.

Minister.

Be unto them a tower of strength, Ps. lx. 3.

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer. Ps. cxii. 1.

Answer

And let our cry come unto Thee.

Omitting

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Yet O Lord, send them help from Thy holy place; Ps. xx. 1, 2.

And overmore defend them.

Minister.

Be unto them a tower of strength, Ps. lx. 3.
mony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church; Look mercifully upon these Thy servants, that both this man may love his wife, according to Thy Word, (as Christ did love His spouse the Church, Who gave Himself for it, loving and cherishing it even as His own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit Thy everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say, 

A LMIGHTY God, Who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth, 

A LL ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duties of husbands towards their wives, and wives towards their husbands.

the Committee of Convocation replied: "Though the institution of Marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and His Church [Eph. v. 22, 23.] We are sure that the words of Scripture will not please. The Church, in the twenty-fifth article, hath taken away the fear of making it a sacrament." [CEDWR. Conf. 330, 360.] The singular answer of the Puritan opponents of the Prayer Book to this was, "When was Marriage thus consecrated? If all things, used to set forth Christ's offices, or benefits, by way of similitude, be consecrated, then a Judge, a Father, a Friend, a Vine, a Door, a Way, etc., are all consecrated things. Scripture phrase pleaseth us in Scripture sense." [Ground Debate, p. 160.] loving and amiable] After these words there followed, until 1661, "to her husband, as Rachael, wise as Rebecca, faithful and obedient as Sara," as in the ancient form.

"Forth cometh the guest, with stole about his neck, 
And bade hire be like Sara and Rebekke." 
CHAPMAN's Wife of Bath, I. 957.

Pour upon you the riches] In this benediction the sign of the Cross was printed in the Prayer Book of 1549, thus: "sanctify and blesse you." It was omitted in 1552, being no doubt left out to conciliate the Puritan superstition on the subject, and intended, as in other places, to be part of a Rubrical tradition which those would use who respected and loved that holy sign. The benediction is made up from two consecutive Parum forms.

After which, if [¶ If there be no Sermon] Until 1661 this Rubric stood in this form: ¶ Then shall begin the Communion, and after the Gospel shall be said a Sermon, wherein ordinari (so oft as there is any marriage) the office of a man and wife shall be decla[r]ed, according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth." Bishop Cosin altered this to, "Then shall begin the Communion, if any be that day appointed. And after the Gospel and Creed shall be said a Sermon wherein it is expedient that the office of man and wife be declared according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth." Bishop Jeremy Taylor and Dr. Donne have left some beautiful sermons preached on occasion of marriages: but the custom seems not universal.

It is convenient, ... the holy Communion] The practice of connecting the Marriage Office with the Holy Communion fell into strange disuse during the last and present centuries. In the old manuals the Mass of the Holy Trinity concluded the Office, and there is no reason to suppose that it was ever omitted. Until 1661 the Rubric stood: ¶ If the new married persons (the same day of their marriage) must receive the holy Communion. This is altered in Bishop Cosin's revised Prayer Book to ¶ The new married persons, the same day of their marriage, must receive the Holy Communion; unto which the minister is now to proceed, reading the Offertory, etc., according to the form prescribed. ¶ The present form of the Rubric was adopted in deference to the objection of the Puritans, who wished to dissociate the Office from the Holy Communion, from the morbid fear which they had of attaching too much importance to the religious rite with which Marriage is celebrated by the Church. But "convenient" is used in its strict and primary sense of "fit" or "proper," the secondary sense being a more modern one. From Bishop Cosin's proposed Rubric it would appear as if the Holy Communion was used on such occasions without the introductory lection of the Ten Commandments. ¶ To end the public solemnity of marriage," says Hooker, "with receiving the blessed Sacrament, is a custom so religious and so holy, that if the Church of England be blameable in this respect, it is not for suffering it to be so much, but rather for not providing that it may be more put in use." [HOOKER's Ecc. Polit. V. lxxiii. 8.]

A custom which retains its hold in some churches, that of kissing the bride, is derived from the Salisbury Rubric concerning the Pax in the Missa Sponsalium, which is: "Tunc amato pallio, sargant ambo sponsas et sponsa: et accipiat sponsus pacem a sacerdote, et ferat sponso casulas emat et ecclesiæ sacramentum presignares in foedere nuptiarum. His finitur benedictio sacramentalis. ... respicie, propitius super hanc famulam Tuan que maritalli jungendas est consortio, que se Tua expetit protectione muniri. Sit in ea jugatione et pacis : fedelis et casta nubat in Christo : imitatrixque sanctuarum permanentian feminarum. Sit amabils ut Rachel viro : sapiens ut Rebecca : longeva et fedelis ut Sara ... et ad beatorum regiem atque ad celestis regia perversiati. Per Dominum ... Per omnia secula seculorum. Amen.


O MNIPOTENS misericors Deus, Qui primos parentes nostras Adam et Evan Su virtute creavit, et Su sanctificatione copulavit: ... superabundet in vobis divitias gratiae Sue, et erudiat vos in verbo veritatis, ut ei corporis et mente complacere valeatis ... atque in societate et ambro veræ dilectionis conjungat. Per Christum, Dominum nostrum. Amen.

'Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing;
but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

neminem alium, nec ipse nec ipsa: sed statim diaconus vel clericus a presbytero pacem accipientia, ferat alius sicut solitum est." This took place immediately before the Communion of the newly-married couple.

It is curious to find that the registration of marriages is directed in a Rubric of the Ambrosian Ritual: "Notabit vero ipse (Parochus) quam primum in libro parochiali matrimoniorum proprio, nomine 'conjugum' et 'testium,' diem praterea 'annum' et 'locum' contracti matrimonii ex formula prescripta, quem librum apud se accurate custodiat." [Ex Rituali Ambrosiano jussu Cesari Montii Cardinalis et Arch. Mediolanensis editio Martene, vol. ii. p. 139.]
AN INTRODUCTION TO THE

OFFICE FOR THE VISITATION OF THE SICK.

The duty of visiting the sick is specially enjoined on the Curates of souls in the New Testament: "Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The Church in ancient times and to the present is not in the minister of Christ a mere piece of civility or neighbourly kindness, but an act of religion. He comes in the Name of Christ to pray with and for the sick man; if necessary, to reconcile him to the Church by the blessing of absolution, and to communicate to him the Sacrament of our Lord's Body and Blood. That the primitive clergy of the Church made this visitation in time of sickness their special duty, is proved to us by many passages in early writers. Polycarp, the disciple of St. John, in his Epistle to the Philippians, gives it as advice to presbyters, ἐνωναντοειρων δαθείσης. Positionius, in his Life of St. Augustine [cap. 27], relates that the Saint, as soon as he knew any man was sick, went unto him immediately. The decrees of various early Councils enjoined this duty on the Clergy whenever they were called for; and the Council of Milan goes even further than this, and orders "Ehiamsi non vocatus invenient." Our own Provincial Constitutions require all Rectors and Vicars of Parishes to be diligent in their visitations to those who are sick, and warn them, "Ut quotes fuerint accerseri, celeriter accedant et hilariter ad agrotos." [LYNDWOOD, Proc. Const. i. 2.] In our Post-Reformation system we find also that ample provision is made for the continuance of this ancient and laudable custom. Canon 67, "Ministers to visit the Sick," directs, "Whenever any person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall visit him, who may be sick at his own house, or in his own bed, or perhaps, or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no Preacher, or if he be a Preacher, then as he shall think most needful and convenient." In the Ordination of Deacons it is also stated to be part of their duty to search out the sick and poor in the parish in which they are appointed to minister, and to give notice of such cases to the Incumbent: "And furthermore it is his office, where provision is so made, to search for the sick, who are visited out of the pound of the people of the Parish, to intimate their estates, names and places where they dwell unto the Curate, that by his Exhortation they may be relieved with the alms of the Parishioners and others." Will you do this gladly and willingly?" This question, and the first parenthesis in the Canon (which speaks in general terms of the knowledge by the Minister of a case of sickness), imply that the Incumbent is expected to do something more than merely visit sick people who send for him. Whether he become acquainted with the case directly or indirectly, he is bound to visit, and even, if circumstances permit, he is to search for, or at any rate cause to be sought for, the sick and impotent, and to act up to the maxim quoted above, "Ehiamsi non vocatus." For giving full force to this Visitation of the Sick, the English Ritual contains a formulary which has been used with slight alteration in our churches from the earliest times. Nearly all the Rubrics and prayers are to be found in the ancient Manuals of the Church of England, and some of the prayers can be traced to almost primitive times. Where some variation has been made from these originals (as, for example, in the Exhortation, and in the substitution of a Rubric directing the Minister to examine whether the Sick Man repent him truly of his sins, etc., for a somewhat lengthy form), the spirit of the original is still adhered to. The only portions which have been altogether omitted in the present form are the prayer before the procession of the Priest and his Clerks to the house sick, the prayer after the examination which they had merited for their sins. Though it should also be added that Extreme Unction was used in very early times without any expectation of cure, in extremis; and it seems probable that there was a primitive ordinance of this kind which was used for the dying, as well as that which was used with a view to recovery. The Reformers retained the practice in the first Prayer Book, but it was dropped out of the second in 1552. The Office then in use is given in a note at the end of this Service.

The Appendix of four Prayers was added to the Visitation Office in 1661, to meet particular cases; the first for a sick child, the second for a sick person when there appears little hope of recovery, the third a Commendatio Anime for a dying person, and the fourth a Prayer for one troubled in soul or conscience. These have not as yet been traced to any ancient source.

§ The Use of the Office.

The structure of the Office for the Visitation of the Sick shows that it is intended as a formal rite, to be once used over the Sick Person, and not to be used as the customary prayers of the Clergyman in his ordinary and frequent visits to the sickrooms of his parishioners. It is a solemn recognition of the person over whom it is used as one who is in the fellowship of the Church, and for whom the Church, by its authorized Minister, offers prayer to God; and it is also a solemn recognition of the fact that the sicknesses and infirmities incident to human nature are a consequence of sin, a part of that heritage of death which came upon us through the Fall.

The promiscuous use of the Office would evidently be a departure from the intention with which it is put into the hands of her priests by the Church of England. Their duties towards the sick divide themselves, indeed, into two distinct general branches, the one consisting of ordinary pastoral instruction, communion, and visiting, constituting the use of the two services for Visitation and Communion; and every clergyman must find himself obliged to exercise his discretion as to those cases in which he can adopt the more solitary course when the Church has appointed for him and his parishioners in the latter branch of his duties.

Those who really have any religious convictions, and who have made religious principles the rule of their life, will either be consistent Church people or religious Dissenters. They are never well accustomed to the system and services of the Church, and have been trained, consciously or unconsciously, by means of it; the latter are in more or less ignorance about the principles of the Church, and have not ordinarily been under its training influence. In the case of the one the Visitation Service would be appropriate even if used on a sudden, supposing the case to be one of imminent danger; and no prayers could be used with so great advantage. To the other it would be like a strange language, if used without much preparation and instruction: and would not be applicable at all, except it were accompanied by an understanding that its use presupposed reconciliation to the Church.

In the case of other classes of persons, who have led irrele- gious and wicked lives, and who are ill instructed in the way of salvation, the Visitation Service can only be properly applicable after much instruction has been given, and much progress made towards penitence. An abrupt use of it might tend to bring into their view the comforts of the Office more prominently than would be advisable for those who do not fully appreciate the necessity of repentance towards the attainment of pardon and true peace.

It may be added, in conclusion, that the Visitation Office should be used with all the proper solemnity belonging to a formal rite of the Church. The first Rubric of the ancient Service was, "In primit inaudat se sacerdos superpellibus sancia stole..." and the same rule should still be observed. Care should also be taken that there is some one present to say the responses. In his revised book Bishop Cosin provided for this by so far reviving the ancient practice as to direct the attendance of one lay Clerk with the Priest. But some members of the sick person's family, or a parish visitor, or other friend, can always be found ready to take this charitable duty on themselves.
THE
ORDER FOR THE VISITATION OF THE SICK.
Ordo ad Visitandum Infirmum.

| PAX huic domui et omnibus habitantibus in ea: pax ingredientibus et egredientibus. |
| Et cum intraverit domum dicat, |
| Et statim sequatur. |
| Kyrie eleison. |
| Christe eleison. |
| Kyrie eleison. |
| PATER noster, Qui es in coelis; sanctificetur nomen Tuum: adventiat regnum Tuum: |

| THE SALUTATION. |
| The Priest, on entering the house, is ordered to use the salutation enjoined by our Lord upon His Apostles: "And into whatsoever house ye enter, first say, Peace be to this house." [Luke x. 5.] It is specially appropriate when thus pronounced by the Minister of God on entering a house of sickness. In a household so circumstanced there is often much of disappointment and anxiety. The relations are perplexed and agitated, inclined to forget, perhaps, that this sickness is of the Lord. The words of the Priest remind them of that peace which is to be found in resting in the Lord, and casting their cares on Him. But the Salutation has a special reference to the sick man, to whom the Priest comes as the Messenger of Peace. He is very probably under deep conviction of sin, longing for pardon and reconciliation; and the object of this visitation is to strengthen his faith, awaken his charity, move him to sincere confession and repentance, and on his sincere repentance and confession to give him the free and full forgiveness vouchsafed by the Saviour to all who truly turn to Him, and so to make the sinner at peace with God. |

| These words, too, used at the very entrance of the Priest into the house, help to remind those who hear them that he comes on no ordinary errand of condolence, but specially in his character as a representative of Him Who said to His ministers, "My peace I leave with you." They thus serve to bring about a tone of mind in unison with the Service that is to follow. |

| THE ANTHEM. |
| In the older Service-books the Priest and his Clerks were directed, on their way to the house of the sick man, to say the seven Penitential Psalms, with the Gloria Patri after each, and to conclude with the Antiphon, "Ne reminiscaris." |

In the Prayer Book of 1549 one of the Penitential Psalms, the 143rd, was said by the Priest on entering the sick man's presence, followed by the Gloria Patri and this anthem, "Remember not," etc. Subsequently the Psalm was omitted, and the anthem, "Remember not," alone retained. The Respond, "Spare us, good Lord," was added at the last revision in 1661. |

This Antiphon memorializes God of the redemption of His people by the most precious Blood of Christ. To those present in the sickroom, as well as to the sick person himself, it also gives the keynote of the Service at its very beginning: pointing out that sickness is a chastisement permitted by God; that sin has brought it into the world; and that our prayers for benefits to the body ought to be founded on the confession of God's undeserved mercy in Christ. The words are, of course, spoken to God, and are a kind of Litanic hymn; but they cannot fail to have a subjective side also in warning the sick of their true relation to His mercy, and of the worthlessness as well as impurity of self-reliance. They remind him that God's mercy must be sought; that His anger against sin is often shewn by bodily chastisement; and that temporal judgements are frequently sent by Him in mercy, that He may not be compelled to be "angry with us for ever." |

THE LORD'S PRAYER. |
| The prayer of our Blessed Lord is used here, as elsewhere, at the beginning of the Service in token of its prevailing power with God, and as the gate by which all other prayer is to enter into Heaven, and be heard by Him. The structure of the Service suggests that it should be said by all present as well as by the Priest, and "with" him, as in the end of the Litany. It should also be said with a special intention directed towards the subsequent portion of the Service, remembering that God is Our Father to chastise and Our
will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

If ye need help, send for it in prayer. And as ye are able, give, not only retired, but as ye are able to do it.

And evermore mightily defend him.

And let our cry come unto Thee.

Father to heal; that “He woundeth, and His hands make whole;” and that the first prayer of the sick and of those who love them should be in the tone of His. Whose holy example teaches us to say, “Thy will be done.”

The lesser Litany precedes the Lord’s Prayer in this place with a special emphasis, for it is the very language of those who came to Jesus to be healed of their infirmities in the days of His earthly life. Thus the two blind men mentioned in St. Matthew ix. came to Christ, “crying and saying, Thou Son of David, have mercy upon us;” and in like manner the two mentioned in St. Matthew xx. “cried out, saying, Have mercy on us, O Lord, Thou Son of David.” In almost the same terms the father prayed for his lunatic son, “saying, Lord, have mercy on my son” [Matt. xvii. 15]; and the woman of Syro-Phenicia, who came to Jesus on behalf of her sick daughter, “cried unto Him, saying, Have mercy on me, O Lord.”

THE VERSICLES.

These suffrages are the same which are used throughout the Occasional Offices, slight variations being made in them according to the nature of the Service in which they are introduced. They are taken from the 20th, the 61st, the 86th, and the 89th Psalms, and represent a strain of responsive supplication which has been ascending to the Throne of God for the sick during as many ages as the Service itself can be traced back.

THE PRAYERS.

In the Sarum Manual, immediately after the responses follow nine collects, two of which only have been translated, and retained in our present Service. The collect now standing first was the last of this series. In the original, mention is made of God’s blessing on Abraham, Isaac, and Jacob, and it is prayed that God in like manner will visit and bless His servant. This clause has been omitted in translation. The sentence which opens the collect is doubtless originally derived from Deut. xxvi. 15, “Look down from Thy holy habitation, from heaven, and bless Thy people Israel;” a form which, if we may judge from Isa. xliii. 15, was long in use in the Jewish Church: “Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory.” Solomon in like manner prayed at the Dedication of the Temple: “Whatever sickness there be . . . then hear Thou in heaven Thy dwelling-place, and forgive . . .”

The object of the prayer is to beg God’s help on behalf of the sick man. It asks that the Lord would look on him in mercy, not remembering his sins, but considering his weakness; that He would be pleased to comfort him under his trial, and enable him to have firm faith in God. Not only does it ask that the Almighty will remember him for good, but that He will defend him from the evil, specially that He will guard him against the assaults of the Devil, that He will grant him perpetual peace, and ever keep him in safety.

If we compare this prayer and the preceding versicles, we shall see how naturally the collect re-echoes what has been already prayed for. It gathers up into a connected whole all the previous petitions, and again lays them before God. This is no idle repetition: the blessings sought are of so great value, and so deeply needed, that the Church purposely enables us here to set them once and again before God, according to the example of our Blessed Lord, Who in the hour of His distress prayed three times, using the same words: “If it be possible, let this cup pass from Me; yet not My will, but Thine.”

The next prayer is the third of the group of collects in the Sarum Manual. In the original prayer mention is made of the miraculous cure of Peter’s wife’s mother and of the centurion’s servant, of Tobias and of Sara, which allusions were all omitted at the last revision in 1661. The former prayer is directed to seeking comfort and help for the sick man from God in the time of his affliction; this second collect sets forth sickness as an instrument in the hand of the Almighty for good, and prays that the present trial may be sanctified to the sufferer. The “accustomed goodness” of God is here invoked, not for the recovery of the patient, or even for support under trial, but that the fatherly correction may work the end God has intended in sending it. If sickness is to answer any good end, it must be viewed as Fatherly correction; and if it comes from our Father, to Him we may go for help and comfort under it, and we may be persuaded that it comes for some good purpose. Looking to God as
O LORD, look down from heaven, beheld, visit and relieve this Thy servant. Look upon him with the eyes of Thy mercy, give him comfort and sure confidence in Thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick person after this form, or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength,

Father, our own weakness will lead us more to Him, will make us feel our dependence on Him more; in short, will strengthen our faith. The sense of weakness will force us the uncertainty of life, will make us remember how short our time is, and bring us to more earnest repentance for all we have done amiss, as remembering the account we may so soon have to give before our God. The prayer, too, reminds those who hear it, that the repentance and sorrow are not to be limited simply to a sickbed, but that in case of recovery the good work begun in time of affliction must be carried out. How necessary to pray, "If it shall be Thy good pleasure to restore him to his former health, he may lead the residue of his life in Thy fear, and to Thy glory: or else give him grace so to take Thy visitation, that after this painful life ended he may dwell with Thee in life everlasting, through Jesus Christ our Lord. Amen.

RESPIRE, DOMINE, de colo, et vide et visita hunc famulum Tuum N. et bene


The Visitation of the Sick.

The use of Exhortation after Prayer has long formed part of the Service in the Western Church. The principal heads of the Exhortation as given in our Prayer Book are prescribed by an ancient Canon, in which the Priest is ordered, after he hath prayed for the sick, "to speak comfortably and mildly to him, exhorting him to place all his hope in God, and to bear his scourging patiently; to believe it is designed for his purifying and amendment, and also to confess his sins, and promise reformation if God grant him life, and that he engage to do acts of Penance for his faults; also that he dispose of his estate while his reason and senses remain entire; that he break off his iniquities by Almsdeeds; that he forgive all that have offended him; that he hold a right Faith and Belief, and never despair of God's mercy." [Coad. Nuncius, cap. 4, ap. Bishops. Lom. 3, p. 2; pag. 131.] In the Sarum Manual the first form of Exhortation, which probably in some measure suggested the two Exhortations here set forth, is but short: "Frater chastissime, gratias age omnipotenti Deo pro universitatis beneficissis suis: patiuntur et beneigne suscipiens infirmitatem corporis quam tibi Deus immiserit: nam si ipsum humiliter sine murmuro toleraveris, infere anima tua maximum primum et salutem. Et frater chastissime quia visum universum carnis ingressum est, estis firmus in fide. Qui enim non est firmus in fide infidelis est: et sine fide impossibile est placere Deo. Et ideo si salvas esse volueris; ante omnia opus est ut teneas cæcissim fidem: quam nisi in ista inviolatam servaveris: aboque dubia in aeternum peribas."

Some traces of similarity with our own form may also be found in a medieval Exhortation of early date, given by Maskell. It is taken from an ancient MS., De Visitacione Infirmorum, in the Library of St. John's College, Oxford:—

"How shoul shalt comfort a man that he grccuche nowt when he is seke.

"Soone oueste thou thie Lord God? he will sai, ye. Than thus, if thou loue God, thou louest that He doth, and He skorgeth the, and therfor thou shalt gladli sufere it. Here of speket Salamon, and seith, Sone speoke sone the chastisement of the fadur for it is sone whom the fadur chastisith nowt, and it is accordith with commyng measure of speche. For if a man see anotheris child do schredulbi in his fader presence, and the fader chastised him nowt, than wold that other man seie, it is nouyt his sone, or cille thou louest him nowt, for if he were his child cille thou louest him, he wold chastise him: and therfor be nouyt evil afraid of this faders chastising of heuen: for he seith himself: whom I loue, him I chastise. Also sekenes of bode makith soule hele, and soule hele is nouyt but of God: therfor despie nouyt God: if God doth it, but when God ponishe the, thanke him and loue him, that he emendith the, and undermine the, and blameth the, and ponishe the nouyt in his wrath ne in his woddnes, but in his grete mercy .... [Maskell's Mon. Eccl. iii. 354.]"

The Exhortation, as set forth in our Service, is divided into two portions, whereof the second part may be omitted if the person visited be very sick. The first part is devoted to instruction regarding the cause of sickness, and the purpose of it as concerns the sufferer. The second portion is purely
example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, as the instance of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His Fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life. If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

"TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Moreover we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be

hortatory, exhorting to patience, self-examination, and faith. In the earlier portion the sick man is reminded that all things are of God, as life, death, health, and sickness. Whatever his trial may be, it is God's visitation. If from the Lord, it comes with some definite end and purpose, for the Almighty does not work at random. The object may be the trial of his patience for the example of others, they may see in the sick man visible proof of God's sustaining grace, and be brought to seek it for themselves; or that his faith may be tried, to see of what sort it is, whether it will endure in the furnace of affliction; and he to maintain it, and to root out all sin, and the need of repentance and amendment of life. One or other of these, or a combination of all, may be the end purposely by God; but although we may not be able to see the cause for which the sickness is sent, one thing is certain, that if it be accepted in a right spirit, it will turn to the good of the sufferer. If he truly repent him of his sins, if he bear his sickness patiently, trusting in God's mercy through Christ,—nay more, if, strong in faith, he is able to see goodness in this fatherly visitation, and to thank God for it; then, whether he recover or whether he die, the sickness shall turn to his profit. If he recover, health will find him strengthened, established in the faith, earnest to run his Christian race, to press forward toward the mark of the prize of his high calling in Christ Jesus, with deeper love to his Lord and firmer faith. If he die, there will be ministered unto him, through the grace of God, an entrance into life eternal.

The second part is founded, as far as the earlier portion of it is concerned, on Heb. xii. 6-10. These words are set before the sick man as an argument for patience under the chastisement of God. He is told to consider himself an example of Christ. The Christian before all things should long to be as his Master, Who going through sorrow and pain on earth, entered not into His glory until after His agonizing Death on the cross. They who would share the blessedness of Christ must submit, take and bear that which is set before them, and follow Him in the path of suffering. It is also observable that the continued obligation of the vows made in Baptism is set before the sick person; and that these vows are spoken of as the substantial matter on which that

Judgement will be founded which mortal sickness so vividly brings into view. Thus the Christian system is shown to us, consistent with itself in all its parts, as is the Christian revelation: and when a person is lying on a sickbed in expectation of death, he is forcibly reminded by the ministrations of the Church to him that the life of this world is, in its spiritual reality, a preparation for a life to come with which it is intimately associated.

THE PROFESSION OF FAITH.

In the ancient English Office the Priest is directed to recite to the sick man the fourteenth articles of the faith, of which the seven first relate to the mystery of the Trinity, and the seven others to the humanity of Christ. After this, as it is, however, added, "And if the sick man be a laic or simply a literate, then the priest may question him generally on the articles of the faith under this form." The form prescribed in this case is simply the Creed slightly paraphrased. Mackell cites a form of examination from the MS. De Visitatio Inferiorum, already quoted. Part of it is: "When thou hast told him all this, or else if thou hast no time to say all for hast of deth, begin here, and speak to him on this manner, when thou askest that he reciteth the deth. Brother art thou glad that thou shalt die in Christi faith? Resp. ye. Knowleche thou that thou hast nouzt wel lived as thou shuldest? Resp. ye. Art thou sorz therfor? Resp. ye. Hast thou wil to amend the, if thou haddist spaece of it? Resp. ye. Leist thou in God, Fader Almighty, Maker of heaven and erthe? Resp. ye. Leist thou in the Fader and the Sone and the Holi Gost three persons and on God? Resp. ye. Leist thou that thou art Lord of God? Godis Socis of heavenes was conseuited of the Holi Gost, and toke flesche and blode of oure ladi seint Marie, and was borne of hir, she being moder and maybe? Resp. ye. Leist thou that he sufrid pinc and deth, for oure faultis, and for hir, and for his, may he falle? Pilate shold that he was don on the crose, and died for the on god Fridal, and was buried? Resp. ye. Thankest thou him therfor? Resp. ye. Leist thou that thou may nouzt be saud but throw his deth? Resp. ye." [Mackell's Mon. Rit. iii. 307.]
That the Minister shall rehearse the Articles of the Faith, saying thus,

**D** O**ST thou believe in God the **F** ather Almighty, Maker of heaven and earth?

And in Jesus Christ His only begotten Son our **L** ord? and that He was conceived by the **H** oly **G**host, born of the Virgin **M** ary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the **H** oly **G**host, the holy Catholic Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

The sick person shall answer,

All this I stedfastly believe.

Then shall the Minister examine whether he repenteth 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 if he hath not before disposed of his goods, let him then be admonished.

This form of Exhortation appears to belong to a type commonly used in the Middle Ages. Mr. Maskell's form is taken from a MS. in St. John's College Library, Oxford; the following is from a MS. in the Bodleian [Rawlinson, c. 557. ff. 53, 54.] In the same collection [Rawlinson, c. 108, 90] there is a Latin form apparently drawn up for the use of priests in the diocese of Laudun, in the fifteenth century, which begins in a similar manner.

**Antequam communicetur** *infirmitus** et ante unicolum:**

"Brother, be ye gladde ye* ye shall dye in Chrysten beleve? Re. Ye, syr. 

"Knowe ye well ye* ye have not so well lyved as ye shulde? Ye, syr.

"Hawe ye wille to amend ye if ye had space to lyve? Ye, syr.

"Believe ye that o' Lorde Christ Jhj goddys soon of heaven was born of the blessyd vygynye o' ladie saynt Mary? Ye, syr.

"Believe ye that our Lorde Christ Jhj dyed vp on the crosse to bye mans sowle upo the good sryldaie? Ye, syr.

"Thanneke ye him entirely therof? Ye, syr.

"Believe ye* ye may not be saved but by his precious death? Ye, syr.

"Tune dicat sacerdos.

"Therfor, Brother, while yo* sowle is in yo' bodye, thancke ye god of his death, and hawe ye hole truste, to be saved, through his precouse death, and thancke ye on non other worldly goodes, but onely in Christe Jhj death, and on his pyteful passion, and saye after me. My swete Lorde Christ Jhj, I put thy precouse passion between the and my evil werk and betwene me and thy wraethe.

"Et dicat infirminus ter.

"In manus tuas Domine, etc. Vel sic:

"Lorde Christ Jhj, in to thy handes I betake my sowle and as thou boughtest me, bolye and soule I betake to the."

The beautiful words, "I put Thy precious Passion," etc., are taken from St. Anselm; unless indeed the reverse be the case, and St. Anselm quoted them from a form familiar in his time.

In our Prayer Book the Creed simply has been retained as containing all things necessary to be believed by a Christian man, and on account of its great conciseness, an important point to be considered in selecting or composing a form for use in time of sickness and consequent weakness. In the case of ignorant persons there should be some previous instruction in the doctrines of the Creed before the Visitation Office is used, and this profession of faith thus solemnly made. A concise exposition of it will be found in the Notes to Morning Prayer, p. 107.

Then shall the Minister examine In the Sarum Manual, after the patient's confession of faith, there follows a long exhortation to charity (grounded on 1 Cor. xiii.), to make amends for injuries done, to forgive injuries received, to love of enemies, to firm hope and faith in God, to confession of sin; and after the special confession the priest is directed to use an exhortation to almsgiving and good deeds and to warning of persecution in case of recovery. The Exhortation directed by the various Rubrics that follow the confession of faith in our Service is to be similar in its general character. In addition, however, to moving the sick man to repent him truly of his sins, to be in love and charity with all men, and to make amends to the uttermost of his power if he have wronged any, the priest is directed to admonish him, if he hath not before disposed of his property, to make his will. This may seem at first sight to be too purely a secular matter to find place in a deathbed Exhortation. Yet when we reflect what heartburning and jealousy is often caused by the fact of no disposition of property having been made, and when we remember that from this very cause families are often broken up and relations estranged, we can see at once that it is a part of the duty of the minister of Christ to do his utmost to prevent such a state of things. After having counselled the sick man to make a just and equitable provision for his family or relations, the priest is directed earnestly to move him to be liberal to the poor. First, he is exhorted to consider how his affairs stand, then to be charitable, that in his giving there may be no injustice to those who have prior claims upon him either by debt or relationship. It has
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The Visitation of the Sick.

1 Great caution should, however, be used in carrying out these duties. Dying persons are not only susceptible in respect to true Christian charity and justice; but they are also open to impressions from fear, sentiment, and other influences incidental to their state of prostration. In acting upon this Rubric, therefore, the Clergyman should rather use Exhortations of a general character, stating principles, than any which descend into detail. It may also be remarked that he should assist in making a will only in cases where a more proper person cannot be found in time.

2 The force of this Canon is apparently weakened by the indefinite character of the last word in the quotation, as used in modern times. In ecclesiastical law, "regularity" means "deprivation, accompanied by a perpetual incapacity for taking any benefits whatever. It is the severest punishment which can be inflicted on a priest under the Canon law, short of degradation from his Orders.

3 An interesting document has lately come to light among the papers of Grenville, Dean of Durham, and son-in-law to Bishop Cosin. The papers referred to are in the Bodleian Library: Rawlinson MS. Miscell. 1199. They are also copious both of information by itself and by the following:

4 We having no directions given by the Church for private Confession and Absolution, but what is in the Office for the Sick, as to the manner of performance, we ought to proceed in that method, for the matter of examination, as far as time, and circumstances, will permit.

5 The rule of administration is thence set down, and therefore ought to be retained, but as for the form of prayers before or after, it is left to the discretion of the Minister. And accordingly several Ministers have several ways and methods of performance of it; more or less to edification.

6 The role of the minister in spiritual matters—how to approach and guide priests in this, and all other performances.

Being moved thereto by these considerations and the practice of the most
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which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

O UR LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

† And then the Priest shall say the Collect following.

Let us pray.

O MOST merciful God, Who, according to the multitude of Thy mercies, dost so put all such writers, however, protest against its compulsory in-junction; and it does not seem to be proved that frequent and habitual absolution ever became common in the Church of England since the Reformation.

Having to deal here only with cases of sickness, the question comes before us. What is a clergyman's duty under the circumstances indicated by the Visitations in Book I? It is plain that we cannot say, he must press no one, but must simply be willing, if confession is volunteered, to hear it; for the Rubric expressly says, "Then shall the sick person be moved," and the addition was made in 1601. Still the Church intends the condition, "if he feel his conscience troubled with any weighty matter," which implies that only in special cases, even in time of sickness, is confession to be urged as absolutely essential to the health of the soul.

A clergyman often meets with such special cases; where it is plain (for example) that the time is short, the sick man suffering from some severe accident probably soon to end in death, or lying under mortal sickness. He possibly knows little of the dying person's previous life, and even if he does know something of his outward conduct, he can hardly be acquainted with his secret sins. In such a case he could not take a more direct course towards promoting the dying man's peace with God than by moving him to make a special confession of his sins, if his conscience be troubled with any weighty matter. Such a confession is almost the best proof golly and eminent Divines under whom I have had my edification, I do make use of the form following:—

Bein first with the Lord's Prayer, saying together: Our Father, Which art, etc. Pers. O Lord, open Thou our lips. Ans. And our mouth shall shew forth Thy praise. Pers. O God, make speed to save us. Ans. O Lord, make haste to help us. Glory be to the Father, etc. As it was in the beginning, etc.

Then recite together Psalm cxxxix, Domine probasti, O Lord, Thou hast searched me out and known me, etc. After this is said the Priest takes his place in his chair, and requires the penitent to kneel down before him, and to answer sincerely in the Name and fear of God to such questions as he shall by Christ's authority demand of him. It is expedient and thought good for the ease and encouragement of the penitent to have some form of examination and assurance given to him some convenient time before to consider of for the greater profit of his soul, and better preparation for so solemn a matter. Then let the penitent repeat one of the forms of Confession after the Priest, with due deliberation and intention. After which the Priest rising up shall say: O Lord, have mercy on me, and then solemnly pronounce that excellent form of Absolution, Our Lord Jesus Christ, etc.

Then let the Priest pronounce such sentences of Scripture as he conceives most to edify, Reciting afterwards on their knees together Psalm xxxxi, Blessed, etc., concluding with these following prayers:—

Let us pray.

1. O most merciful God, Who according to the multitude of Thy mercies, etc., with some few alterations.

Or.

2. O Lord, we beseech Thee give us grace to withstand, etc.

3. O Lord, Who knowest that all our doings are nothing worth, etc.

4. O Lord, we pray Thee that Thy grace, etc.

ALMIGHTY God, the Fountain of all wisdom, etc.

Beneficition.

A long paper of questions appended which appears to have been used by Grenville for some person who came to him habitually for Confession.

we can have of a dying man's sorrow for sin, of his penitent mind, and of his desire for pardon. It is easy for him to say that he is "contrite in his mind," or that he is "happy," but such words are too often used by those who ought neither to be comfortable nor happy when the Judgement is immediately before them. On the other hand, if a dying person opens out his sinfulness to the sorrowing gaze of Christ's minister, he does that which is extremely distasteful, and perhaps very painful, to himself; and does it with no other object than that by his humble confession he may gain the benefit of Christ's cleansing Blood through the word of absolution pronounced by the Priest in his Master's Name.

It is most evident that where a person is thus desirous of unburdening his mind, [1] the Priest has no right to refuse to hear and receive such confession; and also that [2] the Priest is even bound so to urge the penitent to the performance of this as the remedy provided by the Church to those who are thus burdened. The form in which Special Confessions are to be made is not laid down in the Prayer Book. The following is a common one: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to God the Father Almighty, to His only-begotten Son Jesus Christ our Lord, to God the Holy Ghost, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. [Here comes in a statement of the sins troubling the person's conscience.] For these and all my other sins which I cannot now remember I humbly beg pardon of Almighty God, and grace to amend; and of you, my father, I ask [penance, counsel, and absolution. And therefore I beseech God the Father Almighty, His only-begotten Son Jesus Christ, and God the Holy Ghost, to have mercy upon me, and you, father, to pray for me."
away the sins of those who truly repent, that Thou rememberest them no more; Open Thine eye of mercy upon this Thy servant, who most earnestly desirest pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, asswage his pain, as shall seem to Thee most expedient for him. And forasmuch as he putteth his full trust only in Thy mercy, incline Thine ear unto him, and strengthen him with Thy blessed Spirit, and when Thou art pleased to take him hence, take him unto Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Lord.

Amen.

† Then shall the Minister say this Psalm,

In Te, Domine, speravi . . . non confundar in aeternum.

THE COLLECT.

This ancient "reconciliation of a penitent near death" is not only found in the old formularies of the English Church, where it was used long before the preceding indicative form of Absolution was introduced, but in the Sacramentary of Gelasius, A.D. 494; and for many centuries it was commonly used in the Churches of the West, as the marginal references show.

The prayer opens with an appeal to the unfailing mercy of the Lord Jesus being set forth as the Author of all pardon, the authority of His ministers as derived from Him laid down, the conditions of forgiveness stated, the Petition follows that He will confirm in heaven what is done on earth, that He Who is the Priest's Lord will forgive by His servant's ministry. Then follows the indicative part of the Absolution: "And by His authority committed to me, I absolve thee," etc. Reverting again to the opening clause, we thus see that Christ has power on earth to forgive sins, which power He has deputed to His ministers; and since He has promised that He will forgive under certain conditions, it is subject to these conditions that His deputies dispense His pardon.

Thus, in this very solemn form of Absolution, the Priest acts ministerially throughout; that is, he acts as the instrumental agent for the declaration by an audible word of that pardon which God will give by an inaudible sentence to the person who bows down to receive it with a faithful and penitent heart. To such it will be a true comfort, a word of pardon and a word of peace.¹

¹ There is a practical note about the manner of giving Absolution in the Salisbury Manual which may be usefully annexed:

The Visitation of the Sick.

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For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: O God, hast Thee to help me. Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil. As for me, I will patiently abide alway: and will praise Thee more and more. My mouth shall daily speak of Thy righteousness and salvation: for I know no end thereof. I will go forth in the strength of the Lord God; and will make mention of Thy righteousness only. Thou, O God, hast taught me from my youth up until now: therefore will I tell of Thy wondrous works. Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed Thy strength unto this generation, and Thy power to all them that are yet to for come. Thy righteousness, O God, is very high, and great things are they that Thou hast done: O God, who is like unto Thee? Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

* Finito psalmo eum.

Gloria Patris et Filii: et Spiritui Sancto.


Tota diecatur Antiph.

SALVATOR mundi, salva nos, Qui per Crucem et Sanguinem redemisti nos: auxiliare nobis Te deprecatur, Deus noster.

The Antiphon.

This Antiphon is extremely interesting as being the only one retained in the Book of Common Prayer; and as still shewing the manner in which Antiphons were formerly appended to Psalms for the purpose of drawing out their spiritual meaning or giving them the turn required for the special occasion on which they were used. In this case it clearly points to the preceding Psalm as spoken in the Person of Christ, our suffering Saviour; and pleads the sufferings there expressed as the cause of that human sympathy which is still and ever felt for His members by the Divine Redeemer. [See also p. 294, note.]

The Benedictions.

The first of these beneficent forms was inserted as the conclusion of the Visitation Office in 1549, and bears some
Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in Whom, and through Whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

unto God’s gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ A Prayer for a sick child.

O Almighty God and merciful Father, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit him, O Lord, with Thy salvation; deliver him in Thy good appointed time from his bodily pain, and save his soul for Thy mercies’ sake. That if it shall be Thy pleasure to prolong his days here on earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies’ sake, in the same Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

¶ And then shall say,


¶ A Prayer for a sick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech Thee, so much the more continually with Thy grace and Holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in Thy Son Jesus, that his sins may be done away by Thy mercy, and his pardon sealed in heaven, before he go hence, and be no

resemblance to a Collect in the Sacramentary of St. Gregory which was used for the Visitations of the Sick. The other, the ancient Jewish Benediction, first appears in Bishop Cosin’s handwriting, at the end of the Office in his Durham book. Palaeographers have found it was used as a Benediction in an ancient Irish Manual or Rituale, published by Sir William Betham, in the first number of his Antiquarian Researches, from a MS. which he refers to the seventh century. It is also extant in ancient Gallican and Anglo-Saxon Missals, as in that of Grimoldus printed by Palmesius. [Liturgicon, ii. 509.]

THE SPECIAL PRAYERS.

The four prayers appended to the Visitations Office were added in 1661. The first of them, for a sick child, seems intended as a provision for those whom extreme youth or infancy would incapacitate from taking part in the actual Visitations Office; and to whom also the greater part of it would be inapplicable. The second prayer is for a sick man when there appears small hope of recovery. His chief intent is to pray God to vouchsafe spiritual consolations in Christ Jesus, to give the man unfeigned repentance for the errors of his life past; if it seems fit in His eyes, to raise him up again; if not to receive his soul into the everlasting kingdom of Heaven. The third is a commendatory prayer. In the Sarum Manual there is given a Service, “Commendatio Animarum,” but it contains no prayer from which this could have been derived. A hint seems to have been taken for a portion of it from the Litany in the service of Extreme Unction: “Ut quiquid vitiorum fallente diabo et propria iniquitate atque fragilitate contraxit Elephitera digneris. Te rogamus, audi nos.” The application to the survivors seems to be quite peculiar to our Prayer Book.

The fourth is a prayer for those troubled in conscience. Its chief aim is to pray to God to enable the man rightly to know and judge himself, that he may not on the one hand be unduly cast down, or on the other too self-confident; that he may fully understand the threatenings and promises in God’s Word, that so he may not be driven into despair, or tempted to presume falsely on the mercy of the Almighty. Finally, that God would deliver him and give him peace through the merits and mediation of Christ.

In Bishop Cosin’s Durham Prayer Book the following Kumbire was inserted by him at the end of the Visitations Office:

“¶ If any sick persons desire the prayers of the Church in publick, they are to send their names in writing to the Curate, who immediately after the final Collect of Morning or Evening Prayer shall declare the same, and use the form above prescribed, beginning at the words, O Lord, save Thy
more seen. We know, O LORD, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech Thee, against the hour of death, that after his departure hence in peace, and in Thy favour, his soul may be received into Thine everlasting kingdom, through the merits and mediation of JESUS CHRIST, Thine only Son, our LORD and Saviour. Amen.

† A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear brother, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate LAMB that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number

servant, etc., unto the Exhortation, and ending with these two last prayers, The Almighty Lord, etc. Unto God's gracious protection, etc."

This Rubric was erased by the Committee of Revision, probably on account of that which was connected with the Prayer for all conditions of men. But that the custom had been adopted is evident from the ninth of Bishop Wren's

our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of JESUS CHRIST Thine only Son our LORD. Amen.

† A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the FATHER of mercies, and the GOD of all comforts, We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou wittest better things against him, and makest him to possess his former iniquities; Thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give him a right understanding of himself, and of Thy threats and promises, that he may neither cast away his confidence in Thee, nor place it any where but in Thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of Thy countenance upon him, and give him peace, through the merits and mediation of JESUS CHRIST our LORD. Amen.

Injunctions, which orders that "when any need is, the sick by name be prayed for in the reading-desk, and nowhere else, at the close of the first Service; except it be in the afternoon, and then to be done immediately after the Creed, using only there two Collects, which be set down in the Service-book for the Visitation of the Sick." [Cardw. Doc. Ann. ii. 209. See also Granville's Remains, ii. 42, 103.]
THE COMMUNION OF THE SICK.

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, whenever 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 known, have less cause to be disquieted for lack of the same. But 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 having a convenient place in the sick man’s house, with all things necessary so prepared, that the Curate may reverently minister, he shall celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be Thy gracious will,) and whencesoever his soul shall depart from the body, it may be without spot presented unto Thee, through JESUS CHRIST our LORD. Amen.

The Epistle. Heb. xii. 5.

My son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him. For whom the LORD loveth He chasteneth; and scourgeth every son whom He receiveth.


VERILY, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

It has been a universal practice in the Catholic Church to administer the Holy Communion to the sick, and especially to the dying. We have evidence of this in the writings of the Fathers, in Canons, and other ancient documents. In the Eastern Church it was called εἰσίνη, in the Western viaticum, both words meaning provision for the journey which is "too great for us except God feed us." [1 Kings ix. 7.] In the earlier documents of the English Church we find great stress laid upon the reception of the Eucharist by the sick: as the following examples show. Archbishop Theodore [Penitential, cap. 41], after speaking of the penance imposed before reconciliation of penitents, adds: "Si vero periculum mortis, propter aliquam infirmitatem, incurrirent, ante consitutam tempus reconciliari eos operat, ne forte, quod absit, sine communicione ab hoc sacculo discedant." And again, in the 4th section of the same chapter, the like indulgence is to be granted even to those who had not previously begun a course of repentance: "Si quis non peenitet, et forsan occiderit in agitidinum, et quasseser interficere, non prohibebatur, sed date ei sanctam communioenm, ita tamen ut omnii sit ante confessas: et mandate illi ut si placuerit Del misericordiis ut egressi de ipsa agitidinic, mores suos et actas in quibus ante deliquit, omnino corrigere debat, cum penitenti.

The Excerpt of Archbishop Egbert exhibit a similar case: they direct "Ut eunti sacerdotes... omnibus infirmis ante exitum vitae viaticum et communioem corporis Christi misericorditer tribuatur," while in the 22nd of the said Excerpts it is further ordered, "Ut presbyterius eucharistiam habet semper paratam ad infirmos, ne sine communicione moriatur." So far was this feeling carried, that it was even directed that Priests should carry about with them the consecrated Eucharist, to administer it upon sudden occasions. This custom, however, seems never to have prevailed to any extent in the English Church. King Edgar’s 65th Canon [A.D. 960] orders every priest "to give Bread to the sick, when they need it;" and the Canons of Ælfric direct "the priest shall house the sick and infirm, while the sick can swallow the house; and he shall not administer it, if he be half living, because Christ commanded that the house should be eaten."

A Canon of the Synod of Westminster [A.D. 1138] goes also indirectly to prove the constant care which was taken in the early English Church that all sick persons might receive the Holy Communion. "S. Sancum etiam, ut ultra octo dies corporis Christi non reservetur; neque ad infirmos, nisi per sacerdoot, aut per diaconum, aut necessitate instant, per unam etiam annum reverenda defavor." [Masl. Mon. Rit. i. cxxxii.]

The reservation of the Holy Sacrament for the purpose of administration to the sick was probably a primitive practice; for it is named at a very early period. Justin Martyr, in his Apology, tells us that those who were absent from the public celebration had the elements brought to them at their own houses, and this seems to have been part of the duty of the deacons of that day—καλολογεια ψαρ ης Δικέων διαθέσαι εκάτερ σωσιος, μεταβαλει από τον εγχαιρωταντα, δομο και αθνο και δότας, και τοις ου παρανε άποφεινον.

There is ample evidence in the history of the Church to show that this was the common mode of proceeding; and the practice of reservation was provided for in the first Rubric of the Office for the Communion of the Sick in the Prayer Book of 1549: "If the same day there be a celebration of the Holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any) and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any) and last of all to the sick person himself. But before the Curate distribute the Holy Communion, the appointed general confession must be made in the name of the communicants, the Curate adding the Absolution with the comfortable words of Scripture following in the open Communion; and after the Communion ended, the Collect, Almighty and everlasting God, we most heartily thank Thee, etc. But if the day be not
appointed for the open Communion in the church, then (upon convenient warning given) the Curate shall come and visit the sick person afore noon. And having a convenient place," etc.

The same practice was also provided for in another way by the second King in the title of the same Office: "And if there be more sick persons to be visited the same day that the Curate doth celebrate in any sick man's house; then shall the Curate (there) reserve so much of the Sacrament of the Body and Blood as shall suffice for the other sick persons, and such as be apt to communicate with them (if there be any), and shall immediately carry it and minister it unto them."

It will thus be seen that the original form of our Office provided for reservation in ordinary cases, and for private celebration in exceptional ones. In 1552 both the aboveRubrics were dropped, and private celebration alone provided for, the present Collect, Epistle, and Gospel being then appointed. The Rubrics respecting reservation reappears, however, eight years later, in the Latin Prayer Book of Queen Elizabeth's reign; from which fact it may be reasonably concluded that the practice did not cease when the Rubric dropped out of the English Book in 1552. The same conclusion may be drawn from the continuance of the practice in the Scottish Church, and by the Nonjurors. Mr. Perry, as of his own knowledge, states [A.D. 1683] "that a member of the present English Episcopate (and one who would certainly not be said to have very high views on the Eucharist) not unfrequently, in his ministrations as a parochial Incumbent, reserved the Sacrament, at the public celebration, for the use of the sick." The same writer says that Longley, Archbishop of Canterbury, in the Episcopate of which, was desirous of having the subject of reservation during the chalices in Leeds, and that "while saying that he could not authorize reservation, he did not feel himself justified in forbidding it in that emergency." The fact is, that in this, as in many other particulars, the temporary dangers and errors which led the Reformers to discourage ancient usages have long passed away; and practical men feel that a return to them is often expedient, both for the promotion of God's glory, and for the good of souls.

The modern practice is, however, justified on ancient authority by Mr. Palmer in his Origines Liturgicae, where he adduces the following instances of ancient private celebration (Orig. Liturg. p. 135).

"Paulinus, Bishop of Nola, caused the Eucharist to be celebrated in his own chamber not many hours before his death. "Cum ante triduum, quam de hunc mundum ad celestes habesium, in domo eam quae fuerat ante ipsum desaperassent, et duo ad eum episcopi visitandvi studium convenisset, id est, S. Symmachus et Benedictus Hvacinthinus . . . quasi festurcis ad Dominum, jubet sibi ante lectumum sumum sacra mysteria exhiberi, scilicet ut una cum sanctis episcopis oblato sacrificio animam suam Domino commendaret."

The practice was also observed by St. Ambrose (F. Paulinii, lib. ii. 1. N. 22; p. 733). Gregory Nazianzen informs us that his father communicated in his own chamber, and that his sister had an altar at home. [Gregor. N. A. O. 9, de L. Patr. 11, de Gorgon.] St. Ambrose is also said to have administered the Sacrament in a private house in Rome. Per idem tempus cum trans Tiberim apud quendam clarissimum invitantis, sacrificium in domo oporteret, etc. [F. Ambrosii a Paulo, p. iii. Append. tom. ii. Oper. Ambros. edit. Benedicti]."

At the same time that the private celebration has been adopted more freely than in ancient times, restriction has been placed upon a too free use of it by Canon 71, which enjoins that "no minister shall prescribe or order any person or persons to receive the Holy Communion in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously ill, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first offence, and excommunication for the second," while the Rubric directs, "if the sick person be not able to come to the church, and yet is desires to receive the Communion in his house; then he must give timely notice, etc." Thus considerable limitation is indicated with respect to private celebrations of the Holy Communion; and it is very desirable that this limitation should be practically acted upon in the spirit of the Canon, as the celebration of the Holy Communion in a room used for ordinary living, and on a table used for meals or other domestic purposes is a practice which it is difficult to guard from irreverence and from dishonour towards so holy a Sacrament.

To guard against it as much as possible, care should be used to carry out the spirit of the Rubric, by having a "convenient place" and "all things necessary" for ministering the Communion. The proper vestments should be worn by the Priest: proper vessels should be provided for the celebration; and fine linen cloths should be also taken by him to be used as at the Altar in the church.

[At the time of the distribution, etc.] The object of this Rubric was probably to avoid any danger from contagion to those who partook with the sick man; in addition to this, there are many cases where it would be felt there were reasons which made it undesirable for the fellow-communants to receive after the sick person. Care should be taken not to consecrate more of the Elements than is absolutely necessary, so that none may remain over after the sick man has communicated. If any remain, and circumstances prevent its being partaken of by the sick man or the Priest, it may be consumed in the fire. "Sed hoc quod relinquatur est caribus et panibus in igne incendii praecipit. Quod nunc vidimus oiam sensibilibus in ecclesia fieri, iicique tradi quaecumque remanente contigerit, incompensa." [Hieron. in Leo, lib. ii.] "But if a man, either by reason, etc."

This Rubric sets forth certain cases in which, though a man may be prevented from actually receiving the Sacrament of Christ's Body and Blood, he may yet spiritually be a partaker. Extremity of sickness, want of time, or warning to the Curate, lack of company, or any other just impediment, are all alleged, as reasons which may make actual Communion impossible. Ignorance, want
Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

1. When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [*In Te Domino, et in Domino confidet"] and so straight to the Communion.

2. In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

of due understanding of the Sacrament, carelessness about receiving it, cannot be just imputations; the man must be fitted and willing to receive the Holy Sacrament, if he is to be able spiritually to partake.

In the York Manna a direction is given as to those who are not to receive the Holy Communion—

"Dum vomet infirmus, non debit sumere corpus, Christi nisi credit: credendo fidelter egit; Christi non illum communicat, et mut saeculorum. Et quos corpora Christi non suscipiant; Non nisi memos semel, aliquis communicet regem,"

In the Sacram Manual provision is made for spiritual Communion in cases where actual reception of the Elements is impossible. The subject is touched on in a very reverential spirit in the Penitential of Egbert, Archbishop of York, a work dating from the eighth century: "Si homini aliqui eucharistia denegata sit, et ipse interea miratur, de se rebus mihili aliiud conciocese possurum, nisi quod ad judicium Dei pertinet, quomiam in Dei potestate est, quod abeque eucharistia obident.

The Curate, in a case where the sick man is prevented from communicating, is to instruct him that "if he repent him of his sins, and steadfastly 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, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

The Priest should instruct the sick man to call to mind all that Christ did and suffered for his sake; how He left the glory that He had from all eternity with the Father to take upon Him the form of a servant; how He humbled Himself and became of no reputation for our sakes; how He endured the contradiction of sinners; how He had not a place where to lay His head; how for us He died and for us rose again and ascended to heaven, to prepare there for us liveth to make intercession for His people. He oblige to the sufferer meditate on the infinite love of the Redeemer, as set forth in a life during which He went about doing good, as exemplified in a death of suffering most intense, of humiliation most abject. He should bid him see in Jesus the Way, the Truth, and the Life; should urge him to look to that Saviour, not simply as his Teacher, but as the source of his spiritual life. Specially should the Priest direct the sick man's thoughts to the full, perfect, and adequate sacrifice, oblation, and satisfaction of the sins of the whole world once offered by Christ on the cross for our redemption. He should lead him to plead that all-sufficient sacrifice with God the Father, to trust it to the forgiveness of all sin, as a cheerful assurance, to believe that through it he may receive strength to stand against the wiles and snares of the devil; that through it he may receive the grace, the blessing, he needs. He should lead him to see in this sacrifice his hope for a peaceful death, his expectation of a glorious resurrection. The sick man, who is taught him, his soul and body, to be a reasonable, holy, and lively sacrifice unto God, beseeching the Lord that neither in will nor deed he may ever again depart from His ways. He should be reminded that he has to do with One Who sees the sincere desire of his heart, and who accepts the earnest wish and longing where the power actually to communicate is wanting. Thus instructed, the sick man may receive in his soul the comforts and strength to be derived from the blessed Communion of his Saviour's Body and Blood, though from some just impediment he is prevented from actually eating that Bread and drinking that Cup. And, if possible, his intentions should be directed towards the Holy Sacrament at the very time of its celebration in church.

*In the time of the plague* This Rubric shows that in certain cases it is plainly the duty of a Parish Priest to visit persons suffering from infectious diseases. It is evident from the parenthesis in the 67th Canon, which directs the minister to resort to the sick person "(if the disease be not known, or probably suspected to be infectious)," that some discretion is allowed in visiting such cases.

There are circumstances in which nothing should prevent a parish priest visiting even where the risk of infection is strongest. If he be called upon to baptize a dying child, or be called for by a sick person, or by some friend who has a right to speak on his behalf, no clergyman should for a moment think of refusing to incur any danger; especially if the infected person express a hearty desire for the Holy Communion, the minister must go without any hesitation or attempt to excuse himself. If he is going about his Master's business, and should go in humble trust that that Master will be with him and protect him in his work. Where it may be perfectly allowable for others to shrink and hold back, as in the case of the diseases mentioned in the Rubric, and in sicknesses of similar malignity, a clergyman has no right to hesitate. His duty is clear, to be ready to comfort and help those who need his spiritual advice and counsel. Still, while a clergyman goes to such cases trusting to the watchful care of his Master, he should not omit any proper precautions that he can take, for his own sake, for that of his family, and for that of other sick persons he may have to visit.

The following rules for avoiding infection are taken from BUNNY's *Directorium Pastoral*, fourth edition, p. 290—

**Some Rules for avoiding Infection**

1. Avoid visiting dangerous cases of illness in a hurry with the stomach in a very empty condition, or with the lungs exhausted by running or quick ascent of stairs. Coldness is a great safeguard. It is better to take a biscuit and glass of wine before starting to visit very extreme cases of infectious disease.

2. Do not place yourself between the patient and the fire, where the air is drawn from the former to the latter over your person.

3. Do not inhale the breath of the patient.

4. Do not keep your hand in contact with the hand of the sufferer.

5. Avoid entering your own or any other house until you have ventilated your clothes and person by a short walk in the open air. You are morally bound to take this precaution in respect to other sick persons whom you have to visit; and in the case of your own family, although they must abide by the risks which belong to your calling, they have a claim upon you for the use of all lawful precautions in making that risk as small as possible. (Clergymen should know that it is almost certain death to a lying-in woman to be visited by a person fresh from the bedside of another suffering from putreant fever.)

6. In times when you are much among infectious cases, use extra care to keep the respiratory ducts of the skin clear of obstruction, that the excretive force of the perspiration may have fair play in throwing off infectious matters floating in the air.

By taking such precautions as these, clergymen may visit infectious cases with at least as much security as medical men.
AN INTRODUCTION TO

THE BURIAL SERVICE.

Religious ceremonies at Burial are to be traced up to the earliest ages of mankind, being as universal among polytheists, nations, like the Egyptians, Greeks, and Romans, as among people to whom the true knowledge of God was preserved, as the Patriarchs and the Jews. But the Resurrection of our Lord so changed the feelings of the world respecting death that, doubtless, new ideas were soon connected with the ceremonies of burial. The Body of our Lord had consecrated the earth as a place of rest for their bodies in the eyes of His people, and when devout men carried Stephen to burial they carried the body as of one who had "fallen asleep," even as the graves of the departed soon came to be called in general "cemeteries" or sleeping-places.

These new ideas respecting the state of the departed soon crystallized around the great central act of early Christian worship, and the Catacombs give evidence that the Holy Eucharist was an act common to all the rites of church, at least, while Saints' Days are a never-ending memorial of their celebration by year by year at their tombs on the anniversaries of their deaths. Nor did such an association of the Eucharist with Burial belong only to the martyrs, as placing see the end of St. Augustine's words respecting the burial of his mother Monica: "And, behold, the corpse was carried to the burial; we went and returned without tears. For not even did I weep in those prayers which we poured forth unto Thee, when the Sacrifice of our Ransom was offered for her, as the manner is, while the corpse was by the side of the grave, previous to being laid therein." 2

That such was the custom of the Church may also be seen by the ancient Sacramentaries of the Primitive Church, in which there are Collects and Prefaces for the celebration of the Holy Communion, "In die depositionis defuncti." The ancient Lectionary of St. Jerome, also, which is so frequently referred to in this volume in connection with our system of Epistles and Epistles, preserves to us another relic of the primitive rite of Burial in the selection of Scripture passages which were used. There are nine of these lections, "In Angeli Memoria," all of which were found in the Pre-Reformation Burial Services of the Church of England, and four of which have been used in the later system of the Prayer Book. The following columns show how these portions of Scripture have been handed down to our Burial Office from the Primitive Church:

St. Jerome's Lectionary.


In mediæval times a great multitude of ceremonies gathered round the rites of Burial, as the whole being, the celebration of the Burial Eucharist was always the chief part of them. And when those rites were translated and abridged at the Reformation, provision was made for a continuance of this primitive custom by placing at the end of the Service an antiphon—"Like as the hart desireth the water-brooks," etc.—the existing Collect based on the Sunday Gospel at burial, and an Epistle and Gospel, the whole being headed, "The Celebration of the Holy Communion when there is a Burial of the Dead." In the Latin Prayer Book of 1560 the old title was translated with an addition, "Celebratio come Domini, in funebribus, si amici et vicini defuncti communicare velint," and so were the Epistle and two Gospels, the alternative one being John xxiv. 22-25. The

English Service underwent several alterations through the influence of the Puritans, who were extremely averse to any service at the burial of the dead. They would have no ministrants, "saying God will avouch their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbour, and so back again without any more ado." 3 

To the Psalms, and these were given up till 1661; and as they had a peculiar aversion to the celebration of the Lord's Supper on any but very rare occasions, so the celebration at funerals was very distasteful to them, and was ignorantly associated by them with the Roman doctrine of purgatory. Thus this practice was also much discouraged. When the Psalms were again printed in the Office, after a hundred years' suppression, the Gospel and Epistle were not; and the funeral Communion had almost passed out of memory in the first half of this century, the only relic of it being the funeral oration, which still retained its hold upon the Church in Wales. But even this was deprived of its primitive character by being appropriated for fees by the clergyman, clerk, and sexton.

There are, however, sound reasons why the piou, ancient, and primitive custom should be observed.

[1] The Holy Eucharist is essentially a sacrificial act offered up for the departed as well as for the living. The petition in the Prayer of Oblation, "humbly beseeching Thee to grant that by the merits and death of Thine only Begotten Son our Lord Jesus Christ and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion," is one which includes the departed members of Christ's whole Church, or it would be only a petition for a portion of the Church; and "all other benefits of His Passion seems especially to apply to the departed, as "remission of our sins" applies to the living. "So that the virtue of this Sacrifice (which is here in this prayer of oblation commemorated and represented) doth not only extend itself to the living and those that are present, but like to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ." At no time could this benefit be so appropriately sought, as when for the last occasion the body of the deceased Christian lies in front of the Altar.

[2] A funeral Eucharist is also an act of communion with the departed, by which we make an open recognition of our belief that he still continues to be one of God's dear children; that the soul in Paradise and the body in the grave are still the soul and body of one who is still a member of Christ, still a branch (as much as those who remain alive) of the true Vine.

[3] The Holy Communion being the special means by which the members of Christ are brought near to their Divine Lord, it is to it that the surviving friends of the deceased may look for their chief comfort in bereavement. By it they may look to have their faith strengthened in Him Who has proclaimed Himself to be "The Resurrection and the Life:" and by the strengthening of their faith they may hope to see, even in the Burial of their loved ones, the promise of a better resurrection when that which has borne the image of the earthly shall also bear the image of the Heavenly, when death shall be swallowed up in victory, and when God shall wipe away all tears from their eyes in the joy of a reunion before His Presence.

§ Prayers for the Departed.

There are few persons who have not felt the want of prayers which they could use with definite reference to a departed relative or friend while the body of the deceased was with them; nor to be able to use when the body has left the world. The custom of offering prayers for the dead at such a season, when we are praying to our heavenly Father in the Communion of Saints, is repugnant to Christian feeling; nor can those who have a vivid sense of the state and condition of the soul after death have any hesitation in praying for the continuation of His mercy in the grave, with justice and right upon it.

Although there is no direct command in Holy Scripture respecting prayers for the departed, there are several indirect
An Introduction to the Burial Service.

pieces of evidence that the use of them was habitual to Christians of the Apostolic age, and had been used in the Jewish and Christian services of the primitive church after the Apostles. St. Paul offers a prayer for Onesiphorus in the words, “The Lord grant unto him that he may find mercy of the Lord in that day.” [2 Tim. i. 18.] That Onesiphorus was not a Jew may be inferred by the Greek word φίλος, the name from the salutation, which shows that he was neither at Rome nor at Ephesus; [2] by the manner in which St. Paul speaks of his association with him as belonging to that which was common and good; [3] by the absence of the word household to the household of Onesiphorus, as if he were not now one of that household; [4] by the direction of the prayer towards the Day of Judgement, and not to the time of grace and probation. In another Epistle of Paul, the church of Rome is addressed, and the intercessory prayer as well as prayer for themselves: “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [Eph. vi. 18.] This inclusive phrase is one which brings to mind the sense in which it is used on “All Saints’” Day, of the departed in Christ, and also the passage of Scripture respecting our Lord’s Resurrection, in which it is said also that “many bodies of the saints which slept arose.” [Matt. xxvii. 52.]

Every primitive Liturgy that exists contains prayers for the departed, and the works of early Christian writers make innumerable references to the habit as one which was evidently as familiar to the early as it is to the modern Church. The specimens of such primitive liturgical forms will be found in an earlier part of this volume, in the notes to the Liturgy. In short, it may be said that no one ever thought of not praying for the departed until in comparatively recent times; and what was once a custom was, in the Church of England, brought before a court of ecclesiastical law, Sir Herbert Jenner, the judge, proved, and decided, that they were constantly recognized by our holiest divines since the Reformation.

But few have written more wisely and feelingly on this subject than the holy Bishop Heber:—

“Having been led attentively to consider the question, my own opinion is on the whole favourable to the practice, which is in the Church and so comfortable, that this alone is presumption that it is neither unpleasing to the Almighty nor unwavailing with Him.

“The Jews so far back as their opinions and practices can be traced since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the Second Book of Maccabees it appears that (from whatever source they derived it) they had the custom before the Jewish wars, when a person was decreed to be a sinner, and so unlawful, or, either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed that the Greek Church and the Eastern Church of Armenia, when the dead are in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than a hundred and fifty years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his Confessions, has given a beautiful prayer, which he himself used for his deceased mother, Monica; and among Protestants, Latham and Dr. Johnson are eminent instances of the same conduct. I have accordingly been myself in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc., etc., my lost friends by name to God’s goodness and compassion through his Son, as what can do them no harm, and were not able to do good to us. On this consideration I always endeavoured to observe—that I beg His forgiveness at the same time for myself if unknowingly I am too presumptuous, and His grace lest I am thus solicitous for others, should neglect the appointed means of my own salvation.

It has been thought, therefore, that the following Collect from the ancient Vesper Office for the Departed will be acceptable to many, as one that may be incorporated with their private or public prayers, together with such Psalms as the 42nd, 121st, and 130th:—

O God, Whose nature and property is ever to love and to forgive, receive our humble petitions for the soul of our deceased, and grant them Thine rest [this day] called to depart out of this world: and because Thy servant did hope and believe in Thee, we beseech Thee that Thou dost not suffer him to fall into the hands of the enemy, nor forget him for ever; but with Thine holy angels charge to receive his soul, and to transport it into the land of the living, there to be found worthy to reign in the fellowship of Thy saints; through Jesus Christ our Lord, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, one God world without end. Amen.

§ The Right to the Use of the Service.

A question not unfrequently arises, whether this Office must necessarily be used over all persons buried in consecrated ground; or, as is commonly understood, over all the members of the Church, for the service is founded on the ancient practice, and is repeated in some of the three classes mentioned in the first Rubric. There are [1] cases in which clergymen would rather avoid saying the Service over ill-living and ill-dying parishioners, and also [2] in which the survivors, being Dissenters, would prefer the omission of the Service, such omission being also in known agreement with the principles and wishes of the deceased. The only law of the Church on the subject, besides the Rubric, is the following:—

"Canon 68."

"Ministers not to refuse to Christen or Bury."

“No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened, or to bury any corpse that is brought to the Church or Churchyard; contrary warning being given him of the same before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other, (except the party deceased were denounced excommunicated majori excommunicatione, for any grievous or notorious vice or fault, or for the testimony of his repentance,) he shall be suspended by the Bishop of the diocese from his ministry by the space of three months.”

This Canon of 1603 thus imposes a penalty on the clergyman for refusing to bury any person not excommunicated; does not impose it for delay unaccompanied by refusal; and says nothing about omission by mutual consent of the clergyman and the friends of the deceased. The Rubric was added (at the suggestion of Bishop Cosin) in 1661. Bishop Gibbons, in his Codex, evidently takes for granted that the Service is to be said over all except those mentioned in the Rubric, and his opinion is reproduced by Burn and later writers. But, until recent times, many persons were buried in private grounds, such as gardens, orchards, and fields; and probably a case had never arisen in which the omission of the Service was desired when the body of the deceased was brought to consecrated ground. Sir William Nicol says: [E. Kempe, W. Wicke,]

“Our Church knows no such indecency as putting the body into the consecrated ground without the Service being at the same time performed:” but this dictum must have been uttered in forgetfulness of the law of 1621, which directs that suicides (jela de se) shall be buried there without Service, and which seems to be in accordance with the practice indicated by the first Rubric, in which there is no prohibition of burial in consecrated ground.

Act of Parliament [5 Geo. IV. c. 25] empowers the Irish Clergy to omit the Service in certain cases other than those defined by the Rubric, and the preamble assumes that the Clergy are bound to use it in every case which is not excepted

1 The books of Maccabees were probably written in the century before our Lord, and the habit of the Jews is shewn by what is recorded of Judas Maccabeus and his companions. 2 The expression of the sum of two thousand drachmas of silver, he sent it to Jerusalem to offer sacrifice, is insufficient, and in the Authorized Version and in the Revised Version the text is “of silver and gold.”—[2 Macc. iii. 45.] 3 My lost friends by name to God’s goodness and compassion through his Son, as what can do them no harm, and were not able to do good to us. On this consideration I always endeavoured to observe—that I beg His forgiveness at the same time for myself if unknowingly I am too presumptuous, and His grace lest I am thus solicitous for others, should neglect the appointed means of my own salvation.

2 Diary of a Lady of Quality, p. 196.
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by the Statute or the Rubric. The question seems never to have been fairly raised, and no judicial decision has defined the exact duty of a clergyman in respect to it. The nearest approach to such a definition is contained in an opinion given by Dr. Lushington on September 7, 1853, in which he says, "I think when the friends of the deceased apply to the clergyman to abstain from performing the funeral Service, on the ground that the deceased when alive was a disserter, the clergyman may comply with such request." In Lancashire it is the practice to communicate the Service, in the face of a strong protest against its use on the part of the relatives.

There are cases of notorious wickedness or infidelity, in which it might be the painful duty of the clergyman to refuse such an account, in the absence of the funeral. In such cases it would not probably be difficult to obtain the assent of the survivors to such a course, if the reasons for taking it were solemnly told to them beforehand. Should it be impossible to obtain such an assent, there are few clergymen who would not be prepared to abide the consequences. But in the majority of cases, even where the life has been notoriously evil, there is still room for the charitable hope that the sinner has not been utterly forsaken by God’s mercy in his death.

But three classes are distinctly excluded from the right to the use of this Office by the first Rubric—[1] the unbaptized, [2] the excommunicate, and [3] those who "have lost their baptismal rights by sin." Each of these cases should be noticed in some detail.

[1] The unbaptized. Many infants and even adult persons die, of whom it is quite certain that they have not been baptized; and in such cases the law is clear. But it is an anomaly that the Church by the Rubric and Decretal Laws should be administered to a living person, of whom it is uncertain whether or not he has been baptized previously, in the case of deceased persons, in a Christian country, their baptism is to be presumed; and in those to which it pertained not. Archbishop Longley once wrote to a remonstrant, "that the Service of the Church of England for the Burial of the Dead is intended for those who have been members of the Church of Christ by Baptism, and that to use that Service over the unbaptized would be an anomalous and irregular proceeding on the part of a minister of the Church of England." A strict observance of the Rubric tends very much to rest upon parents the necessity of Holy Baptism for their children.

[2] The excommunicate. The Rubric of 1661 is to be interpreted in accordance with the Canon of 1603: and hence a person "excommunicate" must mean one "denounced, excommunicated, and damned in particular or notorious crime, and no man able to testify of his repentance." A formal absolution before death by the authority which has passed the sentence of excommunication is not necessary in order to the use of the Rubric. In the absence of the deceased from the Church, the Clerk of the Parish Office: an opening being left for the exercise of the charity of the Church towards even one excommunicated from its fold, if his repentance before death can be credibly shown to have taken place. While discipline is so little exercised as at present, there is seldom any occasion for taking this part of the Rubric into consideration; but it is possible that a revival of discipline may take place to the extent, at least, of excommunicating open and notorious evil lives, when it might somewhat more probably be deemed whether this charity of the Church could be exercised or not.

It is clear that sentence of excommunication is contemplated by the Rubric, and that it does not include those who have deserted the Church, but upon whom it has not been actually pronounced. 2

[3] Suicides. Suicides are divided by the common law of the land into two classes—those who have committed felony by or in consequence of their own suicide, and those who have killed themselves while in a state of insanity. The first are held fully responsible for the consequences of their act; their property being forfeited to the Crown, and their bodies ordered to be buried in a churchyard or cemetery without any religious rite, and between the hours of nine and twelve at night. The second are considered to be in no degree responsible for their act, and the law does not impose any penal consequences upon it.

Such a distinction does not seem to be contemplated by the Rubric, which speaks inclusively of all "who have laid violent hands upon themselves." Yet Christian charity requires that some distinction should be made, and such a distinction was implied, at least, by the ancient canons on the subject. "No man" of the clergy "ought to administer any Service in the Church or Churchyard; while, on the other hand, at the burial of Robert Owen the socialist, and of the infidel Carlile, the clergyman thought it their duty to say the Service, in the face of a strong protest against its use on the part of the relatives. While discipline is so little exercised as at present, there is seldom any occasion for taking this part of the Rubric into consideration; but it is possible that a revival of discipline may take place to the extent, at least, of excommunicating open and notorious evil lives, when it might somewhat more probably be deemed whether this charity of the Church could be exercised or not. However, legally and morally distinct from that of the Rubric, and though the two are analogous, yet they must be judged by separate persons and by separate standards. The jury in the case of Suicide, or any other crime of that nature, was a felon by the laws of the State. The priest is the deputy of the Church, to decide whether the beneficence of the Church can rightly be dispensed in the case of one who has taken away life contrary to the law of God.

In coming to this decision the verdict of the jury should have respectful attention, though it is not to be considered as an invariable law for the clergyman. It is not often, perhaps, that a minister of religion finds himself under any obligation to compel him to act in a way that seems to be discordant with it; nor need he seek out information to disturb his mind on the subject. But if circumstances have come to his knowledge which make it plain that there was no such insanity as to deprive the suicide of ordinary moral responsibility, then he is to remember that he is a "steward of the mysteries of God," who has no right to misapply the blessings given to him to dispense; and [2] that the scandal, and encouragement to suicides from their occurrence, is often increased by infamies committed in themselves great evils which it is his duty, as it is within his power, to prevent. In this case, as in the previous one of excommunication, a solemn explanation of the painful necessity may often win the sorrowful acquiescence of conscientious survivors.

1 Letter to a Unitarian preacher at Tenterden, May 30, 1850.

2 Such an instance was very frequently denounced in the sixteenth and seventeenth centuries; and there are entries in Parish Registers of those who have died and been buried as excommunicates. Lord George Gordon was excommunicated towards the end of the century.
THE ORDER FOR
THE BURIAL OF THE DEAD.

Inhumatio Defunctorum.

Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priest and Clerks meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die.

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another.

WE brought nothing into this world, and it is certain we can bring nothing out: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

After they are come into the Church, shall be read one or both of these Psalms following.

Dixit custodes. Psalm xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue. I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue; Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Here is to be noted: For a full interpretation of this Rubric, see the preceding Introduction to the Service.

either into the Church, or towards the Grave: This clearly authorizes the Priest to read the whole Service at the Grave if, in his discretion, he should think it advisable to do so. In bad cases of infectious disease, it would be more proper that the body should not be taken into the Church; and there are many cases (with modern habits of delaying funerals for a week) in which it is not right to take it there when the Church is, or is about soon to be, occupied by a congregation.

shall say, or sing: The first of these beautiful Processional Anthems is traceable to the ancient Inhumatio Defunctorum, and was also a Compline Antiphon "in agenda Mortuorum" in the Antiphonarius of St. Gregory. The second was used in the Vigilia Mortuorum or Dirge of the Sarum rite. In Merebecke's Common Prayer Noted, they are arranged as Responses and Versicles, the divisions being made where the musical points stand, in the text above. The Response is also commenced again, with an "etc.," after the Versicle, from which it would appear that it should be repeated by the Choir. The second was thus arranged in the Primer of the fourteenth century:—

II. I believe that my soul shall be reunited in me: and I come to see of the earth in the last day, and in my flesh I shall see God my Saviour.

III. Whom I myself shall see and know: and my eyes shall behold.

IV. And in my flesh I shall see God my Saviour.

these Psalms following: In the ancient Burial Office of the Church of England a number of Psalms, cxiv. xxv. cxviii. xlii. cxxii. cxxix. cxviii. cxix. el., together with the seven Penitential Psalms, or, instead of them ["vel saltem..."

Behold, Thou hast made my days as it were a span long: and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and diqulteth himself in vain: he heareth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in Thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was Thy doing.

Take Thy plague away from me: I am even consumed by means of Thy heavy hand.

When Thou with rebukes dost chasten man for...
sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears.

For I am a stranger with Thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psalm xc. LORD, Thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: Thou art God from everlasting, and world without end.

Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as Thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.

Thou hast set our misdeeds before Thee: and our secret sins in the light of Thy countenance.

For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn Thee again, O Lord, at the last: and be gracious unto Thy servants.

O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that Thou hast plagued us: and for the years wherein we have suffered adversity.

Psalm cx."


And the glorious Majesty of the Lord our God be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the First-fruits of them that slept.

For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the First-fruits; afterward they that are Christ's at His coming.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power.

For He must reign till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.

For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, Which did put all things under Him.

And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

Else what shall they do which are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? And why stand we in jeopardy every hour?

I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?

Let us eat and drink, for to-morrow we die.

Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

But some man will say, How are the dead raised up? and, with what body do they come? Thou fool, that which thou sowest is not quickened, except it die.

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some

Psalm cx."

Then shall follow the Lesson] This and other portions of the New Testament which are used in the Burial Service have been in use from the primitive ages of Christianity.

There is no part of the New Testament which so comprehensively sets forth the doctrine that our Lord's Incarnation is the source of all spiritual life, and therefore the source of eternal life, as the chapter now read for the Lesson. [See notes in Blythe's Annot. Bible.]

§ The Holy Communion.

If the Holy Communion is celebrated at a funeral, the proper place for it is immediately after the Lesson, while the body of the deceased is yet in the Church.

Intreat. Ps. xlii.

Epistle. 1 Thess. iv. 13-18.

At the Burial of the Dead.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

MAN that is born of a woman hath but a short time to live, and is full of misery.

When they come to the Grave Bishop Cosin altered this Rubric as follows: "If there be any Divine Service to be read, or Sermon to be made at this time, the Corpse shall be decently placed in the midst of the Church till they be ended. Then all going in decent manner to the grave, while the Corpse is made ready," etc. By "Divine Service" Cosin doubtless meant the Holy Communion, as no other Service was ever mixed up in this manner with the Burial Office. Provision had been made for this in Edward VI. reign and in that of Queen Elizabeth. Sermons at funerals were also common in the sixteenth and seventeenth centuries; and a very excellent "Sermon at burierges" is provided at the end of Taverner's Postils, printed A.D. 1540.

Clers shall sing] This expression here in the preceding Rubric rising as it doth to a matter of course; but their absence is provided for by the alternative direction for the Priest to say the Anthem alone.

THE BURIAL ANTHEM.

This was printed continuously until the last revision, when it was separated into paragraphs at the suggestion of Bishop Cosin. It was printed by the Reformers of 1549 in two portions—first the two verses from Job; and, secondly, "In the midst of life," etc., the latter being translated (with some slight changes in the last paragraph) from an Anthem used at Compline on the third Sunday in Lent.

The use of this noble Anthem, Sequence, or Frote, at Burials is peculiar to the English Communion; and it never had a place in any part of the Roman Breviary. It comes into the Ambrosian Office for the second and fifth weeks in Lent, and is used at Tours on New Year's Eve. In some old German Breviaries it was appointed for a Compline Anthem on Saturdays, and it is often used also at Compline on Sundays.

The original composition of the Media vita is traced back to Notker, to whom that of the Dies Irae can be traced, and who was a monk of St. Gall, in Switzerland, at the close of the ninth century. It is said to have been suggested to him by some circumstance similar to that which gave birth to a noble passage in Shakespeare. As our English poet watched the samphire-gatherers on the cliffs at Dover, so did Notker observe similar occupations elsewhere. And as he watched men at some "dangerous trade," he sang, "In the midst of life we are in death," moulding his awful hymn to that familiar form of the Trisagion, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us," which is found in the primitive Liturgies. In the Middle Ages it was adopted as a Hymn of all nations and languages of Germany; armies used it as a battle-song; and superstitious ideas of its miraculous power rose to such a height, that in the year 1316 the Synod of Cologne forbade the people to sing it at all except on such occasions as were approved by their Bishop. A version of it by Luther, "Mitten wir im Leben sind," is still very popular in Germany as a hymn.

When sung to such strains as befit its beautiful words, this Anthem has a solemn magnificence, and at the same time a waiting prayerfulness, which makes it unsurpassable by any analogous portion of any ritual whatever. It is the prayer of the living for themselves and for the departed, when both are in the Presence of God for the special object of a final separation (so far as this world and visible things are concerned) until the great Day. At such a season we do not argue about Prayers for the departed, but we pray them. For them and for ourselves we plead the mercies of the Saviour before the eternal Judge. Not as those to whom the brink of the grave brings no thought but that of our own mortality do we tremblingly cry out for fear; but as standing up before our dead who still live, as in anticipation of the Day when we shall again stand together, dying no more before the Throne of the Judge, we acknowledge that Death is a mark of God's displeasure, that it is a result of sin, and that it ends in the bitter pains of an eternal death, unless the holy, mighty, and merciful Saviour deliver us. Such deep words of penitent humiliation on our own behalf and on that of the person whose body is now to be removed from our sight, are a fitting termination to the last hour which is spent in the actual presence of those with whom we have, perhaps, spent many hours which need the mercy of God.

\footnote{1} It is right to add, however, that at St. Paul's Cathedral the Burial Office has been sometimes amalgamated with Evensong, the proper Psalms and Lesson being sung for those of the day.

\footnote{2} At Peterborough, part of the Sentences of the Burial Service were sung as the anthem during Service on the Eve of the Assumption (1642). Gunton, p. 99.
Then, while the earth shall be cast upon the body by some standing, by the Priest shall say,

FORASMUCH as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we therefore commit His body to the ground;

In the ancient Latin rite of the Church of England, the 114th Psalm, "When Israel came out of Egypt," was sung during the procession to the grave; and if the procession was long in going, the 25th Psalm also, "Unto Thee, O God, will I lift up my soul." The Antiphon to the Psalm was, "May the angels carry thee to Paradise: may the martyrs receive thee into their assembly, and bring thee unto the City of the heavenly Jerusalem."

Then, while the earth shall be cast! This striking ceremony was anciently performed by the Priest himself, and so the Rubric directed in 1549; but was ordered to be performed by "some standing by" in 1552. The practice of casting it thrice appears to be one not peculiar to Christians, since it is referred to by Horace [Carm. I. xxviii. 35]—

"Quem judicium
Injecto ter pulvere cursum."

Bishop Cosin says that it was the custom in most places for this to be done by the Priest in his day. In some parts of England four or five of the mourners usually assist the sexton in filling up the grave. Both customs arise out of that instinct of human nature which the Burial of the Dead is one of the works of mercy.

The original intention of the Office appears to have been that the Priest should cast in the three symbolical handfuls of earth, saying the words of commendation, and that then the Anthem should be sung while the grave was being filled up by the same standing by. This reconciles the Rubric, the custom above referred to, and Cosin's words, "Still the priest uses to cast the earth upon the corpse, before the clerk or sexton meddles with it." [Cosin's Works, v. 168.] In the Greek Church the Priest casts earth on the body, saying, "The earth is the Lord's and the fullness thereof, the compass of the round world, and they that dwell therein." A touching memorial that the earth is being sown with the bodies of the saints as Paradise is being filled with their souls.

Forasmuch as it hath pleased! These words are founded on several texts of Scripture. "Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it." [Eccles. xii. 7.] "Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes." [Gen. viii. 27.] "Dust thou art, and unto dust shalt thou return." [Gen. iii. 19.] "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." [Phil. iii. 20, 21.]

The various forms in which these commemorative words have been cast may be seen at a glance by the following parallel arrangement:

1549. 

Proposed by Cosin. 

1552. 

Burial at Sea.

1561.

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Forsamuch as it hath pleased Almighty God

Wetherefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ

1 "This is left arbitrary for any bystander to perform, by which it is implied that it shall be the state and condition of every one on day. He that casts earth upon the dead body to-day may have earth cast upon his to-morrow. * Hodie mundi, cens tibi.* [Elborow On Occasional Offices, p. 118.]

2 This is the form which was originally written in the MS, now preserved in the House of Lords; but under "general and joyful," a reviser has interlined "sure and certain."
The latter form has been substantially adopted by the American Church.

The words sometimes appear out of place when used over persons who have lived evil lives, and have not given evidence of dying penitent deaths. But it must be remembered that the Burial Office is framed on the supposition that it should be used only over those who are Christians; those, that is, who have been made members of Christ, children of God, and inheritors of the Kingdom of Heaven. If they have ceased to be Christians, they have no right to the use of the Office. But who have ceased to be Christians? And who would dare, of their own unauthorized judgement, to go against the spirit of the injunction laid on us by the Apostle, "Judge nothing before the time"? It may be regretted that the original form of 1549 was ever altered; but it is instructive to learn that the form adopted to please the Puritans of 1562 was thoroughly distasteful to the Puritans of 1661.

What the words do, in fact, express, is this: That [1] the body of a Christian, our "dear brother" in Christ (even if an erring brother) is being committed to the ground. That [2] God has taken him to Himself in the sense that his spirit has "returned to God Who gave it." That [3] while we thus commit the body of one to the ground, who (whatever he was, was yet a sinner) we do it with faith in a future Resurrection of all. That [4] without any expression of judgement as to our departed brother, we will yet call that hope a "sure and certain hope," since it is founded on the Word of God.

There may be cases in which persons have died in the actual committal of some grievous sin, and in which these words might be manifestly unsuitable; but in such cases the whole Office is out of place, and the clergyman should decline to use it. And in almost all others, if not in all, there is room for an expression of hope, in the spirit of charity in which the Church appoints the words to be used; and as the

Bishops replied to the Puritans in 1661, "It is better to be charitable and hope the best, than rashly to condemn."
that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

† The Collect.

O MOST merciful God, the FATHER of our Lord Jesus Christ, Who is the Resurrection and the Life; in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; Who also hast taught us, by His holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him, as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Collect: This most beautiful Collect properly belongs (as was previously shown) to the Office for the celebration of the Holy Communion at funerals, and hence its title. The first part of it is founded on the Gospel used at funerals when they took place on Sunday, and on the Epistle, which was used without variation, following in this many of the Collects for Sundays and other Holydays. When the revision of 1552 took place, the Introits were uniformly removed from the Prayer Book, including that used in the Burial Office. The special Epistle and Gospel were also removed from the English Book, although retained in the Latin one. Hence the Collect only was left, and this was (according to the usual manner in which the Missal was printed) placed with the other parts of the Service for use when required. In 1661 the Apostolic Benediction was placed after it; and thus led to its being regarded as part of the ordinary Burial Service, even when there is no celebration of the Holy Eucharist. The Communion Collect being used at Morning and Evening Prayer, analogy permits the use of the Funeral Communion Collect in the Funeral Service without Communion; but probably its omission in such cases is strictly the proper rule.

When there is a Celebration, this Collect takes the place of the Collect for the day, and should not be repeated at the grave after having been said at the Altar.

The latter part of the prayers is translated from that belonging to the "Missæ de quæque vulneribus," in the Sarum Missal; "Domine Jesu Christe, Fili Dei vivi: qui de calo ad terram de sinu Patris descendisti: et in ligno crucis quæque plagæ sustinisti: et sanguinem tuum preciosum in remissionem peccatorum nostrorum effusisti: Te humiliert deprecarnur ut in die iudicii ad Dexteram Tuam statuisti a Tu and we with them, fully receive Thy promises, and be made perfect altogether; through the glorious resurrection of Thy Son Jesus Christ our Lord.

O MERCIFUL God, the FATHER of our Lord Jesus Christ, Who is the Resurrection and the Life; in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; Who also hath taught us, (by His holy Apostle Paul,) not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may sleep in Him, as our hope is this our brother doth; and at the general Resurrection in the last day, both we, and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may, with all Thine elect saints, obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ: Which, with Thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.

... "Set him on the right hand of Thy Son Jesus Christ, among Thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

The grace of our Lord is this inserted here by Bishop Cosin, who at first wrote out for insertion, "The blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always;" thus illustrating the form in which that Benediction should be used when not given at the Holy Communion. Used in the Burial Services this Apostolic form of blessing has a particular meaning, for it especially includes the deceased person, and thus becomes a very solemn farewell to him as his body is left in the grave.

APPENDIX TO THE BURIAL OFFICE.

In the Primitive Church, and in the Church of England before the Reformation, it was the custom to celebrate a Service of Commemoration on the anniversaries of the death of a friend, relative, or benefactor. These services were, of course, only continued for a time, according to the provision made by survivors or by the will of the deceased persons. And, as is well known, they too often degenerated into superstition, in connection with the erroneous dogma of a penal Purgatory.

The principle of such services has, however, been retained in the Church of England to the present day; and the following two Offices offer an illustration of the manner in which that principle is carried out in the language of modern devotion. The first is used in the Chapel Royal, Windsor, once in every quarter. The second (which varies in some respects) is used in some of the Colleges of Oxford and Cambridge (though neglected in some) once during every term;
Ad extremum hac oratio adhibentur; 
Minister. 
The memory of the righteous shall remain for evermore; 
Chorus. 
And shall not be afraid of any evil report. 
Minister. 
The souls of the righteous are in the hand of God; 
Chorus. 
Neither shall any grief hurt them. 
Minister. 
The Lord be with you; 
Chorus. 
And with thy spirit. 

Let us give thanks. 

O LORD, Who art the Resurrection and the Life of them that believe, Who always art to be praised, as well in those that live as in those that are departed; we give Thee thanks for King HENRY the Eighth our Founder, Queen MARY, Edward the Third, Henry of STANTON, and others our Benefactors, by whose Beneficence we are here maintained for the farther attaining of godliness and learning; beseeching Thee to grant, that we, well using to Thy glory these Thy gifts, may rise again to eternal Life, with those that are departed in the faith of Christ, through Christ our Lord. Amen. 

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen. The following is the Elizabethan form of this Office— 

IN COMMENDATIONIBUS BENEFECTORUM. 

Ad ejusque termini finem, commendatio sit fundatoris, aliorumque clarorvm virorum, quorum beneficentia Colle-gium locupletatur. Eius habe sit forma. 

Primum recitetur clara voce Oratio dominica. 

Pater noster qui es in coelis, etc. 

(B) 

Forma Commendationis Fundatoris et aliorum Benefactorum. 
Primo recitetur, Pater noster, etc. 

Deinde decantarunt hie tres Psalmi; 
Exaltabo te Deus. Psal. cxlv. 
Laudent anima mea. Psalm. cxlv. 
Laudate Dominum. Psalm. cxlvii. 

Post hanc legatam caput 44 Ecclesiastici 
Tum unus e Conciosaurus concionem habeat. 
Finita concione, decantarunt Hymnus sequens. 
Verse and Chorus. 

Oh, give thanks unto the Lord. 

SOLI CONTRA-TEMOR. 

The righteous shall be had in everlasting remembrance, and the just as the brightness of the firmament. 

Verse and Chorus. 

Blessed be the Lord God of Israel, for everlasting, and let all the people say, Amen. 

Hae Concione perorata decantarunt. 

Benedictus Dominus Deus Israel. 

Ad extremum hac adhibeantur. 

Oremus. 

Domine Deus, resurrectio & vita credentium, qui semper es landandus, tam in viventibus, quum in defunctis, agimus tibi gratias pro fundator nostro N. oterisque benefactoribus nostris, quorup beneficiis hic ad pietatem & studia literarum almir: rogantes, ut nos hos donis ad teum gloriam recte usentes, una cum illis ad resurrectionem gloriam immortallem perduramur. Per Christum Dominum nostrum. Amen.
The following is the actual form authorized in 1560 for the celebration of the Holy Communion at Funerals:

**CELEBRATIO CENA DOMINI, IN FUNEBRIBUS, SI AMICI & VICINI DEFUNCTI COMMUNICARE VELINT.**

Collecta.

Misericors Deus, Pater Domini nostri Jesu Christi, qui es resurrectio & vita, in quo qui credidit, etiamsi mortuus fuerit, vivet; & in quo qui crediderit & vivit, non morietur in aeternum: quique nos docuisti per sanctum Apostolum tuum Paulum, non debere merere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis: humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiae, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratem nostrum, & in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati, & receptis corporibus, regnemus una tecum in vita aeterna. Per Dominum nostrum Jesum Christum.

Epistola. 1 Thess. iv.

Nolo vos ignorare, fratres, de his qui obdormierunt, 
Proinde consolemini vos mutuo sermonibus his.

Evangelium. Joan. vi.

Dixit Jesus discipulis suis, & turbis Judæorum: Omne quod dat mihi Pater . . . habeat vitam aeternam, & ego suscitabo eum in novissimo die.

Vel hoc Evangelium. Joan. v.

Dixit Jesus discipulis suis, & turbis Judæorum: Amen, Amen, dico vobis, qui sermonem meum audit . . . qui vero malâ egerunt, in resurrectionem condemnationis.
INTRODUCTION TO THE CHURCHING SERVICE.

This Service underwent scarcely any change in the transition of our Offices from the old English system to the new. In 1569 the ancient title was retained, the "quire door" was substituted for the door of the Church, and the address at the commencement of the Service was substituted for that at the end of the old one. In 1582 the present Title was adopted, and "the place where the table standeth" put instead of "the quire door." In 1601 the two Psalms now in use were substituted for the 121st: the second of them being added to the 121st by Bishop Cosin, but the 116th afterwards inserted instead of it.

Although the Churche Service does not appear in the ancient Sacramentaries, very ancient Offices for the purpose are to be found in the rituals of the Western and Eastern Churches, which are given in the pages of Martene and Goar. The practice itself is referred to in St. Gregory's answer to the questions of St. Augustine [A.D. 601]. The latter had asked, "How long must it be before a woman comes to church after childbirth?" and St. Gregory's reply contains the exact expression now adopted as the title of the Service: "In how many days after her delivery a woman may enter into the church you have learned from the Old Testament. . . . Yet if she enter into the church to make her thanksgiving [acta gratias] the very hour in which she gives birth, she is not to be considered as doing that which is sinful." There is a still more ancient reference to the practice in the seventeenth constitution of the Emperor Leo, published about A.D. 460. In both cases the custom is mentioned in such a way as to give the impression that it was a familiar and established one; but there appears to have been a frequent difficulty as to the interval which should be allowed after childbirth before the thanksgiving was made. It is not unreasonable, therefore,

1 In the Rubric at the beginning of this Office, in the Greek ritual, the phrase τοις νεοτέροις γενέσεις is used. [Goar, p. 267.]

to conclude that the Churching of Women is a primitive practice derived from the Jews; and that its adoption by the Christian Church was accompanied by some doubts as to the extent to which the law of God respecting it, as given to the Jews, was to be literally obeyed.

This Christian custom is not founded, however, on the Jewish law alone, but on those first principles of religion to which human nature was subjected from the time of the Fall. The word of God to Eve was, "In sorrow thou shalt bring forth children:" and the first words of Eve afterwards are on the birth of Cain; when, as the Psalm says, "Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord," so the mother of all living said, "I have gotten a man from the Lord." This sense of the Providence of God in the matter of child-bearing, and also of the sorrow and pain which He has connected with it on account of Eve's transgression, must ever lead instinctively to thanksgiving, and to a religious recognition of His goodness in giving safe deliverance. The same principles extend themselves also further than this; and, acknowledging that original sin is inherited by children from their parents, enjoin upon the mother the duty of recognizing the fact by a ceremonial return to the Church with humble prayers.

This Service was not formerly used for unmarried women until they had done penance. So Archbishop Grindal enjoined in 1571, "that they should not church any unmarried woman, which had been gotten with child out of lawful matrimony; except it were upon some Sunday or holyday; and except either she, before childbed, had done penance, or at her churcheing did acknowledge her fault before the congregation." [CARDW. Doc. Arm. i. 335.] So also the Bishops replied to those who excepted against this Service for the mothers of illegitimate children in 1661: "If the woman be such as is here mentioned, she is to do penance before she is churched."
THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH, COMMONLY CALLED,
THE CHURCHING OF WOMEN.
*Ordo ad Purificationem Mulierum post Partum, ante Ostium Ecclesiae.*

The woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

**FORASMUCH as it hath pleased Almighty God of His goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth; you shall therefore give hearty thanks unto God, and say,**

[† Then shall the Priest say the cxvith Psalm.]

**Dilexi quoniam. I AM well pleased; that the Lord hath heard the voice of my prayer; That He hath inclined His ear unto me: therefore will I call upon Him as long as I live. The snares of death compassed me round about: and the pains of hell gate hold upon me.**

*2 Sar.*

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and He helped me.

at the usual time The first Rubric as altered by Bishop Cosin in the Durham Book stands thus: "The woman, a month after delivery, being recovered, shall, upon some Sunday or other Holyday, come decently vayled into the Parish Church, and at the beginning of the Communion Service shall kneel down in some convenient place appointed unto her by the Minister before the Holy Table; at which he standing shall thus direct his speech to her." [†] decently apparelled] In Archdeacon Hale's Precedents there are several presentations of clergymen for refusing to church women who did not wear veils or kerchiefs when they came to their thanksgivings, and of women for coming without them: "The said Tabitha did not come to be churchd in a vail." [p. 250.] "Presentetur, for that she being admonished that when she came to church to give thanks for her safe deliverance in childbirth, that she should come with such ornaments as other honest women usually have done, she did not, but coming in her hat and a quarter about her neck, sat down in her seat where she could not be descried, nor seen unto what the thanksgiving was read." [p. 257.] It is evident from such records as these that some distinctive dress was considered desirable in former times; and that a veil was thought to be a token of modesty better befitting such an occasion than a mere ordinary head-dress. In an inventory of Church goods belonging to St. Benet's Gracechurch in 1560, there is "a churching-cloth fringed, white damask." from which it would seem that the veil was in some cases provided by the Church. Elborow speaks of the veil being commonly used in the latter half of the seventeenth century, but adds that it was "scrapped" against by some as if the wearing it were a gross sin.

convenient place] The place assigned by the Rubric before the Reformation was the Church door. In 1549 this was altered to the Quire door; and "nigh unto the table" in 1552. Now that the place is left to the clergyman's appointment, he will have to consider that the spirit of the Rubric has always been to symbolize by the woman's position during her Churching that she is being readmitted to Church privileges and Divine worship. The Church door is not suited to modern climates and constitutions, but the Choir door seems a very fitting place, and was used by Bishop Andrews. In the book referred to in the last note, a Churching "stool" or form is referred to, which probably indicates a seat near to the Church door. The tenth of Bishop Wren's orders and injunctions for the diocese of Norwich, in 1666, enjoins, "That women to be churchd come and kneel at a side near the communion table without the rail, being veiled according to the custom, and not covered with a hat; or otherwise not to be churchd, but presented at the next generals by the minister, or churchwardens, or any of them." In Bishop Brian Duppa's Articles of Visitation of 1638 there is a similar one: "Doth he go into the Chancel, the woman also repairing thither, kneeling as near the Communion Table as may be; and if there be a Communion, doth she communicate in acknowledgment of the great blessing received by her safe delivery? Doth the woman who is to be Churchd use the accustomed habit in such cases with a white veil or kerchief upon her head?"

Then shall the Priest say] It may be doubted whether it was ever intended that the Priest should say this alone. As . . .
Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that He hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all His people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

† Then the Priest shall say,

† Let us pray.

Lord, have mercy upon us.

Christe, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, for ever and ever. Amen.

† Minister.

"O Lord, save this woman Thy servant;"

† Answer.

Who putteth her trust in Thee.

† Minister.

"Be Thou to her a strong tower;"

† Answer.

From the face of her enemy.

† Minister.

"Lord, hear our prayer."

† Or, Psalm cxxvii.

Nil Dominus. Except the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so He giveth His beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Sequatur.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, Qui es in coelis; sanctificetur nomen Tuum: adveniat regnum Tuum: fiat voluntas Tua, sicut in coelo, et in terra.

Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimitimus debitoris nostris:

et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Domine, salva mea, ac possidena Tuam.

Deus meus sperantem in Te.

Esto ei, Domine, turris fortitudinis.

A facie inimici.

Domine, exaudi orationem meam.

Offerings] A due to the Priest offered on the Altar. Compare the words "Easter Offering" and "Easter Duces." So Bishop Andrews interprets it, and so Hooker, V. lxxiv. 4. The Chrisom was formerly included; the woman being required to bring it for the use of the Church unless the infant had died, and so been buried in it, as a "Chrisom child" before her Churchoing. That this was actually done is shown by the account rolls of Ripon Minister, in which the returned Chrisoms are entered year by year.

It is convenient] That is, suitable. Convenient is a word that meant "fitting" more distinctly in former days than now. [Comp. Eph. v. 4.]
And let our cry come unto Thee.

O Almighty God, we give Thee humble thanks for that Thou hast vouchsafed to deliver this woman Thy servant from the great pain and peril of childbirth; Grant, we beseech Thee, most merciful Father, that she, through Thy help, may both faithfully live, and walk according to Thy will in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

The woman, that cometh to give her thanks, must offer accustomed offerings; and, if there be a Communion, it is convenient that she receive the Holy Communion.

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. If she is to communicate, a suitable time would be immediately before the Lord’s Prayer and Collect for Purity, supposing she has not been present at Litany and Mattins; and such a use of this Service would doubtless be nearest to the intention of the Church in every way. Bishop Sparrow says that this time was mentioned in Visitation Articles, and Bishop Wren’s directions expressly enjoin it; adding that if there is a marriage, the Churching is to come immediately next to the Communion Service after the conclusion of that for the Marriage. In Bishop Cosin’s revised Book he began this Rubric, “The Priest here goeth to the Communion Service.” This rule about Holy Communion clearly excludes impenitent unmarried women from “Churching.”
A COMMINATION,

OR, DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS, WITH CERTAIN PRAYERS; TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

If After Morning Prayer, the Litanies ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

THE COMMINATION.

This is a substitute for the dreadful "Form of the greater Excommunication," or "General Sentence," which was read four times a year in the Medieval Church, by order "of our holy fader the pope of Rome, and his cardinals, and all his counsell," the days on which it was used being Advent Sunday, the first Sunday in Lent, Trinity Sunday, and the first Sunday after the Assumption of Our Lady.

The devotional portion, beginning with the fifty-first Psalm, is, however, an adaptation of an ancient Service which was said after Sext on Ash-Wednesday. The first part of this Service may be understood from the portion incorporated into our own as shown by the Latin; six other Collects and an Absolution, which followed the Collect Exaudi, quos sumus, not being included. After the Absolution began the Service for the Benediction of the Ashes, consisting of a Collect (which forms the substance of the one beginning, "O most mighty God"), the Benediction and Distribution of the Ashes, and an Anthem sung while the latter was going on. The Anthem and the Epistle of the succeeding Mass are the foundation of the solemn confession with which the Commination originally ended. "Through the merits," etc. "The Lord bless us and keep us," were added by Bishop Cosin at the Revision of 1661. He also proposed to alter "punished" in the opening Homily to "did humbly submit themselves to undergo punishment," and succeeded in substituting "stood convicted of notorious sin," for the original words "were notorious sinners."

Reading-Pew or Pulpit The reading-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, and from which they were ordered to be read by Archbishop Grindal and others in their diocesan injunctions. Pulpits as now understood were extremely rare in Parish Churches before and for some time after the Reformation, and "reading-desks" are of comparatively modern introduction. The modern preaching-pulpit is certainly not the place for the Priest when taking his part in a responsive Service; and 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 Commination Service from the front of the Altar. The analogy between the maldictions and the Decalogue leads to the same conclusion. As the Services out of which this was formed immediately preceded the Mass of the day, so no doubt it was intended that the Commination should precede, with some slight interval, the Ash-Wednesday celebration of the Holy Communion.

at other times] The Commination Service has not been used

1 See Davids's Bites of Durham; and also Cosin's Works, v. 362.
A Commination.

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Amen.

"Cursed is he that smiteth his neighbour secretly." Amen.

"Cursed is he that lieth with his neighbour's wife." Amen.

"Cursed is he that taketh reward to slay the innocent." Amen.

"Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the LORD." Amen.

"Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners." Amen.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. *For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire.* It is a fearful thing to fall into the hands of the living God: *He shall pour down rain upon the sinner, smites, fire and brimstone, storm and tempest; this shall be their portion to drink.* *For lo, the Lord is come out of His place to visit the wickedness of such as dwell upon the earth. *But who may abide the day of His coming? Who shall be able to endure when He appeareth? *His fan is in His hand, and He will purge His floor, and gather His wheat into the barn; but He will burn the chaff with unquenchable fire. *The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with child, and they shall not escape. *Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-suffering of God, when He calleth them continually to repentance. Then shall they call upon Me, (saith the Lord), but I will not hear; they shall seek Me early, but they shall not find Me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred My counsel, and despised My correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, *Go, ye in recent times on any other day than Ash-Wednesday. The title has undergone three changes as follows:—

1540.

The First Day of Lent, commonly called Ash-Wednesday.

1552.

A Commination against sinners, or denouncing of God's anger and judgements against divers times in the year.

1662.

A Commination for divers times in the year, to be used on the first day of Lent, and at other times, as the ordinary shall appoint.

The original title, it will be observed, agrees with the ancient one; and the alteration was made at the suggestion of Martin Bucer, whose Judaizing tendencies led him to wish for a more frequent use of the Commination, and a general revival of open penance, the infliction of which seems to have possessed great charms for Puritan minds. From some Visitations Articles of Bishop Grindal [CARDW. Doc. Ann. i. 398] it seems probable that it was used in some places "on one of the three Sundays next before Easter, one of the two Sundays next before the Feast of Pentecost, and one of the two Sundays next before the Feast of the Birth of our Lord." But such a signal perversion of the Sunday festival was not likely ever to have become general.

The introduction of the awful Judaic maladies into the ancient Service, and the archaic character of the Homily, will probably always restrict its use to the first day of Lent. The form in which these are used is singularly out of character with the general tone of the Prayer Book; denunciation of sin ordinarily taking the form of a Litany, not of an Exhortation, under the Christian dispensation. "These dangerous days" and other expressions also give the Exhortations a tone which belongs to the past rather than the present.

It should be remembered that the restoration of discipline which is spoken of in the second paragraph of the opening Exhortation, does not refer to the ordinary discipline of the Church, but to the "godly discipline" of the "Primitive Church." Archdeacon Hale, in his volume of Precedents [p. v of the Introductory Essay], illustrates this by a Canon enacted under King Edgar: "He consuetudines trans mare observabatur"; id est, quod quilibet episcopus sit in sede episcopal siua die Mercurii, quem caput jejuni vocamus; tune unusquisque eorum hominum qui capitabili criminius polluti sunt, in provincia ista, eo die illum accedere debet, et pecuniam a illi polluters, et illi tum prescribit sibi, qui sibi fenentiam, ab Ecclesiastica communitate segregat, et tamen ad propriam eorum necessitatem animat et hortatur: et ipsa postea, cum illius venia, deum redentur." [Ancient Laws and Institutes of England, vol. ii. p. 267.] In the times to which this Canon belongs, the Episcopal exercise of this discipline resulted from the intimate admixture of the Ecclesiastical and Secular laws. In the Primitive Church a severity of discipline was gradually established (long after the Apostolic age), which was probably adopted with reference to a state of society in which self-control was rare, and gross vice unreproached by the Clergy. Persons "convicted of noxious sin" are now otherwise punished; and an aspiration after the revival of an "open penance" which is utterly impossible, is apt to lead the thoughts away from the restoration of a discipline and penance which is both possible and desirable.
cursed, into the fire everlasting, which is prepared for the devil and his angels. *Therefore, brethren, take we heed betimes, while the day of salvation lasteth; for the night cometh, when none can work. *But let us, while we have the light, believe in the light, and walk as children of the light; *that we be not cast into utter darkness, where is weeping and gnashing of teeth. *Let us not abuse the goodness of God, Who calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him. *For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. *Turn ye (saith the Lord) from all your wickedness, and to thine own destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? *Turn ye then, and ye shall live. Although we have sinned, yet have we an Advo-
cate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. *For He was wounded for our offences, and smitten for our wickedness. Let us therefore return unto Him, Who is the merciful Receiver of all true penitent sinners; assuring ourselves that He is ready to receive us, and most willing to pardon us, if we come unto Him with faithful repentance; if we submit ourselves unto Him, and from henceforth walk in His ways. *If we will take His easy yoke, and light burden upon us, to follow Him in lowliness, patience, and charity, and be ordered by the governance of His Holy Spirit: seeking always His glory, and serving Him duly in our vocation with thanksgiving: *This if we do, Christ will deliver us from the curse of the law, *and from the extreme maldecition which shall light upon them that shall be set on the left hand; and He will set us on His right hand, and give us the gracious benediction of His Father, commanding us to take possession of His glorious kingdom: *Unto which He vouchsafe to bring us all, for His infinite mercy. Amen.

& Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

Miserere mei, Deus. Ps. li.

H ave mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences. Wash me throughly from my wickedness: and cleanse me from my sin. For I acknowledge my faults: and my sin is ever before me. Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice. Turn Thy face away from my sins: and put out all my misdeeds. Make me a clean heart, O God: and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again: and stablish me with Thy free Spirit. Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou that art the God of my health: and my tongue shall sing of Thy righteousness. Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise. For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt Thou not despise. O be favourable and gracious unto Sion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon Thine altar. Glory be to the Father, and to the Son: and to the Holy Ghost; 

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.
O UR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

† Minister.

"O LORD, save Thy servants;"

† Answer.

That put their trust in Thee.

† Minister.

"Send unto them help from above."

† Answer.

And evermore mightily defend them.

† Minister.

Help us O God our Saviour.

† Answer.

"And for the glory of Thy Name deliver us; be merciful to us sinners, for Thy Name's sake."

† Minister.

"O LORD, hear our prayer."

† Answer.

And let our cry come unto Thee.

† Minister.

Let us pray.

"O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through CHRIST our LORD. Amen.

"O MOST mighty God, and merciful FATHER, Who hast compassion upon all men, and hasten nothing that Thou hast made; Who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed; enter not into judgement with Thy servants, who are vile earth, and miserable sinners; but so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through JESUS CHRIST our LORD. Amen.

† Then shall the people say this that followeth, after the Minister,

TURN Thou us, O good LORD, and so shall we be turned. Be favourable, O LORD,
Be favourable to Thy people, Who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in Thy wrath thinkest upon mercy. Spare Thy people, good LORD, spare them, And let not Thine heritage be brought to confusion. Hear us, O LORD, for Thy mercy is great, And after the multitude of Thy mercies look upon us; Through the merits and mediation of Thy blessed Son, Jesus CHRIST our LORD. Amen.

Then the Minister alone shall say,

THE LORD bless us, and keep us; the LORD lift up the light of His countenance upon us, and give us peace, now and for evermore. Amen.
Thou that makest the outgoings of the morning and evening to praise Thee."—Psalm lxxv. 8.

"That all things must be fulfilled which were written in . . . the Psalms concerning Me."—Luke xxiv. 44.

"These things saith He . . . that hath the Key of David."—Revelation iii. 7.

"My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth Thee with joyful lips."—Psalm lxiii. 6.
AN INTRODUCTION TO THE PSALTER.

§ 1. The Manner of using the Psalms in Divine Service.

Whether or not the Psalms were all primarily composed for use in Divine Service, it is certain that many of them were so; that all were collected together for that purpose by those who had charge of the services offered up in the Temple; and that they were taken into public devotional use by the early Christian Church after the example of the Jewish.

Psalms were composed and sung by Moses, Miriam Deborah, and Hannah; but it may be reasonably supposed that the constant use of them in Divine Service originated with David, the "sweet singer of Israel," whose pre-eminence as an inspired Psalmist has caused the whole collection to be called after his name, "the Psalms of David." To him was assigned the work and honour of preparing the materials out of which the Temple was to be built; and to him also the honour of preparing the materials of that Divine Psalmody which was hitherto ever to mingle with the worship of Sacrifice, and form the substance of the praises offered to God throughout the world. It seems even as if the very earliest Liturgical use of Psalms was recorded in the statement, "Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren," on occasion of the Ark of God being brought to its home of ages on Mount Zion. [1 Chron. xvi. 7.] It is true that the words "this psalm" are not in the original, and that the psalm afterwards given is a excerpt of the 106th, the 96th, and other Psalms, which are considered by modern critics to belong to a much later date than that indicated; but there can be no doubt that David had been inspired to compose some of his psalms long before, and that when "he appointed certain of the Levites to ... thank and praise the Lord God of Israel ... to give thanks to the Lord, because His mercy endureth for ever" [1 Chron. xvii. 8], he was initiating on Mount Zion that system of Liturgical Psalmody, which (even if it had existed in any form previously) was now to continue there until it was taken up by the Christian Church. The establishment of this system in the Temple is recorded with similar exactness in 2 Chron. vii. 6. "And the priests waited on their offices; the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because His mercy endureth for ever, when David praised by his ministry." And in a previous chapter the advent of the Divine Presence is connected in a remarkable manner with the first offering of such praises in the Temple: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thank- ing the Lord; and when they lifted up their voice with the trumpets and symbals and instruments of musick, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." [2 Chron. v. 13, 14.] Thus in the dedication of the Temple we see the final settlement of the system of praise originated (as it seems) by David at the triumphal entry of the Ark of God to Mount Zion; and in "the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white linen," we see the Jewish original of those surpliced choirs within the same Psalms of David have been sung in every age of the Christian Church.

The hundred and fifty Psalms of the Christian Psalmist were, however, the growth of perhaps six centuries, extending from David to Ezra and Nehemiah; and hence only a portion of those we now sing were used in the Temple of Solomon, although all were so used in the four centuries which preceded the Advent of our Lord, and the supersession of the Jewish by the Christian Church. This gradual growth of the Psalter is a matter of sufficient note to mark the general evident in its structure, and which is also noticed by some of the Fathers who lived near to the time of its use in the Temple. Doxologies are found at the end of the 41st, 72nd, 89th, and 106th Psalms, and these are considered to point out the division of the Psalter into five books, partly according to the date of their composition, and partly with reference to some system of Liturgical use. But notwithstanding these divisions, there is an equally evident union of all the books into one by means of the first Psalm, which forms a general introduction or Antiphon, and the last, which forms a general Doxology, to the whole number.

The mode in which the Psalter was used in the Services of the Primitive Church is not known, but it seems clear that the division into books was disregarded, and the whole Psalter treated as a collection of one hundred and fifty separate Psalms distinguished by titles and numbers; and it is hardly probable that any definite separation of these into diurnal or weekly portions was adopted in the earliest age of the Church.

There has, in fact, always been a great variety in the mode of preparing the Psalms to hours and days in all those times of which any such method is recorded, and this would not have been the case if any definite system had been originated in early times. We must, therefore, suppose that the Church was left quite at liberty in this respect, and that each Diocese or Province adopted or originated such a division of the Psalter for use in Divine Offices as was considered most expedient for the time in which it was to be used, and for the persons who were to use it.

The most ancient systems of the Psalter known to us are the Oriental, the Ambrosian, and the Mozarabic; all three of which are of so extremely complicated a character that it is hardly possible to give any clear notion of them without occupying many pages. Some account of them will be found in Naile's Introduction to the History of the Holy Eastern Church, and in his Commentary on the Psalms; and Archdeacon Freeman has traced out some analogies between the Eastern and Western systems in his Principles of Divine Service; to which works the reader is referred for further information.

In the Latin Church generally the Psalter was used according to the plan laid down by St. Gregory in the sixth century, and this was almost identical with the ordinary use of the English Church up to the time of the Reformation. The characteristics of this system will be seen in the annexed Table, which shews the manner in which the whole of the hundred and fifty Psalms were appointed to be sung in the course of every seven days. A general principle underlies the whole arrangement, viz. that of appropriating the first half of the Psalms to the earlier, and the second half to the latter part...

Modern critics have analyzed the Book of Psalms with great minute-ness. The general result of the conclusions arrived at by Hengstenberg, Mr. Thrupp, and others, may be shortly stated thus—

$\begin{array}{llll}
\text{Books.} & \text{Psalms.} & \text{Authorship.} & \text{When, or by whom collected for use in the Temple.} \\
\text{I.} & \text{l.-xii.} & \text{David.} & \text{In the time of Messiah.} \\
\text{II.} & \text{xiii.-xxii.} & \text{The Levites.} & \text{Aramaic.} \\
\text{III.} & \text{xxiii.-xxvi.} & \text{David or Solomon.} & \text{The Levites.} \\
\text{IV.} & \text{xxvii.-xxxviii.} & \text{Hos.} & \text{The Levites.} \\
\text{V.} & \text{xxxix.-liv.} & \text{Ezra.} & \text{Ezra or Nehemiah.} \\
\text{But the prophetical aspect of David's office as the chief of Psalmists seems to be too little regarded in the latter part of this classification; and perhaps the many Psalms which were used by the Christians as the "Songs of Degrees" which are here assigned to inter-author.}
\end{array}$
of the day; but this general principle (for which there is no ground in the character of the Psalms themselves) is associated with a principle of selection, by which certain Psalms are set aside for particular hours, as the 51st for Ferial Lauds, the Compline Psalms, and the three last, which were appointed for constant use at Lauds, whether Ferial or Festival.

§ Table of the Ordinary Course in which the Psalms were appointed to be sung in the ancient Church of England.

<table>
<thead>
<tr>
<th>Hours</th>
<th>The Lord's Day</th>
<th>Monday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>The Sabbath</th>
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<tr>
<td>1st Nocturne</td>
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<td>xiv.</td>
<td>xxvi.</td>
<td>xxvii.</td>
<td>xxiv.</td>
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<tr>
<td>2nd Nocturne</td>
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<td>xxvii.</td>
<td>xiv.</td>
<td>xxvi.</td>
<td>xxiv.</td>
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<tr>
<td>3rd Nocturne</td>
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<td>xxvii.</td>
<td>xiv.</td>
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<td>Lauds</td>
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<td>Three Children</td>
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<td>xxvii.</td>
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<td>Prime</td>
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<td>Tierce</td>
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<td>Sexta</td>
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<td>Vespers</td>
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<tr>
<td>Compline</td>
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<td>xxiv.</td>
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This system was little more, however, than a paper system, as it was broken in upon by the frequent occurrence of Festivals, when the ordinary or Ferial Psalms were set aside; and Festivals were so numerous that, in practice, less than one-half of the Psalms, instead of the whole number, were sung through weekly, as is the case in the Latin Church at the present day. This deviation from the appointed order is referred to in the Preface to the Prayer Book of 1549: "Notwithstanding that the ancient Fathers have divided the Psalms into seven portions, wherein every one was called a Nocturn: now of late time, a few of them have been daily said, and the rest utterly omitted." The weekly recitation of the Psalter, however beautiful in theory, was not, therefore, the real practice of the Church; although it was doubtless adopted by many devout persons in their private devotions.

There is reason to think that the ancient system was being set aside also in another way, before any attempt had been made to construct an English Prayer Book out of the ancient Offices. Psalters exist which bear on their title-page "ad usum insignis ecclesiae Sarum et Eboracensis," in which a much more simple arrangement is adopted, and one out of which our modern use evidently took its rise. Fifteen such Psalters have been examined by the writer in the Bodleian Library, and in the British Museum, in all of which the Psalms are arranged in a numerical order, according to the following plan: 1

<table>
<thead>
<tr>
<th>Hours</th>
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In this plan all the Psalms except the 119th and the two short ones following it are divided between Mattins and

Vespers, and no notice is taken of Compline; the proportion assigned to Mattins being more than four times that assigned to Vespers, and more than ten times that given to the four intermediate hours.

How far the new reciting of the Psalter was introduced into the Church of England it is impossible to say; but it is plainly a link of transition between the ancient system, adopted for the Clergy and religious bodies, and the modern of which the following is a correct list, as far as I am able to determine it. It was introduced with a view to parochial use; and that for the private recitation of the Clergy and the use of monastic bodies the old system was still retained. The arrangement of the Psalter made by Cardinal Quiglione in his Reformed Breviary for the use of the English has influenced one of the adopted in the Prayer Book. The latter was settled in 1549, and has never since been altered. If we could read the experience of previous ages, as well as we can those of the times that have elapsed since this monthly system of recitation was introduced, we should probably come to the conclusion that it is the best one that could be adopted for general use, according to the ordinary measure of devotional attention which ordinary persons are capable.

Three principal ways of singing or saying the Psalms have been generally recognized in the Christian Church. [1] The Cantus Directus, in which the whole Psalm is sung straight through by the whole choir. [2] The Cantus Antiphonals, in which the Choir or Congregation sing the Psalms as a whole, and only the verse or verses of the Antiphon recited. [3] The Cantus Responsorius, in which the Precensor sings the verses with uneven numbers, and the Choir or Congregation those with even numbers. All three methods have always been in use in the Church of England, but the second and third most commonly so; and all three have the sanction of ancient custom. The second is the method which the Christian Church inherited directly from the Jewish, the one which is most in accordance with the heavenly pattern of praise revealed to us through Isaiah and St. John; and the third may be looked upon rather as a modification of it than as a separate system. There was always also some variation in the posture adopted during the singing of the Psalms. "In Psalmdoy," says the author of Our Lady's Mirror, "sometimes ye stand, for ye ought to be ready and strong to do

1 In Lent Ps. lii. and cxviii. were used instead of xxviii. and cxviii. 2 Those eight Psalms were also those of Lent on Feast Days of Saints. 3 The abuse has even increased in modern times, and Mr. Noe says that "according to the practice of the modern Roman Church, a Priest is in the habit of reading all fifty Psalms, and no more: these fifty being, on the whole, the shortest of the Psalter." (Note, on Psalms, p. 263.) 4 In King Edward VII's instruction of 1863, reference is made to this effect: "Item, when any Sermon or Homily shall be had, the Prime and hours shall be omitted." This advice, however, does not seem to have a legal or canonical practice, as there are no Psalms provided for the little hours of Sunday in the above arrangement of the Psalter. See also the fourth of the Injunctions at p. 12.
good deeds. And sometimes ye sit, for ye ought to see that all your deeds are written up, with a recompence for them that is in you." [Mirror of Our Lady, p. 96, Blunt's ed., E. E. T. Soc.]

§ 2. Versions of the Psalter used in Divine Service.

It is not probable that the Psalms were ever sung in Hebrew in the Christian Church, although they were doubtless so used in the Temple to the last. Our Lord and His Apostles sanctioned their use in the vernacular by frequently quoting them from the Septuagint version; and it is from that version they are principally quoted even in the Epistle to the Hebrews. 1 The instinct of the Church which has always made it cling to the Septuagint Psalms for use in Divine Service may, therefore, be regarded as growing out of its mother tongue, and in some degree, out of our Blessed Lord's own example.

But although a Greek Psalter was thus ready to hand for the Church to use in its services at their first institution, a Latin version was almost equally necessary for that large portion of the Western world, in which the Septuagint Psalms would have been almost as unintelligible as the Hebrew.

How soon, or by whom, this Latin translation of the Psalter was made, is not on record. Probably it was made at the same time that either portions or whole of Holy Scripture were translated; although it seems almost impossible but that it should have preceded the writing down of the Gospels in Greek, since otherwise the Psalmody of Divine Worship would have been unintelligible to large numbers of its members.

Portions of such a primitive Latin version of the Holy Scriptures, and more especially the Psalms, are still extant in the works of the Latin fathers who preceded St. Jerome, and he in his turn translated the Psalter, which he used in private as well as for Divine Worship, that St. Augustine says every one who knew a little of Greek as well as Latin was accustomed to dabble in the work of translation. But there appears to have been one principal and recognized Latin version of the whole Bible, of very early date, which was called the Italic version by St. Augustine [De Doct. Christ., ii. 15]; and to which St. Jerome gave the name of the Vulgate, a name afterwards applied to his own translation.

Of this ancient Vulgate, or "Old Latin," the Psalter is almost extant (although, perhaps, with some corrections of a later date), and it was used in Divine Service long after the rest of the translation had been superseded by the labours of St. Jerome.

St. Jerome left three versions of the Psalter, which have acquired the names of the Roman, the Gallican, and the Hebrew. The latter was so called because it was translated directly from the original; but it has never been used in Divine Service. The Gallican, or Vulgate, is the Psalter in modern Latin, as used in the Church. This version was used in the churches of the city of Rome down to the sixteenth century, and is even still used in the Church of the Vatican and in St. Mark's at Venice; but it was long ago superseded in the Church of Western Europe. A manuscript of this version is found in Psalters meant for use in Divine Service, the older version is mostly written in a parallel column or interlined, shewing the hold which it retained upon the affections of the Church. 2 The Gallican version of St. Jerome has, on the other hand, been the Psalter of the whole Western Church for many centuries, although it was a long time before it entirely superseded the ancient Italic, or Vetus Vulgata. It was translated from Origen's edition of theSeptuagint at a very early date, and by St. Jerome while he was Bishop of Milan, A.D. 389, and was introduced into Germany and Gaul either by St. Gregory of Tours in the end of the sixth century, or by the English Apostle of Germany, St. Boniface, in the early part of the eighth. From France it was brought over to England, and eventually superseded the older Italic version in Divine Service throughout the Church of England on the revision of its offices by St. Osmond in the twelfth century. The Gallican version of St. Jerome (although the Septuagint (revised of the Vulgate)) is in use throughout the Latin Church, both in Divine Service and in complete volumes of the Holy Bible. 3

Our English Psalter grew out of this long process of translation. From its use in the Western Church in the eleventh century, it was imported into England by the monks of the West, and handed down the generations in an unimpeachable state. The so-called "Bible" version of the Psalms has gone through two subsequent revisions since that date. The "Old English Version of 1669" was the work of an English Bishop and a group of the translators (primarily the Cambridge Committee) of 1611. But the Commissioners of 1669 were specially enjoined to deviate from Archbishop Parker's version only when the sense of the original positively required them to do so, and "revision" would more truly describe their work than "translation.

From this last authorized edition of the English Bible the Prayer Book Psalms are taken, as is stated in a note which follows the Preface to the Prayer Book, respecting the Order in which the Psalter is appointed to be read.4 The paragraph referred to is as follows: "Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth." But until recent times the printers were allowed to do as they would, and the quaint and primitive as well as the learned offices of the Bible and the Prayer Book, and this "note" has been, and is still, so entirely disregarded by them that the italics of the Great English Bible are never represented. In the Psalter, therefore, the ancient primitive Psalms are represented by "large script" letters. In the following pages they are carefully reproduced from the manuscript collated with editions of the "Great Bible" in the British Museum. [See pp. vi, vii.]

The only change made since 1640 has been the numbering of the Psalms in the Prayer Book, which first done in the Latin Prayer Book of 1572, and then in the English of 1620.

Thus the English Psalter, which we now use in Divine Service, may be said to speak the continuous and enduring language of the Church. The nature of the Psalter, then, is that it is thus represents also the original and the constant inspiration by which God the Holy Spirit guides the Church into all truth.

§ 3. The Meaning of the Psalms as used in Divine Service.

No part of Holy Scripture possesses greater capacity than the Psalter for that many-sided application which is a chief characteristic of the Christian Church, in its worship, and which is a principal feature of the Divine book of history, for it contains a large store of materials for filling up the details of the personal life of David and of the national life of Israel. It is a book of spiritual experiences; for in it the man after God's own heart, and other godly souls, have recorded the love, the joy, the penitence, the sorrow with which they opened out their innermost selves to their Lord. If we look for moral teaching there, we may hear God Himself speaking to us precepts of Divine wisdom through the mouths of David and his servants. We may select an example of the path of life in the Psalms, and thus receive from the very aspirations that have been consecrated a second time by passing thither from the lips of the Son of Man. From one end to the other it is full of the praises of the Lord, all found in the great Canterbury Psalter of the eleventh century, which is preserved in the Library of Trinity College, Cambridge: the Gallican being in large letters for use, the others in parallel columns of smaller hand for reference.

1 Tertullian, in his Apology (c. xviii.), seems to say that the Jews of Egypt in the days of Shakespeare kept up their Hebrew language by their/reading the Psalms in church. 2 The same thing is found in some Bibles of Queen Elizabeth's reign, in which the old version is placed side by side with that of 1566. In some, the Psalms are in two columns, with a column of the 1566 version between. 3 See Epp. Damas. Hieron. et Hieron. Damaso De Psalmmorum emenda- tione. [Hieros. Opp. xi. 275, Benedict. ed. 1734-42.] The three versions are
such as the soul need never tire of uttering, and the Lord will never tire of receiving. It is a book of prophecy, speaking of things that were to be in distant ages with words that show how deeply they were inspired by Him to Whom all things are a continual present. And it is, above all, a book in which Christ and the Church are viewed in the Person of His Lord, and Israel personifies that New Jerusalem which is the Mother of all.

Of these manifold tones in which the Psalmer speaks, some are prophetic, others historical, some devotional, for the confession of the penitent when he is upon his knees in self-abasement. But when it is used in Divine Service there is one tone with which the Psalmer ever rings; and that is the one which speaks to the praise and glory of God conerning the relation of man to Divine Nature, the Son of Man, and the Mystical Body of Christ. All other aspects in which the Psalter can be viewed ought to come within the range of Christian study and practice; and we cannot afford to undervalue any one of them. But as a Psalter for use in Divine Service all other views and meanings ought to be subordinated to this, which sees chiefly God, and Christ, and the Church in the Psalms. Thus the Christian finds the Psalter a living word for every generation; and if he sings concerning the City of God, the voice of his understanding and love dwells little on the historical Jerusalem of the past, but soars upward either to the allegory under which lies a remnant of his present existence. His objective representation is the Son of Man, and to the exalted Image which reveals to his faith that City, wherein will be the eternal home of the saints.

This spiritual mode of viewing the Psalms was the principal it was expected to shew, in his principal work of Christian education. Tertullian had declared that nearly all the Psalms represent the Son speaking to the Father; and St. Hilary leaves his opinion on record, that all which is in the Psalms refers to the knowledge of the coming of our Lord Jesus Christ, and it is clear that we are not to regard His coming to the glory also and power of our own life in Him. Such habits of thought were partly inherited from the Jews, who could see the Messiah in their ancient prophecies, though the generation in which He came failed to recognize His actual Person. But without going back to the Jews, we may trace this clear vision of Christ in the Psalms to the Apostles themselves, and from them to the teaching of His own lips and example. In the earliest dawn of the Church after the Ascension, the Apostle Peter was the first to explain the meaning of the events which were occurring among them. They recognized in the fall of an apostle an fulfillment of that "which the Holy Ghost by the mouth of David spake before concerning the days of our Lord Jesus Christ, how that He was led as a lamb to the slaughter, and how that He was taken or led as a lamb to the slaughter." [Acts ii. 16, 20.] And in the Revelation of St. John, 

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. [Acts ii. 29, 31.] Such a use of the Psalms was not by way of adaptations mere illustration, but as clear, unimpeachable evidence, infallible truth, coming from the Fountain of Truth.

Nor is it to be wondered that the Apostles should thus interpret the words of the Psalms concerning the light about Christ and the Church; for their Divine Master had often shewn them the way during the time of His ministries among them; while the last hours which He and they spent together were the most solemn connected by Him with "the things that were spoken in the Psalms concerning Him." It seems, indeed, as if our Blessed Lord took every opportunity at that time of shewing how the Messiah was, even in the Psalms, to be the "Son of David" or the "Son of Man," to the ends of the world. 

When the Pharisees remonstrated with Him for permitting the children to sing Hosanna to Him as the Son of David coming in the Name of the Lord, it is out of David that He answers them, reminding them of the 5th Psalm, and saying, "Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" [Matt. xxi. 16.] In the same manner, shortly after He was to foretell them of His own glory (notwithstanding their rejection of Him) by quoting words that seemed from a human point of view to have had no such application, "The stone which the builders rejected, the same is become the head of the corner; and a fitting and acceptable sacrifice, even the sacrifice of Himself, to the rejection of the Jews and the acceptance of the Gentiles. But from then on He was the Psalms, and what is that to happen will be in fulfillment of the Scripture, "He that eateth bread with Me hath lifted up his heel against Me." [John xiii. 18.] When He speaks of the feelings which the Jews entertained towards Him, again He goes to the Psalms, "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause." [John xv. 25.] His last act of concern was to descend to the Father by pointing to the latter half of the great Hallelujah Hymn of the Passover [Psalms cxvi—cxviii.] as they went forth to Gethsemane. And when He was on the Cross the words of the Psalmist form such an atmosphere of fulfilled prophecy around the Throne of His sufferings, as to make the Church of God respect the old tradition, that He recited the 22nd and following Psalms as far as the sixth verse of the 31st, before commencing His soul into the hands of His Father, not in new words, but in such words as His Spirit had inspired David many ages before. [Luke xxii. 46.]

When the Apostles, then, began immediately to look for the Gospel in the Psalter, they followed with loving faith in their Lord's words, and the result of their interpretation is clearly seen in the New Testament. Thus the reference of this truth in the words of the 15th Psalm, "For this cause..." and so forth, refers to the Apostles of the Sun of Righteousness, Who Himself, and Himself in them, was running His course to extend the Light of salvation through all nations, and by His Spirit. Where they should otherwise least expect it He finds an allegorical allusion to the first spread of the Gospel; and fixes the 19th as one of our Easter Psalms by shewing that "This would seem to be the sixteenth Psalm of the Psalms as the 19th, 89th, and 132nd for Christmas Day, of the 40th and 88th for Good Friday, of those appointed for Ascension Day, and of the 68th, 104th, and 154th for Whitsunday, we seem to find..." It is this faith which the Psalms and their interpretation to the Evangelists, and to the marvellous operations of the Holy Spirit in carrying on the work of God's glory in man's redemption.
There can be no doubt, therefore, that in thus using the Psalter as a treasury of truths respecting Christ and His Church, which God the Holy Ghost Himself has filled from the treasury of Divine wisdom, we are strictly following the course which our Lord and His Apostles first pointed out. And when, offering up to God of that which He has given us, we take these truths out of this treasury, and cause them to ascend to the Throne of His grace as the chief meaning of our words of praise, we make such a use of them as is most accordant with the habits of the saints, and with the teaching of our infallible Guide. Thus we praise Christ as God Whose Throne is from everlasting; Christ Who comes in the Incarnation, saying, "A Body hast Thou prepared Me;" Christ, the Stone set at nought by the builders, but becoming the Head of the corner; Christ bearing the sins of the world, and saying, as the Representative of sinners, "Lord, rebuke Me not in Thine indignation;" Christ, under the eclipse of sin borne for others, crying, "My God, My God, why hast Thou forsaken Me?" Christ, reigning from His Cross, lifted up that He may draw all men unto Him; Christ, awaking right early on the morning of the Resurrection; Christ, the King of Glory, carrying our nature within the everlasting gates; Christ, sitting on the right hand of God until all His enemies be made His footstool; Christ, the true Vine of Unity and Sacramental life, brought out of Egypt that it might take root, and fill the land with a people wondrously made one with Christ Himself.

Nor need we fear, even beyond those many applications of the Psalms in this manner which are given us in the New Testament, to seek for others also in uninspired wisdom and Christian common-sense: especially if we take for our guides the many holy and learned writers who have striven humbly, reverently, and with deep faith to follow the line so clearly marked out for them, and to search the Psalms for Him that hath the Key of David that they might make an acceptable offering of praise in their worship before the Ark. Such a use of the Psalter will give to those who sing it day by day, some experience of the devout and happy feelings which David himself had when he sang, "My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praizeth Thee with joyful lips."

In the Annotations which are given with each Psalm in the following pages the principal object of the writer has been to draw out the spiritual meaning which has here been indicated. For historical and explanatory notes the reader is referred to the Annotated Bible.

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THE PSALMS OF DAVID.

Psalterium Davidicum ad usum Ecclesie Sarisburiensiæ.

DAY I. MORNING PRAYER.

THE I. PSALM.

Beatus vir, qui non abit.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD; and in His law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the LORD knoweth the way of the righteous: and the way of the ungodly shall perish.

THE II. PSALM.

Quare fremuerunt gentes?

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

PSALM I.

Beyond the obvious moral meaning of this Psalm, it contains a prophetic laudation of the holiness of Christ. He is "the Man," to whom we sing, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might," as the Lamb of God, Who is God, throughout the Psalms. In this particular Psalm He is praised as the one only wearer of our nature in whom pure and perfect holiness has been found during the time of earthly sojourn and probation. In His temptation, He walked not in the counsel of the Wicked One, stood not in the way of sinners by yielding thereto, and refused the temporal cætera which was offered Him (though it seemed to bring Him in a moment that sovereignty which could otherwise only be won through suffering), because it was the throne of the Evil One, the Prince of this world, and not the throne of the Cross. His delight was to do the will of Him that sent Him, in the day while there was glad sunshine and time to work, and in the night too, when all was eclipse, and darkness, and sorrow. Being made perfect through suffering, He became the origin of perfection in others; the corn of Wheat cast into the ground to die and to spring up again with a power of life-giving in its own resurrection; the Corn and Wine of the Tree of Life, planted by that River the streams whereof make glad the City of God; a fruit of sacramental life for the regeneration, edification, and resurrection of souls. Nor can any of His work fail through any deficiency of its own; for whatsoever He doeth, whether of grace towards men, or of Intercession towards God, it shall prosper, because it is His.

As for the Ungodly who sets up his kingdom against that of Christ, opposing Him first by the Jews, then by the Heathen, and at all times by sin, the end will prove how great the contrast! The Wind of Pentecost will at last scatter altogether all the opponents of the Kingdom of God, as it has been doing in part ever since its first sound was heard. For them there will be no defence in the dreadful Day of Judgement, nor any place in the Communion of glorified saints. Only the path which He has marked out, Who said, "I am the way," can lead to the Presence of God; and they who go in the path of the adversary must take their lot with him.

Blessed is the follower of the Man Christ Jesus, who walks in His way, and endureth temptation with steadfastness; for after his trial and victory he also shall receive a crown of life, which the Lord Jesus, the righteous Judge, hath prepared for them that love Him, that they may reign with Him in His glory.

PSALM II.

This is a Hymn, at once, of our Lord's suffering and of
The Psalms.

1st Day. [Ps. 3.]

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against *His Anointed.
3 Let us break their bonds asunder: and cast away their cords from us.
4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.
5 Then shall He speak unto them in His wrath: and vex them in His sore displeasure.
6 Yet have I set My King: upon My holy hill of Zion.
7 I will prophesy the law, whereof the Lord hath said unto Me: Thou art My Son, this day have I begotten Thee.
8 Desire of Me, and I shall give Thee the heathen for Thine inheritance: and the utmost parts of the earth for Thy possession.
9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter’s vessel.
10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.
11 Serve the Lord in fear: and rejoice unto Him with reverence.
12 Kiss the Son, lest He be angry, and so ye perish from the right way; if His wrath be kindled (yea, but a little) blessed are all they that put their trust in Him.

THE III. PSALM.

Domine, quid multiplicati?

LORD, how are they increased that trouble me: many are they that rise against me.
2 Many one there be that say of my soul: There is no help for him in his God.
3 But Thou, O Lord, art my defender: Thou art my worship, and the lifter up of my head.
4 I did call upon the Lord with my voice: and He heard me out of His holy hill.
5 I laid me down and slept, and rose up again: for the Lord sustained me.
6 I will not be afraid for ten thousands of the

His victory, and therefore a Psalm for Easter Day. Its true meaning is shewn by the quotations from it in Acts iv. 25, 26, by SS. Peter and John, and by those in Acts xiii. 33, Heb. i. 5, and v. 6, by St. Paul. The manner in which it is quoted by the former may lead to the conclusion, however, that the Psalm is spoken of the mystical Body of Christ, as well as of the Messiah Himself; and of the Church also it may, indeed, be sung that she gained her victory over the world by suffering.

To this day the question may be asked, Why did the “heathen,” and “the people” of the Jews, persecute Christ and His Church as they did? “We will not have this Man to reign over us,” was their cry for ages, as it is of the Jews still; and yet God’s irresistible law had gone forth that His eternally-begotten Son should establish a supernal spiritual Empire upon earth, which should gather within its embrace all nations, to make them the Kingdoms of the Lord and of His Christ.” And now the Good Shepherd has broken asunder all other universal empire, that He might guide and gather men with His staff into the unity of His fold. While the world cries to break away the bands and to cast away the yokes, He is ever crying, “Take My yoke upon you: for My yoke is easy, and My burden is light:” and the vengeance of the Lord has been displayed in that loving compal-sion by which He has led His enemies to true wisdom and learning, by leading them to do reverent service and homage to the Son of Man.

Thus the Cross of the Passion has become the triumphant Banner of the Resurrection; and the sign of the Son of Man, which was once the badge of shame, surmounts the proudest tokens of earthly glory, to signify that He against Whom the world exalted itself in vain has become “King of kings and Lord of lords.”

PSALM III.

DOMINE, quid multiplicati sunt qui tribulant me? multi insurgent adversum me.

Multi dierunt animae meae: Non est salus ipsi in Doro ejus.

Tu autem, Domine, susceptor meus es: gloria mea, et exaltans caput meum.

Voce mea ad DOMINUM clamavi: et exaudivit me de Monte Sancto Suo.

Ego dormivi, et soporatus sum: et excurreri, quia DOMINUS suscepit me.

Non timebo illia populi circumdantis me:

In David, persecuted by his son Absalom, the light of Gospel analogy shows us a type of Christ coming to His own and His own receiving Him not. On Palm Sunday the multitude led Him in triumph to Jerusalem, but on Good Friday they led Him before Herod and Pilate: so that they were "increased" that troubled Him by rejecting Him, and become "many" that rose against Him, "saying, Crucify Him, crucify Him." Literally, the mockers said, "He trusted in God; let Him deliver Him now, if He will have Him." "It is figuratively, the whole world looked on His Passion and said," "We did esteem Him stricken, smitten of God, and afflicted." But, as in the preceding Psalm, the voice of sorrow is turned into a song of joy; and in the depths of His Passion the suffering Man of Sorrows could say, "Father, into Thy hands I commend My spirit," knowing that He would be the Lifter up of His head in the Resurrection and in the coming Kingdom.

So may the Church take up the words of Christ, and set aside all fear when the world opposes the work of God, know-
people: that have set themselves against me round about.
7 Up, Lord, and help me; O my God: for Thou smitest all mine enemies upon the cheekbone; Thou hast broken the teeth of the ungodly.
8 Salvation belongeth unto the Lord: and Thy blessing is upon Thy people.

THE IV. PSALM.

Cum invocarem:

Hear me when I call, O God of my righteousness: Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.
2 O ye sons of men, how long will ye blaspheme Mine honour: and have such pleasure in vanity, and seek after "leasing?"
3 Know this also, that the Lord hath chosen to Himself the man that is godly: when I call upon the Lord, He will hear me.
4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.
5 Offer the sacrifice of righteousness: and put your trust in the Lord.
6 There be many that say: Who will shew us any good?
7 Lord, lift Thou up: the light of Thy countenance upon us.
8 Thou hast put gladness in my heart: since the time that their corn and wine and oil increased.
9 I will lay me down in peace, and take my rest: for it is Thou, Lord, only that maketh me dwell in safety.

THE V. PSALM.

Verba mea auribus.

Ponder my words, O Lord: consider my meditation.
2 O hearken Thou unto the voice of my calling, my King, and my God: for unto Thee will I make my prayer.

ing that One has said, "The gates of hell shall not prevail against it."
So may each member of Christ lay them down to rest night by night, knowing that there is One Who will "lighten our darkness," and at the last lay them down to the sleep of the grave, saying, "I know that my Redeemer liveth."—"If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with Him."

PSALM IV.

It is the last verse, probably, of this Psalm which has marked it out as the first of the Compline or late Evening Psalms throughout the Eastern and the Western Church; but a general tone of thankfulness for rest after trouble, toil, and sorrow, pervades the whole Psalm, and fits it for the place which it has so universally occupied in the devotions of the Church.
Uttered in the person of Christ, it is an expansion of His commendation prayer, and applies to that moment when, while the world was still standing in awe at the supernatural darkness, He cried of "the Sacrifice of Righteousness." "It is finished." Doubtless a ray of Divine light comforted the broken heart of the dying Jesus as He commended His soul to His Father. He knew that the Lord had heard Him, and would glorify again the Name which He had already glorified. And so while the people said, "He saved others, Himself He cannot save," Jesus looked forth on the travail of His soul, and was satisfied. The Life-giving Corn and Wine had been perfected, the Unction from the Holy One had been bought by the atoning blood, and now for ever was the Sufferer set at liberty, in peace to take His rest.
Even thus is the true peace and rest of the Church to be found in the Sacramental Life by which it is made the mystical Body of Christ; and whether in life or in death, the members of that Body may dwell safely and in hope, through Him Who is the Corn, the Wine, and the Oil of their souls.
It has been said of these four Psalms which open the Psalter that they contain an epitome of the Gospel. In the 1st we have the Life of Christ, in the 2nd His Passion, in the 4th His Death and Burial, in the 3rd His Resurrection.

PSALM V.

The third verse of this Psalm appears to indicate that it was composed for morning use; and both in the Eastern and the Western systems it is thus appropriated to the second Morning Service, or Lauds, on Monday.
It is, throughout, the voice of the Church speaking to Christ. As in the dawn of its existence the Church prayed that the Lord would grant unto His servants that with all boldness they might speak His Word, and that He would stretch forth His hand to work signs and wonders; so now does she direct her constant prayer that His Presence may bless the opening day, and that He will direct her way. It is well, in using this and other Psalms in which the
3 My voice shall Thou hear betimes, O Lord: early in the morning will I direct my prayer unto Thee, and will look up.
4 For Thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with Thee.
5 Such as be foolish shall not stand in Thy sight: for Thou testest all them that work vanity.
6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and deceitful man.
7 But as for me, I will come into Thine house, even upon the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple."
8 Lead me, O Lord, in Thy righteousness, because of mine enemies: make Thy way plain before my face.
9 For there is no faithfulness in his mouth: their inward parts are very wickedness.
10 Their throat is an open sepulchre: they flatter with their tongue.
11 Destroy Thou them, O Lord, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against Thee.
12 And let all them that put their trust in Thee rejoice: they shall ever be giving of thanks, because Thou defendest them: that they love Thy Name, shall be joyful in Thee;
13 For Thou, Lord, wilt give Thy blessing unto the righteous: and with Thy favourable kindness wilt Thou defend him as with a shield.

DAY I. EVENING PRAYER.

THE VI. PSALM.

Domine, ne in fururoe.

O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.
2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.
3 My soul also is sore troubled: but, Lord, how long wilt Thou punish me?
4 Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.
5 For in death no man remembereth Thee: and who will give Thee thanks in the pit?
6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

DESTRUCTION OF ENEMIES IS SPOKEN OF, TO REMEMBER THAT THEY ARE GOD'S ENEMIES, AND THE ENEMIES OF HIS CHURCH AND LAW, AGAINST WHOM THE WORDS ARE UTTERED, AND THAT THE DESTRUCTION OF EVIL FOR THE SALVATION OF THE REPENTANT EVIL-DOER IS THE HIGHEST EXERCISE OF DIVINE MERCY. NOR MUST IT BE FORGOTTEN THAT THIS WICKEDNESS IS ESSENTIALLY HATEFUL TO THE ALL-GOOD, SO THERE IS A "WRATH" EVEN "OF THE LAMB," WHOSE MEEKNESS AND LOVE ARE INFINITE.

PSALM VI.

In this first of the seven Penitential Psalms we begin to hear the voice of our Redeemer speaking as One upon Whom the Lord hath laid the iniquity of us all, and Whose visage was marred more than any man's in the awful hours of darkness which He suffered upon the Cross. No one was ever so humbled by sin as the Son of God, Who descended to a shameful death for sinners: no one ever so felt the wrath of God poured out upon him as He Whose loving heart was broken by the rebuke of the Lord, so that He cried, "My God, My God, why hast Thou forsaken Me?" Yet, as God has said, "As many as I love I rebuke and chasten," so His love for sinners was shown in the chastisement which was laid upon the Redeemer of sinners, and in the rebuke which shed forth that Redeemer's Blood for their salvation.

Since our Lord and Saviour thus condescended to be so entirely one of ourselves that He was "made sin for us," and could utter the words of one bowed down by the burden, so has He thus set us an example of words wherein each sinner may turn to God with words of penitence in depreciation of His indignation and displeasure. And as the darkness passed away with the returning Light of the Father's Presence, so can all sinners hope that a penitential confession of sin will end in words of joy through the application of the healing absolution, "Thy sins are forgiven thee."
The Psalms.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.
8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receive my prayer.
10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

THE VII. PSALM.

Domine, Deus meus.

The Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me;
2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.
3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;
4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him without any cause is mine enemy;
5 *Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.
6 Stand up, O Lord, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies: arise up for me in the judgement that Thou hast commanded.
7 And so shall the congregation of the people come about Thee: for their sakes therefore lift up Thyself again.
8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.
9 O let the wickedness of the ungodly come to an end: but guide Thou the just.
10 For the righteous God: trieth the very hearts and reins.
11 My help cometh of God: Who preserveth them that are true of heart.
12 God is a righteous Judge, strong, and patient: and God is provoked every day.
13 *If a man will not turn, He will whet His sword: He hath bent His bow, and made it ready.
14 He hath prepared for him the instruments of death: He ordaineth His arrows against the persecutors.

PSALM VII.

The second verse of this Psalm points out the adversary spoken of as that one of whom St. Peter speaks as a roaring lion walking about seeking whom he may devour: and of whom David had already found an evil type when he was guarding the flock intrusted to him by his father. [1 Sam. xvii. 34.] And since the adversary is Satan, so the Person speaking must be Christ, the seed of the woman persecuted by the Evil One, the soul of the serpent whose head He was to bruise. Many a lamb had the lion seized out of the flock, and at last he strove to tear in pieces the Lamb of God Himself. All through the Psalm it is this personal adversary who is spoken of; and even when the enemies of Christ are represented as many, the one power and influence by which they are moved is recalled to our minds by the interchange of the plural and the singular number.

Turbatus est a fururo oculus meus: inveteravi inter omnes inimicos meos.

Discende a me omnes qui operamini iniquitatem: quoniam exaudivisti Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam: Dominus orationem meam suscepit.

Erbecedant et conturbentur vehementer omnes inimici mei: convertantur et erubescant valde velociter.

DOMINE, Deus meus, in Te speravi: salvum me fac ex omnibus persequentibus me, et libera me.

Nequando rapiat ut leo animam meam: dum non est qui redimat, neque qui saluum faciat.

DOMINE, Deus meus, si feci istud: si est iniquitas in manibus meis.

Si reddidi retribuentibus mihi mala: decidam merito ab inimicis meis inanis.

Persecuratur inimicus animam meam et comprehendat, et conceulet in terra vitam meam: et gloriam meam in pulvere deducat.

Exsurge, Domine, in ira Tua: et exaltare in finibus inimicorum meorum.

Et exsurge, Domine, Deus meus, in praeco quod mandasti: et synagoga populorum circundabit T. e.

Et propter hanc in altum regredere: Domini judicat populos.

Judica me, Domine, secundum justitiam meam: et secundum innocentiam meam super me.

Consumetur nequitia peccatorum, et diriges justum: scrutans corda et renes Deus.

Justum adjutorium meum a Domino: Qui salvas facit rectos corde.

Deus Judex justus, fortis, et patiens: numquid inscitur per singulos dies?

Nisi conversi fueritis, gladium Suum vibravit: arcum Suum tetendit, et paravit illum.

Et in eo paravit vasa mortis: sagittas Suas ardentibus effect.

The plea of innocence which is made in the third, fourth, and fifth verses is mingled with a prophetic foreshadowing of that which is now history, that "He Who did no sin, neither was guile found in His mouth," was yet "made sin" for us, had His holy body torn in pieces, His soul persecuted, His life trodden down upon the earth, and His honour laid in the dust. Thus David in his affliction prophetically personified Him Whose bitter Passion wrought out the Atonement, and Who, "while we were enemies, yet died for us."

Then, as in previous Psalms, a sudden transition takes place from the "dust" of death to the "lifting up" of the Resurrection. In one sense it is the voice of Christ calling upon His Father to glorify His Name now that the purpose of His humiliation and suffering is accomplished: in another it is the voice of the Church calling upon Christ to lift up Himself again in the Resurrection for the sake of those whom
He has redeemed, that they who are partakers of His Death may also be partakers of His Life and His Glory. Then, although all forsook Him and fled, and none were left around Him but a congregation of wicked doors and cruel men, when He had ascended up high, to take up His Divine Glory again, He should gather about Him in the Kingdom of the Resurrection a congregation of the people, whose multitude no man can number, out of all nations, and peoples, and tongues. "I, if I be lifted up, will draw all men unto Me." In the latter verses, the final subjugation of the Evil One is predicted, the second death of the lake of fire, and the bottomless pit into which the great enemy himself shall be cast. [(Rev. xx. 10, 14.)] Thus also the ninth verse is another form of the prayer, "Thy kingdom come...deliver us from evil:" a prayer that God may be all and in all.

PSALM VII.

The Church sings this Psalm to the glory of the Son of Man, our Lord as Creator, and our Lord as Redeemer, Who has been crowned with the glory of an everlasting kingdom, and a never-ending Divine Worship in heaven and earth. The prophecy of the second verse is declared by Christ Himself to have been fulfilled by the children crying "Hosanna to the Son of David," as He rode into Jerusalem on Palm Sunday. We need not, however, suppose this to be its only fulfilment, for the Holy Innocents glorified the Holy Babe by their deaths, and an army of Holy Innocents "follow the Lamb whithersoever He goeth" in Him glorified Kingdom. Above all other babes out of whose mouth strength has been ordained is He of Whom it is written, "Unto us a Child is born, unto us a Son is given, and His Name shall be called Wonderful, The mighty God." Hence St. Paul guides us to that use of this Psalm which is specially marked out by its selection for Ascension Day: and "we see Jesus" in Him "Who was made a little lower than the angels for the suffering of death, crowned with glory and honour." But when we thus sing the glory of Him Who is the Alpha and Omega,—the Lord our Lord in the beginning, and the Lord our Lord in the end,—we may also remember that "both He that sanctifieth and they who are sanctified are
2 I will be glad and rejoice in Thee; yea, my songs will I make of Thy Name, O Thou most High.
3 While mine enemies are driven back: they shall fall and perish at Thy presence.
4 For Thou hast maintained my right and my cause: Thou art set in the throne that judgest right.
5 Thou hast rebuked the heathen, and destroyed the ungodly: Thou hast put out their name for ever and ever.
6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perishable with them.
7 But the Lord shall endure for ever: He hath also prepared His seat for judgement.
8 For He shall judge the world in righteousness: and minister true judgement unto the people.
9 The Lord also will be a Defence for the oppressed: even a Refuge in due time of trouble.
10 And they that know Thy Name, will put their trust in Thee: for Thou, Lord, hast never failed them that seek Thee.
11 O praise the Lord Which dwelleth in Sion: shew the people of His doings.
12 For, when He maketh inquisition for blood, He remembereth them: and forgettest not the complaint of the poor.
13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: Thou that liftest me up from the gates of death.
14 That I may shew all Thy praises within the ports of the daughter of Sion: I will rejoice in Thy salvation.
15 The heathen are sunk in the pit that they made: in the same net which they hid privily, is their foot taken.
16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.
17 The wicked shall be turned into hell: and all the people that forget God.
18 For the poor shall not always be forgotten: the patient abiding of the meek shall not perish for ever.
19 Up, Lord, and let not man have the upper hand: let the heathen be judged in Thy sight.
20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Psalm IX.

A song of Christ and of His Church, setting forth the triumph of His Person and His work, and giving thanks because He Who became poor for our sakes hath made many rich to the glory of God.

The marvellous works of God in the miracles of grace are even more worthy to be sung than those which surround us in the miracles of Creation and Providence. Especially in that miracle of grace from which all others spring, that of our Lord's Incarnation: "Great is the mystery of godliness: God was manifest in the flesh," the angels and those who recognized their Saviour rejoiced, while the en my was confounded and death vanished in presence of Him Who is the Life. As the multitude with swords and staves who came to take Jesus went backward and fell to the ground at the proclamation of the Incommunicable Name, and as the keepers became as dead men in sight of the Resurrection glory, so the darkness of heathenism fled before the Light of the world, the universally destructive empire of the Enemy of God and man was broken up, and the Throne of the Cross was established for ever.

The "inquisition for blood" speaks of that blood of which the Jews said, "Let it be on us and on our children," and which speaketh better things than that of Abel; the complaint of the Poor, crying up to God, "Father, forgive them: for they know not what they do." It speaks also of the blood of the martyrs, Stephen praying, "Lord, lay not this sin to their charges," and the souls under the altar crying, "Lord, how long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

In the continued prayer for mercy and deliverance, an
THE X. PSALM.

Ut quid, Domine?

WHY standest Thou so far off, O Lord: and hidest Thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty williness that they have imagined.

3 For the ungodly hath made boast of his own heart’s desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are always grievous: Thy judgments are far above out of his sight, and therefore deseth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent: his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: He hideth away His face, and He will never see it.

13 Arise, O Lord God, and lift up Thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, Thou God carest not for it.

15 Surely Thou hast seen it: for Thou beholdest ungodliness and wrong.

16 That Thou mayest take the matter into Thine hand: the poor committeth himself unto Thee: for Thou art the Helper of the friendless.

PSALM X

"Man’s necessity is God’s opportunity," yet the cry with which this Psalm opens expresses literally the utter forsakeness of Christ even "in opportunitatis, in tribulatione," when the Lord is to all others a defence and a refuge: to such an utter depth of persecution and suffering did "the Poor" descend for the sake of those He came to save.

This Psalm is in reality a continuation of the 9th, as it is written in the LXX and the Vulgate, and as is shewn by the initial letters of the verses, which in the Hebrew form the Alphabet, beginning with the first verses of the 9th and ending with the last verses of the 10th.

But as the enemies of the Poor in the former Psalm are the heathen, persecuting Christ and His Church from without, so in this they are from within, those of His own household. Consequently this latter Psalm has ever been interpreted of the troubles which the Church will have to undergo in the days of Antichrist, when the greatest enemy that has ever persecuted the mystical Body of Christ will arise from among its members.

Antichristian pride is here predicted as if it would be a revivification in practical life of the first temptation that men "should be as Gods." And, as the enemies of Christ allied themselves with the covetous traitor, so it is a characteristic of the spirit of Antichrist that covetousness, which God declares to be the root of all evil, is by him spoken good of, and reckoned as a virtue. The unjust steward is commended, in such a spirit, because he was wise in his generation, that generation being narrowed within the bounds of this present life.

It is, perhaps, more of this future conflict between the kingdom of the Poor and the kingdom of Antichrist, than of the personal sufferings of Christ in His Passion that this Psalm speaks. And the conclusion is a prophecy that although the eyes of those who follow the enemy of Christ
Psalm XI

This is, doubtless, spoken primarily of “Jesus Christ the Righteous,” “the Holy One and the Just,” “that Just One,” against Whom the ungodly Jews bent their bows of hatred, and made ready their arrows of slander and false witness. For a short time He went away from them “unto a country near to the wilderness into a city called Ephraim,” probably between Jerusalem and Jericho; but when His time was approaching, six days before the Passover, He returned to Jerusalem, going willingly to His sufferings. It may be that there was some advice given to Him identical with that implied in the opening verse of this Psalm, such as the words of St. Peter, “Thou art the Christ, the Son of the living God.”

Psalm XII

This Psalm represents the mournful spirit in which Christ looked upon the unbelieving heart of the generation that beheld Him, and at the contradiction of sinners against Himself. It is also the voice of His Mystical Body, crying, “Lord, how long?” and praying for the Second Advent and perfect Domination of the Son of Man.

There were times in the life of our Lord when not even “His brethren” believed in Him, and when all forsook Him.
3 The Lord shall root out all deceitful lips; and the tongue that speaketh proud things. 4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us? 5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor; 6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest. 7 The words of the Lord are pure words; even as the silver, which from the earth is tried, and purified seven times in the fire. 8 Thou shalt keep them, O Lord: Thou shalt preserve him from this generation for ever. 9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

THE XIII. PSALM.

Usquequo, Domine?

How long wilt Thou forget me, O Lord, for ever? how long wilt Thou hide Thy face from me?
2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?
3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.
4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.
5 But my trust is in Thy mercy: and my heart is joyful in Thy salvation.
6 I will sing of the Lord, because He hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

THE XIV. PSALM.

Dixit insipiens.

The fool hath said in his heart: There is no God.

Disperdat Dominus universa labia dolosa: et lingua magna magniloquum. Qui dixerunt, Lingua nostram magnificabimus: labia nostra a nobis sunt; quis noster dominus est?

Propiter miseriam inopum, et genitum pauperum: non exsurgen, dicit Dominus.

Fonam in salutari: fiducialiter agam in eo.


PSALMUS XII.

USQUEQUO, Domine, obliviscor me in finem? usquequo avertis faciem Tuam a me?
Quamdiu ponam consilia in anima mea? dolorem in corde meo per diem?
Usquequo exaltabitur inimicus meus super me? respice, et exaudi me, Domine Deus meus. Illuminaculos meos ne unquam obdormiam in morte: nequando dicat inimicus meus, Praevalui adversus eum.
Qui tribulant me exsultabant sin motus fuero: ego autem in misericordia Tuæ speravi. Exsultabit cor meum in salutari Tuæ; cantabo Domino qui bona tribuit mihi: et psalmam Nomini Domini Altissimi.

PSALMUS XIII.

DIXIT insipiens in corde suo: Non est Deus.

The voice of the mystical Body of Christ is here heard, with greater distinctness than in the preceding Psalm, expressing the longing of the Bride for the return of the Bridegroom. "The Spirit and the Bride say, Come." In the first two verses the cry of "the souls under the altar" is four times repeated; but in such a manner as to remind the individual Christian that it is sin which causes the hiding of God's face from His children; and that even when the Holy One Himself took such words as these upon His lips, it was because He was made sin for us, and in His own smitten and afflicted person represented a whole world of sinners.

Like most Psalms of this mournful character, the 13th divides into three portions which illustrate the transition of our Lord from a state of suffering and persecution, through the humiliation of death, to the triumph of resurrection. The experience of the Lord in the flesh was the experience of His mystical Body, and is also the experience of each of His members: the Lord and His Church in their contest with the world, the particular Christian in his conflict with sin. It seems frequently as if the enemy were about to be able to say, "I have prevailed!" as if He that should have redeemed Israel had proved unable to do so, as if the Church could never overcome and counteract the work of Satan, as if the Christian soul was ever being cast down by the force of temptation. But as the darkness passed away from the
2 "They are corrupt, and become abominable in their doing; there is none that doeth good, no, not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no, not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing, and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of His people: thence shall Jacob rejoice, and Israel shall be glad.

**DAY 3. MORNING PRAYER.**

**THE XV. PSALM.**

Domine, quis habitabit?

**LORD, who shall dwell in Thy tabernacle: or he who shall rest upon Thy holy hill?**

2 Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

Cross at the ninth hour, and the Father's countenance was again unveiled to the eyes of the Crucified, as the age of persecution and depression passed away from the Church, so Christ turns and looks upon the sinner whose trust is in His mercy, and the daily prayer, "Lighten our darkness," is a continual memorial before God of the need, and before man of the power, of the Divine Presence.

**PSALM XIV.**

There is little absolute Atheism in the world, God having so fully revealed Himself that the inner light of conscience and the outer light of nature's evidences bear universal and overpowering testimony to His existence. [Rom. i. 20.] But there is much of the more subtle Atheism of which the Jews were guilty, that denial of the Godhead of our Lord Jesus which underlies every system of religion that diverges from that of the Catholic Church.

This Psalm is a prophecy of that awful time when this denial of Christ will have become all but universal, through the acceptance by the world of the kingdom of Antichrist. Such denial may not be entirely open and avowed, for the Psalm says the fool hath "said in his heart," not with his lips, There is no God. As the system of Mahomet gives a subordinate position of honour to Christ, not denying Him altogether, so that of the final Antichrist will probably profess some special respect for Him, acknowledging Him as worthy of great reverence while utterly refusing to acknowledge Him as worthy of the worship due to the Supreme; saying with Pilate, "Ecce Homo," but not with the prophet, "Behold your God." The horrible words of this Psalm open out to us God's view of such Antichristianism, "The Lord looked down from heaven." They shew us that no compromise of moral goodness and unbelief is known to Him, but that he who says in his heart there is no God,—none in heaven, none in Christ,—is to the eye of the All righteous and Omniscient "corrupt and abominable." All gradations of Atheism are thus associated more or less with a corrupted life.

**PSALM XV.**

In this, as in the 1st, Psalm there is an obvious application to Christ as the perfect ideal of the human nature personified: and this application is certified to us by the Church in the selection of it for an Ascension Day Psalm. The sense of it is fixed by the third verse, which is all but verbally identical with the two passages marked against it in the central column, the one a directly prophetic, the other a directly historical, reference to the Messiah. Of Him alone, dwelling among men for a generation in the tabernacle of the flesh [ταβανθακοντα του ίματος, John i. 14], can it be said without any reservation that This was One Who led an uncorrupt life; of Him alone that no "guile was found in His mouth," of Him alone that He was wholly "meek and lovely of heart." In the fifth verse there is also a prophecy of the fulfilment by the Son of
The Psalms.

3rd Day. [Ps. 16.]

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 "He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

THE XVI. PSALM.

Conserva me, Domine.

Psalm 16

12 God of His purpose and promise to redeem mankind, even though that fulfilment entailed the taking upon Him the form of a servant, and suffering death upon the cross. He was the Good Samaritan taking care of His neighbour, and bestowing on him the sacraments of life, to be bought without money and without price.

But the "tabernacle" of Christ's human Body calls also to mind the temple of His mystical Body, and hence the plain moral application of the Psalm becomes intensified into a rule of life for Christians as members of Him "Who did no sin." [Comp. Ascension Day Collect.]

PSALM XVI.

The first words spoken by St. Peter after Christ had given him to understand what was written in the Psalms concerning Him, and when inspired by the Holy Ghost at Pentecost, gave the proper interpretation of this Psalm, showing that it was spoken, prophetically, in the person of Christ, and not of David, to whom the latter portion could have no real application. The same interpretation of the Psalm was also given by St. Paul in his first public ministration after the Holy Ghost had said, "Separate me Barnabas and Saul for the work whereto I have called them." Although, therefore, the former half of the Psalm may be accommodated to the Church and to individual members of it, the primary interpretation of the whole must be understood to be of Christ Himself. Its use on Easter Eve by the ancient Church of England shews also that this interpretation was adopted by it in the commemoration of our Lord's Rest and Resurrection.

The first part of the Psalm appears to refer to the offering which Christ made for an atonement between God and man. God needed not even the "goods" of this sacrifice, for He is perfect in Himself even without the salvation of mankind. But Christ's delight was in those whom He was saving by His Sacrifice; and as He had come to do His Father's will, so would He magnify His will in them, that God's will might be done on earth as it is in heaven. For them Christ will be a continual Intercessor, but the offerings of those who run after another god will not be united to His perpetual Intercession, will be no re-presentation of His Sacrifice.

In association with the sixth verse we cannot fail to remember, first, the Cup of our Lord's sufferings; and, secondly, the Cup of the New Testament in His Blood.

PSALM XVII.

There are words in this Psalm which can only be used in their complete sense of the Son of Man. Of Him Pilate said, "I have found no fault in Him;" His "This just Person:" the thief on the cross, "This Man hath done nothing amiss;" the centurion, "Certainly this was a righteous Man;" and His disciple and companion, St. Peter, that He "did no sin, neither was guile found in His mouth." Of no other man, however holy, could it be truly said, "Thou shalt find
THE XVII. PSALM.

Exaudi, Domine.

Hear the right, O Lord, consider my complaint; and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from Thy presence; and let Thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; Thou hast tried me, and shalt find no wickedness in me; for I am utterly purposed, that my mouth shall not offend. 4 Because of men's works, that are done against the words of Thy lips: I have kept me from the ways of the destroyer.

5 O hold Thou up my goings in Thy paths: that my footsteps slip not.

6 I have called upon Thee, O God, for Thou shalt hear me: incline Thine ear to me, and hearken unto my words.

7 Shew Thy marvellous loving-kindness, Thou that art the Saviour of them which put their trust in Thee: from such as resist Thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of Thy wings.

9 From the ungodly, that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side; turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of Thine.

14 From the men of Thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies Thou fillest with Thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold Thy presence in righteousness: and when I awake up after Thy likeness, I shall be satisfied with it.
DAY 3.

EVENING PRAYER.

THE XVIII PSALM.

Diligam Te, Domine.

I WILL love Thee, O Lord, my Strength; the Lord is my stony Rock, and my Defence: my Saviour, my God, and my might, in Whom I will trust, my Buckler, the Horn also of my salvation, and my Refuge.

2 I will call upon the Lord, Which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me; and the overflowing of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death took hold of me.

5 In my trouble I will call upon the Lord; and complaine unto my God.

6 So shall He hear my voice out of His holy temple; and my complaint shall come before Him, it shall enter into His ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because He was wroth.

8 There went a smoke out in His presence; and a consuming fire out of His mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under His feet.

10 He rode upon the cherubims, and did fly: He came flying upon the wings of the wind.

11 He made darkness His secret place; His pavilion round about Him with dark water, and thick clouds to cover Him.

12 At the brightness of His presence His clouds removed: hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave His thunder: hail-stones, and coals of fire.

14 He sent out His arrows, and scattered them: He cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at Thy chiding, O Lord; at the blasting of Thy displeasure.

16 He shall send down from on high to fetch me; and shall take me out of many waters.

17 He shall deliver me from my strongest speaking in His human nature, and speaking of the Divine Nature Which is its Strength, its Rock of ages, its Defence, its Saviour, its God, its Buckler, the Horn also of its Salvation, and its Refuge. And as Christ thus looks upward from the depths of His humiliation to His Divine Nature in its glory, so the Church may look to Christ and say all these words of Him, the Rock upon which she is so founded, that the gates of hell cannot prevail against her.

After this opening ascension of praise the Psalm descends into the deeps of the Passion; in which the sorrows of death encompassed the body of the Crucified, and the overflows of that ungodliness which He bore in His soul when He was made sin for us, caused Him to cry out in His trouble as if in fear, "My God, My God, why hast Thou forsaken Me?" In what manner the bitter pain of this trouble was assuaged we know not, but that some immediate evidence was given of His voice having reached from the cross to God's holy temple is shown by the peaceful contrast of the words in which Christ commended His soul to His Father. Nor may it be forgotten that the prevailing power of the great Sacrifi
enemy, and from them which hate me: for they are too mighty for me. 18 "They prevented me in the day of my trouble: but the Lord was my Upholder. 19 He brought me forth also into a place of liberty: He brought me forth, even because He had a favour unto me. 20 The Lord shall reward me after my righteousness dealing: according to the cleanness of my hands shall He recompense me. 21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth. 22 For I have an eye unto all His laws: and will not cast out His commandments from me. 23 I was also uncorrupt before Him: and eschewed mine own wickedness. 24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in His eye-sight. 25 With the holy Thou shalt be holy: and with a perfect man Thou shalt be perfect. 26 With the clean Thou shalt be clean: and with the froward Thou shalt learn frowardness. 27 For Thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud. 28 Thou also shalt light my candle; the Lord my God shall make my darkness to be light. 29 For in Thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall. 30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; He is the Defender of all them that put their trust in Him. 31 For who is God, but the Lord: or who hath any strength, except our God? 32 It is God, that girdeth me with strength of war: and maketh my way perfect. 33 He maketh my feet like harts' feet: and setteth me up on high. 34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel. 35 Thou hast given me the defence of Thy salvation; Thy right hand also shall hold me up, and Thy loving correction shall make me great. 36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.
37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.
38 I will smite them, that they shall not be able to stand: but fall under my feet.
39 Thou hast girded me with strength unto the battle; Thou shalt throw down mine enemies under me.
40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.
41 They shall cry, but there shall be none to help them: yea, even unto the LORD shall they cry, but He shall not hear them.
42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.
43 Thou shalt deliver me from the strivings of the people: and Thou shalt make me the head of the heathen.
44 A people whom I have not known: shall serve me.
45 As soon as they hear of me they shall obey me: but the "strange children shall dissemble with me.
46 The strange children shall fail: and be afraid out of their prisons.
47 The LORD liveth, and blessed be my strong Helper: and praised be the God of my salvation.
48 Even the God, that seeth that I be avenged: and subdueth the people unto me.
49 It is He, that delivereth me from my cruel enemies, and setteth me up above mine adversaries: Thou shalt rid me from the wicked man.
50 For this cause will I give thanks unto Thee, O LORD, among the Gentiles: and sing praises unto Thy Name.
51 Great prosperity giveth He unto His King: and sheweth loving-kindness unto David His Anointed, and unto his seed for evermore.

PSALM XIX.

The ancient Church of England appears to have regarded this Psalm as one which especially set forth the glory of Christ in the Communion of Saints: and by its appropriation to Festivals of the Incarnation, of the Apostles, the holy Angels, and All Saints, to have illustrated the words of St. Paul: "Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the Firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant." [Heb. xii. 22-24.]

The key to this application of the Psalm is given by St. Paul in Rom. x. 18, where he takes the fourth verse as a prophecy of the foundation of the Church by the Apostles and Evangelists. But it may also be drawn from a comparison of the Psalm with other words of the Holy Ghost and of Christ Himself.

The central idea of the Psalm is contained in the fifth and sixth verses, the previous portion leading up to these, and that which follows taking its cue from them. In these two verses the mind of the Church has always observed a prophecy of "the Sun of Righteousness" which it was declared should "arise with healing in his beams" [Mal. iv. 2]: a prophecy, that is, of Him Who said, "I am the Light of the world" [John viii. 12]; of Whom St. John wrote that He was the true Light coming into the world to illuminate all men [John i. 9]; and Who in after years said also of Himself, "I am the Root and the Offspring of David, and the bright and morning Star." [Rev. xxi. 16.]

The heavens therefore declare the glory of God as a mystical parable of the spiritual world. Christ is the central luminary from Whom flows all the Light, heat, and Life by which souls live and the glory of God is promoted. As in the glorified

Persequar inimicos meos, et comprehendam illos: et non convertar donec deficient.
Confringam illos, nec poterunt stare: cadent subitus pedes meos.
Et praeinixisti me virtute ad bellum: et supplantasti insurgentes in me subitus me.
Et inimicos meos dedisti mihi dorsum: et odientes me disperdisti.
Clamaverunt, nec erat qui salvos faceret: ad Dominum, nec exaudivit eos.
Et comminuum eos ut pulverem ante faciem venti: ut lutum planum aequaverit.
Eripies me de contradictionibus populi: constitues me in caput gentium.
Populus quem non cognovi servivit mihi: in auditu auris obeditiv mihi.

Filii alieni mentiti sunt mihi: filii alieni inventerati sunt, et claudicaverunt a semitis suis.
Vivit Dominus, et benedictus Deus meus: et exaltetur Deus salutis meae.
Deus Qui das vindictas mihi, et subdis populos sub me: liberator meus de inimicis meis incendis.
Et ab insurgentibus in me exaltabis me: a viro iniquo eripies me.
Propertæa confitebor Tibi in nationibus, Dominus: et Nomini Tuo psalmum dicam.
4th Day. [Ps. 20.]

The Psalms.

3 There is neither speech, nor language: but their voices are heard among them.
4 Their sound is gone out into all lands: and their words into the ends of the world.
5 In them hath He set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.
6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.
7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.
8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb.
11 Moreover, by them is Thy servant taught: and in keeping of them there is great reward.
12 Who can tell how oft he offendeth: O cleanse Thou me from my secret faults.
13 Keep Thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefined, and innocent from the great offence.
14 Let the words of my mouth, and the meditation of my heart: be always acceptable in Thy sight,
15 O Lord: my Strength, and my Redeemer.

THE XX. PSALM.

Exaudiat te Dominus.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.
2 Send thee help from the sanctuary: and strengthen thee out of Sion.
3 Remember all thy offerings: and accept thy burnt-sacrifice.
4 Grant thee thy heart’s desire: and fulfill all thy mind.

City of God, so in the Church Militant, “the Lamb is the Light thereof,” and she beholds His glory, the glory of the only begotten of the Father, full of grace and truth, a glory transfiguring the flesh in which He dwelt [[Gospel — tabernacle, John i. 14] among His people. From Him flowed the light of grace and truth to the Apostles. As He had said of Himself, so He said of them, “Ye are the light of the world;” and, “As the Father hath sent Me, so send I you.” And thus “one day telleth another,” and the sound of the glorious message of the Incarnation has gone out into all lands through the ministration of the Church, so that nothing is hid from the heat of the vivifying Sun of Righteousness. Thus also Christ is in His Church, vivifying all its work and its members,—“in them hath He set a tabernacle for the Sun:” and again the heavens declare the glory of God when they enable the seer to say, “I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” [Rev. xxi. 3.] The latter verses are to be taken as an expansion of the concluding words of the sixth, “there is nothing hid from the heat thereof.” For this all-embracing Light is law, testimony, statute, commandment, fear, and judgement; converting, giving wisdom, joy, purity, everlasting life, and perfect righteousness: a savour of life unto life, or a savour of death unto death. “The nations of them which are saved shall walk in the light of it.” [Rev. xxi. 24.] And to them it shall be a cleansing, purifying Light. Others there will be to whom it will be a Light of true and righteous judgment, “scorching them with great heat.” [Rev. xvi. 9], and bringing to light all their hidden works of darkness.

With this Psalm therefore should ever go up a prayer that the work of Christ’s Incarnation may go forward more and more in the world at large and in every heart, so that He may be the everlasting Light of us and of all whom He has redeemed.

PSALM XIX.


The original purpose of this Psalm was doubtless of a similar kind to that for which it has been chosen in modern times as a proper Psalm for the day of the Sovereign’s accession to the throne. But in its full meaning it looks beyond all earthly sovereigns to Him Who is in the most true and complete sense the Anointed of the Lord. And it is to be remarked that the words throughout are an illustration of the manner in which Christ is pleased to
5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth His Anointed, and will hear him from His holy heaven; even with the wholesome strength of His right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon Thee.

THE XXI. PSALM.

Domine, in virtute Tua.

The King shall rejoice in Thy strength, O Lord: exceeding glad shall he be of Thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For Thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of Thee, and Thou gavest him a long life: even for ever and ever.

5 His honour is great in Thy salvation: glory, and great worship shalt Thou lay upon him.

6 For Thou shalt give him everlasting felicity: and make him glad with the joy of Thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All Thine enemies shall feel Thy hand: Thy right hand shall find out them that hate Thee.

9 Thou shalt make them like a fiery oven in time of Thy wrath; the Lord shall destroy them in His displeasure, and the fire shall consume them.

10 Their fruit shalt Thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against Thee: and imagined such a device as they are not able to perform.

12 Therefore shall Thou put them to flight: and the strings of Thy bow shalt Thou make ready against the face of them.

13 Be Thou exalted, Lord, in Thine own strength: so will we sing, and praise Thy power.

Identify Himself with His mystical Body; so that the Church joins herself with Him in His very intercession for her members. Christ says, "Do this in remembrance of Me;" and while the Church obeys His command and offers a constant Memorial before God of the Sacrifice of Christ, she yet places that Memorial in His hands, saying, May God remember all Thy offerings; grant Thee Thy heart's desire, which is that all may have the benefit of Thine offering and rejoice in Thy salvation. There was a type of this in Christ's words to His Three Apostles, "What, could ye not watch with Me one hour?" and there is a parable of it in the Revelation, where "the Lamb as it had been slain" stands in continual intercession before the Throne, yet in the midst of the four and twenty elders.

The last verse is constantly used in the suffrages of Morning and Evening Prayer according to the form in which it appears in the LXX and the Vulgate. The two readings show the lower and the higher application of the Psalm, the English being equivalent to the "Hosanna to the Son of David" with which Christ was led in triumph to Jerusalem.

PSALM XXI.

Whatever was the original purpose of this song of triumph, the coming of Christ to His Kingdom has given it a meaning before which all lower ones must fade into distance. Its position as a proper Psalm for Ascension Day points out therefore the proper interpretation to be given to it at all times, as a Psalm which magnifies the Son of Man seated upon the Throne of His Divine glory.

In each words the Church on earth echoes the strains of those who, "cast their crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power;" remembering the "Author and Finisher of our

Psalm XXII

Deus, Deus meus.

My God, my God, look upon me, why hast Thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but Thou heardest not; and in the night-season also I take no rest.

3 And Thou continuest holy: O Thou worship of Israel.

4 Our fathers hoped in Thee; they trusted in Thee, and Thou didst deliver them.

5 They called upon Thee, and were holpen: they put their trust in Thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying.

8 He trusted in God, that He would deliver him: let Him deliver him, if He will have him.

9 But Thou art He that took me out of my mother's womb; Thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto Thee ever since I was born: Thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and Thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring upon me.

faith, Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God."

The heart's desire of Christ was, that all might be one in Him as He was One with the Father: that all might be redeemed and reign with Him as kings and priests in His glorified kingdom. And when He prayed unto Him that was able to save Him from death, that if it were possible the cup might pass from Him, He was heard in that He feared, and offered the perfect obedience of "not My will but Thine."

And so, although the King was to wear a crown of thorns, and to give up His life instead of keeping it, yet was He by those very means to attain His prayer, so that He might reign for ever and ever, and be able to say, "I am He that liveth, and was dead, and behold I am alive for evermore."

Psalm XXII

The special consecration of this Psalm by our Lord's use of its opening words in the most awful moment of His Passion, has invested it for ever with a royal grandeur of Divine sorrow.1

The open words recall to mind the force which was afterwards given to them by our Lord, when, even after His Resurrection, He declared His perfect Humanity and His capacity for perfect Union with Human Nature by saying, "I ascend unto My Father, and your Father; and to My God and your God." [John xx. 17.] They reveal at once the One Man of Sorrows making Himself one with those whom He had come to redeem.

But the words that follow, and which give the keynote to the whole awful strain of sorrow, indicate the mystery of that darkness which was to fall upon the soul of Him Whose Body was already suffering the fulness of pain upon the Cross. In that hour, it may be from noon till three o'clock, the vast burden of all sin was concentrated upon the Redeemer's Soul; and with it the still more unbearable burden of that Divine

Psalm XXII

Deus Deus meus, respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum.

Deus meus, clamabo peri diem, et non exaudisti: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: Laus Israel.

In Te speraverunt patres nostri: speraverunt, et liberasti eos.

Ad Te clamarunt, et salvi facti sunt: in Te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnis videntes me derisierunt me: locuti sunt labili, et moverunt caput.

Speravit in Domino: eripiat eum: salutum faciat eum, quoniam vult eum.

Quoniam Tu es Qui extraxisti me de ventre; spes mea ab uberibus matris meae: in Te proiectus sum ex uto.

De ventre matris meae Deus meus es TU: ne discesseris a me.

Quoniam tribulatio proxima est: quoniam non est qui audiet.

Circumdedeunt me vituli multi: tauri pingues obsederunt me.

Aperuerunt super me os suum: sicut leo rapiens et rujiens.

Sicut aqua effusus sum: et dispersa sunt omnia ossa meae.

Factum est cor meum tanquam cera liquescens: in medio ventris mei.

Aruit tanquam testa virtus mea, et lingua mea adhaesit faciebus meis: et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: concilium malignitatis obse dist.

Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me:

1 St. Augustine speaks of this Psalm as being used on the day of our Lord's Passion.
displeasure which sin calls down from the All-righteous God. In what way the Divine Presence was hid from the sight of Him Whose Human Nature was inseparably joined to His Godhead, can be explained by no uninspired pen, and has not been revealed by the Holy Ghost. The words themselves reveal the fact, and all that can be said beyond, is that they form a comprehensive commentary on the words of the prophet, "Surely He hath borne our griefs, and carried our sorrows" [Isa. liii. 4], and on those of the Apostle, "For He hath made Him to be sin for us Who knew no sin." [2 Cor. v. 21; Gal. iii. 13.]

The body of the Psalm has so exact a correspondence with the narrative of the Crucifixion as to furnish an irreproachable illustration of the truth that "all Scripture is given by inspiration of God" [2 Tim. iii. 16]: for only the Omnisci- ence of Him to Whom all time is one continual present could have foreseen the circumstances so exactly named. It should therefore be taken, in the same manner as the fifty-third chapter of Isaiah, as a Divine exposition and commemoration of the Passion. Viewed in this light, it shows how utter was the depths of humiliation to which Christ descended that He might reach to the lowest of sinners. The patriarchs and many holy men had called on God, and He had delivered them. Abraham at the sacrifice of Isaac, Joseph in the pit, Job when stricken to the ground with misery, Daniel in the lions' den, the three holy Children in the Babylonian furnace—these had been heard from Heaven; but Christ was to go through with His sacrifice, was to descend into the lowest pit, a place of darkness, and into the deep; was to have His visage more marred than Job or any son of men; was to have His soul more among lions than was Daniel's body, and to go through a furnace of affliction far fiercer than that of Babylon. And instead of being able to say in the midst of all, "Our God Whom we serve is able to deliver us," He was to suffer a darkness more terrible than death, so that He could say, "I am a worm, and no man"; "why hast Thou forsaken Me?"... "I cry, but Thou hearest not."

Even this awful prophecy and exposition of the Passion, however, passes on to a declaration of the joy and victory which were to spring out of it; and the latter half of the Psalm foreshadows the resignation with which Christ was able to commend His Spirit to the Father, the joy with which He could look forth on the travail of His soul and be satisfied: God heaved a gasp when He called unto Him, and did not continue to hide His face from him. The twenty-fifth and twenty-sixth verses are a prophecy of the Holy Eucharist. Christ had said, "The bread which I will give is My Flesh, which I will give for the life of the world,"
5th Day. [Ps. 24.]

The Psalms.

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3 He shall convert my soul: and bring me forth in the paths of righteousness for His Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

6 But Thy lovingkindness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

DAY 5. MORNING PRAYER.

THE XXIV. PSALM.

Domini est terra.

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For He hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD: or who shall stand in His holy place?

4 Even he, that hath clean hands, and a pure heart: and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD: and righteousness from the God of his salvation.

6 This is the generation of them that seek Him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of Hosts, He is the King of glory.

and "He that eateth Me, even he shall live by Me;" and by His Death on the Cross He performed the vow which He had thus made, so that the members of His mystical Body might eat of the Lifegiving Food, and be satisfied with that Flesh which is meat indeed.

PSALM XXIII.

This sweet Hymn is the voice of Christ speaking in His members according to that mystical relation shadowed forth by His being both the Lamb and the Shepherd, and according to His words "Without Me ye can do nothing." As the Lamb of God He Himself walked through the valley of the shadow of death; as the Good Shepherd He supports those who go thither by the sceptre of His Incarnation, and by the staff of His Cross, the staff of Beauty and the staff of Bands. [Zech. xi. 7-12.]

This Psalm seems to follow the 22nd in natural order, that being the agenized prayer of the Cross, this the peaceful praise of Paradise. And as there was a rest for the Shepherd, so is there a rest prepared for the sheep: when "they shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." All which, both in the Psalm and in the Revelation, seems to point to a sacramental Life in Christ both here and hereafter; here in the Holy Eucharist, hereafter in the restored Tree of Life whose leaves are for the healing of the nations, and whereof the redeemed may "eat and live for ever" in a re-opened Paradise.

The fifth verse of this Psalm may be a constant reminder to us that the Blessed Sacrament is the true remedy of the Christian against the Evil One and his temptations. Angels came to prepare a table for Christ in the wilderness of temptation; but He Himself prepares one for His people in the Church.

PSALM XXIV. 3

As the last Psalm sang of the transition of Christ from the death of the Cross to the rest of Paradise, so does this of His Ascension into Heaven.

By His Death the Lord has gained all those kingdoms of the earth, and the glory of them, which were offered to Him at the Temptation. As the Spirit of God brooded over the waters of chaos, and there sprung therefrom the solid earth...

1 This was a Burial Psalm in the time of St. Chrysostom.

2 The first verse of this Psalm has received a new historical interest from the striking application given to it by its conspicuous position on the front of the Royal Exchange, at the centre of the world's co-operation.

DOMINI est terra, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo.

Quia Ipse super maria fundavit eum: et super fluminia praeparavit eum.

Quis ascendet in montem Domini aut quis stabit in loco sancto Ejus?

Innoeans manibus et mundo corde; qui non acepit in vano animam suam: nec juravit in dolo proximo suo.

Hec accipiet benedictionem a Domino: et miscaricordiam a Dzo salutari suo.

Hec est generatio quarentium Eum: quarentium faciem Dei Jacob.

Attollite portas, principes, vestras, et elevamin portae aeterneales: et introibit Rex gloriam.

Quis est iste Rex gloriam? Dominus fortis et potens, Dominus potens in praefio.

Attollite portas, principes, vestras, et elevamin portae aeterneales: et introibit Rex gloriam.

Quis est iste Rex gloriam? Dominus virtutum, Ipsa est Rex gloriam.
of the natural creation, so has the Kingdom of Christ been founded upon the water-floods which overwhelmed the Saviour in His sufferings, and the sacramental stream which flowed from His side. So also is the Church supported safely on the waves of this troublesome world, as the Ark in the deluge, or the Apostles’ boat in the storm, because of His Presence who has prepared for us upon the floods.

The middle verses may be compared with the 15th Psalm, and are a prelude to the four triumphant verses which form the main idea of this Hymn of victory. The King of Glory first entered on His Triumph when He smote those gates of brass and brake those bars of iron asunder which He had declared should not prevail against His Church, and therefore could not against Him. A second time the cry went forth, Who is the King of Glory? when He Who had come with dyed garments from Borrath ascended up to Heaven to make a continual offering of His Body before the Throne. A third time He will ride forth at the head of the armies of Heaven, clothed with a vesture dipped in blood, to tread "the winepress of the fierceness and wrath of Almighty God;" and once more will the cry go up, "Lift up your heads. O ye gates, and be ye lifted up, ye everlasting doors;" "Worthy is the Lamb that was slain;" "The marriage of the Lamb is come.”

The XXV. Psalm.
Ad Te, Domine, levavi.

unto Thee, O Lord, will I lift up my soul, my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me Thy ways, O Lord: and teach me Thy paths.

4 Lead me forth in Thy truth, and learn me: for Thou art the God of my salvation; in Thee hast been my hope all the day long.

5 Call to remembrance, O Lord, Thy tender mercies: and Thy lovingkindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O Lord, for Thy goodness.

7 Gracious, and righteous is the Lord: therefore will He teach sinners in the way.

8 Them that are meek shall He guide in judgement: and such as are gentle, them shall He teach His way.

9 All the paths of the Lord are mercy, and truth: unto such as keep His covenant, and His testimonies.

10 For Thy Name's sake, O Lord: be merciful unto my soul, for it is great.

11 What man is he, that feareth the Lord: him shall He teach in the way that He shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear Him: and He will shew them His covenant.

14 Mine eyes are ever looking unto the Lord: for He shall pluck my feet out of the net.

15 Turn Thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring Thou me out of my troubles.

17 Look upon my adversity, and misery: and forgive me all my sin.

PSALM XXV.
Ad Te Domine levavi animam meam, Deus meus in Te confido: non erubescam.

Neque iridant me inimici mei: et enim universi qui sustinunt Te non confundentur.

Confundantur omnes iniqua agentes: super- vaeque.

Vias Tuas Domine demonstra mihi: et semitas Tuas edoce me.

Dirige me in veritate Tua, et doce me: quia Tu es Deus salvator meus, et Te sustinui tota die.

Reunissere miserationum Tuarum Domine: et misericordiarum Tuarum, qua a seculo sunt.

Delicta juventutis meae: et ignariorum meas ne memineris.

Secundum misericordiam Tuam memento mei Tu: propter bonitatem Tuam, Domine.

Dulcis et rectus Dominus: propter hoc legem dabiti delinquentibus in via.

Dirigit manuets in judicio: docebit mitas vias suas.

Universe viae Domini misericordia et veritas: requiruntibus testamentum Eius et testimonia Eius.

Propter nomen Tuum Domine propitiatberis peccato meo: multum est unum.

Quis est homo qui timet Dominum? legem statuit ei in via quam elegant.

Anima ejus in bonis demorabitur: et semen ejus hereditabit terram.

Firmamentum est Dominus timentibus Eum: et testamentum Ipsiur ut manifestetur illis.

Oculi mei semper ad Dominum: quoniam Ipse evellet de laqueo pedes meos.

Respice in me, et miserere mei: quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatae sunt: de necessitatibus meis erue me.

Vide humilitatem meam, et laborem meum: et dimitte universa delicta mea.

In the penitential tone of this Psalm we hear again the voice of Christ speaking for His mystical Body, uniting Himself with all its members, so that He becomes the representative Israel pleading with God for pardon in their name. He is our merciful High Priest, bearing "the names of the children of Israel in the breastplate of judgement upon His heart, when He goeth in unto the holy place" [Exod. xxviii. 9] "to appear in the presence of God for us." Accordingly we find, as in some other Psalms, several changes in the pronouns, sometimes a singular one being used, and at others a plural: "I have put my trust in Thee," "All they that hope in Thee," "As in all our afflictions He was afflicted" while on earth, so even now His perpetual Intercession embraces within its compass that experience of the burden of all sin which was acquired when He bore ours upon the Cross.

In the words of this Psalm, therefore, Christ is teaching us how to approach the Throne of mercy: "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." [Hosea xiv. 2.] And hence it has been called a pattern of all prayer. Offered up by the Church of
18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.
19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in Thee.
20 Let perfection, and righteous dealing wait upon me: for my hope hath been in Thee.
21 Deliver Israel, O God: out of all his troubles.

THE XXVI. PSALM.
Judica me, Domine.

BE Thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and prove me: try out my reins, and my heart.
3 For Thy lovingkindness is ever before mine eyes: and I will walk in Thy truth.
4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.
5 I have hated the congregation of the wicked: and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord: and so will I go to Thine altar;
7 That I may shew the voice of thanksgiving: and tell of all Thy wondrous works.
8 Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.
9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;
10 In whose hands is wickedness: and their right hand is full of gifts.
11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.
12 My foot standeth right: I will praise the Lord in the congregations.

DAY 5. EVENING PRAYER.
THE XXVII. PSALM.
Dominus illuminatio.

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

God, it is a continual acknowledgement of the sins of which human nature has ever been guilty before Him, from the time of its youth in our first parents to that of its old age in these latter days. Offered up by each Christian soul, it is a lovely confession before the righteous Judge of our general unworthiness and our particular sin; of our sorrow for sin, and our desire to be strengthened against evil and the Evil One. It pleads the loving-kindness of God as evidenced in the days of old, and asks for a repetition of mercies from the inexhaustible fountain of His love: and, self-abased by remembrance of former falls, it beseeches Him to consider how great is the power arrayed against us, and how utterly unable the sinner is to walk upright in the way of righteousness without His gracious leading, and support, and protection.

Thus, when we know not what to pray for as we ought, God Himself teaches us, and "the Spirit itself maketh intercession for us with groanings which cannot be uttered." [Rom. viii. 26.]

PSALM XXVI.
Sinners must appeal to the mercy of their Judge; but He in Whom was no guile could appeal to His strict justice. Only of Christ therefore can this Psalm be spoken in its literal meaning; while others who say, "Be Thou my Judge, O Lord," must add, "I if Thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who shall stand?" But although we can only imperfectly copy the Pattern of perfect righteousness, and walk with faltering steps in the pathway which He has trodden, yet Christ has left us an example in the words of this Psalm of the manner in which alone an acceptable approach can be made to the Altar of God. He entered into Heaven in the strength of His innocence, we must come before God's Altar in the strength of our penitence. This Psalm has accordingly been used from time immemorial as part of the private prayers of the Clerebant when he is about to offer up the Eucharistic Sacrifice to God. In the same spirit and with the same intention it may be used by all Christians, since all have their part in the offering made by their ministerial leader. And at whatever time the Psalm is sung, it must remind all who use it, clergy or laity, of that High Priest Who was "holy, harmless, undefiled, separate from sinners," as an Example to all who engage in the service of God.

PSALM XXVI.

JUDICA me, Domine, quoniam ego in innocentia mea ingressus sum: et in Domino sperans non infrinabo.

Proba me, Domine, et tenta me: u.r renes meos et cor meum.

Quoniam misericordia Tua ante oculos meos est: et compauci in veritate Tua.

Non sedi cum concilio vanitatis: et cum iniqua gereiibus non introibo.

Odivi ecclesiam malignitium: et cum impius sedebi.

Lavabo inter innocentes manus meas: et circundabo altare Tuum Domine.

Ut audiam vocem laudis Tae: et enarem universa mirabilia Tae.

DOMINE, dilexi decorum dominus Tae: et locum habitacionis gloriae Tae.

Ne perdas cum impius Deus animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneriibus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pese meus stetit in directo: in ecclesiis bene dicam Te, Domine.

PSALMUS XXVI.

DOMINUS illuminatio mea: et salus mea: quem timebo?

DOMINUS protector vitae meae: a quo trepidabo?

PSALMUS XXVII.

Christ spake words in this Psalm for Himself, His
2 "When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in Him.

4 One thing have I desired of the Lord, which I will require: that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple.

5 For in the time of trouble He shall hide me in His tabernacle; yeas, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6 And now shall He lift up mine head: above mine enemies round about me.

7 Therefore will I offer in His dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto Thee: have mercy upon me, and hear me.

9 My heart hath talked of Thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not Thou Thy face from me: nor cast Thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me; the Lord taketh me up.

13 Teach me Thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversities: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have famished: but that I believe verily to see the goodness of the Lord in the land of the living.

Church, and for each Christian soul: expressing that faith in the Presence of God which He had in its perfection, and which is given to His servants to possess according to the measure of the gift of Him.

Most of the Psalm applies literally to Christ in the time of His Passion, the "false witnesses" of the fourteenth verse being an evident prophecy of those who came and perverted our Lord's words respecting the resurrection of the temple of His body. In the very first words there appears an implied reference to the physical and spiritual darkness by which He was surrounded when on the Cross; the stumbling and falling of those who had come against Him in the Garden of the Agony is in the same way referred to in the second verse; the lifting up of His head in the sixth verse carries the thoughts to His lifting up on the Cross by which He gained the throne of an everlasting kingdom; and the oblation of the seventh to that sacrifice of praise and thanksgiving whose efficacy is derived from the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" there made by Him. We may also observe that "My voice" in the eighth verse follows immediately after the prophecy of the Sacrifice offered on the Cross and re-presented in the Eucharist, and that it can scarcely be otherwise interpreted than of Christ's perpetual Intercession, and of the "blood that speaketh better things than that of Abel." And in the sixteenth verse we are reminded of His saying, "Mine hour is not yet come."

Not less may the Psalm be taken as an aspiration of Christ speaking in His members. In the hour of trial faith looks upward, remembering that "God is light." Even when the Virgin, the daughter of Sion, is sitting in the dust, she hears the voice from on high, "Arise, shine, for thy Light is come,"

or "The Lord shall be unto thee an everlasting Light, and thy God thy glory;" and though troubles may be on every side, yet is there the glory of the regenerated City of God in the future, when it shall have no need to be illuminated by any but spiritual joy, for "the Lamb is the Light of it." For such a joy the individual Christian also may hope, desiring that he may dwell for ever in this house of the Lord, and behold the fairness of the "King in His beauty." Moses "talked of God, Seek ye My face, but God told him that he could not see His face and live, and He beheld only part of the Divine glory while "standing upon the rock," and hid in the "shadow of the rock." The Rock of Ages has been cleft that the children of God may find a safe hiding-place for ever, and the Divine glory is now revealed in the Incarnate Person of the Lord Jesus. So the time will come when a yet higher vision of it will be vouchsafed, when there shall be no more fainting, and when they who wait upon the Lord shall go from strength to strength till His words are fulfilled, "They shall see His face; and His Name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun, for the Lord God giveth them light: and they shall reign for ever and ever."

PSALM XXVIII.

Christ's Human Nature here cries to the Divine Nature: His Mystical Body prays to Him and in Him as He stands by the throne of the Father. The following paraphrase from Gerholdus strikes the keynote of the Psalm with a clear tone, and shows the manner in which saintly writers have heard the voice of Christ speaking by the mouth of David: —

"I, the assumed Human Nature, will cry unto Thee, O
16 O tarry thou the Lord's leisure: be strong, and He shall comfort thine heart and put thou thy trust in the Lord.

THE XXVIII. PSALM.

unto Thee will I cry, O Lord my Strength; think no scorn of me, lest, if Thou make as though Thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto Thee: when I hold up my hands towards the mercy-seat of Thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands; pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of His hands: therefore shall He break them down, and not build them up.

7 Praised be the Lord: for He hath heard the voice of my humble petitions.

8 The Lord is my Strength, and my Shield, my heart hath trusted in Him, and I am helped: therefore my heart danceth for joy, and in my song will I praise Him.

9 The Lord is my Strength: and He is the wholesome Defence of His Anointed.

10 O save Thy people, and give Thy blessing unto Thine inheritance: feed them, and set them up for ever.

THE XXIX. PSALM.

AFFERTE Domino.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

Lord: Thou art My Deity, in which I, the Son of David, am the Son of God, equally as the Father and the Holy Ghost are God: Thou art My Deity, and since Thou art the Word of the Father, keep not silence from Me, from Me, the Human Nature which Thou, O Word, didst personally unite to Thyself. By the voice of Thy Blood, crying from the ground, do Thou, O Word, so speak as to be heard, even in Hell, when my soul shall descend thither: make manifest that I am not like them that go down into the pit, from the weight of original, or the guilt of actual, sin. For I, untainted by any sin, shall be so 'free among the dead,' that I also shall be able to deliver others thence, and to say even to death itself, 'O death, where is thy sting? O grave, where is thy victory?'

'The last four verses of the Psalm exhibit again the transition from humiliation and death to triumph and life, in the person of God's Anointed; and the union of Christ with His people in the closing words of faithful and joyful prayer. The last of all is used daily by the Church, in the suffrages of Matins and Evensong: 'Y. O Lord, save Thy people. Ky. And bless Thine inheritance: ' and also in the Te Deum, 'Govern them, and lift them up for ever.'

PSALM XXIX.

This is a song of praise and thanksgiving to God for the work wrought by the Holy Ghost in the kingdom of the New Creation. The perpetual presence of the Lord in His Church is signified by the mention of His Voice, of which it is said in the prophecy of the New Testament that "out of the throne proceeded lightnings and thunderings and voices." The same prophecy also speaks of "seven lamps of fire burning before the throne, which are the Seven Spirits of God" [Rev. iv. 5], and hence we may understand that the sevenfold operations of the Holy Ghost are mystically set forth by the seven times repeated "voice of the Lord." As the Spirit of God moved upon the face of the waters of Creation, giving life to an inanimate world, so does He command the waters and rule the sea in the Sacrament of Baptism, the Rower or "Sea of glass" [Rev. iv. 6] "mingled with fire" [Rev. xv. 2], in which our fallen nature is regenerated to a life capable of righteousness and a title to the inheritance of the saints in light. When God the Father glorified the Son of Man, some said that "it thundered," and only ears opened by faith heard the Voice of God as it declared, "I have both glorified it, and will glorify it again." [John xii. 28.] Only the faithful, again knew the significance of that mysterious sign which appeared when the house was shaken where the Apostles were assembled on the morn of Pentecost, and the Holy Ghost divided the flaming tongues of fire upon the heads of those present. But, whether or not by visible and audible signs, the operation of the Holy Ghost is ever being carried on in the Church of God, by an endowment to it of power from on high; power given in Baptism, in Confirmation, in the Holy Eucharist; power to break up the strongest obstacles that oppose themselves; power to
DAY 6. MORNING PRAYER.
THE XXX. PSALM.
Exaltabo Te, Domine.

I WILL magnify Thee, O Lord, for Thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto Thee: and Thou hast heard me.

3 Thou, Lord, hast brought my soul out of hell: Thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of His: and give thanks unto Him for a remembrance of His holiness.

5 For His wrath endureth but the twinkling of an eye, and in His pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: Thou, Lord, of Thy goodness hast made my hill so strong.

elevate the Church and the soul to the highest spiritual exaltation and “joy in the Holy Ghost;” power to shatter the ene of the forest [verse 8], putting down the proud in the imagination of their hearts, and raising up a Saviour to reveal the mysteries hid in the “thick bushes” of prophecy.

In the Temple of the Holy Ghost, therefore,—in the mystical Body of Christ,—all things proclaim His glory Who still moveth upon the face of the waters to vivify, strengthen, and give final peace to His people. “The temple of God was opened in Heaven, and there was seen in His temple the Ark of His Testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.” “And the temple was filled with smoke from the glory of God, and from His power.” [Rev. xi. 19; xv. 8]

PSALM XXX.

This Psalm is entitled “for the opening of the house of David,” looking also, perhaps, to the dedication of the temple built by his son Solomon.1 Our Lord associated the Temple with a typical signification when He said of His own Body, “Destroy this temple, and in three days I will raise it up.” [John ii. 19.] Not without reason, therefore, have wise interpreters associated this dedication Psalm with the dedication of Christ’s Body in its Resurrection and Ascension, whereby was founded that mystical Body which will also in His time be raised from its militant and suffering condition to be dedicated as the holy city and the New Jerusalem, “prepared as a bride adorned for her husband.” [Rev. xxi. 2.] The voice of Christ is heard, therefore, in this Psalm, rejoicing in His deliverance from death, the grave, and hell. The wrath of God came upon Him as the representative of all sinners, and for a time the Father turned His face even

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1 When the firstfruits were brought to be offered, those who brought them were accustomed to sing Psalm cxix. as they came on their way to the Temple, and Psalm cl. on their closer approach to it. When they arrived within the court of the Temple, the Levites sang Psalm xxx., perhaps from some association of ideas between the dedication of the Temple and of the firstfruits.
7 Thou didst turn Thy face from me: and I was troubled.
8 Then cried I unto Thee, O Lord: and gat me to my Lord right humbly.
9 What profit is there in my blood: when I go down to the pit?
10 Shall the dust give thanks unto Thee: or shall it declare Thy truth?
11 Hear, O Lord, and have mercy upon me: Lord, be Thou my helper.
12 Thou hast turned my heaviness into joy: Thou hast put off my sackcloth, and girded me with gladness.
13 Therefore shall every good man sing of Thy praise without ceasing: O my God, I will give thanks unto Thee for ever.

THE XXXI. PSALM.

In Te, Domine, speravi. 

I N Thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in Thy righteousness.
2 Bow down Thine ear to me: make haste to deliver me.
3 And be Thou my strong Rock, and House of defence: that Thou mayest save me.
4 For Thou art my strong Rock, and my Castle: be Thou also my Guide, and lead me for Thy Name's sake.
5 Draw me out of the net that they have laid privily for me: for Thou art my Strength.
6 Into Thy hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth.
7 I have hated them that hold of superstitions vanities: and my trust hath been in the Lord.
8 I will be glad, and rejoice in Thy mercy: for Thou hast considered my trouble, and hast known my soul in adversities.
9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.
10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness: yea, my soul and my body.
11 For my life is waxen old with heaviness: and my years with mourning.
12 My strength faileth me, because of mine iniquity: and my bones are consumed from His beloved Son, so that the soul of the holy and innocent One was troubled. Giving up His life, that Holy One suffered His body to be carried to the grave, while His soul descended into hell. But the dust of death could not magnify the glory of God, nor offer an Eucharistic sacrifice, nor give profit from the blood of the Atonement, nor proclaim Divine Truth. Therefore the Lord in His good purposes, for His own glory, and for man's salvation, brought the soul of Christ out of hell, kept His body from the usual lot of those who descend into the grave, put off from Him the sackcloth of suffering humanity and a natural body, and girded Him with the joy of a humanity that is glorified and a body that has become spiritual. Because of this mercy of God towards man for the sake of his Redeemer, the Church, which is Christ's glory,—even the children which God has given to Him,—will praise Him continually, offering up to Him for ever the acceptable memorial of His love, according to His commandment. "This do, for a remembrance of Me." The application of this Psalm to Christ the Head shows clearly without further illustration how it may be applied to His members, collectively and individually. When the time of her tribulation is past, the Church can follow the words of her Lord, and as He could say, "Thou hast set Me up," as the High Priest interceding, the King of kings ruling, and the Lamb of God receiving Divine worship, so may His Church praise God for revealing His glory by and in her, lifting her up from the dust and sackcloth of suffering, and girding her with the joy of an universal triumph. And there are times when the Christian soul may take such words for its own sake, and thank God with a better informed faith than Hezekiah did, when even he said, "The living, the living, he shall praise Thee, as I do this day."

PSALM XXXI.

IN Te, Domine, speravi: non confundar in aeternum: in justitia Tu liberata me.

Inclina ad me aureum Tuam: accelerata ut eras me.

Esta mihi in Deum protectorem et in domum refugi: ut salvum me facias.

Quoniam fortitudo mea et refugiunm meum est Tu: et propitor nomen Tuum deduces me, et enutries me.

Eudece me de laqueo quem abscondertur mihi: quoniam Tu es protector meus.

In manus Tuas commendo spiritum meum: redemisti me, Domine Deus veritatis.

Odisti observantes vanitates: supervacue.

Ego autem in Domino speravi: exultabo et laetabor in misericordia Tua.

Quoniam respesisti humiliamentum meum: salvis me de necessitatisibus animam meam.

Nec conclusisti me in manibus inimici: statuisti in loco spatio o pedes meos.

Miserere mei, Domine, quoniam tribulor: conturbatus est in ira oculus meus, anima mea et venter meus.

Quoniam defect in dolore vita mea: et anni mei in geminibus.

Infirmata est in paupertate virtus mea: et essa mea conturbata sunt.

The application of this Psalm to the Head shows clearly without further illustration how it may be applied to His members, collectively and individually. When the time of her tribulation is past, the Church can follow the words of her Lord, and as He could say, "Thou hast set Me up," as the High Priest interceding, the King of kings ruling, and the Lamb of God receiving Divine worship, so may His Church praise God for revealing His glory by and in her, lifting her up from the dust and sackcloth of suffering, and girding her with the joy of an universal triumph. And there are times when the Christian soul may take such words for its own sake, and thank God with a better informed faith than Hezekiah did, when even he said, "The living, the living, he shall praise Thee, as I do this day."

PSALM XXX.

IN Te, Domine, speravi: non confundar in aeternum: in justitia Tu liberata me.

Inclina ad me aureum Tuam: accelerata ut eras me.

Esta mihi in Deum protectorem et in domum refugi: ut salvum me facias.

Quoniam fortitudo mea et refugiunm meum est Tu: et propitor nomen Tuum deduces me, et enutries me.

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13 I became a reproach among all mine enemies, but especially among my neighbours; and they of mine acquaintance were afraid of me, and they that did see me without conveyed themselves from me.
14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.
15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.
16 But my hope hath been in Thee, O LORD: I have said, Thou art my God.
17 My time is in Thy hand, deliver me from the hand of mine enemies: and from them that persecute me.
18 Shew Thy servant the light of Thy countenance: and save me for Thy mercy sake.
19 Let me not be confounded, O LORD, for I have called upon Thee; let the ungodly be put to confusion, and be put to silence in the grave.
20 Let the lying lips be put to silence: which crudely, disdainfully, and despitely speak against the righteous.
21 O how plentiful is Thy goodness which Thou hast laid up for them that fear Thee: and that Thou hast prepared for them that put their trust in Thee, even before the sons of men.
22 Thou shalt hide them privily by Thine own presence from the provoking of all men: Thou shalt keep them secretly in Thy tabernacle from the strife of tongues.
23 Thanks be to the LORD: for He hath shewed me marvellous great kindness in a strong city.
24 And when I made haste, I said: I am cast out of the sight of Thine eyes.
25 Nevertheless Thou heardest the voice of my prayer: when I cried unto Thee.
26 O love the LORD, all ye His saints: for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.
27 Be strong, and He shall establish your heart: all ye that put your trust in the Lord.

The Psalms.

6th Day. [Ps. 31.]

Super omnes inimicos meos factus sum opprobrium vicinis meis valde: et timor notis meis.
Quis videbant me fors fugerunt a me: oblivioni datus sum, tanquam mortuus a corde.

Factus sum tanquam vas perditum: quoniam audivi vituperationem multorum commorantium in circuitu.
In eo dum convenirent simul adversum me: accipere animam meam consiliati sunt.

Ego autem in Te speravi, DOMINE: dixi, DEUS meus es Tu: in manibus Tuas sortes meae.
Eripe me de manu inimicorum meorum: et a persecutantibus me.

Illustra faciem Tuam super servum Tuum, salvim me fac in misericordia Tua, DOMINE: non confundar, quoniam invocavi Te.
Embeascent impii, et deducantur in infernum: muta fiant labia dolosa.

Quae loquntur adversus justum iniquitatem: in superbia, et in abusione.

Quam magnam multitudinum dulcedinem Tuam DOMINE: quanquam abscondisti timebant Te?
Perfectisti eis quis sperant in Te: in spectu filiorum hominum.
Abscondes eos in abscondito faciei Tuæ: a conturbatione hominum.
Proteges eos in tabernaculo Tuæ: a contradicione linguarum.

Benedictus DOMINUS: quoniam mirificavit misericordiam Suam mihi: in civitate munita.

Ego autem dixi in excessu mentis meæ: Proiectus sum a facie oculorum Tuorum.
Ideo exaudisti vocem orationis meæ: dum clamarem ad Te.

Diligite DOMINUM omnes sancti Eius, quoniam veritatem requirit DOMINUS: et retribuet abundanter facientibus superbiam.

Virlit milite, et confortetur cor vestrum: omnes qui speratis in DOMINO.

as personating His people, or rather as concentrating within Himself all their experiences. Having taken our nature, He speaks in our words, that we may the better learn to speak with Him. Accordingly we hear Him speaking of God's mercy towards Him, although that mercy was needless for One Whose immaculate nature could face the unmitigated justice of the All righteous; and of His strength failing because of His iniquity, though all the sin which He bore was that of others. So He said to the persecutor of His Church, "Saul, Saul, why persecutest thou Me?" and so He will say at the last day, "I was as much as ye did it unto one of the least of My brethren, ye did it unto Me."

In psalms and prophecies we may find the Scriptural complement of the Gospels, revealed by Him Who could foresee history. So in the eleventh verse of this Psalm we have a most affecting truth concerning the influence of Christ's sorrows on His human nature. His earthly life extended only to thirty-three years, yet he seemed so much older that the Jews said to Him, "Thou art not yet fifty years old." The truth is here told us, that His "life was waxen old through heaviness, and His years with mourning:" youth and joy having no place in the ministerial life of Him Who saw and felt the whole accumulated burden of all sin.

The direct application of this Psalm to our Lord is thus as clearly shown as in any of those which are more especially named as Psalms of the Passion: nor can a complete application be made to any other person, or to Him in any other manner than as representing those for whom His work of atonement was wrought. The whole Psalm is an amplification of our Lord's prayer, "Not My will, but Thine:" and sets before us very strongly the necessity and the advantage of prayer. For if He uttered such words of prayer for deliverance Who knew the whole course of events that was to follow, how much more are they bound to supplicate their God to Whom the future is a sealed book! And if the Lord heard the voice of the Saviour's prayer [verse 23], and sent an angel to strengthen Him though the cup of the Passion was not removed, much more may they look to be made strong, and to have their hearts established, who are in so much greater need of the Divine aid.

Few Psalms contain more verses which can be taken into use by the Christian as expressive of his own experience and aspirations. As our Lord left to His people the germ of all prayer, so He has consecrated the words of David by His own adoption of them, and that in such a manner that we may use them as part of His own prevailing intercession.

PSALM XXXII.

Christ, as the representative of the whole human race, offers up in this Psalm the sacrifice of penitence, and rejoices in the blessedness of Absolution. So "blessed" indeed was
**6th Day. [Ps. 32, 33.]**

**The Psalms.**

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<td>BEATI quorum remissae sunt iniquitates : et quorum tecta sunt peccata.</td>
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<td>Beatus vir cui non imputavit Dominus peccatum : nec est in spiritu ejus dolus.</td>
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**The XXXIII. Psalms.**

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**The XXXIII. Psalms.**

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<th>Eucharist, quorum.</th>
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<td>1 This Psalm has been used time immemorial on festivals of martyrs. It was, doubtless, adopted for that purpose from its manifest position as a sequel to the foregoing Psalm of penitence; which makes it represent the “New Song” of the saints who have entered into perfect peace through the final pardon of their God: “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.” [Rev. v. 9, 10.] This association of ideas is further exhibited by the general subject of the Psalm, which is a hymn of praise to God for His mercy and his pardoning grace.</td>
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He by the purity of His nature that no sin was imputed to Him as His own, nor was any guile found in His spirit. Yet so great is the mercy of God that the blessedness of the forgiven soul is made next, and even like to, that of the innocent soul. When His pardoning word has exercised its power, and “unrighteousness is forgiven,” the spirit is freed, and pure of all guilt and sin; so that they who are thus re-united to the spotless Lamb of God become partakers of His holiness.

Thus, although there is no peace to the sinner while he holds his tongue, and refuses to confess his sin, he who puts his trust in the Lord’s mercy and humbly acknowledges his transgressions will find that mercy embracing him on every side. Especially will he find out that the Son of Man hath power on earth to forgive sins, and that this power He has given to His Church [John xx. 23]; that when “truth of heart,” a sincere penitence, has removed every bar from the way of God’s word of absolution, it will go forth with power to convey actual pardon, and, with pardon, comfort.

This penitential Psalm is, therefore, a word of Christ showing us the pattern of repentance to be followed by His members, and proclaiming the blessedness of their state whose repentance has been of that sincere character that God is able to bless to the penitent the words of absolution, and thus to make them effective to his pardon and justification.
3 Sing unto the Lord a new song: sing praises lustily unto Him with a good courage.
4 For the Word of the Lord is true: and all His works are faithful.
5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.
6 By the Word of the Lord were the heavens made: and all the hosts of them by the breath of His mouth.
7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.
8 Let all the earth fear the Lord: stand in awe of Him, all ye that dwell in the world.
9 For He spake, and it was done: He commanded, and it stood fast.
10 The Lord bringeth the counsel of the heaven to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.
11 The counsel of the Lord shall endure for ever: and the thoughts of His heart from generation to generation.
12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that He hath chosen to Him, to be His inheritance.
13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of His dwelling He considereth all them that dwell on the earth.
14 He fashioneth all the hearts of them: and understandeth all their works.
15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.
16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.
17 Behold, the eye of the Lord is upon them that fear Him: and upon them that put their trust in His mercy;
18 To deliver their soul from death: and to feed them in the time of dearth.
19 Our soul hath patiently tarried for the Lord: for He is our Help, and our Shield.
20 For our heart shall rejoice in Him: because we have hoped in His holy Name.
21 Let Thy merciful kindness, O Lord, be upon us: like as we do put our trust in Thee."

THE XXXIV. PSALM.
Benedicam Domino.

I WILL always give thanks unto the Lord: His praise shall ever be in my mouth.

Cantate Ei canticum novum: bene psallite Ei in vocieratione.
Quia rectum est verbum Domini: et omnia opera Eius in fide.
Diligite misericordiam et judicium: misericordia Domini plena est terra.
Verbo Domini ostendi firmati sunt: et spiritu oris Eius omnis virtus eorum.

Congregans sicut in utre aquas maris: ponens in thesauria abyssos.

Timeat Dominum omnis terra: ab Eo autem commoveantur omnes inhabitantes orbem.
Quoniam Eipse dixit, et facta sunt: Eipse maniavit, et creata sunt. 
Dominus dissipat consilia gentium: reprotab autem cogitationes populi: et repromis consilia principum.

Consilium autem Domini in aeternum manet: cogitationes cordis Eius in generatione et generationem.
Beata gens cujus est Dominus Deus ejus: populus quem elegant in hereditatem Sibi.

De ecolo respexit Dominus: vidit omnes filios hominum.
De preparato habitaculo Sue: respexit super omnes qui habitant terram.
Qui finxit singillatim corda eorum: qui inteligit omnia opera eorum.

Non salvatur rex per multum virtutem: et gigas non salvabitur in multitudine virtutis suae.

Fallax equus ad salutem: in abundantia autem virtutis suae non salvabitur.

Ecce oculi Domini super metuentes Eum: et in eis qui sperant super misericordia Eius.

Ut eruat a morte animas eorum: et alat eos in fanae.

Anima nostra sustinet Domum: quoniam adjuvem et protector noster est.
Quia in Eo lactabitur cor nostrum: et in nomine sancto Eius speravimus.
Fiat misericordia Tua, Domine, super nos: quemadmodum speravimus in Te.

PSALMUS XXXIX.

Psalmus XXXIX.

This Psalm contains a Divine prophecy of the Agony,

1 This Psalm is appointed for use at the time of Communion in the Liturgy of St. James, and in the Apostolical Constitutions. The association of it with the Eucharist plainly arises from the words of the eighth verse. In the Hebrew it is an Alphabet Psalm.
In Domino laudabitur anima mea: audiant manus mei, et laetentur.

Magnificat Dominum mecum: et exaltetur nomen Ejus in idipsum.

Exsiqui Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me.

Accedite ad Eum, et illuminamin: et factae vestrae non confundentur.

Iste pauper clamavit, et Dominus exaudivit eum: et ex omnibus tribulationibus ejus salvavit eum.

Immittet angelus Dominii in circuitu timentium Eum: et cripieb eos.

Gustate, et videte quoniam suavis est Dominus: beatus vir qui sperat in Eo.

Timete Dominum omnes sancti Ejus: quoniam non est inopia timentibus Eum.

Divites eguerunt et esuríerunt: inquirentes autem Dominum non mensurant omni bono.

Venite, filii, audite me: timorem Dominii docedo vos.

Quis est homo qui vult vitam: diligit dies videre bonos?

Prohibe linguam tuam a malo: et labia tua ne loquuntur dolum.

Diverte a malo et fac bonum: inquire pacem, et persequere eam.

Oeuli Dominii super justos: et aures Ejus ad preces eorum.

Vultus autem Dominii super facientes malum: ut perdat de terra memoriam eorum.

Clamaverunt justi, et Dominus exaudivi eos: et ex omnibus tribulationibus eorum liberavi eos.

Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritus salvabit.

Multae tribulationes justorum: et de omniis his liberavit eos Dominus.

Custodit Dominus omnia ossa eorum: unum ex his non conteretur.

Mors peccatorum pessima: et qui oederunt justum delinquent.

Redemit Dominus animas servorum Suorum: et non delinquent omnes qui sperant in Eo.
Day 7. MORNING PRAYER.

THE XXXV. PSALM.

Judica, Domine.

PLEAD Thou my cause, O Lord, with them that strive with me: and fight Thou against them that fight against me.

2 Lay hand upon the shield and buckler; and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unwares, and his net, that he hath laid privately, catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoice in His salvation.

10 All my bones shall say, Lord, who is like unto Thee, Who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very objects came together against me unwares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

PSALM XXXV.

A Scriptural key to the Evangelical interpretation of this Psalm is given by our Lord Himself in one of His final discourses: "But this is come to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause." (John xv. 25.) The eleventh verse also received a literal fulfilment in the false witness borne against our Lord when He was accused before the High Priest. And, like the preceding Psalm, it contains, in addition to these direct references to the sufferings of our Lord, a prophetic intimation of the fate which should befall the traitor Judas.

Although bearing much resemblance to the 22nd Psalm in its general character, this differs from that in dwelling less upon the sorrow of the suffering Jesus as they affected His body and soul than on the aspect which those sorrows wear as being brought about by the acts of those whom He came to love and save. In the one Psalm the Man of Sorrows is heard crying out in the depth of the woe brought upon Him by His vicarious atonement: in the other, the guiltless Just One appeals to the All-righteous Judge against the unrighteous judgment of men: "Judge Me, O Lord, according to Thy righteousness." In this aspect the 35th Psalm furnishes us with a fearful comment upon the injustice of the Jews in persecuting Christ. And since, when He cries, "Heal Thou My cause," He asks the righteous Judge to plead that of His mystical Body also, the Psalm expresses not less the injustice of those who at any time persecute the Church. In the one case we see the manner in which the world treated the Good Samaritan who put on the sackcloth of our nature that He might lift up that nature, sick and wounded by the Fall: in the other the Antichrists of every age rising up in false witness, and spreading nets against His Church, the one mission of which is to gather souls to God. In both the appeal lies from the injustice of earth to the righteousness of Heaven: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" And the Church of the Redeemer can look forward as her Lord

PSALMUS XXXIV.

JUDICA, Domine, nocentes me: expunga impugnantes me.

Apprehende arma et scutum: et exsurge in adjuncturia mihii.

Effundite frameam, et concude adversus eos qui persecutionur me: dic anime meae, Salus tua Ego sum.

Confundatur et reverearcat: quarantae animæ meœ.

Avertantur retrorsum et confundantur: cogitantes mihi mala.

Flant tanquam pulvis ante faciem venti: et angélus Domini coarctans eos.

Fiat via illorum tenebræ et lubricum: et angélus Domini persiquens eos.

Quoniam gratis absconderunt mihi interitum laqui sui: supervacæa exprobraverunt animam meam.

Veniat illi laqueus quem ignorat: et capio quam abscondit apprehendant eum, et in laqueum cadat in ipsum.

Anima autem mea exultabit in Domino: et delectabitur super salutari Suo.

Omnia ossa meae dicent: Domine, quis similis Tibi?

Eripiens inopem de manu fortiorum ejus: egenum et pauperem a diripientibus eum.

Surgentes testes iniqui: quasi ignorabam interrogabant me.

Retribuam mihi mala pro bonis: stertilatatem animae meæ.

Ego autem cum mihi molesti essent: induebas elicium.

Humiliasbam in jejunio animam meam: et oratio mea in sinu meo convertetur.

Quasi proximum, et quasi fratrem nostrum, sic complacabam: quasi fugam et contristatus, sic humiliabam.

Et adversum me latati sunt, et convenuerunt: congregata sunt super me flagella, et ignoravi.

Disipati sunt, nec compacti: tentaverunt me; subsannaverunt me subassumptione: fruebant super me dentibus suis.
THE XXXVI. PSALM.

My heart showeth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and Thy faithfulness unto the clouds.

Dixit injustus.

My heart showeth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and Thy faithfulness unto the clouds.

Dixit injustus ut delinquit in semetipsa: non est timor Dei ante oculos ejus.

Quonium dolose egit in conspectu ejus: ut inventur iniquitas ejus ad olim.

Varba oris ejus iniquitas et dolus: noluit intelligere ut bene aegeret.

Iniquitatem meditabatur in corde suo: asitit omni viæ non bonus; malitiam autem non oditiv.

Domine, in coelo misericordia Tua: et veritas Tua usque ad nubes.

1 In the indictment of criminals, a form of words is used which is taken from the first verse of this Psalm, viz. "not having the fear of God before his eyes."
6 Thy righteousness standeth like the strong mountains: Thy judgements are like the great deep.
7 Thou, Lord, shalt save both man and beast; How excellent is Thy mercy, O God; and the children of men shall put their trust under the shadow of Thy wings.
8 They shall be satisfied with the plenteousness of Thy house: and Thou shalt give them drink of Thy pleasures as out of the river.
9 For with Thee is the well of life: and in Thy light shall we see light.
10 O continue forth Thy loving-kindness unto them that know Thee: and Thy righteousness unto them that are true of heart.
11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.
12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

**DAY 7. EVENING PRAYER.**

**THE XXXVII. PSALM.**

Noli amari.

**PSALM XXXVII.**

Christ speaks in and to the Church, exhorting it not to be overborne by persecution or any other trouble, but to look to the end. Evil may prevail for a time, but at last the tares will be cut down for destruction, and the wheat gathered into the garner of God. The prevailing theme of the Psalm is that of patience and rest in the Lord. "In your patience possess ye your souls," was the Lord's own teaching to His Church respecting the troublous times that would come upon it: and twice in the Book of the Revelation it is repeated, "Here is the patience and faith of the saints." In like manner the Apostles had often written to the early Church in the same strain, as if much faith was requisite to enable it to believe that in quietness and in confidence was their strength: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." [Heb. x. 35-37.] The trials of the early Church were so stupendous that it did indeed require a strong faith to believe that the Lord was upholding it with His hand, and that the powers of sin would not prevail. They saw the ungodly in great power, and the followers...
of the Righteous One everywhere cast down by the most bitter persecution. But they were bidden not to fret themselves because of the power of Antichrist, for that he would soon be cut down as the grass by the sickle of God's Angel: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the Man." [Rev. xii. 12, 13.] They were bidden thus to be ever taking the strain of this Psalm (which was doubtless often sung by them in Divine Service) as the guiding principle of their Christian life. Let not the seeming prosperity of God's enemies make you contrast your own condition with theirs: rest in the Lord; watch what the end will be; assure yourselves in your faith, and believe that Christ and the right must prevail, and that evil shall be cast down. Abide patiently in the Lord, and He shall bring it to pass.

And, as the Apostolic teaching of the suffering Church often reminded them that here they had no continuing city, but that they sought one to come, so in this Psalm there are repeated references to "the land," and "the inheritance," which is prepared for those who "tarry the Lord's leisure," and look for "a house not made with hands, eternal in the heavens," though this earthly tabernacle of the Lord should be utterly dissolved. It may be that both here and in our Lord's own words, "Blessed are the meek, for they shall inherit the earth," there is a prophecy of a world purified from sin and regenerated by faith for the future habitation of the redeemed, as it was once regenerated by water.

Although the stores of precious comfort which this Psalm contains may thus be most strongly illustrated by reference to the trials of the Church in those days when the sufferings of Christ's natural body were continued in His Body mystical, yet it is not for one age alone that its words are spoken. It is still true that we "must through much tribulation enter
The law of his God is in his heart; and his goings shall not slide.
32 The ungodly seeth the righteous; and seeketh occasion to slay him.
34 Let him dwell in the wickedness of his heart: and let none condemn him when he is judged.
35 Hope thou in the Lord, and keep His way, and He shall promote thee that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power; and his place could not be found.
37 I went by, and, lo, he was gone: I sought him, but his place could no where be found.
38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.
39 As for the transgressors, they shall perish together; and the end of the ungodly is, they shall be rooted out at the last.
40 The salvation of the righteous cometh from the Lord: Who is also their strength in the time of trouble.
41 And the Lord shall stand by them, and save them: He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

DAY 8. MORNIN G PRAYER.
THE XXXVIII. PSALM.

Domine, ne in furure.

PSALM XXXVIII.

But me not to rebuke, O Lord, in Thine heavy displeasure.
2 For Thine arrows stick fast in me: and Thy hand presseth sore.
3 There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin.
4 For my wickednesses are gone over my head; and are like a sore burden, too heavy for me to bear.
5 My wounds stink, and are corrupt: through my foolishness.
6 I am brought into so great trouble and misery: that I go mourning all the day long.
7 For my loins are filled with a sore disease: and there is no whole part in my body.

into" our rest; and there is still need for the faith of Christians to be stirred up, that they may look to the end both as regards the Church and their own particular lot. For how often still does it seem that the ungodly are in great prosperity; that truth, peace, and love have to take the lower place in the world, while heresy, war, and hatred have the upper hand; that the good are cast down, and the wicked built up. Then is the time to sing this Psalm with a new fervour, remembering that the Son of Man once had not where to lay His head, but now reigns King of kings and Lord of lords; that His little flock was once persecuted on all sides, yet now extends through all kingdoms of the world. "They that patiently abide the Lord, those shall inherit the land."


Vidi impium superexaltatum: et elevatum sicut cedros Libani.

Injustit autem disperibunt simul: reliquiae impiorum interibunt.

Salus autem justorum a Domino: et protector eorum est in tempore tribulationis.

Et adjuvabit eos Dominus, et liberabit eos: et eruct eos a peccatoribus, et salvabit eos, quia speraverunt in Eo.


Quoniam iniquititates meae supergressae sunt caput meum: et sicut onus grave gravatue super me.

Putuerunt et corruptae sunt cicatrices meae: a facie insipientie meae.

Miser factus sum, et curvatus sum usque in finem: tota die contristatus ingrediebam.

Quoniam umbi mei impleti sunt illusionibus: et non est sanitas in carne mea.

The Psalms.

8th Day. [Ps. 38.]

XXXVIII.

Hist. David; after his sin with Bathsheba.


Good Friday, and Nect.

Psalteriæ Ps. 3.

Psalteriæ Ps. 3.

Psalm.

Domine, ne in furure Tuæ arguas me: neque in ira Tuæ corripias me.

Psalm.

David, ne in furure Tuæ arguas me: neque in ira Tuæ corripias me.

Prophecy were literally fulfilled concerning the "Lamb of God": "He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "Then Herod questioned with Him in many words, but He answered nothing." "And when He was accused of the chief priests and elders, He answered nothing." The Psalm throughout may be profitably compared with Isaiah liii., and Job xvi. and xvii., where in one case we see the most distinct prophecy of our Lord's vicarial work of penitential suffering, and in the other a personal type of Him in His affliction. "Ye have heard of the patience of Job, and have seen the end of the Lord." [James v. 11.]

It is not unlikely that when David wrote this Psalm he was suffering some bodily affliction such as Job had suffered, and that all from the third to the seventh verse had a literal meaning when uttered by him. When these verses are taken of our Lord, they must be taken of the torture which His holy Body underwent from the agony of the wounds caused by the nails in His hands and feet, and the sharp thorns of.
8th Day. [Ps. 39.]

The Psalms.

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8 I am feeble, and sore smitten: I have roared for the very disquietness of my heart.
9 Lord, Thou knowest all my desire: and my groaning is not hid from Thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.
12 They also that sought after my life laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.
13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.
14 I became even as a man that heareth not: and in whose mouth are no reproofs.
15 For in Thee, O Lord, have I put my trust: Thou shalt answer for me, O Lord my God.
16 I have requited that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.
17 And I, truly, am set in the plague: and my heaviness is ever in my sight.
18 For I will confess my wickedness: and be sorry for my sin.
19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.
20 They also that reward evil for good are against me: because I follow the thing that good is.
21 Forsake me not, O Lord my God: be not Thou far from me.
22 Haste Thee to help me: O Lord God of my salvation.

THE XXXIX. PSALM.

Dixi, custodiam.

I SAID, I will take heed to my ways: that I offend not in my tongue.
2 I will keep my mouth as with a bridle: while the ungodly is in my sight.
3 I held my tongue, and spake nothing: I kept silence, yea, even from good words: but it was pain and grief to me.

His crown, and the racking pain of hanging from the Cross. Our Lord speaks them also, mystically, of His mystical Body, of which He was bearing the sins; sins, the effects of which upon human nature are described in the words of the prophet, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." [Isa. i. 5, 6.] The words of the fifth verse in the Vulgate seem especially to connect the latter words of the prophet with the Psalm, for they seem to speak of wounds partly healed, but again reopened, such wounds as the moral cicatrices of human nature had been subjected to from the time of its first deadly wound in the Fall.

In such a spiritual sense, also, is this penitential Psalm to be used by individual Christians. Remembering how hateful all sin is in the sight of God, how it has marred the beauty of His handiwork, and how totally incurable are the wounds it causes except by the remedy of Christ's Incarnation and sufferings, none need consider the expressions which are used too strong or ordinary penitents. She who so clearly saw her sin ever before her in the days of our Lord's earthly life, and who laid it all upon Him as she bathed His feet with her tears, was honoured by our Lord's words, 'She loved much.' So the greater the love of God, the greater will be the hatred of sin, the more clear will be the view of its sinfulness, the more freely will the lips confess it, and the more deeply the heart be sorry for it. While, therefore, this Psalm reveals to us some of the feelings by which our Redeemer was moved when He bore our sins in His own Body on the tree, it furnishes also a Divine strain of penitence which His members may take on their lips from age to age as following His example.

PSALM XXXIX.

When our Redeemer said, "If it be possible, let this cup pass from Me," He was praying in the spirit and almost in the words of David, "Take Thy plague away from me: " and when David sang, "When Thou with rebukes dost chaste man for sin, Thou makest his beauty to consume away," He was prophesying of Him "Whose visage was marred more than any man," and Who when we should see Him should "have no beauty in Him that we should desire Him." This
PSALM XL.

I WATTED patiently for the LORD ; and He inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And He hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it and fear : and shall put their trust in the LORD.

Psalm may, therefore, be reverently considered as the words of Christ speaking for His members, and declaring in His own person the sorrows which death had wrought and would continue to work in the world. “We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.” [Heb. ii. 9.] That He might become in all things like unto His brethren, He also became a stranger and a sojourner, and ended His pilgrimage by tasting death, that death might be vanquished.

This Psalm, especially when used in the Buriel Office, we may hear Christ saying to all those who desire a place in His kingdom, “Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?” Through death He triumphed over death and entered into His glory, being made perfect through suffering: and by the grave and gate of death His people must pass that they may attain a joyful resurrection. Resignation, prayer, trust, and hope are, therefore, the four notes of the chord which sounds throughout this mournful hymn. “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” [James iv. 14.] Yet, “I know that my Redeemer liveth, Who is the Resurrection and the Life, and though He slay me, yet will I trust in Him, ” “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: ” and we may therefore say, “O death, where is thy sting? O grave, where is thy victory?” for “if we believe that Jesus died, and rose again, even so shall they also that sleep in Jesus will God bring with Him.” Thus the light of the glorious Gospel has transfigured the mournful words of the Old Testament saint, and developed out of them a new meaning to those who sorrow not as men without hope.

Conclusit cor meum intra me : et in meditatis meae exardescet ignis.

Locutus sum in lingua mea : Notum fac mihi, Domine, finem meum;

Et numerum diem meorum, quis est : ut sciam quid desit mihi.

Ecce measurabiles posuisti dies meos : et substantialia mea tanquam nihilum ante Te.

Veruntamen universa vanitas : omnis homo vivens.

Veruntamen in imagine pertransit homo : sed et frustra conturbatur.

Thasaurizat : et ignorat cui congregabit ea.

Et nunc quo est expectatio mea ? nomine Dominus ? et substantialia mea apud Te est.

Ab omnibus iniquitatus mei esse me : opprobrium insipienti dedisti me.

Obmutui, et non aperui os meum, quoniam Tu fecisti : amove a me plagas Tuas.

A fortitudine manus Tua ego defeci : in inreceptionibus, propter iniquitatem, corrupisti hominem.

Et tabescere fecisti sicut araneam animam ejus : veruntamen vane contemplur omnis homo.

Exaudi orationem meam, Domine, et desperationem meam : auribus percipe lachrymas meas.

Ne sileas, quoniam advena ego sum apud Te : et peregrinus, sicut omnes patres mei.

Remittite mihi, ut refrageris priscum abeam : et amplius non ero.

PSALMUS XXXIX.

EXSPECTANS expectavi DOMINUM : et intendit mihi.

Et exaudivit preces meas : et eduxit me de lacu miserici, et de luto fecit.

Et statuit super petram pedes meos : et dextrit gressus meos.

Et emanavit in os meum canticum novum : carmen Deo nostro.

Videbunt multii et tempulent : et sperabunt in DOMINO.
5. Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6. O Lord, keep Thou my soul; and let mine enemies see it.

7. And let those that seek thee be joyful and glad in Thee; and let such as love Thy salvation say always, The Lord be praised.

8. As for me, I am poor and needy: but the Lord careth for me.

9. Thou art my Helper and Redeemer: make no long tarrying, O my God.

10. Beatus vir cujus est nomen DOMINI spes ejus: et non resperxit in vanitatem et insanias falsas.

11. Multa fecisti Tu, DOMINE DEUS meus, mirabilia Tua: et cogitationibus Tuos non est qui similis sit Tibi.


15. Amuntiavi justitiam Tuam in ecclesia magna: ecce labia mea non prohibebi; DOMINE, Tu scisti.


17. Non abscondi misericordiam Tuam et veritatem Tuam: a concilio multo. Tu autem, DOMINE, ne longe facias miserationes Tuas: non est misericordia Tua et veritas Tuam semper susceperunt me.

18. Quoniam circumdederunt me mala quorum non est numerus: comprehenderunt me iniquitates meae, et non potui ut viderem.

19. Multiplicata sunt super capillos capitis mei: et cor meum deroquiti me.

20. Complaceat Tibi, DOMINE, ut eruras me: DOMINE, ad adjuvandum me respice.


22. Convertantur retrorsum et reverentur: qui volunt mili mala.

23. Ferunt confestim confusionem suam: qui dicunt mili, Euge, euge.

24. Exultent et letentur super Te omnes quaerentes Te: et dicant semper, Magnificetur DOMINUS, qui diligunt salutare Tuam.

25. Ego autem mendicus sum et pauper: DOMINUS sollicitus est mei.


Thou prepared Me that the mystery of My Incarnation may be continued in the mystery of My Church. As a Psalm applicable to the day of Christ's Passion, it must be considered in the light of a solemn, and even awful, thanksgiving for His death as the source of the world's new life. The agony and the darkness are past: and, even from the Cross, He Who took upon Him the form of a Servant and wore the badge of the bondage of sin, can behold His triumph in all future ages. "He shall see of the travail of his soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities." [Isa. lxxi. 11] Thus it is a song of Good Friday sorrows sung in the knowledge that Easter is to follow: and the tone of it is like those pictures of the Crucifixion in which our Lord's Incarnate Body is suspended free upon the Cross, surrounded by the glorious rays of that Divine Nature which made it impossible for His soul to be left in hell, or for His flesh to see corruption. [Acts ii. 31.]

The words "I waited patiently," are suggestive of several interpretations. [1] Of our Lord's waiting, until the fulness of the time should come when that blessed work of Redemption should be wrought which He had purposed from the time of the Fall itself. [2] Of that patient waiting for the time of the appointed Sacrifice which is indicated by the declaration on several occasions that His hour was not yet come. [3] Of that patience which the prophet foresaw when he declared that as a sheep before her shearers is dumb, so He openeth not His mouth, and that He gave His back to the smiters, and His cheeks to them that plucked off the hair. [4] Of Christ speaking in the name of His people who are waiting the Lord's good time in the Church on earth and in the Church of Paradise; some in afflictions,—like their Master and Head,—many full of ardent longing to be with Him, all in the hope of that blessedness which He holds forth in the Church Triumphant. "I waited patiently for the Lord. . . . Make no long tarrying, O my God." - With a
PSALMUS XL.

BENEDICTUS DOMINUS DEUS ISRAEL: a secoelo, et in saeculo; Fiat, fiat.

Like as the hart desireth the water-brooks: so longeth my soul after Thee, O God.

My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

Versicle and response breathing the same tone the Holy Bible ends —

Y. Surely I come quickly: Amen.
R. Even so, come, Lord Jesus.

In such a tone the suffering Saviour commended His soul on the first Good Friday, saying, "Father, into Thy hands I commend My spirit: " and in such a tone also may His mystic Body, corporate and in its several members, be ever patiently waiting for the Lord, and working in humble obedience during the time of waiting.

PSALM XI.

There is enough analogy between this and the first Psalm to lead to the conclusion that it was intended for the position it now occupies as the last Psalm of the first book; the end of which book is marked by the Doxology. As the first is a meditative hymn on the blessedness of the guileless Man, so this is one upon the mystery of His poverty Who became poor that He might make many rich. Our Lord quoted it as applying to Himself in John xiii. 18, declaring that the ninth verse of the Psalm was fulfilled by His Betrayal. The fifth and fourth following verses relate therefore to the betrayer, his sentence and his punishment, and "now that he dieth, his name shall be blotted out of the earth under heaven."—

This Psalm is to be viewed in two aspects. [1] It sets forth the blessedness of "considering"—or meditating upon with understanding,—the Person of the Redeemer: an aspect which may remind us of St. Paul's expression as to "discovering" or "considering" the Lord's Body in the Holy Eucharist. As "many are weak and sickly, and many sleep" [1 Cor. xi. 29] through not considering the Poor and Needy, so will the Lord deliver from trouble, preserve alive, strengthen and comfort those who do discern Him. [2] The second aspect under which the Psalm is to be viewed shows the Son of God Himself considering poor and needy human nature, and coming down from Heaven to become as one of us. In His time of trouble the Lord delivered Him, and was merciful to Him when He became as the One Sinner in the place of all sinners.

It will have been observed that all the forty-one Psalms which compose the first book point unwaveringly to our Blessed Lord. They were a gift to the Church of Israel,
3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God? 4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God; 5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou disquieted within me? 7 Put thy trust in God: for I will yet give Him thanks for the help of His countenance.

8 My God, my soul is vexed within me: therefore will I remember Thee concerning the land of Jordan, and the little hill of 'Hermon.

9 One deep cal leth another, because of the noise of the water-pipes: all they waves and storms are gone over me.

10 The Lord hath granted His loving-kindness in the day-time: and in the night-season did I sing of Him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast Thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou disquieted within me?

15 O put thy trust in God: for I will yet thank Him, Which is the help of my countenance, and my God.

THE XLIII. PSALM.

Judica mee, Deus.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

that its faith might look forward in hope: they are a gift to the Christian Church, that her faith may be intelligently fixed upon her Redeemer, and beheld throughout the written word.—in the volume of the book—"the story of the personal WORD'S Incarnation and redeeming work.

THE SECOND BOOK.

PSALM XLII.

The Second Book of the Psalms opens with one in which Christ is again heard speaking. He speaks in His own Person as longing for the time of ascending to His Father, in the person of His mystic Body as longing for the time when her earthly pilgrimage will be ended, and her militant humiliation transfigured into triumphant glory. It was formerly used in the Burial Office of the Church of England [see p. 478]: and has a place in the Primitive Liturgy of St. Mark, both applications of it expressing the earnest longing of the Church and the devout soul for the Divine Presence: "My soul is athirst for God in His Eucharistic Mystery: My soul is athirst for Him in His Paradisal Presence."

In their fulness the aspirations of this Psalm can only be assigned to Christ Himself. Job typically anticipated the sufferings of the Holy One to a certain extent, so that he could say, "And now my soul is poured out upon me, the days of affliction have taken hold upon me," but it was to the soul of the "Man of Sorrows" alone that the whole force of such words as those of this Psalm could belong: of Him only that it could be said one abyss proclaimed to another that all the

waves and storms of Divine anger with sin had overwhelmed Him. We may, therefore, see in the touching expressions of this beautiful hymn the highest and most perfect form of resignation to the will of God under the most extreme depression of sorrow and suffering; words which open out to us the mind of Christ, showing how the truly faithful soul will trust in God as a loving Father, and long for His presence, even when bowing down under the weight of trial: "longing to be with Christ, which is far better," yet desiring, above all, to fulfill His will. It is a Psalm which must have had especial force in the Divine Service of the early Church, when persecutions surrounded it on every side, and the echoes from one overwhelming cataract of heathen fury overtook the rush of another. Such intense longings for a better life and the peace of Paradise belong to such times rather than to those of untroubled ages: and when the Antichristian persecutions of the latter days have come upon the Church, the meaning of this hymn will again be felt in its fulness as it may have been felt by those who had to endure the Antichrists of the first age. Yet the spirit of the Psalm enters into all longings for the Presence of Christ: and those who fully realize the work of sin will be able to enter into it to a great extent in connection with the blessedness of that Presence in the Eucharistic Mystery.

PSALM XLIII.

This is plainly a continuation of the preceding Psalm (though not a portion of it), the ideas of it being exactly analogous, and the burden, from which the whole derives so
DAY 9. MORNING PRAYER.

THE XLIV. PSALM.

Deus, auribus.

We have heard with our ears, O God, our fathers have told us: what Thou hast done in their time of old;

2 "How Thou hast driven out the heathen with Thy hand, and planted them in: how Thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But Thy right hand, and Thine arm, and the light of Thy countenance: because Thou hast a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 "Through Thee will we overthrow our enemies: and in Thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is Thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise Thy Name for ever.

10 But now Thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

mournful and passion-like a character, repeated; yet a distinctive character is also given to this concluding portion of the threefold hymn, which makes it a song anticipative of Resurrection joy. As the words of Christ are, "Thou wilt not leave My soul in hell ... Thou wilt shew Me the path of life;" so they are, "Send out Thy light ... bring Me unto Thy holy hill." And while we hear Christ longing for the light of the Resurrection, and the Altar where the Lamb, as it had been slain, was to take His kingdom to Himself, so we also hear the voice of His Church asking God to send forth to her the Light of the world, in the Person of Christ, to lead her through this life to glory everlasting, and by the earthly to the heavenly Altar. The third verse looks plainly to Him Who is the Way, the Truth, the Life, and the Light of the City of God; and the fourth verse as plainly to the Eucharistic thanksgiving of the Christian dispensation.

PSALM XLIV.

For periods of great trouble, such as the time when the Philistines came up with their champion against the army of Saul, or when Sennacherib against Hezekiah, or when the nation was broken to pieces by the tyranny of Antiochus Epiphanes, this Psalm was penned as a national pleading with God for His own people in their affliction; and, so prophesying, the writer unconsciously gave words to the future Church which might in all ages be lifted up to God as a prayer for deliverance.

It must be understood that the tone of this Psalm is by no means one of expostulation with God, as if it were to be said to Him, Why hast Thou done this? It is, on the contrary, a declaration of perfect trust in Him, like that uttered by Job when he said, "Though He slay me, yet will I trust in Him."
13 Thou sellest Thy people for nought: and takest no money for them.
14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.
15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.
16 My confusion is daily before me: and the shame of my face hath covered me;
17 For the voice of the slanderer and blasphemer: for the enemy and averger.
18 And though all this be come upon us, yet do we not forget Thee: nor behave ourselves frowardly in Thy covenant.
19 Our heart is not turned back: neither our steps gone out of Thy way;
20 No, not when Thou hast smitten us into the place of dragons: and covered us with the shadow of death.
21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for He knoweth the very secrets of the heart.
22 For Thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.
23 Up, Lord, why sleepest Thou: awake, and be not absent from us for ever.
24 Wherefore hidest Thou Thy face: and forgettest our misery and trouble?
25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.
26 Arise, and help us: and deliver us for Thy mercy's sake.

THE XLV. PSALM.

Erectavit cor meum.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.
2 My tongue is the pen: of a ready writer.
3 Thou art fairer than the children of men: full of grace are Thy lips, because God hath blessed thee for ever.
4 Gird Thee with Thy sword upon Thy thigh, O Thou most Mighty: according to Thy worship and renown.
5 Good luck have Thou with Thine honour: ride on, because of the word of truth, of meekness, and righteousness: and Thy right hand shall teach Thee terrible things.

Thus, taken in its true sense, it may recall to mind our Lord's words respecting the time when the last troubles would come upon Jerusalem; and those still greater troubles, of which these were a type, upon the City of God in the end of the world: "In your patience possess ye your souls."

Thus the tone of the Psalm is, "The Lord hath brought all this woe upon us; yet though He suffer much more than this to come upon us, our steps shall not go out of His way: we will trust still in His mercy, and call on Him to shew it in His good time." And the actual experience of such persecution in the early Church drew out from St. Paul an application of this tone when he wrote, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Rom. viii. 35-39.]

PSALM XLV.

ERUCTAVIT cor meum verbum bonum: dico ego opera mea Regi.

Lingua mea calamus scribior: velociter scribentia.

Speciosus formae praefiliis hominum; diffusa est gratia in labinis Tuis: propertia benevidit Te Deus in aeternum.

Accingere gladio Tuo super femur Tuum: potissimae.

Specie Tua et pulchritudine Tua: intende, prospera procede, et regna.

Propter veritatem, et mensuetudinem, et justitiam: et ducendum Te mirabiliter dextera Tua.

Vendidisti populum Tuum sine pretio: et non fuit multitudo in commutationibus eorum.

Pouisti nos opprobrium vicinis nostris: sub santationem et derisum his qui in circuitu nostro sunt.

Pouisti nos in similitudinem Gentibus: com motionem capitis in populis.

Tota die verecundia mea contra me est: et confusio faciei meae cooperuit me.

A voce exprobantis et obloquentis: a facie inimici et persequentis.

Hec omnia venerunt super nos, nec oblitii sumus Te: et inique non egimus in testamento Tuo.

Et non recessit retro cor nostrum: et declinasti semitas nostras a via Tua.

Quoniam humilisisti nos in loco afflictionis: et cooperuit nos umbra mortis.

Si oblitii sumus nomen Dei nostri: et si ex pandimus manus nostras ad deum alienum.

Non Deus requirist ista? ipse enim novit abcondita cordis.

Quoniam propter Te mortificamur tota die: aestimati sumus sicut oves occasionis.

Excurre, quare obdormis Domine? excurre, et ne repellas in finem.

Quare faciem Tuam avertis: oblisceris inopie nostrae et tribulationis nostri?

Quoniam humilisisti est in pulvere anima nostra: conglutinatus est in terra venter noster.

Excurre Domine, adjuga nos: et redime nos propter nomen Tuum.
6 Thy arrows are very sharp, and the people shall be subdued unto Thee: even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever: the sceptre of Thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, verroght about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for He is thy Lord God, and worship thou Him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in reuinent of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers shalt thou have children: whom thou mayest make princes in all lands.

its interpretation as a song of joy and praise respecting the Incarnation, and teaches us to draw out that interpretation even in detail. Thus we sing to Him, "Thou art fairer than the children of men" in respect of the Beauty of the King in His Human Nature, which was certainly the perfection of moral purity, and probably of external grace.1 For although He was "made sin for us," yet He "knew no sin," but was spotless altogether in nature, will, and deed; and although His visage was marred more than any man's, by the persecutions and sufferings of life, yet He was so true to the nature of Man that it was fairer than any other countenance in its original and unmarrred state. Thus, too, we sing to Him, "Full of grace are Thy lips," remembering how it was said of Him, "Never man spake like this Man" [John vii. 46], and how "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." [Luke iv. 22.]

The fourth verse refers to the ceremony by which coronation was completed, the girding on of the sword. So when the value of the time was come, the Woi'd of God rides forth conqueriiig and to conquer, girding on His Human Nature,—His Vesture dipped in blood,—on which, and on His Khgh, is written the glorious Name which is the Christian fulness of the prohetic "Most Mighty," "King of kings and Lord of lords," [Rev. xix. 16.] The effects of the Incarnation are signified by the "terrible" or "wonderful" things achieved by the right hand of the Incarnate Word. Such marvellous works have already been effected as the overthrow of Paganism, the establishment of a sound morality, the first spread and the enduring perpetuity of the Christian Church: such terrible things are yet in store as the second Advent of the Word, the overthrow of Antichrist, the general Resurrection, the Last Judgement, and the subjugation of all things to the universal Sovereignty of Christ.

This universal dominion of Christ is further referred to in the seventh verse, which is used in Heb. i. 8, 9, as evidence of the Divine Nature of our Lord: the use of the word "throne" instead of "seat" making the meaning more plain there than in the English version of the Psalm. Such a dominion is prepared for Christ in this dispensation, in the Day of Judgement, and in the perfect Church in glory: a dominion of a right, erect, straight, or righteous sceptre, ever guiding to the justice and truth of God, and ever opposed to the lawless iniquity of the Evil One.

In the eighth verse the reward of Christ's love in becoming Man is proclaimed, the anointing of His Human Nature with the Holy Ghost given to Him without measure that He might have unlimited power to work out the work of salvation. This mention of the Anointing of Christ is especially connected with His Human Nature by the mention of "myrrh, aloes, and cassia," which carry the mind to the offerings of the wise men, and to the spices with which the holy body of Jesus was embalmed at His burial. 2 This seems the connecting-link between the former and the latter verses of the Psalm, the former setting forth the royalty of the Bridegroom, our Lord Jesus Christ; the latter declaring the royalty of the Bride, His Church.

St. John the Baptist was the first to mention the Bride in

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1 No one can fail to observe the exceptional character of the traditional portrait of Christ with which religious art is pervaded. This is found as the Good Shepherd in the Catacomb, and in many other very ancient forms: and there is probably truth in the representations that there were several contemporaneous types of our Lord taken without miraculous agency, during His earthly life. This traditional conceptions of Christ is not Jewish, but a Catholic eclecticism of human beauty. [See Ammonius Biblii, iii. 144.]

2 It is observable that the anointing oil of the Mosaic dispensation [Exod. xxx. 23] was made of "principals spices" and olive oil. The "principal spices" named are myrrh, sweet cinnamon, sweet calamina, and cassia, the myrrh and cassia being each to weighs as much as both the others put together. This oil was used for anointing the Tabernacle, the vessels, and the priests, including Aaron. Among the plants of the "garden enclosed" [Song of Solomon, iv. 12], the "spiring shut up," the "fountain sealed," the "smelling spicery," cinnamon, frankincense, myrrh, and aloes, "all the chief spices." Myrrh, aloes, and cinnamon (which is nearly identical with cassia) are also named together in Prov. xvi. 17.
18 I will remember Thy Name from one generation to another; therefore shall the people give thanks unto Thee, world without end.

The XLVI. Psalm.

Deus noster refugium.

GOD is our Hope and Strength: a very present Help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of GOD: the holy place of the tabernacle of the most Highest.

5 GOD is in the midst of her, therefore shall she not be removed: GOD shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but GOD hath shewed His voice, and the earth shall melt away.

7 The Lord of Hosts is with us: the God of Jacob is our Refuge.

8 O come hither, and behold the works of the Lord: what destruction He hath brought upon the earth.

9 He maketh wars to cease in all the world: He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am GOD: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of Hosts is with us: the God of Jacob is our Refuge.

New Testament times when he said, "He that hath the Bride is the Bridegroom." [John iii. 29.] Similar phrasing appears in our Lord's earliest words [Mark ii. 19: Luke v. 34], and in several of His parables, where He represents the kingdom of Heaven under the figure of marriage. St. Paul speaks of his earnest desire to present the Church as a chaste virgin "to Christ [2 Cor. xi. 2], and likens the union between it and Christ to the union of husband and wife. [Eph. v. 23-32.] But, above all, the tone of this Psalm is taken up in the latter chapters of the Revelation, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." [Rev. xix. 7.] "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." [Rev. xxi. 2.] "And there came unto me one of the seven angels... saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." [Rev. xxi. 10.]

And as the King, the Incarnate Word, is fairer than the children of men in natural beauty of body and soul, so the Queen on His right hand is also represented as being adorned with all that can make fit to stand before Him, as well as being "all glorious within." Though the Church is "clothed with the sun" [Rev. xiv. 1] in a spiritual sense, yet in a literal sense also she is to have all that external splendour which is typified by clothing of wrought gold and raiment of needlework; a vesture of gold, wrought about with divers colours, reflecting the glory of the Bridegroom's "vesture dipped in blood." [Rev. xix. 2.]

In this Psalm, therefore, the Church ever offers a hymn of thanksgiving to Christ for that Betrothal of Himself to His mystical Body which will be perfected by the final assumption of the Bride to His right hand in Heaven. Girt with the sword of His Human Nature, and clad with transfigured garments which are still perfumed with the myrrh, aloes, and cassia of His aloneness, the King of Glory stands prepared to receive to His side the Church which He has espoused; that as a Queen she may enter into His palace, as a Queen be crowned with a never-fading beauty, and as a Queen reign with Him, "having the glory of God." [Rev. xxi. 11.]

Psalm XLVI.

As the kingdoms of this world shall become the kingdom of the Lord and of His Christ, so the waters which rage and swell and shake the earth to its foundations shall be subdued at the Divine command, "Be still," and become the river which makes glad the City of God. "There shall be no more sea," to trouble the Church [Rev. xxi. 1]; but there shall be "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." [Rev. xxi. 1], and "every thing shall live whither the river cometh." [Ezek. xlvii. 8.]

Such is the mystical strain which this Psalm carries up to the praise of God. The ordinary antagonism of the world may embarrass the Church, or active persecution trouble it, but the Spirit of God moves upon the face of the waters to bring life out of death; God will remember Noah, to make that by which He brings destruction upon the earth be also the salvation of His Church. Christ, though asleep, is yet in the ship of the Apostles, ready to rebuke the winds and the waves, and to say, "Peace, be still." Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. Amen.
DAY 9. EVENING PRAYER.
THE XLVII PSALM.

Omnis gentes, plaudite.

CLAP your hands together, all ye people: SING UNTO God with the voice of melody.

2 For the Lord is high, and to be feared: He is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us; even the worship of Jacob, whom He loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trumpet.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon His holy seat.

9 The princes of the people are joined unto the people of the God of Abraham: for God, Which is very high exalted, doth defend the earth, as it were with a shield.

THE XLVIII PSALM.
Magnus Dominus.

Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; God upholdeth the same for ever.

8 We wait for Thy loving-kindness, O God: in the midst of Thy temple.

PSALM XLVII.

This is a hymn of triumph, not for any temporal victory of Christ’s Church, but for that glorious work of peace by which the fold of the Good Shepherd is being extended that it may embrace all races of mankind. As holy Simeon saw that the Sun of Righteousness had arisen to be a Light to lighten the Gentiles, as well as God’s ancient people Israel, so the prophet had been inspired to tell of the then distant age of the Messiah, that “God reigneth over the heathen,” and that “the princes of the people,” beyond the bounds of the chosen race, are joined unto the people of the God of Abraham.

The selection of this Psalm for Ascension Day is connected partly with the ordinary interpretation of the fifth verse, but not less with the general tone of victory which pervades the whole, and which is so suitable to the leading of captivity captive by Christ when He ascended up on high, to reign over the people whom He had bought with a price, and to place His Human Nature on the holy throne of Divine majesty and power.

It is a song of trust also in Christ, in which the Church declares that, as the “word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward,” so will the same WORD, God, Which is very high exalted, ever defend as with a shield the inheritance which He has won for His own.

PSALM XLVIII.

Much light is thrown upon this Psalm by comparing together the two chapters of the Revelation in which are described the fall of the mystical city Babylon, and the establishment for ever of the New Jerusalem. The eighteenth chapter expands the third and following three verses of the Psalm into a fearful description of a sudden destruction, and privation of the Light and Presence of God: “Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.... And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.” [Rev. xviii. 16, 17, 23.] The Holy City, on the other hand, whose foundations were laid at Pentecost, is seen descending from God, “prepared as a bride adorned for her husband... and the city had no need
PSALM XLIX. The Psalms.

O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world; for high and low, rich and poor: one with another. My mouth shall speak of wisdom: and my heart shall muse of understanding. I will incline mine ear to the parable: and shew my dark speech upon the harp. Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about? There be some that put their trust in their goods: and boast themselves in the multitude of their riches. But no man may deliver his brother: nor make agreement unto God for him; for it cost more to redeem their souls: so that he must let that alone for ever; Yea, though he live long: and see not the grave. For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other. And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names. Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish: this is the way of them. This is their foolishness: and their posterity praise their saying.

of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof... they need no candle, neither light of the sun: for the Lord God giveth them light.” [Rev. xxi. 23, xxii. 5.]

While therefore the city of Antichrist, which says in its pride, “I shall be a lady for ever” [Isa. xlvi. 7], is a marvell to see, because of its gigantic ruin, the City of God, the Temple of the Holy Ghost, shall stand firm in all its towers and bulwarks, because God Himself upholds it, and dwells in the midst of its streets.

PSALM XLIX.

The “parable” and “dark speech” of this Psalm appear to refer to the vision of a better resurrection which upholds the faithful soul when depressed by adversity. The strain of the Psalm is, Look not at the outward prosperity of this life, as that which is most to be desired, and the loss of which is most to be lamented: but rather look to that deliverance from eternal misery [v. 15] and that reception into the Presence of God, which will be the only true and enduring prosperity. Until Christ brought life and immortality to light by the Gospel, it was only in parables and dark sayings that they were made known to the world, and even the seventh and fifteenth verses speak of redemption and a future life of blessedness only in negative and enigmatical terms. Such parables and enigmas have, however, received their interpretation by the word and work of Christ; and thus an additional force is given to them as they are used in the Church. God has revealed even to babes the truths that were hidden from the wise and prudent of old, and every Christian can behold the unveiling of mysteries, which prophets and kings looked into without understanding. And thus, when we sing that no man may deliver his brother, we do it in the knowledge that One has made Himself our Brother, to redeem us by making an atonement with God for us; and when, “But God hath delivered My soul from the place of hell; for He shall receive Me,” we know that we are speaking of Him Who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. He is the Righteous Who could say, “All souls are Mine,” and could have domination over them, to lead captivity captive, in the morning of His Resurrection. There is an obvious association of ideas between this Psalm and the following:

Secundum Nomen Tuum, Deus, sic et laus Tuæ in fines terræ: justitia plena est dextera Tuæ.

Letetur mons Sion, et exsultet filiæ Judæ: propter judicia Tuæ, Domine.

Circundate Sion, et completimini eam: narrate in turribus ejus.

Hodie, Domine, in saeculis, in saeculis, in saeculis.

PSALMUS XLVIII.

AUDITE heæc, omnes gentes: auribus percipite omnes qui habitatís orbem.

Qui terrigere, et filii hominum: simul in unum divísse et praepuer.

Omne loquentur sapientia: et meditatio cordis mei prudentiam.

Inclánabo in parabolam aurem meam: aperiam in psalterio propositionem meam.

Cur timébo in die mala? iniquitás calcanei mei circumdabit me.

Qui confundit in virtute suæ: et in multitudine divitiarum suarum gloríatur,

Frater non reductí: redimet homó: non dabit Deo placationem suam,

Et pretium redemptionis animæ suæ: et laborabit in æternum, et vivet adúce in finem.

Non videbit interitum cum viderit sapientes mortíentes: simul insípiens et stultus peribunt.

Et reliquem alienis divitias suas: et sepulchra eorum domus illorum in æternum.

Tabernacula eorum in progenie et progenie: vocaverunt nomina sua in terris sui.

Et homo, cum in honore esset, non intellexit: comparatus est jumentis insipientibus, et similis factus est illius.

Hec via illorum scandalum ipsius: et postea in ore suo complebuntur.
14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for He shall receive me.

16 Be not thou afraid, though one be made rich; or if the glory of his house be increased: 17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou dost well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

DAY 10. MORNING PRAYER.

THE L. PSALM.

Deus deorum.

THE LORD, even the most mighty God, hath spoken: and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him.

4 He shall call the heaven from above: and the earth, that He may judge His people.

5 Gather My saints together unto Me: those that have made a covenant with Me with sacrifice.

6 And the heavens shall declare His righteousness: for God is Judge Himself.

7 Hear, O My people, and I will speak: I My self will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before Me.

9 I will take no bullock out of thine house: nor ho-goat out of thy folds.

and our Blessed Lord's parables of the rich fool, and of Dives and Lazarus. The one thought that his house should continue for ever, but while he was planning for the future heard the voice, "This night shall thy soul be required of thee," and was compared unto the beasts that perish. The other "was clothed in purple and fine linen, and fared sumptuously every day," yet carried nothing away with him, neither did his pomp follow him: for it was in hell and in torment that he opened the eyes which had been closed by death. But though a Job or a Lazarus may be compassed about with the consequences of that sin which bruised the heel even of the Second Adam, he may say, "Wherefore should I fear? I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." And thus, while the wicked follows the generation of his fathers, and shall never see light, they that live in Christ follow the generation of the New birth, and walking in the path of light which He will shew them, attain at last to the perfect Day.

PSALM L.

This Psalm proclaims the Advent of the Son of God to establish a new covenant between God and man. In the old covenant the voice of the Lord was heard from Sinai by a single nation, but in the new covenant He speaks to the whole world, and sends forth His invitation "from the rising up of the sun unto the going down thereof." But, although it declares the Advent of Christ in the "perfect beauty" of the Incarnation, it sets Him forth especially in that character to which our Lord referred when He said, "The Father hath committed all judgement unto the Son." And hence the Psalm is a continual witness that, although we are come to the "Mount Sion" of mercy, and not to the mount which burned with the fire of judgement, yet the dispensation of the Son of Man is a continuous dispensation of judgement even in this life. Our righteous Judge is judging His people while the day of grace is still theirs, saying even to His saints, and those that have made a covenant with Him, with the sacrifice of the New Dispensation, "Hear, O My people, and I will speak. ... Consider this, lest I pluck you away, and there be none to deliver you." This judgement is, therefore, as far as it relates to the present life, our Lord's merciful appeal to the consciences of His people, by which He is striving to bring them to penitence, love, and a closer walk with Him. At the same time, as His prophetic words con-
10 For all the beasts of the forest are Mine: and so are the cattle upon a thousand hills.
11 I know all the fowls upon the mountains: and the wild beasts of the field are in My sight.
12 If I be hungry, I will not tell thee: for the whole world is Mine, and all that is therein.
13 Thinkest thou that I will eat bull's flesh: and drink the blood of goats?
14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.
15 And call upon Me in the time of trouble: so will I hear thee, and thou shalt praise Me.
16 But unto the ungodly said God: Why dost thou preach My laws, and takest My covenant in thy mouth;
17 Whereas thou hastest to be reformed: and hast cast My words behind thee!
18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.
19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.
20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mother's son.
21 These things hast thou done, and I held My tongue, and thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.
22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.
23 Whoso offereth Me thanks and praise, he honoureth Me: and to him that ordereth his conversation right will I shew the salvation of God.

THE LI. PSALM.

Miseree mei, Deus.

HAVE mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness: and cleanse me from my sin.
3 For I acknowledge my faults: and my sin is ever before me.

Cerning the destruction of Jerusalem had a further reference to the end of the world, so, when speaking of judging His people in this life, He refers also to that final and irrevocable judgement, from which, if He have not saved, there is none to deliver. Thus we are reminded of His words as He went over the Holy City, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings!" or of His words spoken by the prophet, "Come, now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

The references to sacrifices which this Psalm contains are to be taken in two senses. First, they speak of the acceptableness of offerings made in hypocrisy, and which are not accompanied by penitence, obedience, and love; offerings which are again repudiated by God in the penitential Psalm that follows: "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations; incense is an abomination unto Me." [Isa. i. 11-18]. Secondly, they look prophetically to the passing away of the old dispensation, which was founded on a system of sacrifices wherein slain animals were offered, and to the coming in of the new dispensation, which is founded on the once-offered Sacrifice of Christ, presented before God continually in Heaven, and re-presented on earth, in the sacrifice of the Holy Eucharist. Thus, "Offer unto God thanksgiving," and, "Whoso offereth Me thanks and praise, he honoureth Me," look to that of which the prophet Malachi spoke when, after saying, "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand," he added, "For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts." [Mal. i. 11.]

PSALM LI.

MISERERE mei, Deus: secundum magnam misericordiam Tuam.

Et secundum multitudinem miserationum Tuarum: dele iniquitatem meam.

Amplius lave me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Quoniam Mea sunt omnes ferre silvarum: junenta in montibus et boves.

Cognovi omnia volatilia ceoli: et pulchritudo agri Mecum est.

Si euriero non dicam tibi: Meus est enim orbis terrae et plenitudine ejus.

Nunquid mandueabo carnes taurorum? aut sanguine hircorum potabo?

Immola Deo sacrificium laudis: et reddite Altissimo vota tua.

Et invoca Me in die tribulationis: erura te et honorificabis Me.

Pecator autem dixit Deus: Quare tu enarras justitias Meas: et assumis testamentum Meum per os tuum?

Tu vero odisti disciplinam: et proiecisti sermones Meos retorsura.

Si videbas furem, currebas cum eo: et cum adulteris portionem tuam ponebas.

Os tum autem multavit malitia: et lingua tua concinnavat dolos.

Sedens adversus fratem tuum loquebaris: et adversus filium matris tuae ponebas scandalum: hae fecisti, et tacui.

Existimasti iniquum quod ero tui similis: arguam te, et statuum contra faciem tuam.

Intelligite heu, qui obliviscimini Deum: nequando rapiat, et non sit qui eripiat.

Sacrificium laudis honorificabit Me: et illic iter quo ostendam illi salutare Dei.

Sacrificium laudis honorificabit Me: et illic iter quo ostendam illi salutare Dei.
4 Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.
5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.
6 But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.
7 Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.
8 Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice.
9 Turn Thy face from my sins: and put out all my misdeeds.
10 Make me a clean heart, O God: and renew a right spirit within me.
11 Cast me not away from Thy presence: and take not Thy holy Spirit from me.
12 O give me the comfort of Thy help again: and establish me with Thy free Spirit.
13 Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.
14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health: and my tongue shall sing of Thy righteousness.
15 "Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise.
16 For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt Thou not despise.
18 O be favourable and gracious unto Sion: build Thou the walls of Jerusalem.
19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon Thine altar.

The Psalms.

10th Day. [Ps. 51.]

Tibi soli peccavi, et malum coram Te feci: ut justificeris in sermonebus Tuis, et vincas cum judicaris.

Ecce enim in iniquitatis conceptus sum: et in peccatis concepti me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiae Tui manifestasti mihi.

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super mevemus. Anditui meo dabis gaudium et lassitiat: et exsultabunt osa humilita.

Averte faciem Tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum creavi in me, Deus: et spiritum rectum innova in viscibris meis.

Ne proiecies me a facie Tua: et spiritum sanctum Tuum ne auferas a me.

Redde mihi lassitiat salutaris Tui: et spiritu principali confirma me.

Doocebo iniquos vias Tuas: et impii ad Te converterunt.

Libera me de sanguinisibus, Deus, Deus salutis meae: et exsultabit lingua mea justitiam Tuam.

Domine, labia mea aperies: et os meum annum tibi ortum Tuam.

Quoniam si voluisses sacrificium, dedisset: utique holocaustis non delectaberis.

Sacrificium Deo spiritus contributus: cor contritum et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate Tua Sion: ut adificantur muri Hierusalem.

Tunc acceptabis sacrificium justitiae, oblationes et holocausta: tunc imponet super altae Tuam vitulos.

the woes of mankind, all original and all actual sin, were for the time condensed into a focus, that, by the intensity of His penalty, they might be brought within the reach of mercy and pardon. Hence, all the millions of mankind that have inherited sin from the first Adam are brought before the All-righteous Judge in the Person and by the voice of the Second Adam, Who says for them, and not for Himself, "Have mercy upon me," "Do away Mine offences," "Wash Me," "Cleanse Me." Have mercy upon Me, for in Me Thou dost behold not Thy sinless Son alone, but Him Whom Thou hast made sin for all Thy sinful children. Do away Mine offences, for not only am I Thy Son, in Whom is no guile, but the new Head and Leader and Representative of Thine offending offspring. Wash Me, Whose sinless Conception by my Virgin Mother left no need for baptism, and cleanse Me, Who have no defilement of My Nature, for I am made like unto My brethren in all things, that I may win purity for them. I acknowledge My faults, for theirs have I taken on Me, and My sin is ever before Me, for the burden of their sin weighs Me down from My cradle in the manger at Bethlehem to My Cross on the hill of Calvary. Oh, be favourable and gracious unto Thy Sion, and build Thou the walls of Thy New Jerusalem, that the Eucharists of My atoning Sacrifice may ever be presented before Thee, and in that and in them all other sacrifices find their fulfilment, their completion, and their climax. It is only in the way thus indicated that a full explanation can be given of (1) the deep and intense spirit of self-accusation; (2) the entire confidence in the cleansing power of God; and (3) the sense of most intimate relation between Himself and His Judge, by which the penitent's words in this Psalm are so strikingly characterized. In this degree, and that a very high degree, David was a type of our atoning Lord when he uttered this Psalm, and thus his tone of penitence so far exceeded that which ordinary sinners could thoroughly assume: but David's penitence was that of an actual sinner, who could say literally of himself individually that he was shapen in wickedness, that his mother had conceived him with the taint of original sin, that he needed purging with hyssop from the leprosy of actual sin, and deliverance from blood-guiltiness. The personal sinlessness of the Lamb of God aggravated the pain of the burden laid upon Him, and also enabled Him to see the whole of God's hatred of sin, as for no actual sinner could.1 And thus when He "was made sin for us," that He might make intercession for us by a vicarious penitence, the intensity of the words of penitence was in proportion to His thorough and penetrative perception of its necessity. As He was set forth to us for an example of innocence, so He is also set forth for an example of penitence; and hence, where we should least expect it, in Him Who knew no sin, we find the perfect Pattern which the sinner is to copy when he comes before God confessing his transgressions, praying for pardon, promising amendment of life, and faithfully expecting a perfect absolution.

Part of the tenth, eleventh, and fifteenth verses of this

1 This explains "Against Thee only have I sinned." In the depth of His vicarious penitence the offence against God becomes so blindingly apparent that the offence against man is for the time invisible.
THE LIII. PSALM.

Quid gloriari?

Why boastest thou thyself, thou tyrant:
That thou canst do mischief;
2 Whereas the goodness of God: endureth yet daily?
3 Thy tongue imagineth wickedness:
And with lies thou cuttest like a sharp razor.
4 Thou hast loved unrighteousness more than goodness:
And to talk of lies more than righteousness.
5 Thou hast loved to speak all words that may do hurt:
O thou false tongue.
6 Therefore shall God destroy thee for ever:
He shall take thee, and pluck thee out of thy dwelling,
And root thee out of the land of the living.
7 The righteous also shall see this, and fear:
And shall laugh him to scorn.
8 Lo, this is the man that took not God for his strength:
But trusted unto the multitude of his riches,
And strengthened himself in his wickedness.
9 As for me, I am like a green olive-tree in the house of God:
My trust is in the tender mercy of God for ever and ever.
10 I will always give thanks unto Thee for that Thou hast done:
And I will hope in Thy Name, for Thy saints like it well.

DAY 10. EVENING PRAYER.

THE LIII. PSALM.

Dixit insipiens.

The foolish body hath said in his heart:
There is no God.
2 *Corrupt are they, and become abominable in their wickedness:
There is none that doeth good.
3 *God looked down from heaven upon the children of men:
To see if there were any that would understand,
And seek after God.
4 *But they are all gone out of the way,
They are altogether become abominable:
There is also none that doeth good, no not one.
5 *Are not they without understanding that work wickedness:
Eating up my people as if they would eat bread?
They have not called upon God.
6 *They were afraid where no fear was:
For

Psalm are daily used as versicles at Mattins and Evensong.
The whole Psalm was formerly used every day except Sunday.

PSALM LIII.

The title of this Psalm connects it with the iniquitous acts of Doeg in slaying Ahimelech and a multitude of other priests and their families at the command of Saul. [1 Sam. xxv. 16, 19.] By this wicked act both Saul and Doeg constituted themselves types of Antichrist, and the words spoken against them by the Psalmist derive a part of their force from the fact that they are also a prophecy respecting the great enemy of the Lord and His Church. This gives the key to the strong language respecting the “lies” of the “tyrant” by which the Psalm is characterized; for the whole rule of Antichrist will reflect the one great lie set up in his person, when “he as God sitteth in the temple of God, showing himself that he is God.” [2 Thess. ii. 4.] But the “sharp razor” of Antichrist will be vanquished by the “two-edged sword” [Rev. i. 16] of truth, which proceeds out of the mouth of the “WORD of God.” [Heb. xii. 18. 2 Thess. ii. 8.]

Thus also a contrast is set forth in this Psalm between the kingdom of Antichrist and the Church. The one will be rooted out of the land of the living, the other planted like a green olive-tree in the House of God. For all past mercies to her, therefore, the Church here gives thanks to God, assured that she may still hope in His Name, Who has promised that the gates of Hell shall not prevail against her.

PSALM LIII.

This Psalm is nearly identical with the fourteenth. The difference, and a very conspicuous one, is, that there is here no mention of “the Door” and “the Righteous,” after the words “They were afraid where no fear was.” This omission gives the Psalm a more direct application to the persecution of the Church by Antichrist than to the opposition offered by him to our Lord personally; and thus it may be taken as a hymn of the Church in the last days of its militant condition, when the souls under the Altar will cry, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” and when Antichrist having
God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 "Oh, that the salvation were given unto Israel out of Sion: Oh, that the Lord would deliver His people out of captivity.

8 Then should Jacob rejoice: and Israel should be right glad.

THE LIV. PSALM.
Deus, in Nomine.

SAVE me, O God, for Thy Name's sake: and avenge me in Thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my Helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy Thou them in Thy truth.

6 An offering of a free heart will I give Thee, and praise Thy Name, O Lord: because it is so comfortable.

7 For He hath delivered me out of all my trouble: and mine eye hath seen His desire upon mine enemies.

THE LV. PSALM.
Exaudi, Deus.

HEAR my prayer, O God: and hide not Thyself from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

been empowered "to make war with the saints and to overcome them," they also will cry, "Oh, that the salvation were given unto Israel out of Sion: oh, that the Lord would deliver His people out of captivity." But "he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." [Rev. xiii. 10.]

PSALM LIV.
The long-established custom of the Church has given us the true meaning of this Psalm by appropriating it to the commemoration of our Blessed Lord's Passion. In the words "Save me, O God," we hear the same voice as that which uttered the bitter cry which was taken from the twenty-second Psalm. In "strangers are risen up against me," we hear the prediction, ages beforehand, of the fact that Jesus would be put to death by a foreign ruler and foreign soldiers, a circumstance in the last degree unlikely to have occurred to the uninspired mind of a Jew in David's time, but clearly foreseen and foreordained by God. In "the tyrants which have not God before their eyes," we see the unjust conduct of Pilate, who was convinced of the Holy Sufferer's innocence, and yet condemned Him through fear of men. In "God is my Helper" may be traced the spirit which prompted the words, "Put up thy sword into the sheath," and "Thou couldst have no power at all against Me, except it were given thee from above." In the "offering of a free heart," we see the submission expressed in the words "not My will but Thine be done," and the voluntary yielding up of His life when no man had power to take it from Him. Lastly, the "vengeance" spoken of here receives its proper interpretation by a comparison of the last words of the Psalm with our Lord's words, "Father, forgive them, for they know not what they do." The prayer was heard, and Jesus, looking forth from His Cross, "saw of the travail of His soul and was satisfied," for even His enemies were afterwards made to be at peace with Him by the power of His Intercession.

PSALM LIV.
The sorrows of our Blessed Redeemer's Soul are here predicted by His own inspiration, so that the prophecy becomes a history, setting forth the mental trouble which preceded His Apprehension and Death. This anguish culminated in the Agony of Gethsemane and the Cross, but it also pervaded

Quoniam Deus dissipavit ossa eorum qui hominibus placebat: confusi sunt, quoniam Deus sprovit eos.

Quis dabit ex Sion salutare Israel? cum converterit Deus captivitatem plebis Sue: exultabat Jacob, et letabitur Israel.

PSALM LIII.
DEUS, in Nomine Tuo salvum me fac: et in virtute Tua judica me.

DEUS, exaudi orationem meam: auribus percepit verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortas quesvierunt animam meam: et non proponuerunt DEUM ante conspectum suum.

Ecce enim DEUS adjuvat me: et DOMINUS susceptor est anime meae.

Averte mala inimicis meis: et in vitatine Tua disperde illos.

Voluntarie sacrificabo Tibi; et confitebor Nomini Tuo, DOMINE: quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despectus octus meus.

PSALM LIV.
EXAUDI, DEUS, orationem meam: et ne despereris deprecationem meam: intende mihi, et exaudi me.

Contristatus sum in exercitacione mea: et conturbatus sum a voce inimici, et a tribulatione peccatoris.

Quoniam declinaverunt in me iniquitates: et in ira molesti erant mihi.

Cor meum conturbatum est in me: et formidum mortis cecidit super me.

Timor et tremor venerunt super me: et contrexerunt me tenebre.
6 And I said, O that I had wings like a dove: for then would I flee away and be at rest.
7 Lo, then would I get me away far off: and remain in the wilderness.
8 I would make haste to escape: because of the stormy wind and tempest.
9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.
10 Day and night "they go about within the walls thereof: mischief also and sorrow are in the midst of it.
11 Wickedness is therein: deceit and guile go not out of their streets.
12 For it is not an open enemy that hath done me this dishonour: for then I could have borne it.
13 Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid my self from him.
14 But it was even thou, my companion: my guide, and mine own familiar friend.
15 We took counsel together: and walked in the house of God as friends.
16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.
18 In the evening, and the morning, and at noon-day will I pray, and that instantly: and He shall hear my voice.
19 It is He that hath delivered my soul in peace from the battle that was against me: for there were many with me.
20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.
21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

all His life, and especially that period of it when His Ministry brought Him within the nearer contemplation of man's ingratitude.

That the holy Jesus suffered from the fear of death is a proof of His perfect oneness in nature with those whom He came to save. But He doubtless suffered more than the ordinary fear of death from the knowledge that He was to tread the winepress alone, and that of the people there was none with Him. [Isa. Ixiii. 3.] As David went up the "ascent of the Mount of Olives, and wept as he went," on the occasion when this Psalm was written. "the people that was with him" were also "weeping as they went up." [2 Sam. xvi. 30.] But when the Son of David stedfastly set His face to go up to Jerusalem, "He went before them" [Mark x. 32], walking alone in such a manner as to show His purpose, to amaze them and make them afraid. So, when in the garden of Gethsemane, He first left the body of His Apostles at the gate, and then "went a little further," that He might be divided from the companionship even of the three chosen disciples; and as if to make His loneliness more complete, they could not even at a distance watch with Him, but fell asleep. Alone He went with those who apprehended Him, for "all forsook Him and fled;" alone He appeared before the High Priest and Pilate, even Peter denying that he was His friend; alone He hung upon the Cross, His disciples "standing afar off." Such utter isolation in His sufferings and sorrows may have aggravated greatly the fear of death, and the horrible dread by which He was overwhelmed; and still more would that fear be aggravated by the "storm and tempest" of the bitter and tumultuous assembly by which He was surrounded.

The twelfth and following verses contain an indication of the character of that intercourse between Christ and His Apostles which led Him to say that He had called them friends and not servants, and that, whereas a servant knew not his master's will, they, as friends, had been admitted to take sweet counsel with Him. It was one of those whose words were softer than oil when he said, "Master, Master, and kissed Him," and yet were as the piercing of a sword, since they were words with which he betrayed that Master. It was to that one that, even at the last, the meek, loving, and forgiving Jesus said, "Friend, wherefore art thou come?"

The peculiar circumstances under which St. Peter quoted the twenty-third verse, "casting all your care upon Him, for He careth for you," show that this Psalm may be taken also as the words of Christ's mystical Body, speaking of the troubles which come upon her from Antichrist. The afflictions of the Church under Nero's persecution foreshadowed those which will come upon her in the latter days, as is
23 O cast thy burden upon the Lord, and He shall nourish thee; and shall not suffer the righteous to fall for ever.
24 And as for them: Thou, O God, shalt bring them into the pit of destruction.
25 The blood-thirsty and deceitful man shall not live out half their days: nevertheless, my trust shall be in Thee, O Lord.

DAY 11. MORNING PRAYER.

THE LVI. PSALM.

Miserere mei, Deus.

Beg mercy from me, O God, for man goeth about to devour me: he is daily fighting and troubling me.
2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O Thou most Highest.
3 Nevertheless, though I am sometime afraid: yet put I my trust in Thee.
4 I will praise Thee, because of His word: I have put my trust in God, and will not fear what flesh can do unto me.
5 They daily mistake my words: all that they imagine to do is me evil.
6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.
7 Shall they escape for their wickedness: Thou, O God, in Thy displeasure shalt cast them down.
8 Thou testest my fitting: put my tears into Thy bottle: are not these things noted in Thy book?
9 Whensoever I call upon Thee, then shall mine enemies be put to flight: this I know: for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.
11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.
12 Unto Thee, O God, will I pay my vows: unto Thee will I give thanks.

shown by our Lord's prophecy of both those periods. And as the Jews led on the persecution of the Church whenever opportunity offered, so, doubtless, there will be those who ought to be loving brethren, but will prove the most bitter of foes, in the terrible persecution of Antichrist. Thus many verses of this Psalm have a future application to the position of the Church, as well as a past application to the sorrows of Christ. And they may, in a degree, be applied to all periods of trouble which fall upon the City of God, through all constant and persistent antagonism of "the Prince of this world."

PSALM LVI.

The tone of this Psalm agrees with that of the preceding: and it as clearly refers to that lifelong persecution which our Lord underwent from those who lay wait for Him, who endeavoured to entangle Him in His talk, and who daily mistook His words, by imputing to Him treason against God and man. But although man was thus imagining evil against Christ, all His life was laid open before the Righteous Judge, His sorrows were noted in God's Book of remembrance, and when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, He was heard in that He feared.

There is also to be found in this Psalm a direct and particular reference to the Passion of our Lord. "Man" going about to devour Him represents in one sense concrete human nature, the sins of which were the cause of all Christ's trouble; but, in another sense, the Adversary who is ever going about seeking whom he may devour, and of whom our Lord sometimes spoke parabolically under the figure of a human Enemy. The "daily" of verses 1 and 2 should be understood as "all the day long," and the "swallowing up" of the same verses bears also the sense of pressing down, as of grapes into a wine-press. Thus we have given to us a key to the interpretation of the Psalm as spoken of that day when our Redeemer's Body and Soul were afflicted so sorely by the sins of mankind, and bruised in the winepress of the wrath of God, that the life-giving blood might flow forth as an offering of Atonement and a fountain of health: of that day when fear bore Him down from the sixth hour to the ninth—"from the height of the day"—during the time of darkness; when they mistook even His last cry of anguish for a cry after human succour; when some marked His steps by sitting down and watching Him in a spirit of mere cruel curiosity, and others lay wait for His Soul by saying, "Let be, let us see whether Elias will come to save Him."

So solemn a meaning of this Psalm will warn against its too close application to the troubles of our ordinary life. The member of Christ is, indeed, surrounded by spiritual enemies, the Evil One and all his evil instruments, and against these the prayerful words of the Psalm may legitimately be used.
For Thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

THE LVII. PSALM.
Miserere mei, Deus.

Be merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee: and under the shadow of Thy wings shall be my refuge, until this tyranny be overpast. I will call unto the most high God; even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproach of him that would eat me up.
4 God shall send forth His mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.
6 Set up Thyself, O God, above the heavens: and Thy glory above all the earth.
7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.
8 *My heart is fixed, O God, my heart is fixed: I will sing, and give praise. *

9 *Awake up, my glory: awake, lute and harp: my self will awake right early.
10 *I will give thanks unto Thee, O Lord, among the people; and I will sing unto Thee among the nations.
11 *For the greatness of Thy mercy reacheth unto the heavens: and Thy truth unto the clouds.
12 *Set up Thyself, O God, above the heavens: and Thy glory above all the earth.

THE LVIII. PSALM.
Si vere utique.

Are your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

But words that were primarily spoken as a prophecy relating to the persecution of Christ are infinitely too solemn to be referred to the human foes, however evil, of any other human person, however saith.

Of the Church as a body, the whole Psalm may, however, be used without such hesitation, seeing that all foes of Christ are also enemies of His Church, and that they who persecute the Church are re-opening the wounds of the Crucified Jesus Himself. [Acts ix. 5.]

PSALM LVII.
The Easter character of this Psalm is evident in the sixth and the last five verses, the latter of which are identical with the first five verses of the 168th Psalm.

It was written by David when in the Cave of Adullam, to which there is supposed to be some reference in the appeal of the first verse to a refuge under the shadow of God’s wings; and in the expression “my soul is among lions,” in the fourth verse. These early verses are not less applicable to the Son of David, however, than the latter ones, describing as they do the bitter tyranny with which He was persecuted, condemned, and tormented by those who “dug a pit before Him,” and afterwards fell into the destruction which they had prepared for Him and His.

And as of David in the Cave of Adullam, and among lions in the surrounding wilderness; as of Christ on the Cross and in the Cave wherein He was buried; so does the Psalm sing of His mystical Body taking refuge in “dens and caves of the earth,” cast to the lions in the amphitheatres, smitten and slain with a tyranny to which the world never saw a parallel: and yet ever saying, “Under the shadow of Thy wings shall be my refuge, until the day-dawn come, and I awake right early.”

The prophetic reference to Christ as God in the sixth and twelfth verses is strikingly plain. It is the voice of the Church calling upon Him to crown His Passion with His Resurrection, and answering His words, “I Myself will awake right early,” with the chorus, “Set up Thyself, O God, above the heavens;” “Awake up, My glory,” with “Set up Thy glory above all the earth.”

And as the Church has part with Christ in His Sufferings, so also in the joy and triumph of His Resurrection. While therefore the Head sings, “Awake up, My glory... I Myself will awake right early,” the prophetic echo is heard, “Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for Thy dew is as the dew of herbs, and the earth shall cast out the dead.” [Isa. xxxvi. 19.]

PSALM LVIII.
David was not at any time brought before a “congrega-
2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness. 3 The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they show their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 "The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

DAY 11. EVENING PRAYER.

THE LX. PSALM.

Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me.

DELIVER me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise Thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, Thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

This Psalm has been universally interpreted as being spoken of our Lord's Passion and the destruction of the Jewish nation. It is also prophetic of the sufferings of Christ's mystical Body, and of the ultimate overthrow of Antichristian power.

In the first words we have a parallel to the historical words of our Lord, "If it be possible, let this cup pass from Me," the human nature of Christ being made perfect in weakness, so that He might ascribe His strength unto the Divine Nature. The bloodthirstiness of the Jews was consciously shown in their conduct before Pilate: for when he desired to release Christ, they cried, "Crucify Him, crucify Him," and when Pilate washed his hands before them, they willingly accepted the responsibility thrown upon them by that act, saying, "His blood be on us and on our children." Such a thirsting
6 They go to and fro in the evening; they
groan like a dog, and run about through the
city.
7 Behold, they speak with their mouth, and
swords are in their lips: for who doth hear?
8 But Thou, O Lord, shalt have them in
derision; and Thou shalt laugh all the heathen
to scorn.
9 My strength will I ascribe unto Thee: for
Thou art the God of my refuge.
10 God sheweth me His goodness plentifully:
and God shall let me see my desire upon mine
enemies.
11 Slay them not, lest my people forget it:
but scatter them abroad among the people, and
put them down, O Lord, our defence.
12 For the sin of their mouth, and for the
words of their lips they shall be taken in their
pride: and why? their preaching is of cursing
and lies.
13 Consume them in Thy wrath, consume
them, that they may perish: and know that it is
God that ruleth in Jacob, and unto the ends of
the world.
14 And in the evening they will return: "grin
like a dog, and will go about.
15 They will run here and there for meat:
and grudge if they be not satisfied.
16 As for me, I will sing of Thy power, and
will praise Thy mercy betimes in the morning:
for Thou hast been my Defence and Refuge in
the day of my trouble.
17 Unto Thee, O my Strength, will I sing:
for Thou, O God, art my Refuge, and my mer-
ciful God.

THE LX. PSALM.
Deus, repulisti nos.

O GOD, Thou hast cast us out, and scattered
us abroad: Thou hast also been displeased,
O turn Thee unto us again.
2 Thou hast moved the land, and divided it:
heal the sores thereof, for it shaketh.
3 Thou hast shewed Thy people heavy things:
Thou hast given us a drink of deadly wine.

for His blood on the part of His brethren was doubtless an
addition to the bitterness of Christ's suffering. It is com-
pared in this Psalm to the savage voracity of the dogs of
Eastern cities, whose wild ferocity is notorious to this day,
and the comparison recalls the words of the prophet Zeph-
niah, "Her princes within her are roaring lions; her judges
are evening wolves."

It is observable that this Psalm presents the unconverted
Jews under the aspect of heathen, for to them as the perse-
cutors of our Lord the words of the Psalm plainly apply.
This is explained by Theodoret as a result of the change of
circumstances which has taken place since their persistent
and national rejection of our Lord: "The Jews, who once
were the children, have, for their own wickedness, been
degraded to the rank of dogs; while the Gentiles, who were
once dogs, have been advanced to the dignity of sons."
Nothing can, in fact, be more repugnant to Christianity than
the Judaism of Christian times. The Judaism of ancient days
derived all its reality from Christ, to Whom all its ordinances
looked forward, and upon Whom they all depended for their
efficacy. But the Judaism of Christian times rejects Christ
altogether, and hence the very substance of the ancient faith,
with which it professes to be one, is eliminated; and since
there is none other Name under Heaven by which men
must be saved, that system which rejects the Saviour is mere
heathenism, or, at best, a mere empty imitation of the re-
ligion professed by Moses, David, and the Prophets.
Thus the Jews have become the enemies of Christ, and of
the one Church in which there is salvation. This they have
ever themselves to be in days when they had oppor-
tunity to lead persecutions, and it is likely that the fourteenth
verse of this Psalm predicts a time when they will again
return, in the evening of the world's history as in the evening
of our Lord's life, and devastate the City of God. When
such a period arrives the Church will look forward as Christ
did; and though bowed with the evening of trouble, look
forward to a Resurrection of triumph, when she may
sing her new song, praising God's mercy betimes in the
morning, because He has been her refuge, and her mercif-
ul God.

PSALMUS LXIX.

DEUS, repulisti nos, et destruxisti nos: iratus es et misertus es nobis.

Commovisti terram et conturbasti cæm: sanæ
contritiones ejus: quia commotæ est.
Ostendisti populo Tu dura: potasti nos vinc
computationis.

As the last Psalm was a prophecy respecting the rejection of
those among the ancient people of God who reject Christ,
sO this is the prophetic pleading of those among them who
recognize the token, or banner of the Cross, which He has
given for an ensign to all people, and a sign of His truth.
[Verse 4.] As a body "Israel hath not obtained that which
he seeketh for," but there were multitudes of Jews from the
Apostles downward who believed in Christ, and they were

B. V. make a noise, i.e. howl.

Apostles, professed heathens, and Jews, would be the ene-
gies of the Church, and subject to saving grace in the
same manner as the Gentiles through Christ.

B. V. make a noise, i.e. howl.
4 Thou hast given a token for such as fear Thee; that they may triumph because of the truth.

5 "Therefore were Thy beloved delivered; help me with Thy right hand, and hear me.

6 "God hath spoken in His holiness, I will rejoice, and divide Sichem; and mete out the valley of Succoth.

7 "Gilead is Mine, and Manasses is Mine; Ephraim also is the strength of My head; Judah is My lawgiver,

8 Moab is My washpot; over Edom will I cast out My shoe; Philistia, be thou glad of Me.

9 "Who will lead me into the strong city; who will bring me into Edom?

10 "Hast not Thou cast us out, O God; wilt not Thou, O God, go out with our hosts?

11 "O be Thou our help in trouble; for vain is the help of man.

12 "Through God will we do great acts; for it is He that shall tread down our enemies.

THE LXI. PSALM.
Exaudi Deus.

Hear my crying, O God; give ear unto my prayer.

2 From the ends of the earth will I call upon Thee; when my heart is in heaviness.

3 O set me up upon the Rock that is higher than I; for Thou hast been my Hope, and a strong Tower for me against the enemy.

4 I will dwell in Thy tabernacle for ever; and my trust shall be under the covering of Thy wings.

5 For Thou, O Lord, hast heard my desires; and hast given an heritage unto those that fear Thy Name.

6 Thou shalt grant the King a long life; that his years may endure throughout all generations.

7 He shall dwell before God for ever; O prepare Thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto Thy Name; that I may daily perform my vows.

DAY 12. MORNING PRAYER.
THE LXII. PSALM.
Nonne Deo?

My soul truly waiteth still upon God; for of Him cometh my salvation.

"the election" who "hath obtained it." [Rom. xi. 7.] The full meaning of this Psalm will probably be brought out in a blaze of light by some great conversion of the Jews in the latter days, when they will recognize the sign of the Son of Man, and call upon Him to go forth with their hosts to the "strong city," the new Jerusalem descending out of Heaven from God. And whether or not it be God's purpose to restore His ancient people to their land, as the sixth and three following verses might be thought to intimate, they must certainly be gathered in to a blessed home if they are taken into the Church of their Redeemer.

The Psalm has an evident application to any season of trouble in the Church of God, and is at all times a call upon Christians to look to the Cross of their Saviour as the sign of truth, and of victory over the enemies of the faith as well as over spiritual foes.

PSALM LXI.

This is the aspiration of the Church of Christ, which He placed even in "the ends of the earth," and of which He has promised that it should be founded on the Rock of His Person, so that the gates of Hell shall not prevail against it. Thus Christ speaks in His mystical Body; declaring (1) the perpetual dependence of the Church on her Head, (2) the everlasting reign of Christ in and with those who have been made "kings and priests" by His redeeming love, and (3) the never-ending work of adoration which is commenced in the day-by-day worship of the Church Militant, and perfected in the joy and praise of the Church Triumphant.

From one end of the earth to the other, then, the Church of Christ is beseeching Him to draw closer that union with Himself which is here spoken of as a setting up upon the Rock. She is pleading the merit of His Intercession Whose desires have been heard, and Who, looking forth on the heritage gained by the travail of His Soul, was satisfied. Knowing His prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us" [John xvii. 21], she knows that He Who was dead and is alive again, Who is
The Psalms.

Psalm LXIII. D E U S , D e u s meus : ad Te de luce vigilo.

O GOD, Thou art my God : early will I seek Thee.

2 My soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where there is no water.

3 Thus have I looked for Thee in holiness : that I might behold Thy power and glory.

4 For Thy loving-kindness is better than the life itself : my lips shall praise Thee.

5 As long as I live will I magnify Thee on this manner : and lift up my hands in Thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness : when my mouth praisth Thee with joyful lips.

King of kings and Lord of lords, and Who will reign for ever and ever, will prepare His loving mercy and faithfulness for the preservation of His Mystical Body, and that the "crying" of her prayers here will end in the eternity of her praises hereafter.

PSALM LXII.

The exclamation of strong faith in the second and seventh verses of this Psalm connects it with the preceding one, in which "O set me up upon the Rock that is higher than I" is the characteristic aspiration. It is the faith of Christ's mystical Body while in a state of outward depression: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken: cast down, but not destroyed . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

The third verse seems to associate itself very naturally with the passages of Isaiah and Ezekiel noted in the margin; and especially with the latter of them, in which the prophets who seduced the people from their true allegiance to God are said to build up a wall, and temper it with untempered mortar only to see it utterly destroyed. For the device of those who "imagine mischief" is plainly against Christ's dignity: it is "only to put Him out Whom God will exalt," to depreciate the glory of our Lord as Incarnate God, and to deny the sovereign exaltation to which He has been raised.

From these two associations we may very properly consider this Psalm as referring to all those developments of unbelief in our Blessed Lord which will reach their climax in the final persecution of Him, in His Church, by Antichrist.

PSALM LXIII.

Our Lord's words upon the Cross are recalled by the opening exclamation of this Psalm, "O God, Thou art my God," and His cry "I thirst," by the second verse. St. Augustine also remembers, when commenting upon the eleventh verse, that our Lord said of Herod, "Go tell that fox:" and as Herod was an Edomite and not a Jew, he conjectures that the imprecation of that verse was fulfilled by the Jews falling
Have I not remembered Thee in my bed: and thought upon Thee when I was waking? Because Thou hast been my Helper: therefore under the shadow of Thy wings will I rejoice. My soul hangeth upon Thee: Thy right hand hath upheld me. These also, that seek the hurt of my soul: they shall go under the earth. Let them fall upon the edge of the sword: that they may be a portion for foxes. But the King shall rejoice in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

THE LXIV. PSALM.

Exaudi, Deus. Hears my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the gathering together of the froward: and from the inscription of wicked doers.

Who have whet their tongues like a sword: and shoot out their arrows, even bitter words; That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not. They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them. They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

But God shall suddenly shoot at them with a swift arrow: that they shall be wounded. Yea, their own tongues shall make them fall: insomuch that whose seeth them shall laugh them to scorn. And all men that see it shall say, This hath God done: for they shall perceive that it is His work.

under the dominion of foreign rulers: "they rejected the Lamb, they chose the fox." This idea seems to be confirmed by the immediate reference to "the King" which follows; for, in the Psalms, the King spoken of is ever, mysteriously, the King of kings and Lord of lords. Thus light is thrown on several parts of this Psalm as applying to our Lord. "Early will I seek Thee," recalls to mind that "very early in the morning" when the sepulchre was found empty by the holy women, because Christ had arisen to seek His Father: "they also that swear by Him" are they who "name the Name of Christ," and have "this seal, the Lord knoweth them that are His," the mystic Tau, or Cross, of Ezekiel [Ezek. ix. 4], the "seal of the living God," with which "the servants of our God are sealed in their foreheads." [Rev. vii. 2.]

Thus also we may judge that "them that speak lies" is to be interpreted in no ordinary sense, but of that Antichrist unto whom was given a "mouth speaking great things and blasphemies," whose "mark" also will be received "in their right hand, or in their foreheads," by those who are deceived by him, but whom the Lord shall "consume with the spirit of His mouth, and shall destroy with the brightness of His Coming."

PSALM LXIV.

The tone of this Psalm clearly identifies it with Christ and His enemies; and, by a more remote anticipation, with the Church of God, and the simulative Church which Antichrist will establish in the last days.

As a prophetic hymn sung in the person of Christ, He is heard praying in it that He may be preserved from the malice of the Sanhedrin and of the general assembly of the Jewish multitude: who were devising secret plots, and making tumultuous inscription against "Him that is perfect." Whose immaculacy was openly acknowledged by the chief judge and governor of the nation; and more privately by their own subornation of false witnesses. But the arrow of God's justice sped more swiftly and surely against them than their own arrows against Christ; and their own tongues, their "bitter words," were one cause of their fall. They said, "We have no king but Caesar," and Caesar avenged their rebellion against him by destroying their Temple, city, and nation. They said, "His blood be upon us and on our children," and their words were fulfilled by an avenging of that holy blood which has lasted from that day for more than eighteen centuries; an avenging so clearly the work of a Divine Ruler that all men who see into the inner meaning of great events and courses of events say, "This hath God done," perceiving "that it is His work." So have the Jews fallen, that their degeneracy has made that nation an object of just scorn, which was anciently the most noble nation on the face of the earth. But the Righteous rejoices in the Lord in the new Israel, whom He has made "true of heart," by the new heart with which He has endowed the regenerate.
10 The righteous shall rejoice in the Lord, and put his trust in Him; and all they that are true of heart shall be glad.

DAY 12. EVENING PRAYER.

THE LXV. PSALM.

Te decet hymnus.

THOU, O God, art praised in Sion; and unto Thee shall the vow be performed in Jerusalem. 2 Thou that hearest the prayer: unto Thee shall all flesh come. 3 My misdeeds prevail against me: O be Thou merciful unto our sins. 4 Blessed is the man, whom Thou choosest, and receivest unto Thee: he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple. 5 Thou shalt shew us wonderful things in Thy righteousness: O God, of our salvation: Thou art the Hope of all the ends of the earth, and of them that remain in the broad sea. 6 Who in His strength sitteth fast the mountains; and is girded with power. 7 Who stilleth the raging of the sea; and the noise of his waves, and the madness of the people. 8 They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens: Thou that makest the outgoings of the morning and evening to praise Thee. 9 Thou visitest the earth, and blessest it: Thou makest it very plenteous. 10 The river of God is full of water; Thou preparest their corn, for so Thou providest for the earth. 11 Thou waterest her furrows, Thou sendest rain into the little valleys thereof; Thou makest it soft with the drops of rain, and blessest the increase of it. 12 Thou crownest the year with Thy goodness: and Thy clouds drop fatness.

Against the future gathering together of the froward under the rule of Antichrist the spouse of Christ will prevail as He Himself prevailed, and, like Him, after a period of suffering. Then again will the Hand of an Almighty Judge make itself evident to all, so that it shall be said of the mystical Babylon, "Rejoice over her, thou Heaven, and ye holy Apostles and Prophets; for God hath avenged you on her." . . . . . "True and righteous are His judgments."

PSALM LXV.

The doctrine of the Holy Trinity was revealed in Old Testament prophecies in such language that the coming of Christ and the Holy Ghost could alone give the key to its meaning. This and the two following Psalms the Christian may thus use as hymns to the praise of God the Creator, God the Redeemer, and God the Sanctifier, when the Jew could see in them only the praises of God as He revealed Himself on Sinai. But the Three Persons of the Blessed Trinity are so intimately united that no human thought can safely dwell upon their individuality, and consequently these three Psalms run into each other, mingling the praises of the whole Trinity with those of each Person. So also, as God's Kingdom of Nature and His kingdom of Grace are separate, and yet closely united, the Psalm in praise of God as the Creator of the visible world of nature, looks, all through, to the "things which are not seen," magnifying His glory in the "new Heavens and the new Earth" which have been founded in the redeeming work of Christ.

The second, third, and fourth verses of this Psalm are to be interpreted in the spirit of St. Paul's words, that "we must all appear before the judgement-seat of Christ," and "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." As the continual interference of our Mediator is being heard always by God, so also is "the prayer" of His Church, "Thy kingdom come;" and in answer to it "all flesh shall come" unto Him. In that day who will be able to say otherwise than "My misdeeds prevail against me, O be Thou merciful unto our sins?" And, on the other hand, how vast "a multitude, which no man can number," will be able to claim a share in the saving words of Christ, "Behold I and the children whom Thou hast given Me," and to say, "Blessed is the man Whom Thou choosest and receivest unto Thee." Blessed all they who in that day are still part of His mystical Body: "they shall see His face, and His Name shall be in their foreheads.

The remainder of the Psalm is so full of suggestive thoughts in reference to the work of grace in the Church Militant, and that of salvation in the Church Triumphant, that it is impossible to draw out its Christian application thoroughly in a few lines. Some such thoughts are indicated by the marginal references; and the key to the whole Psalm may be found in the song with which the four-and-twenty elders worship the Creator, proclaiming His glory as revealed in the fourfold Gospel: "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." [Rev. iv. 11.] Thou hast set fast the mountains of the earth, and the Rock of Thy
13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.
14 The folds shall be full of sheep: the valleys also shall stand thick with corn, that they shall laugh and sing.

THE LXVI. PSALM.

Jubilate Deo.

O BE joyful in Gon, all ye lands: sing praises unto the honour of His Name, make His praise to be glorious.
2 Say unto Gon, O how wonderful art Thou in Thy works: through the greatness of Thy power shall Thine enemies be found liars unto Thee.
3 For all the world shall worship Thee: sing of Thee, and praise Thy Name.
4 O come hither, and behold the works of God: how wonderful He is in His doing toward the children of men.
5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.
6 He ruleth with His power for ever: His eyes behold the people: and such as will not believe shall not be able to exalt themselves.
7 O praise Gon, ye peoples: and make the voice of His praise to be heard;
8 Who holdeth our soul in life: and suffereth not our feet to slip.
9 For Thou, O Gon, hast proved us: Thou also hast tried us, like as silver is tried.
10 Thou broughtest us into the snare: and laisdest trouble upon our loins.
11 Thou sufferest men to ride over our heads: we went through fire and water, and Thou broughtest us out into a wealthy place.
12 I will go into Thine house with burnt-offerings: and will pay Thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

Church; Thou art girded about with the power of the Godhead and of the manhood: Thou didst still the raging of the Deluge, and Thou hast bidden the winds and the waves to be still" around Thy saving Ark: Thou the Sons of God praised in the morning of Creation, Thee all the redeemed praised in the evening of redemption and salvation: Thou hast visited the earth with natural abundance, and with the abundance of the river of Life and the Bread of Heaven: Thou crownest year by year with Thy goodness, and Thy goodness shall be our song when Thou dost crown the whole period of redemption with Thy good salvation. And in that day, O Lord, shall Thy folds be full of Thy sheep, and Thy garners rejoicing in the harvest of that "Corn of wheat" which abideth not alone.

PSALM LXVI.

In the Septuagint version the title affixed to this Psalm is, "For the end, A Song of a Psalm of Resurrection," which shows that the Church has for many ages, and perhaps even before the time of the Incarnation, considered it to be especially associated with Him Who is now revealed to us as the Second Person in the Blessed Trinity. As the general strain of the preceding Psalm associated the works of Creation with those of Grace, so that of this Psalm associates with the latter the wonderful doings of God's Providence toward the children of men: the contemplation of those doings centring upon His dealings with the ancient and the new Israel. The song is thus sung of the Resurrection of Christ's mystical Body rather than respecting that of His natural Body; and it may be observed that the expressions used in the opening verses are of the most comprehensive character: "all ye lands," "all the world," distinctly prophesying the universal spread of Christ's Kingdom.

The first words of those who were converted out of "all lands" on the Day of Pentecost shew the fulfilment of the first words of this Psalm: "We do hear them speak in our tongues the wonderful works of God;" and among the earliest of the songs of the redeemed is named the "song of Moses and the Lamb:" "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgements are made manifest." In the same strain the Church of Christ is ever pointing to the mercies of God in creating, redeeming, and sanctifying mankind, and invites all to come and join their voices in His praise. He led His ancient people through the sea as on dry land; and so He has ever preserved His new Israel from being overwhelmed by the sea of the world; but has turned the sea into dry land by making the kingdoms of this world the kingdoms of the Lord and of His Christ. Hereafter He will so order it that there shall be an opposing world no longer, but only His Church — "there shall be no more sea.

The nation of the Jews passed through much affliction, which the prophecies tell us was sent partly for their punishment, and partly for their purification. The latter was never so effectually accomplished as to fulfill entirely the words and
13 I will offer unto Thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what He hath done for my soul.

15 I called unto Him with my mouth: and gave Him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God Who hath not cast out my prayer: nor turned His mercy from me.

THE LXVII. PSALM.

Deus misereatur.

O GOD be merciful unto us, and bless us: and shew us the light of Your countenance, and be merciful unto us;

2 That Thy way may be known upon earth: Thy saving health among all nations.

3 Let the people praise Thee, O God: yea, let all the people praise Thee.

4 O let the nations rejoice and be glad: for Thou shalt judge the folk righteousely, and govern the nations upon earth.

5 Let the people praise Thee, O God: let all the people praise Thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us His blessing.

7 God shall bless us: and all the ends of the world shall fear Him.

DAY 13. MORNING PRAYER.

THE LXVIII. PSALM.

Exsurgat Deus.

LET God arise, and let His enemies be scattered: and let them also that hate Him flee before Him.

kind by spreading the knowledge of His saving health among all nations, when He gave the Apostles these marvellous gifts by which they were enabled to convert the world. He causes the earth to bring forth her spiritual increase by bestowing on the Ministry of the Church those ordinary gifts which enable them to give sacramental life and nourishment.

"Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." [1 Cor. iii. 7.] The jubilant tone of this prophetic hymn may encourage us to hope that, notwithstanding the dreadful position in which the Jews stand towards the one only Saviour, Whom they willfully and blindly deny, the time will come when "a remnant according to the election of grace" [Rom. xi. 5] will again be found as in the first days of Christianity, and when the prophecy in Zech. viii. 17 will be again fulfilled: "So will I save you, and ye shall be a blessing."

PSALM LXVIII.

It has been pointed out at page 323 that there is some similarity between the Song of Simeon and this Psalm. Perhaps the Gospel Canticle is suggested by the well-known words of the Psalm, as the Magnificat appears to have been suggested by the Song of Hannah; but whether it were so or not, the Psalm is clearly to be understood only by taking it as a prophecy of the spread of the Gospel, the illumination of mankind by that Light of the world Who alone can make God's way truly known upon earth.

Hence this Psalm is to be interpreted as a hymn to God the Holy Ghost. He was merciful to mankind by blessing it with the Incarnation of our Lord, and thus causing to shine on earth the WORD, "the true Light, Which, coming into the world, lighteth every man." [John i. 9.] He blessed man-

PSALM LXIX.

The whole Western Church has used this Psalm on Whit-sunday time immemorial, and in the ancient Church of England it was also used every morning during the Octave. It is thus interpreted as a hymn of praise to God the Holy Ghost, commemorating His work in the Church of God, and setting forth the typical relation to that work of God's dealings with His ancient congregation.

The whole Psalm conveys the idea of a triumphant, irresistible march: the forward march of the Church of Christ, according to the words of the prophet, "I will surely assemble, O Jacob, all of thee; I will surely gather the remi-
2 Like as the smoke vanisheth, so shalt Thou drive them away: and like as the wax melteth at the fire, so let the ungodly perish at the presence of God.
3 But let the righteous be glad and rejoice before God: let them also be merry and joyful.
4 O sing unto God, and sing praises unto His Name: magnify Him that rideth upon the heavens, as it were upon an horse; praise Him in His Name, yea, and rejoice before Him.
5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in His holy habitation.
6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but leteth the runagates continue in scarceness.
7 O God, when Thou wentest forth before the people: when Thou wentest through the wilderness,
8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, Who is the God of Israel.
9 Thou, O God, sentest a gracious rain upon Thine inheritance: and refreshedst it when it was weary.
10 Thy congregation shall dwell therein: for Thou, O God, hast of Thy goodness prepared for the poor.
11 The Lord gave the word: great was the company of the preachers.
12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.
13 Though ye have lien among the pots, yet shall ye be as the wings of a dove; that is covered with silver wings, and her feathers like gold.
14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.
15 As the hill of Basan, so is God's hill; even as high a hill, as the hill of Basan:
16 Why hop ye so, ye high hills? this is God's hill, in which the pleaseth Him to dwell: yea, the Lord will abide in it for ever.

Sicut deficit funus, defectian: sicut fluit cerne a facie ignis, sic pereant pecctores a facie Dei.

Et justi epulentur, et exsultent in conspectu Dei: et delectentur in lactitia.

Cantate Deo, psalmmum dicitae Nomini Eius: iter facite Eii Qui ascendit super occasum: Dominus Nomen Illi.

Exsultate in conspectu Eius: turbabantur a facie Eius, patris orphanorum, et judicis viduum.

Deus in loco sancto Suo: Deus Qui inhabitate facit unius moris in domo.

Qui educit vincitos in fortitudine: similiter eos qui exasperant, qui habitant in sephulchris.

Deus, cum egredieris in conspectu populi Tui: cum pertinseries in deserto;

Terra nostra est; etenim celi distillaverunt a facie Dei Sinai: a facie Dei Israel.

Pluviam voluntarium segregabils, Deus, hereditati Tuae; et infirma est: Tu vero perfecti eam.

Animalia Tua habitabant in ea: parasiti in dulcedine Tua panperi, Deus.

Dominus dabit verbum evangelizantibus: virtute multa.

Rex virtutum dilecti dilecti: et speciei domus dividere spoila.

Si dormiatis inter medios cleros, pennis columna deaguntate: et posteriora dorsi ejuus in pallore auri.

Dum discernit coelestis reges super eam, nive dehababant in Salomon: mons Dei, mons pinguis.

Mons coagulatus, ons pinguis: ut quid suspiciumini montes coagulatos?

Mons in quo benedictionem est Deo habitare in eo: etenim Dominus habitabit in finem.

shall pass before them, and the Lord on the head of them."

[Micah ii. 13.] It seems to have been founded on words recorded in the Book of Numbers: "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." But there are so many expressions in this Psalm which can only be explained with reference to the spiritual triumph of the Church of Christ, that it may be doubted whether it was written with any local or temporary meaning, and whether it is not to be regarded simply as a prophetic hymn of the same character as some portions, and especially the sixtieth chapter, of Isaiah. In short, a sense, at least, is the only one in which it can be used in Divine Service.

In the first verse, then, in the eighteenth (which is the central one of the Psalm), and in the last, unmistakable reference is made to our Lord's glorious Resurrection, Ascension, and Session at the right hand of God, as the source of all blessing and glory to the Church: His Resurrection having achieved the victory, His Ascension celebrated the triumph, His Session in "the holy place" within the veil established His Intercessory office on behalf of His people.

The first and second verses contain a metaphor similar to that of Malachi: "Upto you that fear My Name shall the
17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.
18 Thou art gone up on high, Thou hast led captivity captive, and received gifts for men: yea, even for Thine enemies, that the Lord God might dwell among them.
19 Praise be the Lord daily: even the God Who helpeth us, and poureth His benefits upon us.
20 He is our God, even the God of Whom cometh salvation: God is the Lord, by Whom we escape death.
21 God shall wound the head of His enemies: and the hairy scalp of such a one as goeth on still in his wickedness.
22 The Lord hath said, I will bring My people again, as I did from Basan: Mine own will I bring again, as I did sometime from the deep of the sea.
23 That thy foot may be dipped in the blood of thine enemies; and that the tongue of thy dogs may be red through the same.
24 It is well seen, O God, how Thou goest: how Thou, my God and King, goest in the sanctuary.
25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.
26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.
27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephtali.
28 Thy God hath sent forth strength for thee: establish the thing, O God, that Thou hast wrought in us.
29 For Thy temple's sake at Jerusalem: so shall kings bring presents unto Thee.
30 When the company of the spear-men and multitude of the mighty are scattered abroad among the beasts of the people, that so they humbly bring pieces of silver: and when He hath scattered the people that delight in war;

Sun of Righteousness arise with healing in His wings," an arising of the Light of the world, before which all the mists of moral and spiritual darkness must fly, in the time of probation, and before which all enemies must succumb in the Day of Judgement.

The following three verses [4, 5, 6] contain a declaration of the glory of the Lord similar to that in the words of Isaiah, adopted by the Baptist: the true sense being, "make straight in the deserts a highway for Him that rideth: " and doubtless this is closely analogous to the words of St. John, "I saw Heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . . and He hath on His vesture and on His thigh a Name written, King of kings and Lord of lords." [Rev. xix. 16.] Notwithstanding this, He is the Prince of Peace, and under His dispensation of the peace which He left with His Church, the Holy Ghost is ever binding together in one Body the children of God, "making men to be of one mind in an house," i.e. in the spiritual Temple wherein He dwells.

In the seventh verse the leading of Israel through the wilderness by God is taken as a type of the new Israel going through the world under the leadership of Him respecting Whom the prophet said, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him." The earth quaked at His Resurrection, when He became the First-fruits of the great harvest, entering Heaven at the head of a risen army of saints, as the Firstborn among many brethren. So will there be great earthquakes at the Second Advent, when once more He will go forth before the people. And so also, when His Presence with the Church was again manifested by the coming of the Holy Ghost, and as an answer to the prayer of the Apostles, there was on the one occasion "a rushing mighty wind," while on the other "the place was shaken where they were assembled together." With such signs did God send "the gracious rain" of the Holy Spirit "upon His inheritance," refreshing it when it was weary through the long absence of His manifestations from the ancient Temple and its system.

Passing over many things without further illustration than that contained in the marginal references, the twenty-seventh verse may be selected as showing that nothing is set down at random in Holy Scripture, and that mystical meanings probably underlie almost every idea that it contains. The tribes there named are Benjamin and Judah, Zabulon and Nephtali. These were the most prominent of all the tribes during the history of Israel as an united people, and Benjamin and Judah were located nearest of all to the holy house of God. From these four tribes, also, sprung all the Apostles of our Lord; those who were Galileans belonging to Zabulon and Nephtali,
31 Then shall the princes come out of Egypt: the "Morians' land shall soon stretch out her hands unto God.
32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.
33 Who sitteth in the heavens over all from the beginning: lo, He doth send out His voice, yea, and that a mighty voice.
34 Ascribe ye the power to God over Israel: His worship and strength is in the clouds.
35 O God, wonderful art Thou in Thy holy places: even the God of Israel; He will give strength and power unto His people; blessed be God.

DAY 13. EVENING PRAYER.

THE LXIX. PSALM.

Salvum me fac.

SAY me, O God: for the waters are come in, even unto my soul.
2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.
3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.
4 They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.
5 I paid them the things that I never took: God, Thou knowest my simpleness, and my faults are not hid from Thee.
6 Let not them that trust in Thee, O Lord God of hosts, be ashamed for my cause: let not those that seek Thee be confounded through me, O Lord God of Israel.
7 And why? for Thy sake have I suffered reproof: shame hath covered my face.
8 I am become a stranger unto my brethren: even an alien unto my father's children.
9 For the zeal of Thine house hath even eaten me: and the rebukes of them that rebuked Thee are fallen upon me.

the "brethren" (or "cousins," as we say in modern language) of our Lord to the tribe of Judah, and St. Paul to Benjamin. Thus the princes of these tribes represent those princes of the Church of whom our Lord said that they should sit on twelve thrones judging the twelve tribes of Israel; those by whom He sent forth strength for His Church, and established the thing that He had wrought for His Temple's sake, the Temple of the Holy Ghost, in His New Jerusalem.

PSALM LXIX.

This awful prophecy of our Blessed Saviour's Passion is much quoted in the New Testament, and seems to have been often in the minds of Christ and His Apostles when not directly quoted by them. It has also a strong analogy with some of the Portion of the Prophecy and the Lamentations of Jeremiah, whose great sufferings seem to have been typical, in the highest degree, of the Passion of the Lord.

1 It is worth remark that St. Paul's name signifies "little," a circumstance which partly strengthen his assertion that he was "the least of all the Apostles." It is also to be noted that "Little Benjamin their ruler" was represented by the twelfth stone in the breastplate of Aaron, which stone was a Jasper. But in the foundations of the wall of the City of God, "the last foundation was Jasper," as if signifying that "the last shall be first." (Comp. Exod. xxviii. 20; Rev. xxi. 16.)

The cry of anguish with which the Psalm opens is of the same nature as others which are heard from the lips of Christ in other Psalms, and it testifies here and elsewhere to the thoroughly human character of that human nature which He bore: so human that it was liable to the same fear of death which all experience. Bezoziah in his sickness, Jonah in the deep of the sea, Jeremiah in the mire of the pit, were all types of our Lord in this: but great as were their troubles and their fears, they were not overwhelmed as He was by the "floods of ungodliness" borne for others, nor had their fear of death that supernatural character which made His so infinitely painful. Yet though He called upon the Father to save Him, He would not shorten or lessen His own suffering. He saved others, and He could have saved Himself: He walked upon the natural waters, but He suffered Himself to sink into the miry bed of that sea of persecution which surrounded Him: He supported the penitent thief with the loving promise, "To-day shalt thou be with Me in Paradise;" but for Himself was the cry of woe, "My God, My God, why hast Thou forsaken Me?" Ever ready to hear the cry of others, He Himself, for our sins, was "weepy of crying." His "sight falling through waiting so long upon His God.

Thus, throughout this Psalm, the intensity of Christ's Sufferings is set forth in language equalled only in its awful

PSALM LXVIII.

SALVUM me fac Deus: quoniam intraverunt aquae usque ad animam meam.

Infexus sum in limo profundi: et non est substantia.

Veni in altitudinem maris: et tempestas desinerit in me.

Labovari clamans, raneae factae sunt fanae meae: deficienter oculi mei, dum spero in Deum meum.

Multiplicati sunt super capillos capitis mei: qui oderunt me gratis.

Confortati sunt qui persecuri sunt inimici mei injustae: que non rapuit, tunc exseeluvaban.

Deus, Tu scis insipientiam meam: et delicta mea a Te non sunt abscondita.

Non erubescent in me qui expectant Te, Domine: Domine virtutum.

Non confundantur super me: qui querunt Te, Deus Israel.

Quoniam propter Te sustinui opprobrium: operuit confusio faciem meam.

Extraneus factus sum fratibus meis: et peregrinus filius matris meae.

Quoniam zelus domus Tuae comedit me: et opprobria exprobriantum Tibi, cevidunt super me.
The Psalms.

13th Day. [Ps. 69.]

10 I wept and chastened myself with fasting: and that was turned to my reproof.
11 I put on sackcloth also: and they jetted upon me.
12 They that sit in the "gate speak against me: and the drunkards make songs upon me.
13 But, Lord, I make my prayer unto Thee: in an acceptable time.
14 Hear me, O God, in the multitude of Thy mercy: even in the truth of Thy salvation.
15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.
16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.
17 Hear me, O Lord, for Thy loving-kindness is comfortable: turn Thee unto me according to the multitude of Thy mercies.
18 And hide not Thy face from Thy servant, for I am in trouble: O haste Thee, and hear me.
19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.
20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in Thy sight.
21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.
22 They gave me gall to eat: and when I was thirsty they gave me vinegar to drink.
23 Let their table be made a snare to take them selves withal: and let the things that should have been for their wealth be unto them an occasion of falling.
24 Let their eyes be blinded, that they see not: and ever bow Thou down their backs.
25 Pour out Thine indignation upon them: and let Thy wrathful displeasure take hold of them.
26 Let their habitation be void: and no man to dwell in their tents.
27 For they persecute him whom Thou hast smitten: and they talk how they may vex them whom Thou hast wounded.
28 Let them fall from one wickedness to another: and not come into Thy righteousness.

sadness by the twenty-second Psalm. He is guiltless and alone, and weak with weeping and fasting: His enemies are mighty, and more in number than the hairs of His head. The sins of those who sinned against God are fallen upon Him. Who knew no sin. He exchanged the joys of Heaven for the sorrows of earth, fasted from the Presence of His Father, and put on the sackcloth of human nature; His loving work was turned to His reproof, so that when He spoke of God as His Father they charged Him with blasphemy, and, instead of beholding His immaculate Human Nature, called Him the "son of the carpenter: " the judges that "eat in the gate" condemned Him unjustly, and the foolish soldiers and passers-by reviled Him.

But in the midst of all this sorrowing prophecy of Christ's Passion, there is a continual appeal from the injustice of man to the justice and love of God, and also a constant declaration of the great Truth that Christ suffered for the sins of mankind. Thus, "They that hate Me without a cause" . . . . "I paid them the thing that I never took " . . . . "They that would destroy Me guiltless " . . . . "God, Thou knowest My simplicity, and My faults are not hid from Thee " . . . . "For Thy sake have I suffered reproof " . . . . "The zeal of Thine house hath even eaten Me " . . . . "But, Lord, I make My prayer unto Thee " . . . . "Hear Me, O Lord, for Thy loving-kindness is comfortable " . . . . "Thou hast known My reproof, My shame, and My dishonour " . . . . "Thy rebuke hath broken My heart."

Thus did the spotless Lamb of God plead from the midst of the fire of the sacrifice, pleading not for Himself, but for others. Thus did He pray that the sin by which He was borne down might be removed from Him, that it might be removed from those for whom He bore it. Thus did He cry "Save Me " "Take Me out of the deep waters," that, being Himself saved, He might be "mighty to save" all men. Thus did He hold forth His broken heart as an atonement for the hard hearts of sinners.

Like all Psalms of our Lord's Passion, this also ends in a song of Resurrection joy; and in the expressions used we may trace clearly the manner in which Christ's Death, Descent into Hell, Resurrection, and Ascension, are all events in which the redeemed are made partakers through their union with Him. So the Lord hears the intercessions of the Poor, and the prisoners of hope are released from their dark dungeon of death, to live in the light of Paradise: the City of God is built up out of Christ's own Body, and all they which are written in the Lamb's book of life shall inherit it; "and

Et operui in jejunio animam meas: et factum est in opprobrium nihi.
Et posui vestimentum meum celiacium: et factum sum illis in parabolam.
Adversum me loquebantur qui sedeabant in porta: et in me sallevant qui bibebant vinum.
Ego vero orationem meam ad Te, Domine: tempus benedicti, Deus.
In multitudine misericordie Tuo exaudi me: in veritate salutis Tuo.
Eripe me de luto, ut non infigam: libera me ab his qui odierunt me, et de profanis aquarum.

Non omne memogere tempes: quae neque absorbant me profundum: neque urget super me putes os sumum.
Exaudi me, Domine, quoniam benigne est misericordia Tua: secundum multitudinem miserationum Tuarum respice in me.
Et ne avertas faciem Tuan a puro Tuo: quoniam tribulor, velociter exaudi me.
Intende animae mee, et libera eam: propert inimicos meos eripe me.
Tu scis improperium meum et confusionem meam: et reverentiam meam.

In conspectu Tuo sunt omnes qui tribulant me: improperium exspectavit cor meum et miseriam.
Et sustinei qui simul contristaretur et non fuit: et qui consolaretur, et non inveni.

Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.
Fiat mensa eorum ipsis in laqueum: et in retributione et in scandalum.

Obscurentur oculi eorum ne vidant: et dorum eorum semper incura.
Effunde super eos iram Tuam: et furore Tuo comprehendet eos.
Fiat habitatio eorum deserta: et in tabernaculis eorum non sit qui inhabitet.
Quoniam quem Tu persuastis, persecuti sunt: et super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum: et non intruent in justitiam Tuam.
29 Let them be wiped out of the book of the living: and not be written among the righteous.
30 As for me, when I am poor and in heaviness: Thy help, O God, shall lift me up.
31 I will praise the Name of God with a song: and magnify it with thanksgiving.
32 This also shall please the Lord: better than a bullock that hath horns and hoofs.
33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.
34 For the Lord heareth the poor: and despiseth not His prisoners.
35 Let heaven and earth praise Him: the sea, and all that there is in it.
36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of His servants shall inherit it: and they that love His Name shall dwell therein.

**THE LXX. PSALM.**

*Deus, in adjutorium.*

| HASTE Thee, O God, to deliver me: make haste to help Me, O Lord. |
| Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil. |
| Let them for their reward be soon brought to shame: that cry over Me, There, there. |
| But let all those that seek Thee be joyful and glad in Thee: and let all such as delight in Thy salvation say alway, The Lord be praised. |

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**PSALMUS LXIX.**

*DEUS, in adjutorium meum intende: DOMINE, ad adjuvandum me festina.*

Confundantur et reverentur: qui querunt animam meam.

Avertantur retrorsum et erubescant: qui volunt mihi mala.

Avertant statim erubescentes: qui ducunt mihi, Euge, euge.

Exultent et laetentur in Te omnes qui querunt Te: et ducant semper, Magnificetur Dominus, qui diligent salutare Tuam.

---

"O Jerusalem, Jerusalem," of the Son of David in after ages.

It was, therefore, as an inspired prophet, and not as a private writer, that David wrote the maledicitions of the Psalms; and he wrote them, not respecting any men because they were enemies of his own, but because they were enemies of his God. In the same spirit they are to be used by the Christian Church. And this particular Psalm contains some striking references to the facts of the Crucifixion which furnish a key to the use of the maledicitions or imprecations wherever they are found. For these references to facts, which belong exclusively to the Sufferings of our Lord, show that the enemies of Christ are those against whom the terrible words are recorded: as, also, that they are spoken in the Person of Christ, the righteous and most merciful Judge of all men. Thus we are led to the Gospel narrative and to the historical words of Christ, to examine whether anything analogous is to be found in the record of His meek, loving, and gentle life. And there it is to be observed, that He Who uttered the eight Benedictions in the Sermon on the Mount, also uttered the eight woes in the very same discourse: that He Who was merciful to repentant publicans and sinners denounced unrepentant hypocrisies in terms of extreme sternness as a "generation of vipers," and meted out to them words of most bitter scorn and condemnation: that He Who went over Jerusalem, predicted at the same time, and in the terms of one passing a judicial sentence, that dreadful siege and destruction the details of which are unmatched for horror in the history of the world: that He Who prayed for His murderers, "Father, forgive them," was the same Who revealed His own future words: "Depart, ye cursed, into everlasting fire." Remembering the disposition towards sinners which was entertained by the Saviour Who came to give up His life for them, we thus arrive at the conclusion that the more perfect the love of God and the more complete the knowledge and definite is the righteous indignation which is felt against those who disown the One and ruin the other. And a further indication of this is found in the fact that it was the "Apostle of
DAY 14. MORNING PRAYER.

THE LXXI. PSALM.

In Te Domine, speravi.

I N Thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in Thy righteousness; incline Thou ear unto me, and save me.

2 Be Thou my Stronghold, whereunto I may always resort: Thou hast promised to help me, for Thou art my House of defence and my Castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For Thou, O Lord God, art the thing that I long for: Thou art my Hope, even from my youth.

5 Through Thee have I been holden up ever since I was born: Thou art He that took me out of my mother’s womb: my praise shall be always of Thee.

6 I am become as it were a ‘monster unto many: but my sure trust is in Thee.

7 O let my mouth be filled with Thy praise: that I may sing of Thy glory and honour all the day long.

8 Cast me not away in the time of age: for sake me not when my strength faileth me.

9 For mine enemies speak against me, and love” who wrote most severely of all the Apostles against unbelievers: and who was chosen by God to wind up the words of Holy Writ with the fearful maldictions, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.” . . . “If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” [Rev. xxii. 11, 18, 19].

The imprecations of the Psalms are, then, utterances of that “wrath of the Lamb,” to thy which sinners, the enemies of Christ, will at the last call upon the rocks and hills to fall upon them, hide them, and annihilate them. [Rev. vi. 15-17.] They are spoken respecting those who finally refuse to become His friends, and who reject for ever the redeeming love which would have won them to His fold. When they are sung or said in the course of Divine Service or in private devotion, there must be no thought of applying them to any particular persons, or of taking them as words which have any reference to our own real or imaginary enemies. They are the words of Christ and His Church, not our words spoken as individual persons: they are uttered against the finally impenitent; and who these are the Great Judge of all alone can decide. They must be used, therefore, in spirit and in the way in which the martyrs cry, “Lord, how long?” in which the Church Militant prays day by day, “Thy Kingdom come,” and in which at the last, notwithstanding the horrors attending the Last Judgement, the Bride will respond to “Him that testifieth, I come quickly.” “Even so, come, Lord Jesus.”

This Psalm is almost identical with the last six verses of the fortieth; but as the second book of the Psalms is chiefly spoken in the person of Christ’s mystical Body, while the first is chiefly spoken in the Person of Christ Himself, so it has been thought that this Psalm is the voice of the Church crying out, “Lord, how long?” at a period of great tribulation.

Ego vero legens et pauper sum: Deus, adjuva me.

Adiutor meus et liberator meus es Tu: Domine, ne moreris.

PSALMUS LXX.

IN Te Domine speravi, non confundar in aeternum: in justitia Tu libera me et eripe me.

Inclina ad me aereum Tuam: et salva me.

Esto mihi in Deum protectorem, et in locum munitionis: ut salvim me facias.

Quoniam firmamentum meum: et refugium meum es Tu.

Deus meus, eripe me de manu peccatoris: et de manu contra legem agentis et iniqui.

Quoniam Tu es patientia mea, Domine: Domine, aper mea a juventute mea.

In Te confirmatus sum ex utero: do ventre matris meae Tu es protector meus:

In Te cantatio mea semper: tanguam prodigium factum multis, et Tu adjutor fortis.

Repleatur os meum laude ut cantem gloriam Tuam: tota die magnitudinem Tuam.

Ne projicias me in tempore senectutis: cum defecerit virtus mea, ne dereliquas me.

Quia dixerunt inimi mei mihi: et qui custo-

It is observable that the language of the second and third verses is such as will bear an interpretation of blessing rather than cursing. Saul sought after the souls of those whom he dragged to prison, and of God’s holy martyr Stephen, and while he was “breathing out slaughters” such shame and confusion fell upon him, and so was he “turned backward,” that he was converted to become a life servant and martyr of that Lord Who said to him, “Saul, Saul, why persecutest thou Me?” [Acts vii. 58; ix. 4.] Many persecutors are known to have been converted to Christ in those ages, and doubtless there were among them some of those very men who had cried, “There, there,” against the Lord Himself.

In praying, therefore, “Make haste to help me, O Lord,” the Church prays in the same tone which the merciful Jesus taught when He bade us pray daily, “Thy Kingdom come;” that all, even the enemies and persecutors of Christ, may be brought, like St. Paul, to be joyful and glad in Him.

PSALM LXXI.

Although the subject of this Psalm is the same as that of the preceding, its subdued tone and the absence of any expressions of extreme anguish give it quite a different character. While the one may be supposed to represent the bitter pain of the Cross, the other may be taken as illustrating the period immediately preceding the Resurrection, when the remembrance of the Passion has not yet given place to the triumphant joy of a completed Victory. It is the same Voice which said, “Thou shalt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.” Thus the Psalm represents to us the “patient abiding alway” of the holy Jesus, waiting for the arrival of the appointed time for Him to be brought from the deep of the earth again, going forth in the strength of the Divine Nature, and never doubting the righteousness of the Divine Will.\footnote{1 It is observable that although the first part of this Psalm is identical with the first part of the thirty-first, the special comiple words of our Lord, “Into Thy hands I commend My Spirit,” are not found here.}
they that lay wait for my soul take their counsel together, saying: God hath forsook him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste Thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise Thee more and more.

13 My mouth shall daily speak of Thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of Thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of Thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that Thou hast done; O God, who is like unto Thee?

18 O what great troubles and adversities hast Thou shewed me! and yet dist Thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise Thee and Thy faithfulness, O God, playing upon an instrument of music: unto Thee will I sing upon the harp, O Thou Holy One of Israel.

21 My lips shall be fair when I sing unto Thee: and so will my soul whom Thou hast delivered.

From the fourth to the eighth verses inclusive, and also in the fifteenth and sixteenth, there are such references to the duration of our Lord's life on earth as seem to indicate that, although it continued for only thirty-three years, yet every period of man's life is represented by or condensed into it.

"Cast me not away in the time of age," may well lead us to believe that the closing part of our suffering Redeemer's time of humiliation was, to Him, as the concluding part of an old man's life, rather than that of a man in the vigour of youth; and that in so many years as are reckoned to one generation He exhausted the experiences of the longest lifetime. There may be, also, in the expression, "Forsake me not when My strength faileth Me," and in the pleading of the two following verses, a prayer that the Godhead may yet continue with the Manhood, even when the strength of the Incarnation [see note on Psalm xcii. 1] seemed to be failing in the last epoch of Christ's humiliation, the Descent into Hell. If so, then these verses show that Christ's enemies were not quieted by His Death, but that the great Adversary and his hosts "lay wait for" His "soul," under the impression that it was forsaken by the Divine Nature when they beheld it separated from His Body. It cannot be doubted that, to the Omniscient Eye which foresaw the events of Christ's Passion in the time of the Psalmist, the spiritual foes of the Redeemer must have been as penetratingly known, at least, as those who visibly stood in the hall of Pilate, or around the Cross.

Like all Psalms which relate to the Sufferings of our Lord, this one ends in tones of joy and triumph: "O what great troubles and adversities hast Thou shewed Me" in My Life and My Death, "and yet didst Thou turn and refresh Me" in Paradise, "yes, and broughtest Me from the deep of the earth again" by the re-union of Body and Soul in a glorious Resurrection.

A manifest application of this Psalm to the Church, and to Christians in a time of sickness, is suggested by the words of the prophet Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [Isa. xl. 31.] As Christ was a "wonder" unto many, so His Church has sometimes been so far partaker in His sufferings as to say, "We are made a spectacle unto the world, and to angels, and to men." [1 Cor. iv. 9.] But such afflictions draw closer the bonds of union between the Head and the members, and will enable Him to say at last, "Behold, I and the children whom the Lord hath given Me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." [Isa. viii. 18; Heb. ii. 13.]

PSALM LXXII.

These words of prophetic joy were ever considered by the Jews to be spoken of the Messiah and His Kingdom: to the Christian, with the light of the Gospel and the history of the Church before him, this Psalm can have no other meaning.1 If it ever had a partial application to Solomon, it could only have been in a very inferior degree applied to him as a type of that Son of David Whose glorious reign was to be universal and without end; and of Whom another prophet wrote, "Behold, a King shall reign in righteousness, and princes shall rule in judgement. And a Man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers

1 The neglect of the spiritual interpretation of the Psalms is painfully illustrated by a perversion of the seventh verse in the hymn ordered instead of Venite Exultemus in the "Assassination Service." Some other perversions in this hymn are equally objectionable.
22 My tongue also shall talk of Thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

THE LXXII. PSALM.

Deus, judicium, GIVE the King Thy judgements, O God; and Thy righteousness unto the King's son. 2 Then shall he judge Thy people according unto right: and defend the poor. 3 The mountains also shall bring peace: and the little hills righteousness unto the people. 4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer. 5 They shall fear Thee, as long as the sun and moon endureth: from one generation to another. 6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In His time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the "flood unto the world's end.

9 They that dwell in the wilderness shall kneel before Him: His enemies shall lick the dust. 10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts. 11 All kings shall fall down before Him: all nations shall do Him service. 12 For He shall deliver the poor when he crieth: the needy also, and him that hath no helper. 13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in His sight.

PSALMUS LXXI.


Et permanebit cum sole et ante lunam: in generatione et generationem. Descendet sicut pluvia in vellus: et sicut stillicidia stillantia super terram.

Orietur in diebus Eius justitia, et abundantia pacis: donec auferatur luna.

Et dominabitur a mari usque ad mare: et a flavine usque ad terminos orbis terrarum.


Et adorabunt Eum omnes reges: omnes gentes servient Ei. Quia liberabit pauperem a potentia: et pauperem cui non erat adjutor.

Parce pauperi et inopio: et animas pauperum salvas faciet. Ex usuaria et iniquitata redimet animas eorum: et honorabile nomen eorum coram Illo.

To Him, then, is the "gold" of worship and the incense of prayer to be offered day by day through all ages; and by Him is the earth blessed with "anheap of corn," the "Bread of Life," to be the sustenance of His people here, and until the time when "His foot shall shake like Libanus" in the Free of Life, and be "green in the midst of the street of" the New Jerusalem.

The doxology of this Psalm forms to it a fitting conclusion of fervent praise, but it also marks the end of the second book of Psalms; in which it may be observed that the Church, as the mystical Body of Christ, has been more prominently brought forward than in the first book.

THE THIRD BOOK.

PSALM LXXIII.

As our Lord Jesus increased in wisdom as well as in stature [Luke ii. 52], it must be concluded that the fullness of knowledge did not at once come to Him as a man, notwithstanding His union with His Omniscient Divine Nature. It is not, therefore, irreverent to suppose that some actual condition of our Lord's mind is predicted in this Psalm; and that there was a period in His life when the vision of a Divine Providence was in some degree veiled from His sight, as at last was the Vision of the Divine Presence.

Another view that may be taken is, that, as the Penitential Psalms are the words of Christ speaking for and in His sinful members, so these are His words speaking for and in those
15 He shall live, and unto Him shall be given
of the gold of Arabia; prayer shall be made ever
unto Him, and daily shall He be praised.
16 There shall be an heap of corn in the earth,
high upon the hills: His fruit shall shake like
Libanus, and shall be green in the city like grass
upon the earth.
17 His Name shall endure for ever; His
Name shall remain under the sun among the pos-
terities: which shall be blessed through Him;
and all the heathen shall praise Him.
18 Blessed be the Lord God, even the God of
Israel: Which only doeth wondrous things;
19 And blessed be the Name of His Majesty
for ever: and all the earth shall be filled with
His Majesty. Amen, Amen.

DAY 14. EVENING PRAYER.
THE LXXIII PSALM.
Quam bonus Israël !

TRULY God is loving unto Israel: even unto
such as are of a clean heart.
2 Nevertheless, my feet were almost gone: my
treadings had well-nigh slip.
3 And why? I was grieved at the wicked: I
do also see the ungodly in such prosperity.
4 For they are in no peril of death: but are
lusty and strong:
5 They come in no peril of death: and God is
with them: they do even what they lust.
6 They corrupt other, and speak of wicked
blasphemy: their talking is against the most
High.
7 For they stretch forth their mouth unto
the heaven; and their tongue goeth through the
world.
8 Therefore fall the people unto them: and
thereonct suck they no small advantage.
9 Tush, say they, how should God perceive
it? is there knowledge in the most High?
10 Lo, these are the ungodly, these prosper in
the world, and these have riches in possession:
and I said, Then have I cleansed my heart in
vain, and washed mine hands in innocence.
11 All the day long have I been punished:
and chastened every morning.
12 Yea, and I had almost said even as they:
but lo, then should I have condemned the gene-
ration of Thy children.

whose eyes behold things darkly, so that "men" seem "as
trees walking," until His Word causes them to see clearly,
and His unveiled Presence reveals the mysteries of His hidden
Providenee.

The twenty-first chapter of Job is very similar in character
to the seventy-third Psalm, and it is one of the many striking
and instructive coincidences brought out by the daily services
of the sanctuary that on the 14th of June the one is the first
lesson at Mattins, the other an Evensong Psalm. This coin-
cidence is not the less striking because of the manner in which
Job, as well as David, was so conspicuous a type of our
Blessed Lord; for it illustrates the principle laid down by
Christ that the Scriptures speak in every page concerning
Him. It was true of Him in the most literal sense that
while the ungodly were prospering in the world and had great
riches in possession, He was punished all the day long, chas-
tened every morning, and without a place where to lay His
Head.

There are few portions of Holy Scripture which offer so
much consolation to the Church of Christ, or to individual
Christians in time of affliction and depression. The powers
of wickedness have often seemed to be prevailing, and God's
purposes to be failing; prosperity has often seemed to follow
the footsteps of vice, and misery that of virtue; but this is
only a superficial and short sighted view of things, which may
be corrected by " going into the sanctuary of God," and look-
ing at the eternal life of mankind as the true life. Then it
will be found, that though Antichrist and His ministers may
prevail for a time, Christ and His Church shall reign for ever
and ever; and that though wicked Dives may have his good

PSALMUS LXXII.

Q U A M bonus Israël Deus: his qui recto sunt
corde.

Mei autem pene moti sunt pedes: pene effusi
sunt grossus mei.
Quia zelavi super iniquos: pacem peccatorum
videns.
Quia non est respectus morti eorum: et firma-
mentum in plaga eorum.
In labore hominum non sunt: et cum homini-
bus non flagellabantur.
Ideo tenuit eos superbia: operti sunt iniqui-
tate et impietate sua.
Prodit quasi ex adipe iniquitatis eorum: trans-
ierunt in affectum cordis.
Cogitaverunt et locuti sunt nequitiam; iniqui-
tatem in excelsis locuti sunt.

Posuerunt in colorem os suum: et lingua eorum
transivit in terra.

Ideo convertetur populus meus hic: et dies
pleni inveniuntur in eis.
Et dixerunt, Quomodo scit Deus: et si est
scientia in Excelsis?
Ecce ipsi peccatores, et abundantes in suco:
obtinuerunt divitias.
Et dixi, Ergo sine causa justificavi cor meum:
et lavi inter innocentes manus meas:
Et fui flagellatus tota die: et castigatio mea
in matutinis.
Si dicebam, Narrabo sic: ecce nationem filio-
rum Tuorum repromovi.
15 Then thought I to understand this; but it was too hard for me,
16 Until I went into the sanctuary of God; then understood I the end of these men;
17 Namely, how Thou dost set them in slippery places; and castest them down, and destroyest them.
18 Oh, how suddenly do they consume; perish, and come to a fearful end!
19 Yea, even like as a dream when one awaketh: so shalt Thou make their image to vanish out of the city.
20 Thus my heart was grieved: and it went even through my reins.
21 So foolish was I, and ignorat: even as it were a beast before Thee.
22 Nevertheless, I am alway by Thee: for Thou hast holden me by my right hand.
23 Thou shalt guide me with Thy counsel: and after that receive me with glory.
24 Whom have I in heaven but Thee; and there is none upon earth that I desire in comparison of Thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
26 For lo, they that forsake Thee shall perish; Thou hast destroyed all them that commit fornication against Thee.
27 But it is good for me to hold my fast by God, to put my trust in the Lord God: and to speak of all Thy works in the gates of the daughter of Zion.

THE LXXIV. PSALM.

Ut quid, Deus.

I GOD, wherefore art Thou absent from us so long: why is Thy wrath so hot against the sheep of Thy pasture?
2 O think upon Thy congregation: whom Thou hast purchased and redeemed of old.
3 Think upon the tribe of Thine inheritance: and mount Sion, wherein Thou hast dwelt.
4 Lift up Thy feet, that Thou mayest utterly destroy every enemy: which hath done evil in Thy sanctuary.
5 Thine adversaries roar in the midst of Thy congregations: and set up their banners for tokens.
6 He that hewed timber afore out of the thick trees: was knoon to bring it to an excellent work.

things and holy Lazarus his evil things in this world: yet hereafter the prosperous sinner will be tormented and the afflicted saint comforted.

As yet we cannot understand these mysteries of Providence any more than we can understand the mysteries of God's Personality and Trinity; though we know as much as this, that Christ Himself was chastened, and was made perfect through sufferings, and that "if ye endure chastening, God dealteth with you as with sons." Hereafter they who obtain an entrance into the eternal sanctuary of the Heavenly Jerusalem will understand these things. Man once undesired prematurely to attain such fulness of knowledge and to "be as God;" hereafter "we shall be like Him" in our degree, even in the understanding of His Providential acts: no longer looking upon Him darkly as through a glass, but seeing "Him as He is," perfect in justice, love, and truth. [1 John iii. 2.]
7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon Thy holy places: and have defiled the dwelling-place of Thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme Thy Name, for ever?

12 Why withdrawest Thou Thy hand: why pluckest Thou not Thy right hand out of Thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth Doeth it Himself.

14 Thou didst divide the sea through Thy power: Thou brakest the heads of the dragons in the waters.

15 Thou smitest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou bringest forth fountains and waters out of the hard rocks: Thou driedst up mighty waters.

17 The day is Thine, and the night is Thine: Thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: Thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked and how the foolish people hath blasphemed Thy Name.

20 O deliver not the soul of Thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go ashamed: but let the poor and needy give praise unto Thy Name.

23 Arise, O God, maintain Thine own cause: remember how the foolish man blasphemed Thee daily.

24 Forget not the voice of Thine enemies: the presumption of them that hate Thee increaseth ever more and more.

74. Quasi in silva lignorum securibus exciderunt januas ejus in idipsum: in securi et ascia dejectum eam.

Incenderunt igni sanctuarium Tuum in terra: polluerunt tabernaculum Nominis Tui.

Dixerunt in corde suo cognatio eorum simul: Quiesce facianus omnes dies festos Deus in aera.

Sina nostra non vidimus, jam non est propheti: et nos non cognoscem amplius.

Usquequo, Deus, improverabat inimicus: irritat adversarius Nomen Tuum in finem?

Ut quid avertis manum Tuam: et dexteram Tuam de medio sinu Tu in finem?

Deus autem Rex noster ante seacula: operatum est salutem in medio terrae.

Tu confirmasti in virtute Tua mare: contribuasti capita draconum in aquis.

Tu confringisti capita draconis: dedisti eum escam populis Ethan.

Tu dirupisti fontes et torrentes: Tu siccasti fluvios Ethan.

Tuus est dies, et Tua est nox: Tu fabricatus es auroram et solem.

Tu facisti omnes terminos terrae: astemat et ver Tu plasmasti ea.

Memor esto hujus, inimicus improperavit Domino: et populus insipiens incitavit Nomen Tuum.

Ne tradas bestiis animas confidentes Tibi: et animas pauperum Tuorum ne obliviscaris in finem.

Respice in testamentum Tuum: quia repleti sunt qui obscurati sunt terre dominus iniquitatum.

Ne avertatur humiliis factus confusus: pauper et inops laudabunt Nomen Tuum.

Exsurge, Deus, judica causam Tuam: memor esto improperionum Tuorum, eorum que ab insipienti sunt tota die.

Ne obliviscaris voces incomitorum Tuorum: superbia eorum qui Te odierunt ascendit semper.

These are symbolic names for the Egyptians.

transgressed Thy law: therefore the curse is poured upon us.” [Dan. ix. 11.] The one thought which pervades the Psalm is that of the dishonour done to God by the desolation of His holy House; and the cry goes up to His Throne, “How long shall the Adversary do this dishonour? Maintain Thine own cause.” It is not the sinner who speaks, pleading, “O Lord, hear; O Lord, forgive; O Lord, hearken and do: defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy Name.” [Dan. ix. 16.] But it is the Voice of Him Who cried, “Father, glorify Thy Name.”

This literal application of it to the Captivity, and the desecration of Solomon’s Temple, is sufficiently evident; and it is only necessary to point out that Christ seems already to be pleading for His Church even before the Dispensation of Sinai had given place to that of the Incarnation. It is far more clear, however, that the Psalm represents Him as pleading for the New Jerusalem in times of depression, affliction, and persecution, and especially in that time of desolation of which He Himself prophesied as to happen in the last days. No human words can heighten the awful horror of the picture drawn by our Lord in Matt. xxiv.; and by St. John in Rev. xiii. 5, in which both are setting forth the final attempt of the Adversary to dishonour God by destroying His Church; and to that period, doubtless, belongs the full force of this Psalm.

But every opposition offered to the true work of Christ’s Church is an approach towards that height of blasphemy and persecution which will characterize that period. In respect to all such trouble, therefore, the Church continually sings this supplicatory hymn, beseeching the Lord to “maintain His own cause.”

PSALM LXXV.

This is a song of triumphant hope sung by the Church of God in prospect of the final contest with Antichrist: sung not as by a human community, but as by the mystical Body

74.

The Psalms.

14th Day. [Ps. 74.]
DAY 15. MORNING PRAYER.
THE LXXV. PSALM.
Confitebimur Tibi.

unto Thee, O God, do we give thanks: yea, unto Thee do we give thanks.

2 Thy Name also is so nigh: and that do Thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the flocks, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: He putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red; it is full mixed, and He poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise Him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

THE LXXVI. PSALM.
Notus in Judaea.

In Jewry is God known: His Name is great in Israel.

2 At Salem is His tabernacle: and His dwelling in Sion.

3 There brake He the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty have found nothing.

6 At Thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even Thou art to be feared: and who may stand in Thy sight when Thou art angry?

of Christ; and therefore, as by Christ Himself speaking in and by His Church.

The "Name" of God is brought "so nigh" to man through the Incarnation of the Second Person in the Blessed Trinity, and evidence of its nearness is given by all the wondrous works which have been done in the kingdom which Christ appointed to His Church as His Father had appointed unto Him. (Luke xxii. 29.) Though, therefore, the earth is weak (or "poured out" in weakness), yet does Christ, by His presence in the Church, "bear up the pillars of it," and establish His Kingdom as "a city which cannot be moved." Hence the folly of those who oppose and seek to overthrow the Church of Christ; a folly which will culminate in the mad and terrible violence of the great Antichrist who will be "revealed in his time," the "Ungodly," who sets up his horn on high by offering himself as an object of worship instead of Christ, and speaking blasphemous things against the Most Highest. As God "brought it to pass" and not Semachemrib himself, that the Assyrian king should "be to lay waste fenced cities into ruinous heaps," so it is God also by Whom it will be "given unto" Antichrist "to make war with the saints, and to overcome them," for some good purpose towards His Church, doubtless its purification by persecution.

There may be some reverent hesitation in interpreting the ninth verse without any reference to the Blessed Sacrament; yet it seems to be in strict analogy with two passages in the Revelation, in which "the wine of the wrath of God," and "the cup of His indignation" is given to the worshippers of Antichrist, and to "Great Babylon." And this sense seems be confirmed by the undoubted reference in the last verse to the triumph of "the Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God," over both Antichrist and Babylon.

PSALM LXXV.

As the preceding Psalm is a prophetic hymn of Christ's mystical Body looking forward to the onslaught of Antichrist, so in this still higher strain of triumph is to be discerned the celebration of a victory accomplished. The Septuagint title describes it as sung respecting the Assyrian, doubtless after the destruction of Semachemrib's host: and, like the former
Psalm, this also is to be regarded as a hymn of victory over that Antichrist of whom Sennacherib was one of the many personal types. It is very significant that the City of God is spoken of under the name of Salem, not Jerusalem; the former being the name which it bore in the time of Melchizedek, after the order of whose Priesthood Christ came, Whose undisputed reign alone will establish a City of perfect Peace. 1 [Rev. vi. 4; Isa. lii. 4; Micah iv. 3.] This may be taken, therefore, as an Evangelical hymn of that new Jewry, Salem, and Zion, of which St. John heard the "great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." [Rev. xxi. 3, 4.] The troubles of the last days are the end of all past; Antichrist is subdued and overthrown; the judgement of Christ has been heard from the "great white throne;" the perfect supremacy of the "King of kings and Lord of lords" is for ever established in an endless reign of peace.

PSALM LXXVII.

In the first half of this Psalm the voice of Christ's mystical Body cries out to God from the midst of some affliction in which He has seemed to hide His face. The tenth verse recalls to mind that God is never really absent from the Church, and that if He seems to be so, it is because our own infirmity and want of faith prevent us from beholding His Presence. In the latter half of the Psalm God's dealings with His people of old are recounted as a memorial before Him in the tone of the Lanty Antiphon: "O Lord, arise, help us, and deliver us for Thy Name's sake."

There were occasions on which the way of Christ was "in the sea, and His path in the deep waters;" and when "the waters saw" Him their God "and were afraid, and the depths were troubled:" and these miracles of our Lord's Person and Word seem to be prophetically commemorated in this Psalm no less than the miraculous passage of the Red Sea is historically commemorated. On one of these occasions the storm arose when our Lord was asleep in the ship, and after being awoken He expressly rebuked the disciples for their want of faith, reminding them that their fear arose from their "own infirmity," for that His Presence not less than His Word is a sure token of safety to the Church. On the other occasion our Lord walked on the sea to the disciples, who were toiling in vain against a contrary wind, and they were by His Presence brought immediately to the haven where they would be. Then, too, it is recorded of them that their faith was wanting, "for they considered not the miracle of the loaves: for their heart was hardened."

Thus the key-note of the Psalm is struck in the tenth verse.

8 Thou didst cause Thy judgment to be heard from heaven: the earth trembled, and was still:
9 When God arose to judgment: and to help all the meek upon earth.
10 The fierceness of man shall turn to Thy praise: and the fierceness of men shall Thou refrain.
11 Promise unto the Lord your God, and keep it, all ye that are round about Him: bring presents unto Him that ought to be feared.
12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

THE LXXVII. PSALM.

Voe mea ad Dominum.

I WILL cry unto God with my voice: even unto God will I cry with my voice, and He shall hearken unto me.
2 In the time of my trouble I sought the Lord: my soul sore ran, and ceased not in the night-season: my soul refused comfort.
3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.
4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.
5 I have considered the days of old: and the years that are past.
6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.
7 Will the Lord absent Himself for ever: and will He be no more intreated?
8 Is His mercy clean gone for ever: and is His promise utterly to an end for evermore?
9 Hath God forgotten to be gracious: and will He shut up His loving-kindness in displeasure?
10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.
11 I will remember the works of the Lord: and call to mind Thy wonders of old time.

PSALM LXXVII.

Voe mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi.

In die tribulationis meae Deum exquisivi, manibus meis nocte contra Eum: et non sum deceptus.
Anticipaverunt vigilias oculi mei: turbasti sum et non sum locutus.
Cogitavi dies antiquos: et annos aeternos in mente habui.
Et meditatus sum nocte cum corde meo: et exercitaber et scopebam spiritum meum.

Nunc qui in aeternum projiciet Deus: aut non apponet ut complaciet sit adhuc?
Aut in finem misericordiam Suarez abscondet: a generatione in generationem?
Aut obliviscetur miseri Dei? aut continebit in ira Sua misericordias Suas?

Et dixi, Nunc crepi: luce mutatio dexterae Excelsi.

Memor fui operum Domini: quia memor ero ab initio mirabilium Tuorum.

De caelo auditum facisti: terra tremuit et quiueti,
Cum exsurgert in judicio Deus: ut salvos faceret a nemus manuentes terre.
Quoniam cogitationi dominus confabulaverit Tibi: et reliqui cogitationis diei festum agent Tibi.

Vovete et reddite Domino Deo vestro : omnes qui in circuitu Eius affertis munera,
Terribili, et Ei Qui suferit spiritum principium: terribili apud reges terre.

PSALMUS LXXVII.

VOCIE mea ad DOMINUM clamavi: voce mea ad DEUM, et intendit mihi.
12 I will think also of all Thy works: and my talking shall be of Thy doings.
13 Thy way, O God, is holy: who is so great a God as our God?
14 Thou art the God that doeth wonders; and hast declared Thy power among the people.
15 Thou hast mightily delivered Thy people: even the sons of Jacob and Joseph.
16 The waters saw Thee, O God, the waters saw Thee, and were afraid: the depths also were troubled.
17 The clouds poured out water, the air thundered: and Thine arrows went abroad.
18 The voice of Thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withal.
19 Thy way is in the sea, and Thy paths in the great waters: and Thy footsteps are not known.
20 Thou leddest Thy people like sheep: by the hand of Moses and Aaron.

DAY 15. EVENING PRAYER.
THE LXXVIII. PSALM.
Attendite, popule.

Hear My law, O My people: incline your ears unto the words of My mouth.
2 I will open My mouth in a parable: I will declare hard sentences of old;
3 Which we have heard and known: and such as our fathers have told us;
4 That we should not hide them from the children of the generations to come: but to show the honour of the LoRD, His mighty and wonderful works that He hath done.
5 He made a covenant with Jacob, and gave Israel a law: which He commanded our forefathers to teach their children;
6 That their posterity might know it: and the children which were yet unborn;
7 To the intent that when they came up: they might shew their children the same;

Adversity may surround the Church or particular members of it, and Christ's Presence may seem far off, or if He is in the ship yet is He asleep; faith, however, will say, This appearance of danger is from mine own infirmity, but I will remember the years of the right hand of the Most High. Though we may be in the midst of the waves of this troubled some world and He on the shore of His Father's Throne, yet is His way in the sea, and His path in the great waters; so that nothing can separate the Church from the protection of His Presence. Though He may seem to be heedless of our danger, yet may we rely on His Presence, and be sure that if He is in the ship, though asleep, it is an Ark of safety. Very great comfort may therefore be found in this Psalm at all times of tribulation, for in it we memorialize God, and remind ourselves, of His wonders to His Church in old time, and of His never-failing love towards her for ever. As He led His ancient people like sheep by the hand of Moses and Aaron, so does He Himself as the Good Shepherd go before His sheep that they may hear His voice, and follow Him to pastures of safety and peace.

PSALM LXXVIII.
This didactic hymn sets forth the history of the ancient Israel as in a parable for the instruction of the new Israel of (1), and for memorializing Him of His mercies to the Church of all ages. As regards the Jews it has a parallel in the dis course of St. Stephen before the Council of the Sanhedrin, especially in setting forth the persistent disobedience to God by which their history had been marked, and the continual forgiveness with which He had requited their misdeeds. That the parable is spoken with reference to the Christian Church also we may clearly understand from the words with which St. Paul concludes a short enumeration of some of the sins of Israel: "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come." The Psalm, therefore, comes to the Church as the voice of Christ, saying, "Hearken unto Me, My people, and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgement to rest for a light of the people. My righteousness is near; My salvation is gone forth; and Mine arm shall judge the people; the isles shall wait upon Me, and Mine arm shall they trust." "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them."

As it will be impracticable to follow out this typical character of the Psalm in any lengthy detail, a few particulars may be selected for the purpose of illustration from several of its various sections. The whole Psalm obviously symbolizes the passing of the new Israel at all periods of its history from spiritual bondage and the wilderness of this world to the promised land of rest especially in setting forth the persistent disobedience to God by which their history had been marked, and the continual forgiveness with which He had requited their misdeeds. That the parable is spoken with reference to the Christian Church also we may clearly understand from the words with which St. Paul concludes a short enumeration of some of the sins of Israel: "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come." The Psalm, therefore, comes to the Church as the voice of Christ, saying, "Hearken unto Me, My people, and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgement to rest for a light of the people. My righteousness is near; My salvation is gone forth; and Mine arm shall judge the people; the isles shall wait upon Me, and Mine arm shall they trust." "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them."

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1 It has been observed, as illustrating the typical force of this Psalm, that though relating to past events the Hebrew verbs are in the future.
8. That they might put their trust in God: and not to forget the works of God, but to keep His commandments;
9. And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God;
10. Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.
11. They kept not the covenant of God: and would not walk in His law;
12. But forgot what He had done: and the wonderful works that He had shewed for them.
13. Marvelous things did He in the sight of our forefathers, in the land of Egypt: even in the field of Zaan.
14. He divided the sea, and let them go through: He made the waters to stand on an heap.
15. In the day-time also He led them with a cloud: and all the night through with a light of fire.
16. He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.
17. He brought waters out of the stony rock: that it gushed out like the rivers.
18. Yet for all this they sinned more against Him: and provoked the most High in the wilderness.
19. They tempted God in their hearts: and required meat for their lust.
20. They spake against God also, saying: Shall God prepare a table in the wilderness?
21. He smote the stony rock indeed, that the water gushed out, and the streams flowed wuthal: but can He give bread also, or provide flesh for His people?
22. When the Lord heard this, He was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;
23. Because they believed not in God: and put not their trust in His help.
24. So He commanded the clouds above: and opened the doors of heaven.
25. He rained down manna also upon them for to eat: and gave them food from heaven.
26. So man did eat Angels' food: for He sent them meat enough.
27. He caused the east-wind to blow under heaven: and through His power He brought in the south-west-wind.

and the heavenly Jerusalem. Hence the significance of the fourteenth verse, relating to the Baptism of the Israelites in the cloud and in the sea at the outset of their journey towards the land of promise, and of all those following verses which set forth God's mercy in providing drink and food for them during the whole period of their wanderings. St. Paul's words respecting these circumstances shew that we should much undervalue the true teaching of Holy Scripture if we failed to see their typical meaning: and his immediate reference to the "Cup of Blessing" and "the Bread which we break" clearly indicates that this typical meaning looks towards the sacramental life of the Christian Church. While, then, we recount the wonders of the Lord at sea, and when God divided the sea to let His ancient people pass through, we recount, also, His continual mercy in causing His new Israel to pass through the waters of Baptism that they may be cleansed from the spiritual defilement of the Egypt out of which He has brought them.

A prophecy of Isaiah also connects this portion of the history of Israel very distinctly with the abiding of the Holy Ghost in the Church. Having spoken of the day when "the Branch of the Lord" shall be beautiful and glorious, and the remnant of Israel "shall be called holy, even every one that is written among the living in Jerusalem," the prophet goes on to say that the Lord shall then have "washed away the filth of the daughter of Zion" and purified the blood of Jerusalem "by the spirit of judgement, and the spirit of burning. And the Lord will create upon every dwelling-place upon mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place
28. He rained flesh upon them as thick as dust; and feathered fowls like as the sand of the sea.

29. He let it fall among their tents: even round about their habitation.

30. So they did eat, and were well filled, for He gave them their own desire: they were not disappointed of their lust.

31. "But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them; yea, and smote down he chosen man that were in Israel.

32. "But for all this they sinned yet more: and believed not His wondrous works.

33. Therefore their days did He consume in vanity: and their years in trouble.

34. "When He slew them, they sought Him; and turned them early, and enquired after God.

35. "And they remembered that God was their strength: and that the high God was their Redeemer.

36. Nevertheless, they did but flatter Him with their mouth; and dissembled with Him in their tongue.

37. For their heart was not whole with Him: neither continued they steadfast in His covenant.

38. "But He was so merciful, that He forgave their misdeeds: and destroyed them not.

39. "Yea, many a time turned He His wrath away: and would not suffer His whole displeasure to arise.

40. For He considered that they were but flesh: and they were even a wind that passeth away, and cometh not again.

41. Many a time did they provoke Him in the wilderness: and grieved Him in the desert.

42. "They turned back and tempted God: and moved the Holy One in Israel: 1

43. They thought not of His hand: and of the day when He delivered them from the hand of the enemy;

44. How He had wrought His miracles in Egypt: and His wonders in the field of Zoan.

45. "He turned their waters into blood: so that they might not drink of the rivers.

46. "He sent lice among them, and devoured them up: and frogs to destroy them.

47. "He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48. "He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49. "He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50. Et pluit super eos sicut pulvere carne: et sicut arenam maris volatilia pennata.

51. Et occiderunt in medio castrorum eorum: circa tabernaculam eorum.

52. Et mandueaverunt, et sataturi sunt nimis, et desiderium eorum attulit eis: non sunt fraudati a desiderio suo.

53. Adhuc essc eorum erant in ore ipsorum: et irrigui ascendit super eos.

54. "Et occidit pingues eorum: et electos Israel impedivit.

55. In omnibus his peccaverunt adhuc: et non crediderunt in mirabilia Ehus.

56. Et defecerunt in vanitate dies eorum: et anni eorum cum festinatione.

57. Cum occideret eis, querebant Eum et revertabantur: et diluculo veniebant ad Eum.

58. Et rememorati sunt quia Deus adjutor est eorum: et Deus excelsus Redemptor eorum est.

59. Et dilixerunt Eum in ore suo: et lingua sua mentitit sunt Ei.

60. Cor autem eorum non erat rectum cum Eo: nec fideles habitu sunt in testamento Ehus.

61. "Ipsi autem est misericors et propitius fiet pecatis eorum: et non disperdet eos.


63. Et recordatus est quia caro sunt: spiritus vadens et non reidiens.

64. Quotiens exacerbaerunt Eum in deserto: in iram concitaverunt Eum in inaqosso.


66. Non sunt recordati manus Eius: die quia redenit eis de manu tribulantis.

67. Sicut posuit in Egypto signa Su: et prodigia Su in campo Thaneso.

68. Et convertit in sanguinem flumina eorum: et imbres eorum, ne biberent.


70. "Et dedit aegrimini fructus eorum: et labores eorum locustes.


72. Et tradidit grandini jumenta eorum: et possessionem eorum igni.

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83. Cor autem eorum non erat rectum cum Eo: nec fideles habitu sunt in testamento Ehus.

84. "Ipsi autem est misericors et propitius fiet pecatis eorum: et non disperdet eos.

85. "Et abundavit ut averteret iram Suam: et non accedent omnem iram Suam.

86. Et recordatus est quia caro sunt: spiritus vadens et non reidiens.

87. Quotiens exacerbaerunt Eum in deserto: in iram concitaverunt Eum in inaqosso.

88. "Et conversi sunt et tentaverunt Deum: et Sanctum Israel exacerbaerunt.

89. Non sunt recordati manus Eius: die quia redenit eis de manu tribulantis.

90. Sicut posuit in Egypto signa Su: et prodigia Su in campo Thaneso.

91. Et convertit in sanguinem flumina eorum: et imbres eorum, ne biberent.


93. "Et dedit aegrimini fructus eorum: et labores eorum locustes.


95. Et tradidit grandini jumenta eorum: et possessionem eorum igni.

of refuge, and for a covert from storm and from rain." [Isa. iv. 26-6.] Thus the cloudy pillar of the Psalm clearly typifies that cloud by which the house was filled where the Apostles were assembled, and which first signified to the Church the coming of the Holy Ghost to abide with it for ever.

Led by the same inspired teaching, we know that the rock which God "clay in the wilderness is a type of Christ the "Rock of ages;" and in the continual provision of water from that fountain we thus see a type of that ever-flowing Fountain which has been opened for us in the grace of our Lord, the "living water" of which men drink here as a foretaste of the water of life provided for them in the glorified City of God.

We have still higher authority, if it were possible, that of Christ's own words in the sixth chapter of St. John's Gospel, for taking the manna of the wilderness as a significant type of the "Living Bread" of the Church. This has been already referred to in the Introduction to the Liturgy [p. 269], but a word may be added as to the significance of the twentieth and twenty-first verses. The half belief here indicated is one which has been illustrated in all ages of the Church. It was that which laid the foundation of heresiés in the early Church, and that which has hindered the full reception of sacramental doctrine in later times. Up to a certain point doctrines respecting Christ and the Sacraments are received with comparative facility; but there is a point when these become "a hard saying," and many turn back from following after our Lord into the fulness of mystery: "He smote the stony rock indeed, that the water gushed out, and the streams flowed withal:" He came as a Man beyond all men, He gave mankind the Sacrament of a New Birth in Holy Baptism, "But can He give bread also, or provide flesh for His people?" did.
50 He cast upon them the furiousness of His wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 "He made a way to His indignation, and spared not their soul from death: but gave their life over to the pestilence; 52 "And smote all the first-born in Egypt; the most principal and mightiest in the dwellings of Ham.

53 "But as for His own people, He led them forth like sheep; and carried them in the wilderness like a flock.

54 "He brought them out safely, that they should not fear; and overwhelmed their enemies with the sea.

55 "And brought them within the borders of His sanctuary: even to His mountain which He purchased with His right hand.

56 "He cast out the heathen also before them: caused their land to be divided among them for an inheritance, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not His testimonies; 58 "But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 "For they grieved Him with their hill-altars: and provoked Him to displeasure with their images.

60 "When God heard this, He was wroth: and took sore displeasure at Israel.

61 "So that He forsook the tabernacle in Silo: even the tent that He had pitched among men.

62 "He delivered their power into captivity: and their beauty into the enemy's hands.

63 "He gave His people over also unto the sword: and was wroth with His inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 "Their priests were slain with the sword: and there were no widows to make lamentation.

66 "So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 "He smote His enemies in the hinder parts: and put them to a perpetual shame.

68 "He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 "But chose the tribe of Judah: even the hill of Sion which He loved.

70 "And there He built His temple on high: and laid the foundation of it like the ground which He had made continually.

Misit in eos iram indignationis Sae: indignationem et iram, et tribulationem: immissiones per angelos malos.

Viam fecit semita irae Sae, et non peperit a morte animarum eorum: et jumenta eorum in morte conclusit.

Et percussit omne primogenitum in terra Egypti: primitias omnis laboris eorum in tabernaculam Cham.

Et abstatul sicut oves populum Suum: et perduxit eos tanguam gregem in deserto.

Et eduxit eos in spe, et non timuerunt: et inimicos eorum operuit mare.

Et induxit eos in montem sanctificationis Suae. montem, quem acquisivit dextera Eius.

Et ejecit a facie eorum gentes: et sorte divisit eis terram in funiculo distributionis.

Et habitare fecit in tabernaculis eorum: tribus Israel.

Et tentaverunt et excerberaverunt Deum excelsum: et testimonia Eius non custodierunt.

Et averterunt se, et non servaverunt pactum: quemadmodum patres eorum, conversi sunt in arcam pravum.

In iram concitaverunt Eum in collibus suis: et in sculptilibus suis ad asemulationem Eum provocaverunt.

Audivit Deus et sprevit: et ad nihilum reeducit valde Israel.

Et repulit tabernaculum Silo: tabernaculum Suum ubi habitavit in hominibus.

Et tradiderit in captivitatem virtutem eorum: et pulchritudinem eorum in manus inimici.

Et conclusit in gladio populum Suum: et hereditatem Suam sprevit.

Juvenes eorum comedunt ignis: et virgines eorum non sunt lamentata.

Sacerdotes eorum in gladio ceciderunt: et vitulæ eorum non plorabantur.

Et excitatus est tanquam dormiens Dominus: tanquam potens crupulatus a vino.

Et percutierunt inimicos Suos in posterioribus: opprobrium sempiternum dedit illis.


Et adieicavit sicut unicornium sanctificium Suum: in terra quam fundavit in secula.

He come simply and truly as God Incarnate? does He give the Living Bread from Heaven, His own Flesh, the Life of the Baptized,—in the Sacrament of the Holy Communion?

It may be observed in conclusion [1] that a comparison of the plagues of Egypt which are here enumerated with certain passages in the Book of the Revelation will show that the Egypt of the Israelites represents typically the Antichrist of the Church: and [2] that as the Lord refused the tabernacle of Joseph and chose not the tribe of Ephraim, so He suffered some of the most flourishing Churches to have their candlestick removed out of its place in the early days of Christianity. The latter warning is for every age of the Church: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." [Heb. IV. 1]

PSALM LXXIX.

The ancient appropriation of this as a proper Psalm for All Saints' Day points out its constant function as a commemoration of the martyrs of the Church. It is also to be taken as a prophecy of those future martyrdoms which our Lord and His Apostle St. John have predicted as characterizing the last great war of Antichrist against the Kingdom of the Cross: for again is heard the cry of the souls under the altar, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" a fit Antiphon to this Psalm.

The words of the Psalm had, doubtless, a very literal application to the condition of the Jewish nation at such periods of its history as the Babylonian Captivity, and the desolation that fell upon its religion in the time of Antiochus.
DAY 16. MORNING PRAYER.

THE LXXIX. PSALM.

Deus, venerant.

O GOD, the heathen are come into Thine inheritance: Thy holy temple have they defiled, and made Jerusalem an heap of stones. 2 The dead bodies of Thy servants have they given to be meat unto the fowls of the air: and the flesh of Thy saints unto the beasts of the land. 3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them. 4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us. 5 LORD, how long wilt Thou be angry: shall Thy jealousy burn like fire for ever? 6 Pour out Thine indignation upon the heathen that have not known Thee: and upon the kingdoms that have not called upon Thy Name. 7 For they have devoured Jacob: and laid waste his dwelling-place. 8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery. 9 Help us, O God of our salvation, for the glory of Thy Name: O deliver us, and be merciful unto our sins, for Thy Name's sake. 10 Wherefore do the heathen say: Where is now their God? 11 O let the vengeance of Thy servants' blood that is shed: be openly shewed upon the heathen in our sight. 12 O let the sorrowful sighing of the prisoners come before Thee: according to the greatness of Thy power, preserve Thou those that are appointed to die. 13 And for the blasphemy wherewith our neighbours have blasphemed Thee: reward Thou them, O LORD, seven-fold into their bosom.

Et elegit David servum Suum, et sustulit eum de gregibus ovium: de post factantes acceptum eum, Pascomo Jacob servum Suum: et Israil here- ditatem Suam: Et pavit eos in innocentia cordis sui: et in intellectibus manuum suarum deduxit eos.

PSALMUS LXXVIII.


Et redee vicinis nostri sepultum in sinu eorum: improperium ipseorum, quod exprobrave-runt Tibi, DOMINE.

Epiphanes. Jeremiah had predicted, “The carcases of this people shall be meat for the fowls of the heaven and for the beasts of the earth; and none shall fray them away.” Both the great and the small shall die in this land; and they shall not be buried, neither shall men lament for them:” and no doubt his prophecy was exactly fulfilled. We know also, from the Books of the Maccabees, how much the persecution which fell upon Judas in their days was like the persecution of Christianity three and four centuries later. But however literally the words of the Psalm may express the sad condition of Judea at such periods, their meaning is not exhausted by such an application, and there are clearly features of martyrdom pouredtraid to which the suffering Jews, as a body, could not lay claim.

We are rather to look for the true Christian meaning of this Psalm in the Church of the first three centuries, and of that period of which our Lord prophesied when He spoke of the abomination of desolation standing in the holy place [Matt. xxiv. 15], and respecting the troubles of which time He adds, “And except those days should be shortened, there should no flesh be saved, but for the elect’s sake those days shall be shortened.” Of this desolation of the Church by Antichrist St. Paul also speaks, hardly intimating at the same time that its peculiar and dreadful character cannot be fully comprehended until it is “revealed” by its actual occurrence. “That day shall not come,” says he, “except there come a falling away first, and that man of sin be revealed, the son of per-dition: who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God.” [2 Thess. ii, 3, 4.] To the reign of this Enemy of God the Book of the Revelation applies almost exactly the opening verses of
So that the Lord might shew forth Thy praise from generation to generation.

THE LXXX. PSALM.

Qui regis Israel.

Hear, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep: shew Thyself also, Thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up Thy strength, and come, and help us.

3 Turn us again, O God: shew the light of Thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt Thou be angry with Thy people that prayest?

5 Thou feelest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, Thou God of hosts: shew the light of Thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast Thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn Thee again, Thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that Thy right hand hath planted: and the branch that Thou madest so strong for Thyself.

This Psalm: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified." As the Revelation was written long after the destruction of Jerusalem, it is clearly to some future period that these words refer. And to such period, also, does this Psalm refer whose mystical meaning may often receive a partial fulfilment, but a complete one only in the last great and terrible days.

PSALM LXXX.

This is a hymn of prayer to the Good Shepherd of the new Israel, to Him Who knows His sheep by name, and who leadeth them in the wilderness of this world like a flock even while He sits enthroned in the world on high surrounded by His unfallen flock, the hosts of Heaven. The first verse catches up the strain of the preceding Psalm, "We that are Thy people, and the sheep of Thy pasturage: but the more characteristic figure of the Psalm is that of the Vine, which our Lord subsequently adopted in the interpretative form: "I am the Vine, ye are the branches." Hence also the mournful reference to God's ancient favour towards His people becomes a prayer against that falling away altogether from the True Vine of which our Lord said, "If a man abide not in Me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned." [John xvi. 6.]

This parable of the Vine illustrates the wonderful consistency of Holy Scripture in general, and of prophecy in particular. The vineyard was an ancient figure in prophecy as regarded the Israelites and their kingdom; and though, humanly speaking, it might have become so because of the local importance of the Vine and the familiarity of it in all its aspects to the people, yet there is evidently a Divine spiritual meaning underlying all that is said about it. Noah planted a vineyard immediately on leaving the Ark, probably on the south-east slopes of Lebanon: Melchizedek, king of Salem nearly five hundred years before the descendants of Abram were "brought out of Egypt," brought to the Patriarch a symbolic offering of the fruit of the Corn of wheat, and the juice of the True Vine: Jacob, in his blessing, declared of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the Vine, and his ass's colt unto the choice Vine, he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." [Gen. xlix. 10, 12. Comp. Isa. lxi. 1-3.] Passing over other illustrations furnished by the early history of Israel [e.g. Deut. vii. 8; Num. xx. 5, xiii. 1; Deut. vi. 11; Cant. vii. 11; Isa. vii. 1, 23], we come to the Vine and Vineyard of this Psalm, of Isaiah v. 1-7, and of our Blessed Lord's parables, all which bear a consistent interpreta-
It is written with fire, and cut down: and they shall perish at the rebuke of Thy countenance.

Let Thy hand be upon the man of Thy right hand: and upon the son of man, whom Thou madest so strong for Thine own self.

And so will not we go back from Thee: O let us live, and we shall call upon Thy Name.

Turn us again, O Lord God of hosts: shew the light of Thy countenance, and we shall be whole.

SING we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

Take the psalm, bring hither the tabret: the merry harp with the lute.

Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

For this was made a statute for Israel: and a law of the God of Jacob.

This He ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

I eased his shoulder from the burden: and his hands were delivered from making the "pots."

Thou calledst upon Me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

I proved thee also: at the waters of strife.

Hear, O My people, and I will assure thee, O Israel: if thou wilt hearken unto Me,

There shall no strange god be in thee: neither shalt thou worship any other god.

I am the Lord thy God, Who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

But My people would not hear My voice: and Israel would not obey Me.

So I gave them up unto their own hearts' lusts: and let them follow their own imaginations.

EXSULATE Deo adjutori nostro: jubilate Deo Jacob.

Sumite psalmum, et date tympanum: psalterium juendum cum cithara.

Buccinate in neomenia tuba: in insigni die solenmitatis vestre:

Quia præceptum in Israël est: et judicium Deo Jacob.

Testimonium in Joseph posuit illud, cum exiret de terra Ægypti: languam quam non noverat audivit.

Divertit ab oneribus dorum eis: manus ejus in ciphino servierunt.

In tribulatione invocasti Me, et liberavi te: exaudivi te in abscondito tempestatis: probavi te apud aequam contradictionis.

Audi populus Meus et contestabor te: Israël si audieris Me, non erit in te deus recens, neque adorabis deum alienum.

Ego enim sum Dominus Deus tuus, Quis eduxi te de terra Ægypti: dilata os tuum et impleo illud.

Et non audivit populus Meus vocem Meam: et Israël non intendit Míhi.

Et dimissi eos secundum desideria coridí eorum: ibunt in adinvenciónibus suis.

As the previous mournful hymn of the Church represents Christ's mystical Body under the figure of a Vine, it seems to be with some mystical reason that this Psalm of the Church's triumph is entitled "upon Gittith," i.e. as the Septuagint translates it, "upon the winepress." For so, when the question is asked, "Who is this that cometh from Edom, with dyed garments from Beon?" that this is glorious in His apparel, travelling in the greatness of His strength? Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth In the wine- vat?" the triumphant Messiah answers, "I have trodden the winepress alone." So also the same Lord, speaking by Isaiah, speaks of the winepress which He has made in His vineyard [Isa. v. 2]: in the parable which He spoke to the Jews He also uses the same figure [Matt. xxvi. 33]: and in the last triumph of Christ and His Church there is "a winepress without the City, and blood came out of the winepress." [Rev. xiv. 20]. Thus it seems that the title of
14 O that My people would have hearkened unto Me: for if Israel had walked in My ways, 15 I should soon have put down their enemies: and turned My hand against their adversaries. 16 The haters of the Lord should have been found liars: but their time should have endured for ever. 17 “He should have fed them also with the finest wheat-flour; and with honey out of the stony rock should I have satisfied thee.

**DAY 16 EVENING PRAYER**

**THE LXXXII. PSALM.**

Deus stetit.

GOD standeth in the congregation of princes:

He is a Judge among gods.

2 How long will ye give wrong judgement:

and accept the persons of the ungodly?

3 Defend the poor and fatherless:

see that such as are in need and necessity have right.

4 Deliver the out-cast and poor:

save them from the hand of the ungodly.

5 They will not be learned nor understand,

but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men:

and fall like one of the princes.

8 Arise, O God, and judge Thou the earth:

for Thou shalt take all heathen to Thine inheritance.

**THE LXXXIII. PSALM.**

Deus, quis similis?

Hold not Thy tongue, O God, keep not

still silence: refrain not Thy self, O God.

2 For lo, Thine enemies make a murmuring:

and they that hate Thee have lift up their head.

3 They have imagined craftily against Thy people:

and taken counsel against Thy secret ones.

this Psalm as well as its substance indicates it to be a hymn of victory for the Church when the days of her warfare are accomplished, and her sorrow is at an end.

Thus at the new ‘beginning of months,’ the ‘solemn feast-day’ when the ‘trumpet shall sound and the dead shall be raised,’ the song of joy is heard, ‘Sing we merrily unto God our strength,” Alleluia, for the Lord God Omnipotent reigneth.’ It is the song of the Church’s deliverance from Egypt, and of her deliverance from ‘the burden’ of sin, and the death which comes from sin.1

In that day it will be plainly seen by all that the triumph of the people of God is the result of His mercy in Christ, and not of their own worthiness: that though the prayer has been going up continually, ‘Thy Kingdom come,’ yet the coming of that Kingdom has been hindered by the sins of Israel: that the words of this Psalm are literally true, ‘If Israel had walked in My ways, I should soon have put down their enemies;’ and that even in her highest triumph ‘no man in Heaven, nor in earth, neither under the earth, will be able to open the Book,’ or be found worthy to stand in his own righteousness. The final interpretation of the song we merrily unto God our strength,” will therefore be, ‘Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” [Rev. v. 12.]

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1 It is not altogether without interest that the word translated “pota” (literally “baskets”) is rendered by a word identical with our English “coffins,” both in the LXX and the Vulgate. The practice of urn-burial is well known.

**PSALM LXXXI.**

When the Incarnate WORD stood before the Sanhedrin, the first verses of this Psalm were literally fulfilled: God—the Second Person of the Blessed Trinity inseparably united with Human Nature—standing in the congregation of princes, and the Judge of all the world among the judges. So also was the second verse literally fulfilled when wrong judgement was given against the Holy One, and the person of the ungodly murderer and rebel Barabbas accepted instead. “All the foundations of the earth” seemed indeed to be “out of course” when such terrible injustice could be done by judges who, on account of their most sacred office, had received from God Himself the name of “gods.” The last words of our Lord’s public ministrations were, “While ye have the light, believe in the light, that ye may be the children of light.” But they walked on still in darkness, unwilling to learn from Him or to understand His words. Therefore the Jews were given up by God: “Ye shall die like men,” while He Who stood before the unjust judges arose in the glory of His new Kingdom to “take all the heathen to” that inheritance which His ancient people had despised. Such seems to be the prophetic and Christian meaning of this Psalm. Its meaning as a general exhortation to all judges is too obvious to need illustration.

**PSALM LXXXII.**

A continuation of the call for judgement upon the enemies of
4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent; and are confederate against Thee;

6 The tabernacles of the Edomites, and the Ismaelites; the Moabites, and Hagarites;

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them: and have holpen the children of Lot.

9 But do Thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmanah;

12 Who say, Let us take to our selves: the houses of God in possession.

13 "O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with Thy tempest: and make them afraid with Thy storm.

16 Make their faces ashamed, O Lord: that they may seek Thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that Thou, Whose Name is Jehovah: art only the Most High over all the earth.

THE LXXXIV. PSALM.
Quam dilecta.

O HOW amiable are Thy dwellings: Thou Lord of hosts.

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

Christ and His Church is to be found in this Psalm. At the time of the great Diocletian persecution a general attempt was made throughout the world to destroy the Church, and the words of the fourth verse are strongly illustrated by the heathen monuments of the day, which declared that Christianity had been overthrown, and its very name blotted out. The agreement of the Cenars who governed the Roman world in such an universal persecution may be represented by the confederation of the ten nations named in the sixth, seventh, and eighth verses. Notwithstanding the ferocity of this terrible persecution, the Church was so far from being rooted out as that it should be no more a people, and the name of Christ's Israel no more had in remembrance, that it arose from its ashes to a life of greater vigour than before, and within a few years was the one recognized religion of the very empire which had attempted its extermination.

Such a general persecution of the Church has never again occurred, but there is a continuous confederacy of its various foes, who are the representatives of the ten nations named in this Psalm. Some entirely reject the Lord Jesus Christ, as the Heathen and the utter Infid. Some recognize Him, in a certain sense, as the Mahometans, and the various sects of (falseh so called) “Unitarian” heretics. Some recognize the Person of the Lord, but deny His work in His mystical Body. Some, by their wickedness, practically reject both Him and His work, though they may theoretically acknowledge Him. All these various classes are among the enemies of God who "make a murmuring," and in their hatred "lift up their head" whenever favourable opportunities occur of opposing Christ and His Church.

But the mystical meaning of the Psalm has probably a prophetic aspect which bears reference to the enmity and opposition of Antichrist in the last time. In him all the various opponents of the Church will find a “head” whom they may "lift up" against Christ, as one professing himself to be God in the place of the Lord Jesus, and accepting Divine worship in the Church. Thus, perhaps, the ten nations of the Psalm find their parallel in the ten kingdoms of Antichrist; and the final "Come, let us root them out," is represented by the prophetic record, that he caused "that as many as would not worship the image of the beast should be killed." [Rev. xiii. 15.]

PSALM LXXXIV.
This is the prayer of the Anointed of the Lord, our Saviour Jesus Christ, expressing the longing of His Soul while on earth; a longing which was revealed in its suffering form when He said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." All the creatures of God found a resting-place in the loving care and Providence of their Maker, but the Son of Man looked on afar at the Presence of His Father as One Who had taken upon Himself the form of sinful man, of man cast out of the Paradise of God. "The Man," therefore, whose blessedness is proclaimed in the fifth verse is the same MAN Who is set before us in the very first words of the Book of Psalms;
3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even Thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in Thy house: they shall be alway praising Thee. 

5 Blessed is the man whose strength is in Thee: in whose heart are Thy ways.

6 Who going through the vale of 'misery use it for a well: and the pools are filled with water. 

7 They will go from strength to strength: and the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O Lord our defender: and look upon the face of Thine Anointed.

10 For one day in Thy courts is better than a thousand. 

11 'I had rather be a door-keeper in the house of My God: than to dwell in the tents of ungodliness. 

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in Thee.

THE LXXXV. PSALM. 

Benedictissi, Domine. 

LORD, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of Thy people: and covered all their sins.

3 Thou hast taken away all Thy displeasure: and turned Thy self from Thy wrathful indignation.

4 Turn us then, O God our Saviour: and let Thine anger cease from us. 

5 Will Thou be displeased at us for ever: and wilt Thou stretch out Thy wrath from one generation to another? 

6 Will Thou not turn again, and quicken us: that Thy people may rejoice in Thee? 

7 Show us Thy mercy, O Lord: and grant us Thy salvation. 

8 I will hearken what the Lord God will say concerning me: for He shall speak peace unto and the blessedness here spoken of is that arising from His entire submission of His heart to the ways of the Divine Providence and purpose respecting the redemption of mankind. 

By such submission His "strength" was elevated above the strength of even the holiest humanity, and became a superhuman, Divine strength, a strength in God, "mighty to save." 

Thus endowed with the power of the Incarnation, our Lord passed through the "vale of misery," making His humiliation a fountain or well of life, as if the tears which Heshed had become inexhaustible "pools" of living water springing up into everlasting life. 

Such is the strength of our Lord's Incarnation on earth; but "they will go from strength to strength, and unto the God of gods appeareth every one of them in Sion. " 

Jesus Triumphs is even in the "mighty to save" than Jesus Suffering; the Intercessor offering His Sacrifice before the Throne is even more the "Strength of Israel" than the Saviour offering that Sacrifice upon the Cross. 

Let us look, therefore, not only on the Crucifix, setting forth His Passion before our eyes, but let us also hear the words of the angel. "He is not here, but is risen," and behold in the vacant Cross, as in the empty tomb, the Sign of the Son of Man's continual Sacrifice of Intercession; a passing from the strength of earth to the strength of Heaven. 

By such an Ascension did the Son of Man find the aspirations of His heart fulfilled, that His human heart and flesh should rejoice in the living God, entering into His courts, and dwelling there for an eternal "day." 

From such a view of this Psalm it is easy to see also that it reveals Christ praying for His mystical Body that it may be glorified by its final reception into the Divine Presence. 

Here the Church of God is in the "vale of tears," but the everlasting benediction of God will go forth upon its work as the Church Militant in a state of grace, so "weeping may endure for a night, joy cometh in the morning." 

And any assistance in the "class to the glory of the Lord," is open face beholding as in a glass the glory of the Lord.
His people, and to His saints, that they turn not again.

9 For His salvation is nigh them that fear Him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yes, the Lord shall show loving-kindness: and our land shall give her increase.

13 Righteousness shall go before Him: and He shall direct His going in the way.

DAY 17. MORNING PRAYER.
THE LXXXVI. PSALM.

Inclina, Domine.

Bow down Thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve Thou my soul, for I am holy: my God, save Thy servant that putteth his trust in Thee.

3 Be merciful unto me, O Lord: for I will call daily upon Thee.

4 Comfort the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul.

5 For Thou, Lord, art good and gracious: and of great mercy unto all them that call upon Thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon Thee: for Thou hearest me.

8 Among the "gods there is none like unto Thee, O Lord: there is not one that can do as Thou dost.

9 All nations whom Thou hast made shall come and worship Thee, O Lord: and shall glorify Thy Name.

10 For Thou art great, and dost wondrous things: Thou art God alone.

11 Teach me Thy way, O Lord, and I will walk in Thy truth: O knit my heart unto Thee, that I may fear Thy Name.

12 I will thank Thee, O Lord my God, with all my heart: and will praise Thy Name for evermore.

the same image from glory to glory, even as by the Spirit of the Lord."

In viewing the Psalm as the words of our Blessed Lord, we shall also find the key to its use as the words of His members. Nothing else uttered by human lips ever so fully expressed the longing which the devout soul, especially in seasons of sorrow, has to "depart and be with Christ" even in the "lowest room." Oh, how much rather the most almighty place in "the house not made with hands," than the highest throne in the mystical Babylon! How infinite the blessings of one day in Heaven, compared to all that earth can furnish in three-score years and a term!

PSALM LXXXV.

The Incarnation of our Blessed Lord was the true turning away of the Captivity of God's people, and His speaking of peace to them; so that this Psalm has been appropriated, time immemorial, to the celebration of His Nativity, when a multitude of the heavenly host was heard "praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men." To Him Who is the Prince of Peace, Who said of Himself, "I am the Way, the Truth, and the Life," and Whose perfect Righteousness fits Him to be the Judge of all men, to Him and to His work alone such words as those of the ninth and following verses belong: and in His constant declarations, "The Kingdom of God is come nigh unto you," "The Kingdom of God is within you," the Psalmist's prophecy is fulfilled, "For His salvation is nigh them that fear Him."

The penitential tone of verses 4-7 shows that this Psalm looks also prophetically to the Second Coming of our Lord, and the "quickening" of the general resurrection. Until then the Church is going through a second captivity, since it cannot before enter upon the full glory of its inheritance. When that captivity draws to a close, the Prince of Peace will again fulfil the eleventh verse—He that is "called Faithful and True," going forth "in righteousness" to "judge and make war," that "glory may dwell in our land" by the subjugation of all evil.

PSALM LXXXVI.

The central idea of this Psalm is to be found in the central verse, the ninth, which doubtless gives the key to its use as an Epiphany Psalm in the ancient system of the Church. It is entitled "A Prayer of David," and is to be taken as the supplication of Him Whom David presaged. In "the time
13 "For great is Thy mercy toward me: and Thou hast delivered my soul from the nethermost hell.
14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.
15 But Thou, O LORD God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.
16 O turn Thee then unto me, and have mercy upon me: give Thy strength unto Thy servant, and hasten the son of Thine handmaid.
17 She shows some token upon me too good, that they who hate me may see it, and be ashamed: because Thou, LORD, hast holpen me and comforted me.

THE LXXXVII. PSALM.
Fundamenta ejus.

HER foundations are upon the holy hills: the LORD loveth the gates of Sion more than all the dwellings of Jacob.
2 Very excellent things are spoken of thee: thou city of God.
3 I will think upon Rahab and Babylon: with them that know me.
4 Behold ye the Philistines also: and they of Tyre, with the 4 Morians; lo, there was He born.
5 And of Sion it shall be reported that He was born in her: and the most High shall establish her.
6 The LORD shall rehearse it when He writeth up the people: that He was born there.
7 The singers also and trumpeters shall He rehearse: All my fresh springs shall be in Thee.

THE LXXXVII. PSALM.
Domine Deus.

O LORD God of my salvation, I have cried day and night before Thee: O let my

of His trouble," even when "He groaned in the spirit" again and again, He was able to say, "Father, I thank Thee that Thou hast heard Me." So also when He said, "Now is my Soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour: Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. Thus the perfect obedience of the Son of Man when He was "poor and in misery" brought for His Human Nature the highest Epiphanies of Divine glory, and eventually brought all nations to come and worship Him, and glorify His Name. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgements are made manifest." Only He Who is "King of saints," and to Whom all saints and angels sing "Thou only art holy," could say in its full sense, "I am holy:" and thus the Song of Moses and of the Lamb is a suitable Antiphon to this Psalm, striking the mystical key-note of its Christian use. The Son of God became "poor:" that He might make many rich. He was despised and rejected of men in His "misery" that He might bring many sons unto glory [Heb. ii. 10]: He was "made in the form of a servant" that He might enfranchise many from the bondage of Satan to the perfect freedom of God: He answered as with the voice of a sinner, that bearing the sins of the whole world, He might lead forth His people "from the nethermost Hell." He thus went through all the travails of His Soul that He might see "some token for good," and be satisfied with the mighty results of His Sufferings; that the great work of man's redemption might be accomplished; and that therefore the "token for good" may be shewed before all men in the sign of the Son of Man which shall appear as a cross of suffering transformed into a banner of triumph; at whose appearing "they which pierced Him" shall look on His transfigured wounds, and acknowledge Him for their Judge. With careful and reverent reserve this Psalm may be used by the members of Christ as His Voice speaking in them. The bracketed references at verse 13 will indicate how far Christ's own words respecting Himself may be adopted by Christians respecting themselves; and a due appreciation of this and similar Psalms in their highest sense will be the best preservative against a presumptuous application of them.

PSALM LXXXVII.

DOMINE Deus salutis mee: in die clamavi et nocte coram Te.

Whatever application this Psalm may originally have had to the earthly Sion has been transfigured and glorified by the subsequent Revelation of the City of God in the prophetic vision of St. John. Of the New Jerusalem it was predicted, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;" and of this St. John had a glorious vision long after the earthly Sion had been destroyed, when "he carried me away in the spirit to a great, and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God; and
2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from Thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and Thou hast vexed me with all Thy storms.

7 Thou hast put away mine acquaintance far from me; and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: LORD, I have called "daily upon Thee, I have stretched forth my hands unto Thee.

10 Dost Thou shew wonders among the dead: or shall the dead rise up again, and praise Thee?

11 Shall Thy lovingkindness be shewed in the grave: or Thy faithfulness in destruction?

12 Shall Thy wondrous works be known in the dark: and Thy righteousness in the land where all things are forgotten?

13 Unto Thee have I cried, O LORD: and early shall my prayer come before Thee.

14 Lo, why abhorrest Thou my soul: and hidest Thou Thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up; Thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of Thee hath undone me.

17 They came round about me "daily like water: and compassed me together on every side.

18 "My lovers and friends hast Thou put away from me: and hid mine acquaintance out of my sight.

intret in conspectu Tuo erat mea: inclina aurem Tuam ad precem meam:
Quia repleta est malis anima mea: et vita mea inferno appropriavit.
Assumptus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber.
Sicut vulnerati, dormientes in sepulchris, quorum non es memori amplius: et ipsi de manu Tua repulsi sunt.

Posuerunt me in lacu inferiori: in tenebris et in umbra mortis.
Super me confirmatus est furor Tuus: et omnes fluctus Tuos induxisti super me.
Longe fecisti notos meos a me: posuerunt me abominationem sibi.
Traditis sum et non egrediabam: oculi mei languerunt pre inopia.
Clamavi ad Te, Domine: tota die expandi ad Te manus meas.

Nunquid mortuis facies mirabilia: aut medi ci suscitabant, et confitebuntur Tibi?
Nunquid narrabit alquis in sepulchro misericordiam Tuam: et veritatem Tuam in perditione?
Nunquid cognoscentur in tenebris mirabilia Tu a: et justitia Tu in terra obliviosi?

Et ego ad Te, Domine, clamavi: et mane oratio mea praeventit Te.
Ut quid, Domine, repelis orationem meam: averto iram Tuam a me?
Pauper sum ego et in laboribus a juventute mea: exaltatus autem, humiliatus sum et conturbatus.

In me transierunt irae Tuæ: et terrores Tuæ conturbaverunt me.
Circumderunt me sicut aqua tota die: circumderunt me simul.
Elongasti a me amicum et proximum: et notos meos miseriam.

Name Jesus, though often borne by men before it was adopted by the Saviour, can never again be reverently used by them, so if this Psalm ever expressed the personal experience of David or any other saint, it has yet now become too sacred to be applied to any but Christ: in Whose Name it is sung by His mystical Body. No other Psalm expresses so fully the profundity of the spiritual darkness which overwhelmed the Soul of the suffering Jesus on the Cross, or expresses it so utterly without the breaking in upon it of one hopeful ray of light. We are almost compelled to go even further, and to receive the Psalm as a Divine revelation of a darkness beyond the Cross which is not referred to in the holy Gospel; for all the expressions in the Psalm refer to death as past, and to the state after death as that which is present to the mind of the speaker.2 But such an interpretation, in a literal form, seems to be inconsistent with our Lord’s last words, “It is finished,” and “Father, into Thy hands I commend My spirit.” It is safer, therefore, to suppose that the darkness of the state after death formed part of our Lord’s Sufferings by anticipation, that the actual Descent into Hell was a part of the Resurrection Victory, and that the misery of God’s “wrathful displeasure” with sinners after death formed part of those unknown Sufferings which were veiled by the “darkness over all the earth,” and the evidence of which is condensed into the awful cry, “My

1 It is pointed out by a modern commentator on the Psalms that the use of the words "spoken of" in verse 2 is identical with that in Canticles viii. 8, and has reference to betrothal. With glorious promises He claims thee as His bride. [Psalm 88. 8; 89.]

2 The one apparent exception, verse 15, is not really so. The “point” is so placed as to interfere with the true meaning, which is, “From my youth up I have been at the point to die.” See the Vulgate and the Bible Version.
PSALM LXXXVIII.

MISERICORDIAS DOMINI : in aeternum cantabo.

In generationem et generationem : annuntiabo veritatem Tuam in ore meo.

Quoniam dixisti, in aeternum misericordia edificabitur in coelis : preparabuntur veritas Tua in eis.

Disposui testamentum electis Meis : juravi David servo Meo, Usque in eternum preparabo semen tuum.

Et edificabo in generationem et generationem : sedem tuam.

Confitebuntur coeli mirabilia Tua, DOMINE : etenim veritatem Tuam in ecclesia sanctorum.

Quoniam quis in nubibus aquabrit DOMINO : similis erit Dno in filiis Dni.

Deus qui glorificatur in consilio sanctorum : magnus et terribilis super omnes que in circuitu Ejus sunt.

DOMINE, Deus virtutum, quis similis Tibi? potens es, DOMINE, et veritas Tua in circuitu Tuo.

Tu dominaris potestati maris : motum antem fluctuum ejus Tu mitigas.

Tu humiliasisti, sicut vulneratum, superbum : in brachio virtutis Tuae disperisti inimicos Tuo.

Tui sunt coeli, et Tua est terra : orbes terrae et plenitudinem ejus Tu fundasti ; aquilonem et mare Tu creasti.

Thabor et Hermon in Nomine Tuo exsalubant : Tuam brachium cum potentia.

Firmetur manus Tua, et exaltetur dextra Tua : justitia et judicium preparatio sedis Tuae.

Misericordia et veritas precedent faciem Tuan : beatus populus, qui scat jubilationem.

DOMINE, in lumine vultus Tui ambulabunt, et in Nomine Tuo exsalubant tota die ; et in justitia Tua exaltabuntur.

God, My God, why hast Thou forsaken Me?" As the fear of death entered into His Sufferings, so also did the fear of what comes after death form a part of them. Thus I am counted as one of them that go down into the pit 2 may be interpreted in the same manner as "He was numbered 3 with the transgressors." viz. that He bore all the shame of a transgressor though He was not actually one, and that, being "made sin for us," He suffered the full punishment of sin—privation of the Divine Presence—though He did not suffer during His vicarious but triumphant descent into the kingdom of Satan.

Beyond this general indication of the manner in which this Psalm applies to Christ's Passion it may be unadvisable to go for when once the pervading sense of it has been perceived, the details are so plain that they are scarcely in need of further explanation, and may be more reverently left without it.

PSALM LXXXIX.

This song of the Lord's loving-kindness celebrates the Nativity of our Blessed Saviour, and the establishment of the true David's spiritual seed by virtue of His Incarnation, and of the results which followed therefrom. "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice, from henceforth, even for ever. "I will make an everlasting covenant with you, even the sure mercies of David," "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end."

Thus the Psalm praises God, first for the fulfilment of His promise in raising up a Messiah from the seed of David; and secondly, for establishing the seed of the Messiah Himself in a perpetual succession from one generation to another. It is also to be understood, in part, as a song of praise to Christ.
18 For Thou art the glory of their strength: and in Thy lovingkindness Thou shalt lift up our horns.
19 For the Lord is our defence: the Holy One of Israel is our King.
20 Thou spakest sometime in visions unto Thy saints, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.
21 I have found David My servant: with My holy oil have I anointed him.
22 My hand shall hold him fast: and My arm shall strengthen him.
23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.
24 I will smite down his foes before his face: and plague them that hate him.
25 My truth also and My mercy shall be with him: and in My Name shall his horn be exalted.
26 I will set his dominion also in the sea; and his right hand in the “floods.”
27 He shall call Me, Thou art my Father: my God, and my strong salvation.
28 And I will make him My first-born: higher than the kings of the earth. 
29 My mercy will I keep for him for evermore: and My covenant shall stand fast with him.
30 His seed also will I make to endure for ever: and his throne as the days of heaven.
31 But if his children forsake My law: and walk not in My judgements;
32 If they break My statutes, and keep not My commandments: I will visit their offences with the rod, and their sin with scourges.

Nevertheless, My lovingkindness will I not utterly take from him: nor suffer My truth to fail.
34 My covenant will I not break, nor alter the thing that is gone out of My lips: I have sworn once by My holiness, that I will not fail David.
35 His seed shall endure for ever: and his seat is like as the sun before Me.
36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.
37 But Thou hast abhorred and forsaken Thine Anointed: and art displeased at him.

Quoniam gloria virtutis eorum Tu es: et in benedictio tuo exaltabitur cornu nostrum.

Quia Domini est assumptio nostra: et sancti Israeli Regis nostri.

Tu nec locutus es in visione sanctis Tuis: et dixisti, Posui adjutorium in potente, et exaltavi electum de plebe Mea.

Inveni David servum Meum: oleo sancto Meo unxi eum.

Manus enim Mea auxiliabitur ei: et brachium Meum confortabit eum.

Nihil proficiet inimicus in eo: et filius iniquitatis non apponet nocere ei.

Et concidam a facie ipsius inimicos ejus: et odientes eum in fuggam convertam.

Et veritas Mea et misericordia Mea cum ipso: et in Nomine Meo exaltabitur cornu ejus.

Et ponam in mari manum ejus: et in fluminibus dexteram ejus.

Ipse invocavit Me, Pater meus es Tu: Deus meus, et susceptor salutis meae.

Et ego primogenitum ponam illum: excelsum regibus terrae.

In aeternum servabo illi misericordiam Meam: et testamentum Meum fidele ipsi.

Et ponam in seculum seculi semen ejus: et thronum ejus sicut dies coeli.

Si autem derequiverint filii ejus legem Meam: et in judicibus Meis non ambulanterint.

Si justitias Meas profanaverint: et mandata Mea non custodierint.

Visitabo in virga iniquitates eorum: et in verbis peccata eorum.

Misericordiam autem Meam non dispergam ab eo: neque nocebo in veritate Mea.

Neque profanae testamentum Meum: et quae procedunt de labiis Meis non faciam irrita.

Semel juravi in sancto Meo, si David mentiar: semen ejus in aeternum manebit.

Et thronus ejus sicut sol in conspectu Meo: et sicut luna perfecta in aeternum, et testis in coelo fidelis.

Tu vero repulisti et despexisti: distulisti Christum Tuum.

The twentieth verse begins another section in which the Church, or rather Christ in the Person of His mystical Body, recounts the ancient promises of God respecting the establishment of the Messiahs and His Kingdom. These promises had a partial reference to David himself, but there is very much in them which is clearly typical, and relating to Him Who was “chosen out of the people” by being born of the Virgin Mary, “anointed” with the Holy Ghost at His Baptism in Jordan, declared to be the “First-born” of God by the Voice from Heaven, “This is My beloved Son,” made “higher than the kings of the earth” by His reign over a Kingdom which embraces all kingdoms, to Whom is given a “seed” that “shall endure for ever,” and a throne “like as the sun” in its glory and stability before God.

After recounting these promises, there is a transition in the thirty-seventh verse to a strain which is that of a Psalm. Coming where it does, this strain illustrates the fact that Christ’s whole life on earth was one of deep humiliation, and that the Incarnation itself was the first step towards the Cross. Except in the last few words, the remainder of the Psalm all takes this sad tone, and it is, thus, much in keeping with the tone of our Lord’s personal feelings so far as they
DAY 18. MORNING PRAYER.

THE XC. PSALM.

Domine, refugium.

LORD, Thou hast been our refuge: from one generation to another.

In the East and the West, in the mountains and the valleys, the Lord is our Refuge.

Thou hast been our guide and protector.

The Lord is our portion, and our inheritance for ever and ever.

In this we know the glory of the Lord, and his greatness.

Let us therefore serve the Lord with joy, and with gladness of heart.

The Lord is the King of Heaven, and he reigns for ever and ever.

Therefore let us praise the Lord, the God of Jacob, and the God of Israel, who has made all things.

LORD, Thou hast been our refuge:
Domine, refugium.
5 As soon as Thou scatterest them they are even as a sleep; and fade away suddenly like the grass.
6 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.
7 For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.
8 Thou hast set our misdeeds before Thee: and our secret sins in the light of Thy countenance.
9 For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.
10 The days of our age are threescore years and ten;¹ and though men be so strong that they come to fourscore years: yet is their strength but then labour and sorrow; so soon passeth it away, and we are as flies, which are not able to abide the heat of the day.
11 But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.
12 ²So teach us to number our days: that we may apply our hearts unto wisdom.
13 Turn Thee again, O Lord, at the last: and be gracious unto Thy servants.
14 O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.
15 Comfort us again now after the time that Thee hast plagued us: and for the years wherein we have suffered adversity.
17 And the glorious Majesty of the Lord our God shall be upon us: prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

THE XCI. PSALM.
Qui habitat.

W HOSO dwelleth under the shadow of the Almighty.
2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in Him will I trust.

Even at this early date God thus revealed to all to whom the words of this Psalm came the Evangelical truth more fully declared in after ages, that death is not a natural circumstance, belonging to the constitution of the human body and soul, but that it is a consequence of sin: "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." [Rom. v. 12.] It is a truth which is likely to be unsuspected in an age when physiological studies are not so much tempered as they ought to be by theological studies: but yet a truth which no physiological research can disprove, and which Holy Scripture distinctly asserts. Man does not die because it is a necessary part of his nature to wear out; but because the decree has gone forth, "Dying, thou shalt die." [Gen. ii. 17.] The world will last for 6000 years in its present condition. ¹Therefore, my children," he adds, "in six days, that is, in the six thousand years, all things shall be finished. And He rested on the seventh day: this means, when His Son shall come, and shall abolish the time of the Wicked One," [Antichrist,] "and shall judge the ungodly, and shall change the sun and moon and stars. Then shall He rest gloriously on the seventh day." ²Moses himself lived to the age of 120, and was then in full vigour. [Deut. xxxiv. 7.] But it is not the old age of Israel spent in the wilderness that appear to have been the extreme limit of a generation: and we may, therefore, conclude that "threescore years and ten" was nearly the average age of mankind even in the time of Moses, though specially so of those who died in the wilderness, and the shortening of whose lives had a penal character.

Et custodia in nocte: quae pro nihil habentur, eorum annus erunt.

Mane sicut herba transasit, mane floreat et transasit: vespere decedat, induret, et arescat.

Quia defecimus in ira Tua: et in furore Tuo turbatis sumus.

Fonsiisti iniquitates nostras in conspectu Tuo: seculum nostrum in illuminatione vultus Tui.

Quoniam omnes dies nostri deceperunt: et in ira Tua defecimus.

Anni nostri sicut aranea meditabuntur: dies annorum nostrorum, in ipsis septuaginta anni.

Si autem in potentatibus octoginta anni: et amplius eorum labor et dolor.

Quoniam supervenit manueto: et corripieitur.

Quis novit postetatem ird Ture: et pre timore Tuo iram Tuam dinumerare?

Dexteram Tuam sic notam fac: et eruditos corde in sapiencia.

Convertere, Domine, usquequo: et deprecabilis esto super servos Tuos.

Repleti sumus mane misericordia Tua: et exsultavimus et delectati sumus omnibus diebus nostris.

Lactati sumus pro diebus quibus nos humiliasti: annis quibus vidimur mala.

Respic in servos Tuos et in opera Tua: et dirigite filios eorum.

Et sit splendor Domini Dei nostri super nos: et opera manuum nostrarum dirigite super nos: et opus manuum nostrarum dirigite.

PSALMUS XC.

Q UI habitat in adjutorio Altissimi: in protectione Dn. coeli commorabitur.

Dicit Domino, Susceptor meus es Tu, et refugium meum: Deus mens, sperabo in Eum.

key-note, or Antiphon, of this Psalm is, then, to be found in the words of Isaiah, partly adopted by St. Peter: "The Voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, and the flower fadeth, but the Word of our God shall stand for ever." Blessed be God that a further revelation also has been made to us. "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?"

PSALM XCI.

When the Tempter misquoted the eleventh and twelfth verses of this Psalm, he was the means of giving us evidence that it is spoken of Christ, for the holy Jesus did not contradict the application of it to Himself, but rebuked the wrong application of it. ²Amidst the frequent changes of pronouns

²As Satan distorted God's command to our first parents, so he omitted "in all Thy ways,"—the ways of Christ's work and duty,—in quoting these verses. [Matt. iv. 6.]
3 For He shall deliver thee from the snare of the hunter; and from the “noisome pestilence.  
4 He shall defend thee under His wings, and thou shalt be safe under His feathers; His faithfulness and truth shall be thy shield and buckler.  
5 Thou shalt not be afraid for any terror by night; nor for the arrow that flitteth by day;  
6 For the pestilence that walketh in darkness; nor for the sickness that destroyeth in the noonday.  
7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.  
8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.  
9 For Thou, Lord, art my hope: Thou hast set Thine house of defence very high.  
10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.  
11 For He shall give His angels charge over thee; to keep thee in all thy ways.  
12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.  
13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.  
14 Because he hath set his love upon Me, therefore will I deliver him: I will set him up, because he hath known My Name.  
15 He shall call upon Me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour.  
16 With long life will I satisfy him: and shew him My salvation.

THE XCII. PSALM.  
Bonum est confitemi.

It is a good thing to give thanks unto the Lord; and to sing praises unto Thy Name, o most High;  
2 To tell of Thy lovingkindness early in the morning: and of Thy truth in the night-season;  
3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.  
4 For Thou, Lord, hast made me glad through Thy works: and I will rejoice in giving praise for the operations of Thy hands.

which occur, it may yet be clearly discerned that the Psalm is substantially a continuous promise of God to the Beloved Son in Whom He is well pleased. The literal figure of the first and fourth verses looks, doubtless, towards the Mercy-seat over which the wings of the Cherubim were spread forth: but mystically it looks to that unity of the First and Second Person of the Blessed Trinity which St. John speaks of when he writes, “ The only-begotten Son, Which is in the bosom of the Father.” [John i. 18.] For this dwelling under the defence of the Most High and abiding under the shadow of the Almighty was the strength and safety of our Lord’s Human Nature. Thus He was delivered from the snares which the Devil laid for Him in the Temptation, having been already delivered by His Immaculate Conception from the “noisome pestilence” of original sin. Thus the “fiery darts” of the Evil One were shot against Him in vain. Thus, though a thousand fell beside Him and ten thousand at His right hand by the sting of death, that pestilence came not nigh Him, for He was able to say, “O Death, I will be thy plagues.” Thus, also, did He withstand the “ roaring lion” who goeth about seeking whom he may devour: thus did He bruise the head of the “adder;” and thus, hereafter, will He tread under His feet “the Dragon, that old serpent, which is the Devil,” in His final glorious victory over all that is evil.

And since He vouchsafes to make such an intimate union as He does make between Himself and His Church, therefore these promises that were made primarily to Him, the Bridegroom, may be taken as applicable, in a secondary degree, to her, the Bride. “ Clothed with the Sun” of Righteousness, she will eventually tread down under her feet the symbol and the power of Antichrist, she will be brought to honour in the Presence of her Lord, and “ having the glory of God,” notwithstanding all the dangers and persecutions through which she will have to pass.

THE XCIII. PSALM.

The title, “A Psalm and song for the Sabbath day,” points out this to be a song of the Church during that rest upon which she has already, in some degree, entered, and in anticipation of the great Sabbath when she will enjoy complete rest from her warfare with sin: the “rest that remaineth for the people of God.”

The Psalm has an Eucharistic character, the twelfth and
5 O Lord, how glorious are Thy works: Thy thoughts are very deep.
6 An unwise man doth not well consider this: and a fool doth not understand it.
7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but Thou, Lord, art the most Highest for evermore.

8 For lo, Thine enemies, O Lord, lo, Thine enemies shall perish: and all the workers of wickedness shall be destroyed.
9 But mine horn shall be exalted like the horn of an "unicorn;" for I am anointed with fresh oil.
10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Lebanon.
12 Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.
13 They also shall bring forth more fruit in their age: and shall be fat and well-liking.
14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in Him.

DAY 18. EVENING PRAYER.

THE XCIIL PSALM.

Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on His apparel, and girded Himself with strength.

2 He hath made the round world so sure: that it cannot be moved.
3 Ever since the world began hath Thy seat been prepared: Thou art from everlasting.
4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, Who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh Thine house for ever.

Quam magnificats sunt opera Tua, Domine: nimiis profunde factae sunt cogitationes Tuas. Vir insipientis non cognoscet: et stultus non intelligit hæc.

Cum exorti fuerint peccatores sicut foemum: et apparerint omnes qui operantur iniquitatem: Ut intereat in seculum seculi: Tu autem Altissimus in aeternum, Domine.

Quoniam, ecce, inimici Tui, Domine, quoniam, ecce, inimici Tui peribunt: et disperserunt omnes qui operantur iniquitatem.

Et exaltabitur sicut unicornis cornu meum: et secentus mea in misericordia uberi.

Et despexitocus meus inimicos meos: et insurgentibus in me malignantibus audiet auri mea.

Justus ut palma floreat: sicut cedrus Libani multiplicasit.

Plantati in domo Domini: in atriis domus Dei nostri florenti.

Adhuc multiplicasit in sequenti uberi: et bene patientes erunt, ut amnuntiant.

Quoniam rectus Dominus Deus noster: et non est iniquitas in Eo.

PSALMUS XCIII.

DOMINUS regnavit; decorum indutus est: indutus est Dominus fortitudinem, et pre-

xincit Se.

Elium firmavit orbem terræ: qui non com-

movit.

Parata sedes Tua ex tunc: a sæculo Tu ea.

Elevaverunt flumina, Domine: elevaverunt fluminam vocem suam.

Elevaverunt fluminam fluctus suos: a vocibus aquarum multarum.

Miraibi res elationes maris: mirabilia in altis

Domini.

Testimonia Tua credibilis facta sunt nimiis: domum Tuam decet sanctitudo, Domine, in longi-

itudinem dierum.

thirteen verses especially pointing to the Sacramental life out of which the eternal life of Heaven will spring. In the ninth verse, also, there is a reference to that anointing which ever looks, in the Psalms, to the work of the Holy Ghost, and to His Presence with the mystical Body of Christ. He Him-

isself was "anointed with the oil of gladness above His fel lows:" but of His members it is also said, "Ye have an ex-
nuction from the Holy One" [1 John ii. 20]: and their song, at the last, is an Evangelical paraphrase of this ninth verse, "Thou hast made us unto our God kings and priests." [Rev. v. 10.]

The concluding verses of the Psalm speak of the mystical Tree of Life so often referred to in this and in other parts of Holy Scripture. Our Lord adopts the figure of the Vine: here it is the palm and the cedar, the one renowned as providing food in extraordinary abundance, the other noted for beauty and strength. In each case the one Root, Stem, and Branch are signified: Him from Whom the Israel of God alone derive Life, strength, and glory. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the Corn, and grow as the Vine: the scent thereof shall be as the wine of Lebanon." 

PSALM XCIII. 1

The magnificent opening of this Psalm indicates the begin-

ning of a series of which the 100th Psalm is the last, and in

which (designedly or accidentally) the Advent of our Lord

and His Kingdom are the continued subjects of praise. As

God He was supreme from eternity: but when He put on the

appliance of His Human Nature He girded Himself with strength to

become the Saviour of mankind; and, when that apparel

1 The Septuagint title of the 56th Psalm assigns it to "the day before the Sabbath, when the earth was founded." St. Augustine connects this title with the subject of the Psalm by reminding his hearers that on the sixth day God created man in His own Image, and that our Lord's incarnation began the sixth age of the world,
THE XCIV. PSALM.
Deus ulitumum.

O LORD God, to Whom vengeance belongeth:
Thee, God, to Whom vengeance belongeth,
show Thyself.
2 Arise, Thou Judge of the world: and reward
the proud after their deserving.
3 LORD, how long shall the ungodly: how
long shall the ungodly triumph?
4 How long shall all wicked doers speak so
disdainfully: and make such proud boasting?
5 They smite down Thy people, O LORD: and
trouble Thine heritage.
6 They murder the widow, and the stranger:
and put the fatherless to death.
7 And yet they say, Tush, the LORD shall not
see: neither shall the God of Jacob regard it.
8 Take heed, ye unwise among the people: O
ye fools, when will ye understand?
9 How that planted the ear, shall He not hear:
or that made the eye, shall He not see?
10 Or He that nurtureth the heathen: it is
He that teacheth man knowledge, shall not He
punish?
11 The LORD knoweth the thoughts of man:
that they are but vain.
12 Blessed is the man whom Thou chastenest,
O LORD: and teachest him in Thy law;
13 That Thou mayest give him patience in
time of adversity: until the pit be digged up for
the ungodly.
14 For the LORD will not fail His people:
neither will He forsake His inheritance;
15 Until righteousness turn again unto judge-
ment: all such as are true in heart shall follow it.
16 Who will rise up with me against the
wicked: or who will take my part against
the evil-doers?
17 If the LORD had not helped me: it had not
failed but my soul had been put to silence.
18 But when I said, My foot hath slipped:
Thy mercy, O LORD, held me up.
19 In the multitude of the sorrows that I had
in my heart: Thy comforts have refreshed my
soul.

became glorious by His Resurrection, to become King of kings
and Lord of lords. "Who is this that cometh from Edom,
with dyed garments from Bozrah? that this is glorious in His
apparel, travelling in the greatness of His strength? I that
speak in righteousness, mighty to save,"... "I looked, and
there was none to help: and I wondered that there was none
to uphold: therefore Mine own arm brought salvation unto
Me. My fury, it upheld Me."

By that Advent and Incarnation the King of kings "hath
made the round world" of His spiritual Kingdom "so sure
that it cannot be moved" from the Rock on which He has
founded it, and the gates of Hell cannot prevail against it.
The floods of the sea of this world "beat vehemently upon
that House," but it is founded on a Rock: and within its
walls is that throne of everlasting dominion which was pre-
pared ever since the world began in the loving purpose of
an-all-pitying God to become the Saviour of man. Amid all the
trouble that may fall on the Church, the immovable-ness of her
foundation and the eternal Royalty of her Head will be her
true consolation and support. "In the world ye shall have
tribulation: but be of good comfort; I have overcome the
world." [John xvi. 33.]

PSALM XCIV.
The first act of Christ's final sovereignty will necessarily be
the judgement and subjugation of those who oppose His
Kingdom. His own words declare the nature of His Second
Advent and manifestation, "Hereafter shall ye see the Son of
Man sitting on the right hand of power, and coming in the
clouds of Heaven:" the opening words of the Revelation
declare, "Behold, He cometh with clouds; and every eye shall
see Him, and they also which pierced Him: and all kindred
of the earth shall wail because of Him. Even so, Amen." [Rev.
i. 7]: and the prophet of the New Dispensation heard
the martyrs using almost the words with which this Psalm
opens, when "they cried with a loud voice, saying, How
long, O Lord, holy and true, dost Thou not judge and avenge
our blood on them that dwell on the earth?" This Psalm,
therefore, is the call of the Church to Christ to fulfil her con-
stant prayer, "Thy Kingdom come," and the antecedent of her
great Eucharistic hymn, "We give Thee thanks, O Lord God
Almighty, Which art, and wast, and art to come; because
Thou hast taken to Thee Thy great power, and hast reigned." [Rev.
i. 17.]

That events will occur shortly before our Lord's Second
Advent which will cause the Church of God to cry out in
anguish for Christ to hasten His Kingdom and to judge her
case against the great Persecutor of that time, our Lord
Himself revealed in His last discourse to the Apostles before
His Suffering. A constant tradition of the Christian world
20 Wilt Thou have any thing to do with the stool of wickedness: which imagineth mischief as a law? 
21 They gather them together against the soul of the righteous: and condemn the innocent blood. 
22 But the Lord is my refuge: and my God is the strength of my confidence. 
23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

20th Day. [Ps. 95.] The Psalms.


THE XCV. PSALM. 
Venite, exultemus. 

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. 
2 Let us come before His presence with thanksgiving: and shew ourselves glad in Him with psalms. 
3 For the Lord is a great God: and a great King above all gods. 
4 In His hand are all the corners of the earth: and the strength of the hills is His also. 
5 The sea is His, and he made it: and his hands prepared the dry land. 
6 O come, let us worship and fall down: and kneel before the Lord our Maker. 
7 For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand. 
8 To-day if ye will hear His voice, harden not your hearts: as in the provocation, and in the day of temptation in the wilderness; 
9 When your fathers tempted Me: proved Me, and saw My works. 
10 Forty years was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known My ways; 
11 Unto whom I sware in My wrath: that they should not enter into My rest.

has also been maintained to the same effect. No doubt the full application of this Psalm will be revealed when that time arrives, a time when the faith and patience of Christians will be tried to the uttermost.

But although the crowing violence of the great Enemy of God and man is reserved for a future time, he is still the great Enemy at all times, and the prayer, "Thy Kingdom come," is conjoined with the prayer, "Deliver us from evil,"--the Evil One and all the evil which he causes. Hence the continual prayer of the Church is uttered as in the face of an Enemy whose hatred never ceases, and whose power is being exercised against her year by year and day by day. The One Body, therefore, of whose sufferings the words of this Psalm were once most literally true, and of whom they will be so again, utters them still (even in a time when there is little outward persecution of Christians), because her foe is still what he has been and ever will be, and because all history is one continuous present in the eye of the Lord.

A large portion of this Psalm will bear personal application to the case of individual Christians, who may, in its words, acknowledge before God their sense of His love in the circumstances that are sent to them, and of the comforts with which He alone can refresh the soul in the multitude of its sorrows.

Nunquid adhæret Tibi sedes iniquitatis: quia fingis laborem in precepto?

Captabunt in animam justi: et sanguinem innocentem condemnabunt.

Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meæ.

Et reddet illis iniquitatem isporum, et in malitia eorum disperdet eos: disperdet illos Dominus Deus noster.

DAY 19. MORNING PRAYER.

VENITE, exultemus Dominus: jubilemus Deo salutari nostro.

Præoccupemus faciem Ejus in confessione: et in psalmis jubilemus Ei.

Quoniam Deus magnus Dominus: et rex magnus super omnes deos.

Quia in manu Ejus sunt omnes fines terræ: et altitudines montium Ipsius sunt.

Quoniam Ipsius est mare, et Ipse fecit illud: et sicanam manus Ejus formaverunt.

Venient adorantes et proclamantes et prolem ante Dominum Qui fecit nos: quia Ipse est Deus noster:

Et nos populus pascue Ejus: et ovem manus Ejus.

Hodie si vocem Ejus audieritis: nolite obdurare corda vestra.

Sicut in irradiatione: secundum diem tentationis in desert.

Ubi tentaverunt Me patres vestri: probaverunt et viderunt opera Mea.

Quadranginta annis offensus fui generationi illi: et dixi, Semper hi errant corde.

Et isti non cognoverunt vias Meas: ut juravi in ira Mea, Si introbunt in requiem Meam.

PSALMUS XCV.

For many ages this Psalm has been sung every morning in the whole Western Church, and a portion of it in the Eastern Church, as an Introductory hymn to the other portions of the Psalter; the key to such an usage being found in the second verse, and in the invitation to worship Christ which gives its character to the whole Psalm.

In its place in the Psalter it may be regarded as setting forth, in the first half, the Divine Nature of our Lord as "a great God;" His Royalty as "a great King;" His supremacy above all the angels to whom in their majesty and might the name of gods is, in a lower sense, conceded; His glory and power as the Creator of the land and sea (with all that is comprehended in those terms); and as the Sustainer, in His Divine Providence, of all that He has created. In the second half of the Psalm, beginning with the sixth verse, the glory of Christ is set forth with respect to the relation between Him and mankind: Let us worship Him, for He is not only Creator of the universe, but He is our Creator, our God, our Divine Shepherd. The latter verses of this second division of the Psalm consist of a warning to the Christian flock of the

1 See p. 157 for a note on the use of this as an Invitatory Psalm.
SING unto the Lord a new song: sing unto the Lord, all the earth.  
2 Sing unto the Lord, and praise His Name:  
"be telling of His salvation from day to day.  
3 Declare His honour unto the heathen: and 
Him, all the people.  
4 For the Lord is great, and cannot 
about: He is more to be feared than 
gods.  
5 As for all the gods of the heathen, they 
but idols: but it is the Lord that made 
heavens.  
6 Glory and worship are before Him: power 
and honour are in His sanctuary.  
7 Ascribe unto the Lord, O ye kindreds 
of the people: ascribe unto the Lord worship 
and power.

THE XCVI. PSALM.  
Cantate Domino.  

O SING unto the Lord a new song: sing unto the Lord, all the earth.  
2 Sing unto the Lord, and praise His Name:  
be telling of His salvation from day to day.  
3 Declare His honour unto the heathen: and 
Him, all the people.  
4 For the Lord is great, and cannot 
about: He is more to be feared than 
gods.  
5 As for all the gods of the heathen, they 
but idols: but it is the Lord that made 
heavens.  
6 Glory and worship are before Him: power 
and honour are in His sanctuary.  
7 Ascribe unto the Lord, O ye kindreds 
of the people: ascribe unto the Lord worship 
and power.

THE XCVII. PSALM.  
Dominus regnavit.  

The Lord is King, the earth may be glad 
thereof: yea, the multitude of the 
isles may be glad thereof.  
2 Clouds and darkness are round about Him: 
righteousness and judgement are the habitation 
of His seat.

PsalmXCVI.  

As our Lord said, "A new commandment I give unto you, 
That ye love one another: as I have loved you, that ye also 
love one another" [John xiii. 34]: so a "new song" 
commemorates the great change which His Death and Resurrection 
effectcd by drawing the heathen into His fold. The 
glory of the King of kings is no longer to be declared only to 
His people Israel, but also to the heathen, out of whom He 
gathers a new Israel when rejected by the unbelieving Jews. The 
Christian sense of this Psalm, therefore, makes it not 
only a proclamation of the glory of God as a God infinitely 
superior to the idols of the heathen, but also a proclamation of the 
glory of His salvation wrought for all, and an invitation 
to come and sacrifice in His courts, and to worship Him 
in the beauty of holiness.  
This beautiful hymn is therefore a prophetic anticipation of 
the miracle of Pentecost, when men of every nation under 
Heaven heard the wonderful works of God in the Incarnation, 
Death, and Resurrection of the Lord Jesus, proclaimed to 
them in their native languages: and of that time when the 
Apostles learned more distinctly still that it was the purpose 
of their Master that they should found His Church among the 
Gentiles as well as the Jews. "God hath highly exalted 
Him, and given Him a Name which is above every name, that at 
The Name of Jesus every knee should bow, of things in 
Heaven, and things in earth, and things under the earth: and 
that every tongue should confess that Jesus Christ is Lord, to 
the glory of God the Father."
3 There shall go a fire before Him: and burn up His enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole "earth."

6 The heavens have declared His righteousness: and all the people have seen His glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship Him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of Thy judgements, O Lord.

9 For Thou, Lord, art higher than all that are in the earth: Thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of His saints: He shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of His holiness.

DAY 19.  EVENING PRAYER.

THE XCIII. PSALM.

Cantate Domino.

Sing unto the Lord a new song: for He hath done marvellous things.

2 With His own right hand, and with His holy arm: hath He gotten Himself the victory.

3 The Lord declared His salvation: His righteousness hath He openly shewed in the sight of the heathen.

4 He hath remembered His mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms: O shew your selves joyful before the Lord the King.

Who was crowned with thorns, He Who was buffeted, He Who hung upon the Cross, He Who, as He hung upon the wood, was mocked, He Who died upon the Cross, He Who was pierced with the spear, He Who was buried, He Who arose from the dead; The Lord is King." Such are the forcible words with which St. Augustine begins his exposition of the first verse, and he adds that "the Word of God hath been preached, not in the continent alone, but also in those islands which lie in mid-sea; even these are full of Christians, full of the servants of God," by which he appears to refer to the British Isles as among those who were known to be glad that the Lord is King. "Let them give glory unto the Lord, and declare His praise in the islands." "My righteousness is near: My salvation is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust."

Thus does all the earth bow down before Jesus as King of kings and Lord of lords, waiting for that time when He shall come in the clouds of heaven to reign in Mount Zion and in Jerusalem, and before His ancient gloriously: once reigning from the Cross by suffering, for ever from the Throne in the majesty of Divine Power.

PSALM XCVIII.

This is a prophetic hymn of the whole Church of God, Jew and Gentile, gathered into the one Christian fold, and singing to the glory of one Lord and King, coming to judge the world with righteousness, power, love, and mercy. The Israel of old, the people gathered from the "ends of the earth," all the created works of God, are called upon to sing the new song which proclaims the final victory of the King of kings. Such praises for the marvellous works of Christ in the salvation of mankind are being offered day by day in the Psalms and hymns of the Church, and still more in her Eucharistic Sacrifices: but they will be offered more purely and fully when the vision of St. John becomes a reality: "Every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever."

Already with voice and with instrumental music the Church sings her new song of thanksgiving to her King, but no other those who have attained a part in His Victory over evil will stand upon "as it were a sea of glass mingled with fire."
19th Day. [Ps. 99, 100.]

**The Psalms.**

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The Presence of the Lord in His Church is here set forth. He sitteth between the Cherubims" on His throne of mercy, and His greatness is manifested in "Zion," the City of God. Before the "footstool" of His earthly altar the worship of all is to be offered, while His priests and prophets are ministering before God and man in the work of intercession; and as His Presence was then manifested by a voice out of the cloudy pillar, so now also have we a sure word of promise that where two or three are gathered together in His Name, there will He be in the midst of them. It may be observed that the Ten-sacraments of Isaiah and of the Revelation is, in some measure, represented in this Psalm. Holy is God's Name [v. 3], Holy is He [v. 5], Holy is the Lord our God [v. 9] and that (as in Isaiah, Ezekiel, and the Vision of St. John) the Presence of God is associated with mysterious beings called "living creatures," "Seraphim" and "Cherubim." As Isaiah spake of Christ, and beheld His glory in that vision of the Lord, high and lifted up and sitting upon His throne, so also did St. John when he beheld the Throne in the midst of the four-and-twenty elders of the Old and New Dispensation. So also in this Psalm we behold the Lord Jesus set before us as the King of glory, the Object of our highest reverence and worship, manifesting His Presence at His footstool.

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**PSALM XCIX.**

This is also a jubilant thanksgiving of the Catholic Church of Christ for the blessing of God's adoption. No longer is the Divine Presence manifested in one land alone, but "all lands" are illuminated by it: no longer is the fold of God opened only to one people, but all the baptised are numbered among the sheep of His pasture; and they are His, not because He has "made" them according to natural Creation, but because they have become adopted children through the supernatural re-creation by which they have been born again. With great joy, therefore, the Church remembers the words of the Lord, "I am the Good Shepherd, and know My sheep, and am known of Mine." With great joy she calls to mind that He also said, "By Me if any man enter in, he shall be saved, and go in and out, and find pasture." . . . "there shall be one fold, and one Shepherd." And knowing what "gracious words proceeded out of His mouth" when He was visible among men, those words are to faithful hearts as if

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**PSALM C.**


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**PSALM XCIII.**

DOMINUS regnavit, irascantur populi: Qui sedes super Cherubin, moveat terram.

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**PSALM XCIII.**


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**THE C. PSALM.**

Jubilate Deo. O BE joyful in the Lord, all ye lands; serve the Lord with gladness, and come before His presence with a song. Be ye sure that the Lord He is God; it is He that hath made us, and not we ourselves: we are His people, and the sheep of His pasture, rounded with the dazzling light of a heavenly sunshine, "having the harps of God," and singing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of saints."
The Psalms.

20th Day. [Ps. 101, 102.]

The Psalms.

The Ci. Psalm.

Psalmus C.

Psalmus C.

Psalmus C.

PSALMUS CI.

DO Mine, exaudi orationem meam: et clamor meus ad Te veniat.

Non avertas faciem Tuam a me: in quacunque die tribulor, inclina ad me aures Tuas.

In quacunque die invocavero Te: velociter exaudi me.

or wilful wickedness, whether of the unfaithful, of the slanderer, of him who has been misled by that pride which gave Satan his first hold on man, of deceitful and lying persons who copy the "father of lies" in their sin, or of any other perverse unholiness, is thoroughly hateful: and our Lord shewed His abhorrence of such while He was upon earth, as He declares respecting His glorified Church that none such shall have a place in the New Jerusalem.

And each particular Christian may take up the words of his holy Lord in the unity of His mystical Body, so as humbly to use this Psalm respecting his own determination to root out sin from the City of the Lord.

PSALM CII.

In this, the fifth of the Penitential Psalms, the Voice of Christ, as the Representative Penitent, is heard pleading with God for pardon and restoration to His Presence. Though, as St. Augustine says, there are some things which make us fear to say so, there are other things which force us to say so: and a humble reverence influencing all our thoughts on so awful a subject, we may thankfully accept such a meaning as exhibiting the fullness and depth of our Saviour's Sacrifice of Himself for sinners. The same holy Voice is also heard lifting up the supplication of His fainting Church that God will build up the
3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass: so that I forgot to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness; and like an owl that is in the desert.

7 I have watched, and am even, as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of Thine indignation and wrath: for Thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But Thou, O Lord, shalt endure for ever: and Thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come.

14 And why? Thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear Thy Name, O Lord: and all the kings of the earth Thy Majesty;

16 When the Lord shall build up Sion: and when His glory shall appear;

17 When He turneth Him unto the prayer of the poor destitute: and despieth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For He hath looked down from His sanctuary: out of the heaven did the Lord behold the earth;

20 That He might hear the murrinings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and His worship at Jerusalem.

walls of the Heavenly City, and raise it to the glory of a never-ending endurance by filling it with the glory of His eternal Presence. So out of the depth of sorrow for sin Faith looks forward to that blessed time when “God shall wipe away all tears from the eyes of His people; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” [Rev. xxii. 4.]

It is significant of our Lord’s great humiliation that His words here are in several places similar to those used by Job: “To have heard of the patience of Job, and have seen the end of the Lord.” [James v. 11.] Thus Job laments, “My days are swifter than a weaver’s shuttle, and are spent without hope. . . . My skin is black upon me, and my bones are burned with heat. . . . My bone cleaveth to my skin, and to my flesh. . . . I am a brother to dragons, and a companion to owls. . . . My harp also is turned to mourning, and my organ into the voice of them that weep. Some expressions are also similar to the third and fourth songs of those servants of God: as of Hezekiah when he said, “I reckoned till morning, that, as a lion, so will He break all my bones; from day even to night, so wilt Thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward; O Lord, I am oppressed, undertake for me.” Or as Jeremiah in his Lamentations respecting Israel, “Their visage is blacker than a coal: they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick.” And thus it seems to be intended that “in all our afflictions He was afflicted,” and that when He bore our sins in His own Body on the Cross, He bore all the miseries also that sins bring with them condensed into one scorching ray of wo upon His Person. It is out of the midst of such misery that “The Afflicted One” looked forth on the travail of His Soul and was satisfied; and though He had but a few hours before predicted of the Temple and of Jerusalem that not one stone should be left upon another, yet He could say, “Thou shalt arise, and have mercy upon Sion . . . When the Lord shall build up Sion,” for He knew that the fulness of time had come, and that though the earthly Zion was about to become a desolation, the City of God was to be built up anew, a spiritual house, not made with hands, eternal in the heavens.

To the edification of the spiritual Zion the rest of the Psalm looks; seeming to say with the prophet, “O thou afflicted,
22 When the people are gathered together; and the kingdoms also, to serve the Lord.
23 He brought down my strength in my journey: and shortened my days.
24 But I said, O my God, take me not away in the midst of mine age: as for Thy years, they endure throughout all generations.
25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of Thy hands.
26 They shall perish, but Thou shalt endure: they all shall wax old as doth a garment;
27 And as a vestiture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.
28 The children of Thy servants shall continue: and their seed shall stand fast in Thy sight.

THE CIII. PSALM.

PRAISE the Lord, O my soul: and all that is within me praise His holy Name.
2 Praise the Lord, O my soul: and forget not all His benefits;
3 Who forgiveth all thy sin: and healeth all thine infirmities;
4 Who saveth thy life from destruction: and crowneth thee with mercy and lovingkindness;
5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.
6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.
7 He shewed His ways unto Moses: His works unto the children of Israel.
8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.
9 He will not alway be chiding: neither keepeth He His anger for ever.
10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.
11 For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.
12 Look how wide also the east is from the west: so far hath He set our sins from us.

In conveniendo populus in unum: et reges ut serviant Domino.
Regnans dominus in via virtutis suae: pauci tatem dierum meorum nuntia mihi.
Ne revoces me in dimidio dierum meorum: in generationem et generationem anni Tui.

Initio Tu, DOMINE, terram fundasti: et opera manuum Tuarum sunt coli.
Ipsi peribunt, Tu autem permanes: et omnes sicut vestimentum veterascent.
Et sicut opertorium mutabilis eos, et mutabuntur: Tu autem idem ipsue, et anni Tui non deficient.
Filii servorum Tuorum habitabunt: et semen eorum in saeculum dirigetur.

PSALM CIII.

BENEDIC, anima mea, DOMINO: et omnia que intra me sunt, Nomini sancto Ejus.
Benedic, anima mea, DOMINI: et noli oblivisci omnes retributiones Ejus.
Qui propitiatur omnibus iniquitatis suis: Qui sanat omnes infirmitates tuas.
Qui redimit de interitu vitam tuam: quia coronat te in misericordia et miserationibus.
Qui replet in bonis desiderium tuum: renovabitur ut aquila juvenit tua.
Faciens misericordias DOMINUS: et judicium omnium iniarium patientiis.

Notas fecit viae Suas Moysi: filiis Israël voluntates Suas.
Miserator et misericors DOMINUS: longanimit et multum misericors.
Non in perpetuum irascetur: neque in aeternum comnabinabit.
Non secundum peccata nostra fecit nobis: neque secundum iniquitates nostras retribuit nobis.
Quoniam secundum altitudinem colli a terra: corrororavit misericordiam Suam super timentes Se. 
Quantum distat ortus ab occidente: longe fecit a nobis iniquitates nostras.

The Evangelical key-note to this Psalm was given by St. Paul when he wrote, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places, in Christ." In its Liturgical use it is to be regarded as the Thanksgiving of the Church for the redeeming work of Christ: a thanksgiving offered up indeed on behalf of the whole body of human nature, for every individual member of which that ever lived, or ever will live, Christ died. For the Church is the true "anima mundi:" and although the world without, and even the dumb creation, praises God in a certain sense by the fulfillment of its duty and vocation, it is within the Church alone that mankind can appreciate the blessings of Redemption, and praise the Lord for them.

The Psalm contemplates mankind, then, as a whole, and in its fallen condition, and looks forward to that work whose effects reached back to the age of the Psalmist and to all previous times, the work by which the Saviour of all brought about the forgiveness of all. The "sin" is thus not any particular sins of one person, but the aggregate sin of mankind.
13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear Him.
14 For He knoweth whereof we are made: He remembereth that we are but dust.
15 The days of man are but as grass: for he flourisheth as a flower of the field.
16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.
17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him: and His righteousness upon children's children;
18 Even upon such as keep His covenant: and think upon His commandments to do them.
19 The Lord hath prepared His seat in heaven: and His kingdom ruleth over all.
20 O praise the Lord, ye Angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.
21 O praise the Lord, all ye His hosts: ye servants of His that do His pleasure.
22 O speak good of the Lord, all ye works of His, in all places of His dominion: praise thou the Lord, O my soul.

DAY 20. EVENING PRAYER.
THE CIV. PSALM.
Benedic, anima mea.

PRaise the Lord, O my soul: O Lord my God, Thou art become exceeding glorious: Thou art clothed with majesty and honour.
2 Thou deckest Thy self with light as it were with a garment: and spreadest out the heavens like a curtain.
3 Who layeth the beams of His chambers in the waters: and maketh the clouds His chariot, and walketh upon the wings of the wind.

4 He maketh His angels spirits: and His ministers a flaming fire.
5 He laid the foundations of the earth: that it should not move at any time.
6 Thou coverest it with the deep like as with a garment: the waters stand in the hills.
7 At Thy rebuke they flee: at the voice of Thy thunder they are afraid.
8 They go up as high as the hills, and down to the valleys beneath: even unto the place which Thou hast appointed for them.

there being no sin for which the Blood of Christ is not a sufficient Sacrifice and Atonement. The "infirmities" are also those which came upon mankind through sin; all that long train of physical weaknesses and degenerations which culminate in death: and all those spiritual weaknesses which the grace of God only can prevent from ending in spiritual destruction. Thus Christ procured a modification of the sentence, "Thou shalt surely die," by redeeming the life of human nature from that incapacity for immortality which was the consequence of the Fall, and restoring it to the vigour of its first state, making it "young and lusty as an eagle."

This gives the key to the interpretation of the whole Psalm. Man deserved the loss of eternal life and of the Vision of God, but the Lord was full of compassion and mercy, and provided a means of pardon and restoration. Man alienated himself from the family of God, yet He pitied men as His children still, and remembers that they were created with a power of falling from their first estate, and of returning to the dust from which they were taken. In His "merciful goodness," therefore, the Son of God comes down from Heaven to become Man Himself, that the righteousness of God may be extended upon "children's children" if they are in the new covenant founded on the Incarnation.

The last verses of the Psalm express the unity of the Church in Heaven with the Church on earth through the work of Christ. "Ye are come unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an immemorable company of angels: to the general assembly and
9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.
10 He sendeth the springs into the rivers: which run among the hills.
11 All beasts of the field drink thereof: and the wild asses quench their thirst.
12 Beside them shall the fowls of the air have their habitation: and sing among the branches.
13 He watereth the hills from above: the earth is filled with the fruit of Thy works.
14 He bringeth forth grass for the cattle: and green herb for the service of men;
15 That He may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.
16 The trees of the Lord also are full of sap: even the cedars of Libanus which He hath planted.
17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.
18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.
19 He appointed the moon for certain seasons: and the sun knoweth his going down.
20 Thou maakest darkness that it may be night: wherein all the beasts of the forest do move.
21 The lions roaring after their prey: do seek their meat from God.
22 The sun ariseth, and they get them away together: and lay them down in their dens.
23 Man goeth forth to his work, and to his labour: until the evening.
24 O Lord, how manifold are Thy works: in wisdom hast Thou made them all; the earth is full of Thy riches.
25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.
26 There go the ships, and there is that Leviathan: whom Thou hast made to take his pastime therein.
27 These wait all upon Thee: that Thou mayest give them meat in due season.
28 When Thou givest it them they gather it: and when Thou openest Thy hand they are filled with good.
29 When Thou hidest Thy face they are troubled: when Thou takest away their breath they die, and are turned again to their dust.

Church of the Firstborn, which are written in Heaven." [Heb. xlii. 22.]

**PSALM CIV.**

This is a hymn of praise to the Creator of all things visible and invisible: and it looks beyond the first Creation to that time of which Isaiah was inspired to prophesy in the words of God Himself, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind: but be ye glad and rejoice in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." [Isa. lvii. 17.] For this reason the Church has appointed this Psalm for Whitsun Day, as being one the mystical sense of which glorifies God the Holy Ghost, the "Giver of life," in the spiritual creation: and formerly this sense was brought out even more conspicuously by the use of the Psalm throughout the Octave as well as on Whitsun Day itself.

Whatever is recorded in Holy Scripture respecting the natural Creation is set down from information given by the Creator Himself; and in whatever language, whether that of history, prophecy, or poetry, such information is given, the absolute Truthfulness of God makes it impossible that the substance of it should be inconsistent with fact. In this Psalm we are, therefore, provided with a Divine Creed respecting the work of the Creator. The words are given us by God Himself that we may use them in His praise. Although perfectly consistent with the Mosaic narrative, the Psalm has sufficiently independent characteristics to make it improbable that it was in any way founded on that narrative, and we may consider it arose justly as a new revelation, in which the Divine Wisdom teaches man to speak of his Creator's work out of the depth of a knowledge that cannot err; and especially to glorify that continuous act of Creation by which the universe is preserved in order, beauty, and usefulness.

Such a Christian strain is a constant witness against that
DAY 21. MORNING PRAYER.

THE CV. PSALM.

Confitemini Domino.

O GIVE thanks unto the LORD, and call upon His Name: tell the people what things He hath done: 2 O ye children of Jacob His servant; ye children of Israel His chosen. 3 He is the LORD our God: His judgements are in all the world. 4 He hath been always mindful of His covenant and promise: that He made to a thousand generations: 5 Even the covenant that He made with Abraham: and the oath that He sware unto Isaac: 6 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament: 7 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance. 8 When there were yet but a few of them: and they strangers in the land; kind of unbelief which denies the overruling hand of God, and believes a monstrous fable of independent and self-originative action in the operations of Nature. It is the voice of the Church reading God's glory from age to age in every page of the book of Nature, and saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created." [Rev. iv. 11.]

It has already been remarked that this Psalm has a further meaning, viz. a typical reference to the spiritual world of New Creation. The manner in which in this mystical sense may be drawn out is almost self-evident to any mind accustomed to use the Psalms from day to day in the services of the Church. When we sing, "Thou dostest Thyself with light as with a garment," we cannot but think of those frequent allusions to light in connection with God's Presence which culminate in the Apostolic saying, "God is Light:" the words of our Lord, "I am the Light of the world:" and the Vision of the New Creation in the Apocalypse, "The City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The Creator laying "the beams of His chambers in the waters" brings up thoughts of those waters of Baptism on which the Holy Spirit founds the work of New Creation in the Church of God. The many allusions to water will lead the mind to dwell on the streams of grace which flow like a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Man "going forth to his work and to his labour until the evening" represents the whole period of that dispensation which will end in "the rest that remaineth for the people of God," and the regeneration and glorious resurrection of mankind and nature is clearly indicated by the renewal of the earth under the operation of God's Spirit again going forth as at the first Creation. Thus we sing to the glory of the Lord, not only respecting the visible Creation, but also respecting that of which "He that sat upon the throne said, Behold, I make all things new."
13 What time as they went from one nation to another; from one kingdom to another people; 14 He suffered no man to do them wrong; but reproved even kings for their sakes; 15 Touch not Mine Anointed: and do My prophets no harm.

16 But He had sent a man before them, even Joseph, who was sold to be a bondservant; 18 Whose feet they hurt in the stocks: the iron entered into his soul; 19 Until the time came that his cause was known; the word of the Lord tried him.

20 The king sent, and delivered him; the prince of the people let him go free. 21 He made him lord also of his house; and ruler of all his substance.

22 That he might inform his princes after his will; and teach his teachers wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And He increased His people exceedingly: and made them stronger than their enemies; 25 Whose heart turned so, that they hated His people, and dealt untruly with His servants.

26 Then sent He Moses His servant: and Aaron whom He had chosen.

27 And these showed His tokens among them; and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto His word. 29 He turned their waters into blood; and slew their fish.

30 Their land brought forth frogs: yea, even in their kings' chambers. 31 He spake the word, and there came all manner of flies; and lice in all their quarters.

32 He gave them hail-stones for rain: and flames of fire in their land. 33 He smote their vines also and fig-trees; and destroyed the trees which were in their coasts. 34 He spake the word, and the grasshoppers came, and caterpillars innumerable; and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land; even the chief of all their strength. 36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

Et pertransierunt de gente in gentem: et de regno ad populum alterum.

Non reliquit hominem noocere eis: et corripuit pro eis reges.

Nolite tangere christos Meos: et in prophetis Meos nolite malignari.

Et vocavit sannem super terram: et omne firmamentum panis contrivit.

Misi ante eos virum: in servum venundatus est Joseph.

Humiliaverunt in compeditud pedes ejus: ferunt pertransiti animam ejus, donec veniret verbum ejus.

Eloquium DOMINI inflamnavit eum: misit rex et solvit eum; princeps populorum et dimissit eum.

Constituit eum dominum domus suae: et principem omnis possessionis suae.

Ut erudiret principes ejus sicut semetipsum: et senes ejus prudentiam doceret.

Et intravit Israël in Aegyptum: et Jacob accols fuit in terra Cham.

Et auxit populum Suum vehementer: et firmavit eum super inimicos ejus.

Convertit eor eorum ut odirent populum Eius: et dolum facerent in servos Eius.

Misit Moseyn servum Suum: Aaron quem elegit Ipsi sum.

Posuit in eis verba signorum Suorum: et prodigiorum in terra Cham.

Misit tenebras et obscuravit: et non exacerbat sermones Suos.

Convertit aquas eorum in sanguinem: et occidit pisces eorum.

Et dedit terra eorum ramos: in penetrabiles regum ipsorum.

Dixit et venit cynomyia et ciniphes: in omnibus finibus eorum.

Posuit pluvias eorum grandinem: ignem comburnentem in terra ipsorum.

Et percussit vineas eorum et ficulneas eorum: et contrivit lignum finium eorum.

Dixit et venit locusta et bruchus: cujus non erat numeros.

Et comedid omne foenum in terra eorum: et comedid omnem fructum terre eorum.

Et percussit omne primogenitum in terra eorum: primitias omnis laboris eorum.

Et edaxit eos cum argentum et auro: et non erat in tribus eorum infirma.

**PSALM CV.**

This and the following Psalm were written, prophetically or historically, with reference to the Captivity in Babylon. The one rehearses, in the form of a didactic hymn, the great goodness which God had ever shewn to His people, and His faithfulness in keeping the covenant which He had made with their forefathers Abraham, Isaac, and Jacob, and with themselves, as a nation, in the time of Moses. The other recounts the history of the unfaithfulness which Israel had so continually shewn towards God, and the sins for which He had suffered them to be carried into captivity.

The first fifteen verses of this Psalm form part of that of which it is said, "On that day David delivered first this Psalm to thank the Lord into the hand of Asaph and his brethren," and the first and the last two verses of the 106th Psalm are identical with the last three of the one so spoken of. [1 Chron. xvi. 1-36.] Both the 105th and the 106th Psalms seem to be also associated with the 104th by the sequence of the subjects and by the Hallelujah, or Praise ye the Lord, which concludes all three and begins the two former, and appears, for the first time, in this series of Psalms.

As the Old Testament is now much the heritage of the Christian as it was anciently of the Jewish Church, so the history of God's ancient people is part of the history of the one chosen people of God: for there is an essential continuity between the thought of the Old and the Church of the New Dispensation through the Person of our Blessed Lord. In singing this Psalm, therefore, the Church of Christ is [1] celebrating the merciful Providence of God in so preserving the

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1 The 73rd, 113th, and 120th Psalms are of a similar character to the 104th and 106th, as is also the discourse of St. Stephen.
day 21. evening prayer.

the cvl. psalm.

confitemini domino.

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.

2 "Who can express the noble acts of the Lord: or shew forth all His praise?

3 Blessed are they that always keep judgement: and do righteousness.

4 Remember me, O Lord, according to the favour that Thou bearest unto Thy people: O visit me with Thy salvation.

5 That I may see the felicity of Thy chosen: and rejoice in the gladness of Thy people, and give thanks with Thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 "Our fathers regarded not Thy wonders in Egypt, neither kept they Thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, He helped them for His Name's sake: that He might make His power to be known.

9 He rebuked the Red sea also, and it was dried up: so He led them through the deep, as through a wilderness.

10 And He saved them from the adversary's hand: and delivered them from the hand of the enemy.

Letata est Aegyptas in protectione eorum: quia incubuit timor eorum super eas.

Expandit nubem in protectionem eorum: et ignem ut luceret eis per n.c.stem.

Petierunt, et venit coturnix: et pane colla saturavit eos.

Diripit petram et fluxerunt aquae: abierunt in sicco fluminia:

Quonium memori fuit verbi sancti Sui: quod habuit ad Abraham puerum Suum.

Et eduxit populum Suum in exultatione: et electos Suos in letitia.

Et dedit illis regiones gentium: et labores populi Suorum possederunt:

Ut custodiant justifications Eius: et legem Eius exquirant.

psalmus cv.

confitemini domino, quoniam bonus: quoniam in sæculum misericordia Eius.

quis loqueter potestias domini: audias faciet omnes laudes Eius?

beati qui custodient iudicium et faciant iustitiam: in omni tempore.

memento nostri, domine, in beneplacito populi tuui: visita nos in salutari tuo.

ad videndum in bonitate electorum tuorum, ad latandum in letitia gentis tuae: ut landeris cum hereditate tua.

Pecavius cum patribus nostris: injuste egimus, iniquitatem fecimus.

Patres nostri in Aegypto non intellexerunt mirabilia tua: non fuerunt memores multitudinis misericordiae tuae.

Et irritaverunt ascendentes in mare: mare Rubrum.

Et salvavit eos propser Nomen Suum: ut notam faceret potentiam Suam.

Et increpuit mare Rubrum, et exsiccatum est: et deduxit eos in abyssus sicut in deserto.

Et salvavit eos de manu odientium: et redemit eos de manu inimici.
11 "As for those that troubled them, the waters overwhelmed them; there was not one of them left.
12 'Then believed they His words: and sang praise unto Him.
13 'But within a while they forgot His works; and would not abide His counsel.
14 'But last came upon them in the wilderness; and they tempted God in the desert.
15 'And He gave them their desire; and sent leanness within their soul.
16 'They angered Moses also in the tents: and Aaron the saint of the Lord.
17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.
18 'And the fire was kindled in their company: the flame burnt up the ungodly.
19 'They made a calf in Horeb: and worshipped the molten image.
20 'And thus they turned their glory: into the similitude of a calf that eateth hay.
21 'And they forgot God their Saviour: Who had done so great things in Egypt;
22 Wondrous works in the land of Ham: and fearful things by the Red sea.
23 'So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap: to turn away His wrathful indignation, lest He should destroy them.
24 'Yea, they thought scorn of that pleasant land: and gave no credence unto His word;
25 'But murmured in their tents: and heartened not unto the voice of the Lord.
26 'Then lift He up His hand against them: to overthrow them in the wilderness;
27 'To cast out their seed among the nations: and to scatter them in the lands.
28 'They joined themselves unto Baal-peor: and ate the offerings of the dead.
29 'Thus they provoked Him to anger with their own inventions: and the plague was great among them.
30 'Then stood up Phinees and 'prayed: and so the plague ceased.
31 'And that was counted unto him for righteousness: among all posterities for evermore.
32 'They angered Him also at the waters of strife: so that He punished Moses for their sakes;

Et operavit aqua tribulantes eos: unus ex eis non remanit.

Et crediderunt verbis Eius: et laudaverunt laudem Eius.

Cito fecerunt, oblitii sunt operum Eius: et non sustinuerunt consilium Eius.

Et concepierunt concupiscientiam in deserto: et tentaverunt Deum in innocuo.

Et dedit eis petitionem ipsorum: et misit satiaturum in animas eorum.

Et irritaverunt Moysen in castris: Aaron sanctum Domini.

Aperta est terra, et deglutivit Dathan: et operuit super congregationem Abirion.

Et exarist ignis in synagoga eorum: flamma combusti peccatores.

Et fecerunt vitulum in Horeb: et adoraverunt sculpitam.

Et mutaverunt gloriae suae: in similitudinem vitulin homitates foram.

Obiit filius Dei. Qui salvavit eos: Qui fecit magnalia in Abygyle, miraculia in terra Cham, terrabilia in mari Hubra.

Et dixit ut disperderet eos: si non Moyses electus Eius stetisset in contractione in conspectu Eius.

Ut averteret inam Eius, no disperderet eos: et pro nihilo habuerunt terram desiderabiliem.

Non crediderunt verbo Eius: et murmurerunt in tabernaculis suis: non exaudierunt vocem Domini.

Et elevavit manum Suam super eos: ut prosterneret eos in deserto:

Et ut dejiceret semen eorum in nationibus: et disperderet eos in regionibus.

Et initiati sunt Beelphlegor: et comedurent sacrificia mortuorum.

Et irritaverunt Eum in adinventionibus suis: et multiplicata est in eis ruina.

Et stetit Phinees, et placavit: et cessavit quasatio.

Et reputatum est in justitiam: in generationem et generationem, usque in sempiternum.

Et irritaverunt Eum ad aquas contradictionis: et vexatus est Moyses propter eos: quia exacerbaverunt spiritum ejus.

Instead of them, and the untrue dealing to which they were subjected, it is not difficult to see a typical representation of the first growth of the Church, and of its contest with the heathen world. Lastly, the plagues of Egypt find their parallel in the last plagues of Antichrist predicted in the Apocalypse: and the deliverance of the people from Egypt, their going forth with gladness, is a type of that final rest of the Church when it will have entered upon the many mansions prepared for it by the Father.

PSALM CVI

The first and the last two verses of this Psalm are to be found, as already mentioned, in the dedication hymn of David: but the fourth and sixth verses seem to connect it with the prophets Daniel and Nehemiah. The whole Psalm is a confession of national sins, cast in the form of a penitential hymn: and its tone is that of Daniel's prayer when he knew that the time of the Captivity was drawing to a close. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and from Thy judgments." As the preceding Psalm recounts the noble acts of the Lord with a view to His praise, so are they recounted, in this one, for the sake of confession on the part of His people; and as, in that, God is glorified by the Christian Church for His mercies to His one people in the days before Christ and in the present dispensation, so this Psalm of confession is offered up on behalf, and in the name, of the same one continuous spiritual fellowship in both periods of its progress towards the unveiled Presence of the Lord, "the felicity of His chosen."

Thus the Church of God is ever being brought out of the mystical Egypt by the guiding Providence of her Almighty Head, and ever being "delivered from the hand of the Enemy." This was most conspicuous in the early ages when Satan made the heathen persecutors his instruments for the destruction of the Church, and when her continued existence was a continuous miracle of Divine power. Passing through a Red Sea of persecution, the very waters into which she was driven by the Adversary's hand were the means of her pre-
33 "Because they provoked his spirit: so that he spake unadvisedly with his lips.
34 "Neither destroyed they the heathen: as the Lord commanded them;
35 But were mingled among the heathen: and learned their works.
36 "Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils;
37 'And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.
38 Thus were they stained with their own works: and learned with their own inventions.
39 'Therefore was the wrath of the Lord kindled against His people: insomuch that He abhorred His own inheritance.
40 And He gave them over into the hand of the heathen: and they that hated them were lords over them.
41 Their enemies oppressed them: and had them in subjection.
42 "Many a time did He deliver them: but they rebelled against Him with their own inventions, and were brought down in their wickedness.
43 Nevertheless, when He saw their adversity: He heard their complaint.
44 "He thought upon His covenant, and pitied them according unto the multitude of His mercies: yea, He made all those that led them away captive to pity them.
45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto Thy holy Name, and make our boast of Thy praise.
46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

**Day 22. Morning Prayer.**

**The Civl Psalm.**

Confitemini Domino. I

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.

Et distinxit in labiis suis: non disperdirunt gentes quas dixit Dominus illis.

Et commixit inter gentes, et didicerunt opera eorum: et servierunt sculptilibus eorum: et factum est illis in scandalum.

Et immolaverunt filios suos: et filias suas demonis.

Et effuderunt sanguinem innocentem, sanguinem filiorum suorum et filiarum suarum: quas sacrificaverunt sculptilibus Chanaan.

Et infecta est terra in sanguiniibus, et contamina est in operibus eorum: et fornicati sunt in adiuvationibus suis.

Et iratus est furore Dominus in populum Saum: et abominatus est hiereditatem Saum.

Et tradidit eos in manus gentium: et dominati sunt eorum qui oderunt eos.

Et tribulaverunt eos inimici eorum: et humiliati sunt sub manibus eorum: speraverunt eos.

Ipsi autem exacerbaverunt Eum in consilio suo: et humiliati sunt in iniquitatis suis.

Et vidit cum tribularentur: et audiret orationem eorum.

Et menor fuit testamenti Sui: et ponuit Eum secundum multitudinem misericordiae Sae.

Et dedit eos in misericordias: in conspectu omnium qui ceperant eos.

Salvos fac nos, Dominus, Deus noster: et congrega nos de nationibus:

Ut confiteamur Domini sancto Tuo: et gloriamur in laude Tua.

Benedictus Dominus Deus Israel a seculo et usque in seculum: et dicet omnis populus: Fiat, fiat.

**Psalmus Cvil.**

Confitemini Domino, quoniam bonus: quoniam in seculum misericordia Eius.
2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;
3 And gathered them out of the lands, from the east, and from the west from the north, and from the south.
4 They went astray in the wilderness out of the way: and found no city to dwell in;
5 Hungry and thirsty: their soul fainted in them.
6 So they cried unto the Lord in their trouble: and He delivered them from their distress.
7 He led them forth by the right way: that they might go to the city where they dwelt.
8 O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men;
9 For He satisfieth the empty soul: and filleth the hungry soul with goodness.
10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron;
11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;
12 He also brought down their heart through heaviness: they fell down, and there was none to help them;
13 So when they cried unto the Lord in their trouble: He delivered them out of their distress.
14 For He brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.
15 O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men.
16 For He hath broken the gates of brass: and smitten the bars of iron in sunder.
17 Foolish men are plagued for their offence: and because of their wickedness.
18 Their soul abhorred all manner of meat: and they were even hard at death's door.
19 So when they cried unto the Lord in their trouble: He delivered them out of their distress.
20 He sent His word, and healed them: and they were saved from their destruction.
21 O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men;

from the midst of the Church Militant, which is heard, in the concluding verses of the Psalm, praying that the Captivity of its militant condition may be ended: and that the glory of God may be perfected by the final redemption of His people. Their confession, "We have sinned with our fathers," is therefore supplemented by the prayer of their Intercessors, "Father, I will that they also, whom Thou hast given Me, be with Me where I am: that they may behold My glory, which Thou hast given Me." [John xvi. 24.] And the doxology of this Psalm (which is also the doxology of the fourth Book) is a type of that hymn of the purified Church, "Amen, Alleluia, Praise our God, all ye His servants, and ye that fear Him, both small and great. Alleluia, for the Lord God Omnipotent reigneth." [Rev. xix. 4-6.]

THE FIFTH BOOK.
PSALM CVII.

The five divisions of this Psalm are each concluded with a doxology in two verses, that at the end of the last division being, as it stands, of a less marked character than the rest, but finding its complement in the Gloria Patri. Each division related originally to circumstances connected with the Captivity of the Israelites; and, in the first four, commentators have found an expansion of the third verse which refers to the gathering of the people from, and therefore their previous disension to, the desert on "the east" of Judæa, Egypt on "the west," Babylon on "the north," and the sea on "the south," where the Red Sea is stationed. A parallel is found in the prophesy of Isaiah: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth." [Isa. xliii. 5, 6.] Such a gathering of His own mystical Body the Lord Jesus also predicted when He said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." [Luke xxi. 31.]

The Christian application of the Psalm appears to be to that blessed time when our Lord's words will have received their final and complete fulfilment at the marriage supper of the Lamb, when "the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be..."
22 That they would offer unto Him the sacrifice of thanksgiving; and tell out His works with gladness.

"23 They that go down to the sea in ships: and occupy their business in great waters;

24 These men see the works of the Lord: and His wonders in the deep.

25 For at His word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits' end.

28 So when they cry unto the Lord in their trouble: He delivereth them out of their distress.

29 For He maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so He bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men!

32 That they would exalt Him also in the congregation of the people: and praise Him in the seat of the elders.

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh He barren: for the wickedness of them that dwell therein.

35 Again, He maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there He setteth the hungry: that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are ministered and brought low: through oppression, through any plague, or trouble:

40 Though He suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth He the poor out of misery: and maketh him households like a flock of sheep.

upon their head: they shall obtain gladness and joy: and sorrow and mourning shall flee away."

As, therefore, the Church looks back, in her praises, to past history, recounting God's mercy to her in the days of the Jewish economy, so also does she look forward to the glorious end of all, and sings by anticipation the "new song." "Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

Thus interpreted, the Psalm may be regarded as celebrating [1] the goodness of God to His people in gathering them out of the wilderness of this world into His Church; [2] His comfort of them in the last hour when they "sit in darkness and the shadow of death:" [3] His support of them in the intermediate state; [4] His bringing them to "the haven" of His Presence "where they would be," and [5] His creation of a new Heaven and a new earth, the City of God, for those who have hungered and thirsted after righteousness "to dwell in."

The first division, with its doxology,1 is comprised in the first nine verses. It represents the leading into the Church

of Christ, "the city where they dwell," of that human nature which had been going astray in the wilderness from the time of the Fall. Departing "out of the way" in which the Creator had placed it, there was still hunger, thirst, and emptiness; a fainting for the grace of God. Then the Good Shepherd came and led His flock into the right way, gathering them into His one fold, satisfying the empty soul with His grace, and filled the hungry soul with His goodness. Such was His good word, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

The second division extends from the tenth to the sixteenth verses inclusive, and celebrates the victory of Christ over that death which had come upon all mankind through the disobedience of their first parents, and the inheritance of a mortal nature by all their descendants. When the Lord saw there was none to help them, His own arm brought salvation. God asked of Jah, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" but of His "anointed," under the type of Cyrus, He says, "I will loose the loins of kings to open before Him the two-leaved gates; and the gates shall not be shut: I will go before Thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. So
22nd Day. [Ps. 108, 109.]

The Psalms.

42 The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.
43 Whoso is wise will ponder these things; and they shall understand the loving-kindness of the Lord.

DAY 22. EVENING PRAYER.

THE CVIII. PSALM.

Paratus cor meum.

O GOD, my heart is ready, my heart is ready:
I will sing and give praise with the best member that I have.
2 Awake, thou lute and harp: I my self will awake right early.
3 I will give thanks unto Thee, O Lord, among the people: I will sing praises unto Thee among the nations.
4 "For Thy mercy is greater than the heavens;
And Thy truth reacheth unto the clouds.
5 Set up Thy self, O God, above the heavens;
And Thy glory above all the earth.
6 That Thy beloved may be delivered:
Let Thy right hand save them, and hear Thou me.
7 God hath spoken in His holiness: I will rejoice therefore and divide Sichem, and mete out the valley of Succoth.
8 Gilead is Mine, and Manasses is Mine:
Ephraim also is the strength of My head.
9 Juda is My law-giver, Moab is My wash-pot: over Edom will I cast out My shoe; upon Philistia will I triumph.
10 Who will lead Me into the strong city:
And who will bring Me into Edom?
11 Hast not Thou forsaken us, O God; and wilt not Thou, O God, go forth with our hosts?
12 "O help us against the enemy: for vain is the help of man.
13 Through God we shall do great acts: and it is He that shall tread down our enemies.

THE CIX. PSALM.

Deus laudum.

Hold not Thy tongue, O God of my praise:
for the mouth of the ungodly, yea the mouth of the deceitful is opened upon me.

Psalmus civitatus.

Paratum cor meum, Deus, paratum cor meum: cantabo et psalmiss in gloria mea.

Exsurge gloria mea, exsurge psalterium et cithara: exsurge dulcilo.

Confitebor Tibi in populis, Domine: et psallem Tibi in nationibus.

Quia magna est super coelos misericordia Tua:
Et usque ad nubes vertit Tua.

Exaltare super coelos, Deus, et super omnem terram gloria Tua: ut liberetur dilecti Tu.

Salvum fac dextera Tu, et exaudi me: Deus locutus est in sancto Suo.

Exsultabo et dividam Sichinam: et convallum tabernaculorum dimetiar.

Meus est Galaea, et Meus est Manasses: et Ephraiam suscepio capitis Mei.

Juda rex Meus: Moab lebas spei Mea.

In Idumaeaem extendam caleamumem Meum: Mihi alienigene amici facti sunt.

Quis deducet Me in civitatem munitam? quis deducet Me usque in Idumaeaem?

Nonne Tu, Deus, Qui repulisti nos: et non exibis Deus in virtutibus nostris.

Da nobis auxilium de tribulatione: quia vana salus hominum.

In Deo faciemus virtutem: et Ipsa ad nihilum deducem inimicos nostros.

Psalmus civili.

DEUS, laudum me ne tacearis: quia os peccatoris et os dolosi super me apertum est.

Videbunt recti, et laetabuntur: et omnis iniquitas oppilabit os suum.

Quis sapiens, et custodiet hae: et intelliget misericordias Domini.

Psalmus citii.

There is scarcely any variation between the words of this Psalm and those verses of the fifty-seventh and sixtieth which are indicated in the central column. The two portions combined form a hymn of victory, the spiritual meaning of which is shown by the appropriation of the Psalm to Ascension Day. It is the voice of the Church offering up her Eucharistic Sacrifice before the Throne in the Person of the ascended Jesus, the Head of all His members: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." [Acts vii. 56.]

Psalmus cixii.

When our Blessed Lord offered up to the Father the prayer

river of the water of life flows through the midst of its streets: where the mystical Body of Thee is helped out of misery for ever, and there is one fold and one Shepherd. In view of that blessed consummation of His Church's pilgrimage, "the righteous will consider this, and rejoice;" and whatever may be the troubles attending it in life or in death, "they shall understand the loving-kindness of the Lord," in all His dealings with His people.
2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set Thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them all way be before the Lord: that He may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and into all his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.

which forms the seventeenth chapter of St. John's Gospel. He used words which give us a key to the meaning of this awful Psalm. "While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." [John xvii. 12.] The "son of perdition" has always been understood to mean Judas, of whom two Evangelists record that "Satan entered into him." These words are a Divine illustration of the fifth verse of the Psalm, "Let Satan stand at his right hand." The seventh verse was also distinctly quoted by St. Peter a few days later, as among the words which the Holy Ghost had spoken before "concerning Judas: "His bishopric let another take." We, thus have the highest possible warrant for interpreting this Psalm as a Prayer of the Redeemer spoken prophetically of His betrayal, spoken against him who betrayed Him, and against Satan the "ungodly," and "deceitful," the great Accuser of Job (a personal type of our suffering Lord), and of "our brethren . . . which accused them before our God day and night." And thus, while the awful imprecations of the Psalm have reference to Judas, they have also reference, in a still greater degree, to the great Adversary of God and man by whom Judas was possessed; and they are used in this latter sense by the Church of Christ. The constant, vigilant enmity of that Adversary is shown by the words just quoted from the Revelation. "Day and night" his accusations are being made before God against the mystical Body of Christ, with the same malice as against the Holy One Himself before the earthly tribunal: and the terms of the Psalm lead us to suppose that those accusations are not only those which may judiciously be made against sinners, but also the slanderous inventions of him who is the "father of lies."

As Christ is heard speaking, therefore, in this Psalm, with regard to His Betrayal, so also is He heard speaking in and for His mystical Body with regard to its persecution before the Throne of God, by the slanders of Satan. So far as they who wilfully take part in this work of Satan are alluded to in the Psalm, they are spoken of as the enemies of Christ: and those who, having utterly and finally rejected Him and His mercies, have cut themselves off from the operation of His redemption and pardon, find there is "no Man to pity them." [See former remarks on the Imprecations, at page 668.] Nothing can more awfully set forth the danger of speaking against Christ; or (what is more likely to be done in these days) of making slanderous accusations against His Church, the Temple of the Holy Ghost. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." 1 [Matt. xii. 32.]

Locuti sunt adversum me lingua dolosa: et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

Pro eo ut me diligenter, detrahent mihi: ego autem orabam.

Et posuerunt adversum me mala pro bonis: et odium pro dilectione mea.

Constituï super eum peccatorem: et diabolus stet a dextris ejus.

Cum judicatur, exeat condemnatus: et oratio ejus fiat in peccatum.

Fiant dies ejus paeoni: et episcopatum ejus accipiat alter.

Fiant filii ejus orphani: et uxor ejus vidua.

Nutantes transferantur filii ejus et mendicent: et ejiciantur de habituationibus suis.

Scrutetur fenerator omne substantiam ejus: et diripiant alieni labores ejus.

Non sit illi adjutor: nec sit qui miseraetur pupillus ejus.

Fiant nati ejus in interitum: in generatione una delectar nomen ejus.

In memoriam redeat iniquitas patrum ejus in conspectu DOMINI: et peccatum matris ejus non delectar.

Fiant contra DOMINUM semper, et dispersae de terra memoria eorum: pro eo quod non est recordatus facere misericordiam:

Et perseveratur in hominem inopem et mendicum: et compunctum corde mortificare.

Et dilexi maldec tionem, et venient ei: et noluit benedictionem, et elongabatur ab eo.

Et induit maldec tionem sicut vestitum: et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus.

Fiat ei sicut vestitum quo operitur: et sicut zona qua semper preceptitur.

1 All readers are affectionately warned of the danger which hangs about any words spoken in depreciation of the Sacraments, or of the work of priests and Bishops, the efficacy of which is entirely derived from the Holy Ghost. Such words as "the soul-destroying doctrine of Papalism Regeneration" were once quite common; and fearfully interpenetrated language has been used respecting the Presence of Christ in the Holy Communion.
DAY 23. MORNING PRAYER.

THE CX. PSALM.

Dixit Dominus.

THE Lord said unto my Lord: Sit Thou on My right hand, until I make Thine enemies Thy footstool.

2 The Lord shall send the rod of Thy power out of Sion: be Thou ruler, even in the midst among Thine enemies.

3 In the day of Thy power shall the people offer Thee free-will offerings with an holy worship: the dew of Thy birth is of the womb of the morning.

The last verse of the Psalm brings out very strongly the completeness of that deliverance which God will give to the mystical Body of Christ from the accusers of Satan. The Accuser stands at the right hand of the Betrayer and the Slanderer as well as at the right hand of "Joshua the High Priest;" but while in the one case the words are heard, "Let him be condemned," in the other the words are, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Thus God Himself shall stand at the right hand of Thee, to save His soul from unrighteous judges. And thus the prophecy will be fulfilled, "I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the Kingdom of our Lord, and the power of His Christ: for the Accuser of our brethren is cast down, which accused them before our God day and night."

PSALM CX.

Our Lord and His Apostles distinctly certify to us that this Psalm is spoken of the Messiah, by quoting the first and the fourth verses and applying them to Him. It is, in fact, quoted in the New Testament more than any other Psalm; and may be taken—as Christ's use of it shows—as a treasury of mystical truth respecting the Kingship and Priesthood of the Son of Man.

Hoc opus eorum qui detrahunt milii appud Dominum: et qui loquuntur mala adversus animam meas.

Et Tu, Domine, Domine, fac mecum propter Nomen Tuum: quia suavis est misericordia Tuam.

Libera me,quia egens et pauper ego sum: et cor meum confusum est in me.

Sicut umbra cum declinat abitatus sum: et excusasum sicut locustae.

Genua mea infirmata sunt a jejunio: et caro mea immutata est propter oleum.

Et ego factus sum oppressorum illis: viderunt me, et moverunt capita sua.

Adjura me, Domine, Deus meus: salvum me fac secundum misericordiam Tuam.

Et sciant quia manus Tuæ haec: et Tu, Domine, fecisti eam.

Maledicent illi, et Tu benedices: qui insurget in me confundantur: servus autem Tuus feta-bitur.

Induantur qui detrahunt milii pudore: et operiantur sicut diplode confusio sua.

Confitetor Domino nimis in ore meo: et in medio multorum laudabo Eum.

Qui astitit a dextris pauperis: ut salvam faceret a persequentibus animam meam.

PSALMUS CIX.

DIXIT Dominus Domino meo: Sede a dextris Meis:

Donec ponam inimicos Tuos: scabellum pedum Tuorum.

Virgam virtutis Tuæ emittet Dominus ex Sion: dominare in medio multorum Tuorum.

Tecum principium in die virtutis Tuæ, in splendoribus sanctorum: ex utero ante luciferum genuit To.

In the first words there is a revelation of the First and Second Persons of the Holy Trinity, since they are spoken by the Father to the Son. They are also considered to contain a reference to the Third Person, since it was by the Holy Ghost descending on the Son of Man that He was consecrated to that work by means of which His Human Nature attained to the glory of the Father's right hand. In the words "My Lord," there has also been observed a prophecy of the Incarnation, David speaking of Christ as his because He was descended from him, as his Lord, because He was the Son of God.

The second verse proclaims the Kingship and Kingdom of Christ, both proceeding forth from the elder Church of God, and prevailing even over the Gentiles who had for so long been the enemies of God, ruling with a rod of iron, the sceptre of His power and redeeming love, the power and love of the Incarnation. To His Royal Person in "the Lord's Day" of the Incarnation the wise men were to bring offerings of gold, frankincense, and myrrh: to it the Church will be rendering the homage of divine worship for ever in earth and in Heaven; recognizing in the Holy Child Jesus the Day Star from on high, the Sun of Righteousness arising with healing in His beams.

And as the Kingship of Christ is here commemorated in holy song, so also is His eternal and supreme Priesthood, by which He offers up Himself as a perpetual Sacrifice before the
4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.
5 The Lord upon Thy right hand: shall wound even kings in the day of His wrath.
6 He shall judge among the heathen; He shall fill the places with the dead bodies: and smile in sunder the heads over divers countries.
7 He shall drink of the brook in the way: therefore shall He lift up His head.

THE CXL. PSALM.
Confitebor Tibi.

I WILL give thanks unto the Lord with my whole heart; secretly among the faithful, and in the congregation.
2 The works of the Lord are great: sought out of all them that have pleasure therein.
3 His work is worthy to be praised, and had in honour: and His righteousness endureth for ever.
4 The merciful and gracious Lord hath so done His marvellous works: that they ought to be had in remembrance.
5 He hath given meat unto them that fear Him: He shall ever be mindful of His covenant.
6 He hath shewed His people the power of His works: that He may give them the heritage of the heathen.
7 The works of His hands are verity and judgement: all His commandments are true.
8 They stand fast for ever and ever: and are done in truth and equity.
9 He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His Name.

Throne of God, and from the Fountain of which originate all the streams of grace by which the Church waters and refreshes the world.

The Victory of the Messiah in the Resurrection and the Judgement is prefigured in the fifth and sixth verses. He will go forth conquering and to conquer, all things will be put under His feet, He will cause the dead both small and great to stand before His Throne of righteous judgment, and will destroy even the last enemy; so that when the graves are opened and the sea gives up her dead, and everlasting life dawns on the redeemed, they will say, "O Death, where is thy sting? O Grave, where is thy victory?"

So shall the Lord Jesus bruise the head of the tempter for ever, and His own head shall be lifted up in eternal triumph. He drank of the water-floods which ran over Him in His Passion, and so was His prophecy fulfilled, "If, if I be lifted up, will draw all men unto Me."

PSALM CXL.¹

The praises of the Church are here offered to God for the spiritual works which He has wrought through the "grace and truth" which "came by Jesus Christ." The "works of the Lord" are, therefore, those works the power and efficacy of which proceed from the Person of God Incarnate. Hence the subject of praise in this Psalm is our Lord Himself as the source of redemption, grace, and salvation: "I am sought of them that asked not for Me: I am found of them that sought Me not." "To him that overcometh will I give to eat of the hidden manna." "Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of saints."

PSALM CXII.²

Our Lord's words, "It is more blessed to give than to receive." (Acts xx. 32), offer a comprehensive illustration of this Psalm, which recounts the blessedness of the man Christ Jesus, Who "is merciful and tender," the talents of His grace, Who "hath dispersed abroad and given to the poor," the bounties of His mercy.

In His perfect obedience to the Will of His Father our Lord became the source of regeneration to mankind, and in Him the prophecy was fulfilled, "He shall see His seed, He shall prolong His days." Thus, having originated a new people, the riches and plentiousness of His grace are stored up in His Church for them: and He is the "good Man" Who scattereth and yet increaseth, and Who in His mercifulness so bestows His grace that He can say to His Church respecting it, "Freely have ye received, freely give."

These indications of a spiritual interpretation of this Psalm will be a guide to further development of it in the same direction; especially when considered in connection with the remarkable parallel expressions in the eleventh chapter of Proverbs, and with the passages referred to in the central column opposite to the fifth and tenth verses.

PSALM CXIII—CXVIII.

THE GREAT HALLELUJAH.

"And when they had sung a hymn, they went out into the Mount of Olives."—Mark xiv. 16.

The group of Psalms which begins with the 113th and ends with the 118th is endowed with a special character as a link between the Old Dispensation and the New above all the rest of the Psalms. At the time of the Passover it was the custom of the Jewish ritual to sing the hymn made up of these six Psalms partly in the Temple and partly at home, under the title of the Great Hallelujah, the hymn beginning with that word, and having it also in several other places. The first three of the Psalms of which it is composed were sung "in the courts of the Lord's house" during the time occupied by slaying the Pass-

¹ This is one of the "alphabet Psalms," each verse or clause successively, in the Hebrew, beginning with the successive letters of the alphabet.
² This is also an alphabet Psalm.
10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereof; the praise of it endureth for ever.

THE CXII. PSALM.

Beatus vir.

BLESSED is the man that feareth the Lord: he hath great delight in His commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever: his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish.

*THE CXIII. PSALM.*

Laudate, pueri.

PRAISE the Lord, ye servants: O praise the Name of the Lord.

over lambs: the latter three, beginning "I am well pleased," were sung in the room in which the Passover lamb had been eaten, and at the conclusion of all the ceremonies connected with the Supper.

Whether the Great Hallelujah was composed for this purpose or not, there are several historical and local expressions in it which indicate its fitness for use at the Passover. The first division, for public use in the Temple, is a hymn of thanksgiving to the Lord for His mercy and loving-kindness to the people of Israel: a national hymn in which the distinctiveness of the separated nation is prominently kept in view, and the Lord praised as the God of Israel. The 113th and 114th Psalms are supposed to have been written for the foundation of the second Temple by Ezra. In the first of these the allusion to the worship of God "from the rising up of the sun unto the going down of the same," seems to give evidence of a travelled people who had retained their true faith and religious customs in a distant land, and among the heathen who are named directly afterwards. Then the praise of the condescension of the Lord of Heaven towards the simple and poor, who had lain in the dust and the mire, but was now being lifted up by Him to be set among princes, speaks the natural feeling of those who had returned from the Captivity, and were once more beginning a national existence: while in the "barren woman" we see the long-desolated Church of Israel once more about to "keep house" in the Holy City and be a joyful mother of children to be added to the household of God. The following Psalm, the 114th, refers to still more ancient mercies of God towards His people, when He took them out of their Egyptian bondage, and after their long miraculous expenditure by means of the stream which sprung from the rock in the wilderness, clift the waters of Jordan in two, as He had done those of the Red Sea, that He might make a way for Israel to go to their home, the land which was to be marked so singily as the sanctuary and dominion of the Lord. Such national mercies of old time lead on, through the humble acknowledgment, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise," to an expression of faith and confidence in the continued loving-kindness of the Lord, and in His providential care of Israel. A small band—on their return from captivity, and even at the best of times—among the heathen round about, yet the Lord's manifest dealings towards them are an answer to the taunt which had been cast upon them by those heathen on account of the depressed state of Israel, "Where is now their God?" What evidence could Heathendom give to prove any Providence exercised by their idols, though they were idols of silver and idols of gold? But for the house of Israel and the Priesthood of Aaron there was abundant reason for trusting in God, Who had shown Himself to be their succour and defence in past ages, and would shew Himself the same in time to come towards those who feared Him with the loving reverence of filial fear. The Lord had sent His people into captivity for their national sins, but He had not forsaken them altogether: He would still bless the separated nation, and the separated priesthood, and shew once more that they were His chosen. Such is the substance of the hymn sung in the Temple, which ends as it began with the sacred and joyous cry, "Hallelujah!"

The second portion of the hymn is all written in the first person, with the exception of the two verses numbered as the 117th Psalm, which seem to be a choral refrain taking up the burden of the Temple part of the hymn, and so connecting the private and the public divisions of it. In this there are several references to the Passover itself. The "cup of salvation" cannot but have referred to the cup of wine over which a Benediction was said, and which was partaken of several times during the Supper as a part of the ritual of the Passover. "Bind the sacrifice with cords, yea, even unto the horns of the altar," is a memorial of the offering made in the Temple, and upon which the household has been reverently feasting at home.

Sanctum et terrible Nomen Eius: initium sapientiae timor DOMINI.

Intellectus bonus omnibus facientibus Eum: laudatio Eius manet in seculum seculi.

PSALMUS CXII.

Beatus vir qui timet DOMINUM: in mandatis Eius volet nimis.

Potens in terra erit semen ejus: generatio rectorum beneficetur.

Gloria et divitiae in domo ejus: et justitia ejus manet in seculum seculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat: disponet sermones suos in judicio: quia in aeternum non commovebitur.

In memoria aeterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino: confirmatum est cor ejus: non commovebitur donec se spiciat inimicos ejus.

Dispersit, dedit pauperibus: justitia ejus manet in seculum seculi: corum ex altalabitur in gloria.

Pecator videbit et irascetur: dentibus suis fremet et tabebet: desiderium peccatorum peribit.

LAUDATE, pueri, DOMINUM: laudate Nomen DOMINI.
2 Blessed be the Name of the Lord: from this time forth for evermore.
3 The Lord's Name is praised: from the rising up of the sun, unto the going down of the same.
4 The Lord is high above all heaven: and His glory above the heavens.
5 Who is like unto the Lord our God, that hath His dwelling so high: and yet humbleth Himself to behold the things that are in heaven and earth.
6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.
7 That He may set him with the princes: even with the princes of His people.
8 He maketh the barren woman to keep house: and to be a joyful mother of children.

DAY 23. EVENING PRAYER.
THE CXIV. PSALM.
In exitu Israel.
When Israel came out of Egypt: and the house of Jacob from among the strange people,
2 Judah was His sanctuary: and Israel His dominion.
3 The sea saw it, and fled: Jordan was driven back.
4 The mountains skipped like rams: and the little hills like young sheep.
5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?
7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob;
8 Who turned the hard rock into a springing water: and the flint-stone into a springing well.

THE CXV. PSALM.
Non nobis, Domine.
Not unto us, O Lord, not unto us, but unto Thy Name give the praise: for Thy loving mercy, and for Thy truth's sake.
2 Wherefore shall the heathen say: Where is now their God?

So also with the verse, "I will offer to Thee the sacrifice of thanksgiving. . . . I will pay my vows." And not less distinct is the local application of the words, "The voice of joy and health is in the dwellings of the righteous," and of, "This is the day which the Lord hath made: we will rejoice and be glad in it:" while throughout this portion of the psalm, as of the other, there are references to the circumstances of the first Passover and the early history of Israel which unite the thanksgivings for present mercies to commemorations of the never-to-be-forgotten providence of God's hand in ancient days. But draw out the meaning and the application of this hymn as we will, it is impossible not to feel that these are so far from being exhausted by their connection with the Old Dispensation that they seem only like morsels of gold lying upon the surface which point out to the observant eye the place where rich veins of treasure are to be found by deeper research. This is especially the case with the latter portion, beginning "I am well pleased," and a flood of light is thrown upon the whole of the Great Hallelujah by the use of this portion under the circumstances narrated by St. Mark, "When they had sung an hymn, they went out into the Mount of Olives;" for the moment at which this hymn was sung by our Blessed Saviour and His Apostles was the crisis of the Old and New Dispensation, when the Passover sacrifice was about to be merged in that great Sacrifice of the Lamb of God whereof it was the type, when the Passover Supper was vanishing before the Supper of the Lord then instituted, when typical shadows were about to become sacramental realities, and when the hidden words of this prophetic hymn were to receive their full interpretation in the woful, yet glorious, work of the three following days. It is in the light so shed upon the Great Hallelujah that it is to be viewed now that it is used in Divine Service and by Christian worshippers: in that Light in which we shall see light: as the Hallelujah of Him Who, when He had sung it, went forth to the Mount of Olives, to Gethsemane, and to Calvary.

PSALM CXIII.—The first three Psalms of this series are of a much less individual character in their language than the latter three; and are thus to be taken as the voice of the Church, while the others are the Voice of Christ Himself. In the 118th the Church praises God for the rising of the Sun of Righteousness upon her, and with Him shining in the midst speaks in the tone of Malachi's Eucharistic prophecy: "From the rising of the sun unto the going down of the same, My Name shall be great among the Gentiles, and in every place.
Deus autem noster in celo: omnia queaqueque voluit, fecit.

Simulachra gentium argentum, et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audiunt: nates habent, non conferant.

Manus habent, et non palpabant; pedes habent, et non ambulabant: non clamabant in gutture suo.

Simeis illis fiant qui faciant ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor corum et protector eorum est.

Domus Aaron speravit in Domino: adjutor corum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor corum et protector eorum est.

Domimus memor fuit nostri: et benedictus nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: Qui fecit colum et terram.

Colum coeli Domino: terram autem dedit filiis hominum.

Non mortui laudabant Te, Domine: ueque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino: ex hoc nunc et usque in saeculum.

PSALM CXIV.

DILEXI, quoniam exaudiet Dominus: vocem orationis meae.

be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." [Isa. xl. 4, 5.] When that glory was revealed the Rock of Ages became a sacramental Fountain of Life, opened for all uncleanness; and from the Corner-Stone flowed forth a springing well of grace, whose waters are for the refreshment of every age.

PSALM CXV.—The third of the series still proclaims the great work of salvation about to be wrought in the Sufferings and Glory of Christ: but the tone is rather that of confident faith in something yet to come than of assurance respecting a gain already acquired. The second verse points to the taunts with which the Jews mocked our Lord when upon the Cross, and to those with which the heathen long assailed the Church respecting her invisible God and Saviour. The blindness of those who reject Christ is also compared to the senselessness of the idols which they set up in his place; idols, at one time of material silver and gold, at another of the imagination and distorted reason, but all equally worthless as objects of worship and faith, and whose worshippers are spiritually dead. The new Israel of Christ is hidden to stand firm against the shock of all such taunts and all such seductions, to look for the blessing of its Divine Head, and to be assured that though only a "little flock" they shall grow into a vast people, a living body spread over the earth, which has become the heritage of the Son of Man, and singing Hallelujah to Him for evermore.

PSALM CXVI. 2—This and the last Psalm of the series are

2 See note on Psalm lx. p. 557.

This Psalm was associated with the Burial of the Dead as early as the time of St. Chrysostom.
2 That He hath inclined His ear unto me: therefore will I call upon Him as long as I live. The "snare of death compassed me round about: and the pains of hell girded me up. I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul. Grace, upon grace, is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and He helped me. Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee. And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living. I believed, and therefore will I speak: but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that He hath done unto me? I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all His people: right dear in the sight of the Lord is the death of His saints.

Behold, O Lord, now that I am Thy servant: I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.

15 I will offer to Thee the sacrifice of thanksgiving: and will call upon the Name of the Lord. I will pay my vows unto the Lord in the sight of all His people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

O PRAISE the Lord, all ye heathen: praise Him, all ye nations. For His merciful kindness is ever more and more towards us: and the truth of the Lord endureth forever. Praise the Lord.

O GIVE thanks unto the Lord, for He is gracious: because His mercy endureth forever.

Quia inclinavit aurem Suam mihi: et in diebus meis invocabo. Circumdederunt me dolores mortis: et pericula infernii invenerunt me. Tribulationem et dolorem inveni: et Nomen DOMINI invocavi.


Placebo DOMINO: in regione vivorum.


O DOMINE, quia ego servus Tuus: ego servus Tuus, et filius ancillae Tuae.


PSALMUS CXVI. LAUDATE DOMINUM omnes gentes: laudate Eum omnes populi:

Quoniam confirmata est super nos misericordia Ejus: et veritas DOMINI manet in aeternum.

PSALMUS CXVII. CONFITEMINI DOMINO quoniam bonus: quoniam in saeculum misericordia Ejus.

of a much more distinctly personal character than those which form the first half of the series, as if they were words spoken within the privacy of that inner fold of Apostles in which Christ was accustomed to expound privately the things which had been spoken to the people at large in parables, and as if the time of the Great Passover was felt to be drawing nearer and nearer. The tone of this Psalm is like that of One already recovering from a great Agony, comforted and reassured by having been heard in His prayer which He had thrice uttered out of the midst of snares of death and the pains of hell through which He had passed. Further trouble and heaviness yet await Him, but His resignation is now complete, "not My Will, but Thine," and His vision of future deliverance is clear. Thus we cannot fail to associate the "Cup of salva-

tion" with that of which He said, "If it be possible, remove this Cup from Me," and with His words to the sons of Zebedee, "Are ye able to drink of the Cup that I shall drink of?" That Cup is viewed, now, not as a cup of suffering, but as an Eucharistic Cup: "I will offer to Thee the sacrifice of thanksgiving;" and it is to be offered in the presence of all His people, in fact Ecclesia, as a Memorial of that Death of the King of Saints which is "right dear in the sight of the Lord," as a prevailing Intercession.

PSALM CXVII.—This expansion of the word Hallelujah is to be considered as a doxology uniting the 116th and 118th Psalms, calling upon all people to join with the "little flock" of the Saviour in praising the Lord for His merciful kindness.
2 Let Israel now confess, that He is gracious: and that His mercy endureth for ever.
3 Let the house of Aaron now confess: that His mercy endureth for ever.
4 Yea, let them now that fear the Lord confess: that His mercy endureth for ever.
5 I called upon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not fear what man doeth unto me.
7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.
8 It is better to trust in the Lord: than to put any confidence in princes.
9 It is better to trust in the Lord: than to put any confidence in princes.
10 All nations compassed me round about: but in the Name of the Lord will I destroy them.
11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.
12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me that I might fall: but the Lord was my help.
14 The Lord is my strength, and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.
16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.
17 I shall not die, but live: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but He hath not given me over unto death.
19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thank Thee, for Thou hast heard me: and art become my salvation.
22 The same stone which the builders refused: is become the headstone in the corner.
23 This is the Lord's doing: and it is marvelous in our eyes.
24 This is the day which the Lord hath made: we will rejoice and be glad in it.
25 Help me now, O Lord: O Lord, send us now prosperity.
26 Blessed be He that cometh in the Name of the Lord for the fulfillment of His covenant with mankind respecting their salvation.

Psalm CVXVII.—The first four verses of the last Psalm of the series are a continuation of the strain taken up in the preceding Doxology: in the fifth verse the individual or personal Voice of Christ is again heard, and thereforeforward to the end. That tone is a triumphant anticipation, throughout, of the Easter victory: and its climax is reached in the twenty-seventh verse, where the Lamb of God offers Himself willingly for the coming Sacrifice. A few days before the singing of the Great Halleliah, the multitude had led Jesus into Jerusalem with the glad proclamation taken from the twenty-sixth verse of this Psalm. [Matt. xxi. 9.] When our Lord was taking His last farewell of the city, He said, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord." [Matt. xxvii. 39.] His last words to the people at large were, "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light." [John xii. 35, 36.] Thus are His "lifting up" [Ibid. 39], and His accursed cry, "I am come a Light into the world." [Ibid. 46], associated with the twenty-sixth and twenty-seventh verses of this Psalm, and the ancient words of Abraham were illus-
the Lord; we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord Who hath shewed us light; bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee.

29 O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.

24th Day. [Ps. 119.]

BLESSED are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep His testimonies: and seek Him with their whole heart.

3 For they who do no wickedness: walk in His ways.

4 Thou hast charged: that we shall diligently keep Thy commandments.

5 O that my ways were so direct: that I might keep Thy statutes.

6 So shall I not be confounded: while I have respect unto all Thy commandments.

7 I will thank Thee with an unsigne heart: when I shall have learned the judgments of Thy righteousness.

8 I will keep Thy "ceremonies: O forsake me not utterly.

WHEREWITHAL shall a young man cleanse his way: even by ruling himself after Thy word.

10 With my whole heart have I sought Thee: O let me not go wrong out of Thy commandments.

11 Thy words have I hid within my heart: that I should not sin against Thee.

12 Blessed art Thou, O Lord: O teach me Thy statutes.

13 With my lips have I been telling: of all the judgements of Thy mouth.

14 I have had as great delight in the way of Thy testimonies: as in all manner of riches.

15 I will talk of Thy commandments: and have respect unto Thy ways.

16 My delight shall be in Thy statutes: and I will not forget Thy word.

Benediximus vobis de domo Domini: Deus Dominus, et illuxit nobis.

Constituite diem solemnem in condensia: usque ad cornu altaris.

Deus meus es Tu, et confitebor Tibi: Deus meus es Tu, et exaltabo Te.

Confitetur Tibi quoniam exaudisti me: et factus es mihi in salutem.

Confitemini Domino quoniam bonus: quoniam in aeculum misericordia Ejus.

Utinam dirigantur vie meae: ad custodiendas justificationes Tuas.

Tunc non confundar: cum perspexero in omnibus mandatis Tuis.

Confitetur Tibi in directione cordis: in eo quod didici judicia justitiae Tuae.

Justificationes Tuas custodiam: non me dere
inguis usqueaque.

In quo corrigit adolescentior vian suam: in custodiendo sermones Tuos.

In toto corde meo exquisivi Te: ne repellatis me a mandatis Tuis.

In corde meo abscondi eloquia Tua ut non peccem Tibi.

Benedictus es, Domine: doce me justificationes Tuas.

In labiis mea pronuntiavi: omnia judicia oris Tui.

In via testimoniorum Tuorum delectatus sum: sicut in omnibus divitiis.

In mandatis Tuis exercerbo: et considerabo vias Tuas.

In justificationibus Tuis meditabor: non obliviscar sermones Tuos.

RETRIBUVE servo Tuo; vivificare me: et custodiam sermones Tuos.

Revela cœlos meos: et considerabo mirabilia de lege Tua.

In quod corrigite et indulgete," My son, God will provide Himself a Lamb for a burnt offering." [Gen. xxxii. 8]

From the tenth to the thirteenth verses is expressed the suffering Savior’s provision of the result of His work: in the seventeenth, eighteenth, and nineteenth, the same provision of a glorious Resurrection through which He Himself was to become eternally the Door whereby His flock should enter into life: and the twenty-fourth verse is a prophetic welcome of that Day of the Lord in which all mankind should keep a perpetual Easter of joy. And thus throughout are heard such words as those of the prophet. "In that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation." [Isa. xli. 2.] “O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever.”
19 I am a stranger upon earth: O hide not Thy commandments from me.
20 My soul breaketh out for the very fervent desire: that it hath awa
21 Thou hast rebuked the proud: and cursed are they that do err from Thy commandments.
22 O turn from me shame and rebuke: for I have kept Thy testimonies.
23 Princes also did sit and speak against me: but Thy servant is occupied in Thy statutes.
24 For Thy testimonies are my delight: and my counsellors.

Adhesit pavimento.

MY soul cleaveth to the dust: O quicken Thou me, according to Thy word.
26 I have acknowledged my ways, and Thou hearest me: O teach me Thy statutes.
27 Make me to understand the way of Thy commandments: and so shall I talk of Thy wondrous works.
28 My soul melteth away for very heaviness: comfort Thou me according unto Thy word.
29 Take from me the way of lying: and cause Thou me to make much of Thy law.
30 I have chosen the way of truth: and Thy judgements have I laid before me.
31 I have stuck unto Thy testimonies: O Lord, confound me not.
32 I will run the way of Thy commandments: when Thou hast set my heart at liberty.

DAY 25. MORNING PRAYER.
Legem pone.

TEach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.
34 Give me understanding, and I shall keep Thy law: yes, I shall keep it with my whole heart.
35 Make me to go in the path of Thy commandments: for therein is my desire.
36 Incline my heart unto Thy testimonies: and not to covetousness.
37 O turn away mine eyes, lest they behold vanity: and quicken Thou me in Thy way.
38 O establish Thy word in Thy servant: that I may fear Thee.
39 Take away the rebuke that I am afraid of: for Thy judgements are good.
40 Behold, my delight is in Thy commandments: O quicken me in Thy righteousness.

Et veniat super me.

LET Thy loving mercy come also unto me, O Lord: even Thy salvation, according unto Thy word.
42 So shall I make answer unto my blasphemers: for my trust is in Thy word.

Incola ego sum in terra: non abscondas a me mandata Tua.
Conficivit anima mea desiderare justificationes Tuarum: in omni tempore.
Increpasti superbos: maledicti qui declinant a mandatis Tuis.
Afer a me opprobrium et contemptum: quia testimonia Tua exquisivi.
Etenim sedentur principes, et adversum me loquebantur: servus autem Tuus exercebatur in justificationibus Tuis.
Nam et testimonia Tua meditatis: et consilium meas justificationes Tue.

DALETH [7].

Adhesit pavimento anima mea: vivificae me secundum verbum Tuuum.
Vias meas enuntiavi: et exaudisti me: doce me justificationes Tuarum.
Viam justificationum Tuarum instrue me: et exercerbor in mirabilibus Tuis.

Dormitavit anima mea pro teadio: confirmas me in verbis Tuis.
Viam iniquitatis amove a me: et de lege Tua misere re mei.
Viam veritatis elegi: judicia Tua non sum obitus.
Adhesi testimoniiis Tuis, DOMINE: noli me confundere.
Viam mandatorum Tuorum cucurri: cun dilatasti cor meum.

HE [7].

IEGEM pone mihi, DOMINE, viam justificationum Tuorum: et exquiram eam semper.
Da mihi intellectum, et scrutabor legem Tuam: et custodiam ilam in toto corde meo.

Deduc me in semita mandatorum Tuorum: quia ipsam volui.
Inclina cor meum in testimonia Tua: et non in avaritiam.
Averte oculos meas ne videntan vanitatem: in via Tua vivificas me.
Statue servo Tuo eloquium Tuum: in timore Tuo.
Amputa opprobrium meum quod suscipeas sum: quia judicia Tua iucunda.
Ecce concupivi mandata Tua: in aequitate Tua vivificas me.

VAU [1].

Et veniat super me misericordia Tua, DOMINE: salutarea Tuuum secundum eloquium Tuuum.

Et respondes exprobrantibus mihi verbum: quia speravi in sermoneibus Tuis.

The characteristic feature of this Psalm is a pervading reference to the Will of God and the grace of obedience. It was noted by the ancient Jewish commentators that every verse contains some word associated with the spoken Will of God in the Book of Lamentations. In the earlier Vulgate the Hebrew division is recognised as in our English Psalter. But in the Sarum Psalter, and in the modern Vulgate, the Psalm is divided into sections of sixteen verses.

PSALM CXIX. 1

1 This is an "alphabet Psalm" of a peculiar character. Each division is made of verses which begin with the same letter, the sections answering to the names of the other alphabet Psalms. The same arrangement is found
43 O take not the word of Thy truth utterly out of my mouth: for my hope is in Thy judgments.
44 So shall I always keep Thy law: yea, for ever and ever.
45 And I will walk at liberty: for I seek Thy commandments.
46 I will speak of Thy testimonies also, even before kings: and will not be ashamed.
47 And my delight shall be in Thy commandments, which I have loved.
48 My hands also will I lift up unto Thy commandments, which I have loved: and my study shall be in Thy statutes.

Memor esto servi Tui.

O THINK upon Thy servant, as concerning Thy word: wherein Thou hast caused me to put my trust.
50 The same is my comfort in my trouble: for Thy word hath quickened me.
51 The proud have had me exceedingly in derision: yet have I not shrinked from Thy law.
52 For I remembered Thine everlasting judgments, O LORD: and received comfort.
53 I am horribly afraid: for the ungodly that forsake Thy law.
54 Thy statutes have been my songs: in the house of my pilgrimage.
55 I have thought upon Thy Name, O LORD, in the night-season: and have kept Thy law.
56 This I had: because I kept Thy commandments.

Portio mea, Domine.

THOU art my portion, O LORD: I have promised to keep Thy law.
58 I made my humble petition in Thy presence with my whole heart: O be merciful unto me, according to Thy word.
59 I called mine own ways to remembrance: and turned my feet unto Thy testimonies.
60 I made haste, and prolonged not the time: to keep Thy commandments.
61 The congregations of the ungodly have robbed me: but I have not forgotten Thy law.
62 At midnight I will rise to give thanks unto Thee: because of Thy righteous judgements.
63 I am a companion of all them that fear Thee: and keep Thy commandments.
64 The earth, O LORD, is full of Thy mercy: O teach me Thy statutes.

Bonitatem fecisti.

O LORD, Thou hast dealt graciously with Thy servant: according unto Thy word.
66 O learn me true understanding and knowledge: for I have believed Thy commandments.
67 Before I was troubled, I went wrong: but now have I kept Thy word.
68 Thou art good and gracious: O teach me Thy statutes.

Et ne auferas de ore meo verbum veritatis usqueaque: quia in judicis Tuis superspersavi.

Et custodiam legem Tuum semper: in seculum et in seculum seculi.

Et ambulabam in latitudine: quia mandata Tua exquisivi.

Et loquebar in testimonii Tuis in conspectu regum: et non confundebam.

Et meditabar in mandatis Tuis: quae dilexi.

Et levas manus meas ad mandata Tua qua dilexi: et exercerbor in justificationibus Tuis.

MEMOR esto verbi Tui servo Tuo: in quo mihi spem dedisti.

Hec me consolata est in humilitate mea: quia eloquium Tuum vivificavit me.

Superbi inique agebant usqueaque: a lege autem Tua non declinavi.

Memor fui judiciorum Tuorum a seculo, DOMINE: et consalutos sum.

Defecto tenuit me: pro peccatoribus derelinkuentibus legem Tuum.

Cantabiles mihi erant justificationes Tuae: in loco peregrinationis meae.

Memor fui nocte Nominis Tui, DOMINE: et custodivī legem Tuum.

Hae facta est mihi: quia justificationes Tuas exquisivi.

CHETH [ב].

Portio mea, DOMINE: dixi custodire legem Tuum.

Deprecatus sum faciem Tuum in toto corde meo: miserere mei secundum eloquium Tuum.

Cogitavi vias meas et converti pedes meas: in testimonio Tua.

Paratus sum, et non sum turbatus: ut custodiam mandata Tua.

Funes peccatorum circumplexi sunt me: et legem Tuum non sum oblitus.

Media nocte surgebam ad confitendum Tibi: super judicia justificationis Tuae.

Particeps ego sum omnium timentium Te: et custodientium mandata Tua.

Misericordia Tua, DOMINE, plena est terra: justificationes Tuas doce me.

TETH [ת].

BONITATEM fecisti cum servo Tuo, DOMINE: secundum verbum Tuum.

Bonitatem et disciplinam et scientiam doce me: quia mandatis Tuis credidi.

Prouisquoum humiliareri ego deliqui: propter eloquium Tuum custodivi.

Bonus es Tu: et in bonitate Tuae doce me justificationes Tuas.

God: and the light of Gospel truth leads clearly to the interpretation of all, or nearly all, of these, in connection with the Person of our Blessed Lord. This is the more evident as in forty out of one hundred and seventy-six such expressions the actual title of the "WORD" is used, by which the Second Person in the Blessed Trinity is designated in the New Testament: while the remainder, such as Law, Testimony, Commandment, Judgement, Way, Truth, are all of a character.
69 The proud have imagined a lie against me; but I will keep Thy commandments with my whole heart.
70 Their heart is as fat as brawn: but my delight hath been in Thy law.
71 It is good for me that I have been in trouble; that I may learn Thy statutes.
72 The law of Thy mouth is dearer unto me: than thousands of gold and silver.

DAY 25. EVENING PRAYER.

Manus Tuæ fecerunt me.

THY hands have made me and fashioned me: O give me understanding, that I may learn Thy commandments.

74 They that fear Thee will be glad when they see me: because I have put my trust in Thy word.
75 I know, O Lord, that Thy judgements are right: and that Thou of very faithfulness hast caused me to be troubled.
76 O let Thy merciful kindness be my comfort: according to Thy word unto Thy servant.
77 O let Thy loving mercies come unto me, that I may live: for Thy law is my delight.
78 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in Thy commandments.
79 Let such as fear Thee, and have known Thy testimonies: be turned unto me.
80 O let my heart be sound in Thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for Thy salvation: and I have a good hope because of Thy word.
82 Mine eyes are long for Thy word: saying, O when wilt Thou comfort me?
83 For I am become like a bottle in the smoke: yet do I not forget Thy statutes.
84 How many are the days of Thy servant: when wilt Thou be avenged of them that persecute me?
85 The proud have digged pits for me: which are not after Thy law.
86 All Thy commandments are true: they persecute me falsely; O be Thou my help.
87 They had almost made an end of me upon earth: but I forsook not Thy commandments.
88 O quicken me after Thy lovingkindness: and so shall I keep the testimonies of Thy mouth.

In æternum, Domine.

O LORD, Thy word: endureth for ever in heaven.
89 Thy truth also remaineth from one generation to another: Thou hast hid the foundation of the earth, and it abideth.
90 They continue this day according to Thine ordinance: for all things serve Thee.
91 If my delight had not been in Thy law: I should have perished in my trouble.

Multiplicata est super me iniquitas superbórum: ego autem in toto corde meo scrutabor mandata Tua.

Cognatum est sicut lac cor eorum: ego vero legem Tuam meditatus sum.

Bonum mihi quia humiliasti me: ut discam justifications Tuas.

Bonum mihi lex oris Tui: super millia aurè et argenti.

JOD [1].

Manus Tuæ fecerunt me et plasmaverunt me: da mihi intellectum, ut discam mandata Tua.

Qui timent Te videbunt me et lactabuntur: quia in verba Tuæ supersperavi.

Cognovi, Domine, quia aequitas judicia Tua: et in veritate Tuæ humiliasti me.

Fiat misericordiam Tua ut consoletur me: secundum eloquium Tuum servo Tuo.

Veniant mihi miserationes Tuae et vivam: quia lex Tuæ meditatio mea est.

Confundantur superb, quia injuste iniquitatem fecerunt in me: ego autem exercerò in mandatis Tuis.

Convertantur mihi timentes Te: et qui noverunt testimonia Tua.

Fiat cor meum immaculatum in justificationibus Tuis: ut non confundar.

CAPH [2].

DEFECIT in salutare Tuæ anima mea: et in verbum Tuæ supersperavi.

Defecerunt oculi mei in eloquium Tuum: dicentes, Quando consolaberis me?

Quia factus sum sicut uter in prœna: justifications Tuæ non sum oblivis.

Quot sunt dies servi Tui: quando facies de consequentibus me judicium?

Narraverunt mihi iniqui fabulationes: sed non ut lex Tua.

Omnia mandata Tuae veritas: iniqui persecuti sunt me, adjuv[a] me.

Paulinus consummaverunt me in terra: ego autem non dereliqui mandata Tuae.

Secundum misericordiam Tuam vivificavit me: et custodiam testimonia oris Tui.

LAMED [3].

In æternum, Domine: verbum Tuæ permanet in coelo.

In generationem et generationem veritas Tua: fundasti terram et permanet.

Ordinatione Tua perseverant dies: quoniam omnia serviant Thibi.

 Nietzsche lex Tuæ meditatio mea est: tune forte perissent in humilitate mea.

that gives them a personal association with Him. Who declared, “I am the Way, the Truth, and the Life,” and Whose declaration, “I am the Light of the world,” also exhibits Him as being the Personal Manifestation of Divine Will and Law.

As, moreover, we know by later revelations that our Lord
93 I will never forget Thy commandments: for with them Thou hast quickened me. 94 I am Thine, O save me: for I have sought Thy commandments. 95 The ungodly laid wait for me to destroy me: but I will consider Thy testimonies. 96 I see that all things come to an end: but Thy commandment is exceeding broad.

Quomodo dilexi.

**LORD**, what love have I unto Thy law: all the day long is my study in it. 98 Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. 99 I have more understanding than my teachers: for Thy testimonies are my study. 100 I am wiser than the aged: because I keep Thy commandments. 101 I have refrained my feet from every evil way: that I may keep Thy word. 102 I have not shrunk from Thy judgements: for Thou teachest me. 103 O how sweet are Thy words unto my throat: yea, sweeter than honey unto my mouth. 104 Through Thy commandments I get understanding: therefore I hate all evil ways.

**DAY 26. MORNING PRAYER.**

Lucerna pedibus meis.

**THY** word is a lantern unto my feet: and a light unto my paths. 106 I have sworn, and am stedfastly purposed: to keep Thy righteous judgements. 107 I am troubled above measure: quicken me, O LORD, according to Thy word. 108 Let the free-will offerings of my mouth please Thee, O LORD: and teach me Thy judgements. 109 My soul is alway in my hand: yet do I not forget Thy law. 110 The ungodly have laid a snare for me: but yet I swerved not from Thy commandments. 111 Thy testimonies have I claimed as mine heritage for ever: and why I they are the very joy of my heart. 112 I have applied my heart to fulfil Thy statutes alway: even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things: but Thy law do I love. 114 Thou art my defence and shield: and my trust is in Thy word. 115 Away from me, ye wicked: I will keep the commandments of my God. 116 O establish me according to Thy word, that I may live: and let me not be disappointed of my hope. 117 Hold Thou me up, and I shall be safe: yea, my delight shall be ever in Thy statutes.

Jesus is set forth to mankind as the highest standard of obedience and holiness, so we hear, throughout this Psalm, the Voice of His Human Nature speaking as the Representative of God's children: and speaking in such tones as to make Himself, in His perfect obedience, the One Example for us, according to our ability, to follow. “Learn of Me, for I am meek, and lowly of heart.” And, lastly, as our Lord's Person is the Sacramental Fountain of all holiness, so incorporation with the WORD is mystically set forth in every portion of this Psalm as the means.
118 Thou hast trodden down all them that depart from Thy statutes: for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross: therefore I love Thy testimonies.

120 My flesh trembleth for fear of Thee: and I am afraid of Thy judgements.

Feed judicium.

I DEAL with the thing that is lawful and right: O give me not over unto mine oppressors.

122 Make Thou Thy servant to delight in that which is good; that the proud do me no wrong.1

123 Mine eyes are wasted away with looking for Thy health: and for the word of Thy righteousness.

124 O deal with Thy servant according unto Thy loving mercy: and teach me Thy statutes.

125 I am Thy servant, O grant me understanding: that I may know Thy testimonies.

126 It is time for Thee, Lord, to lay to Thine hand: for they have destroyed Thy law.

127 For I love Thy commandments: above gold and precious stone.

128 Therefore hold I straight all Thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

130 When Thy word goeth forth: it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath: for my delight was in Thy commandments.

132 O look Thou upon me, and be merciful unto me: as Thou used to do unto those that love Thy Name.

133 Order my steps in Thy word: and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men: and so shall I keep Thy commandments.

135 Shew the light of Thy countenance upon Thy servant: and teach me Thy statutes.

136 Mine eyes gush out with water: because men keep not Thy law.

Justus es, Domine.

RIGHTEOUS art Thou, O Lord: and true is Thy judgement.

138 The testimonies that Thou hast commanded: are exceeding righteous and true.

139 My zeal hath even consumed me: because mine enemies have forgotten Thy words.

140 Thy word is tried to the uttermost: and Thy servant loveth it.

141 I am small, and of no reputation: yet do I not forget Thy commandments.

142 Thy righteousness is an everlasting righteousness: and Thy law is the truth.

by which holiness is to be attained. "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for severfed from Me ye can do nothing." [John xv. 5, marg.]

The whole Psalm is, therefore, to be interpreted on one principle, as setting forth the blessedness of conformity to the example of our Lord Jesus Christ by the transformation of our

Sprevisti omnes discendentes a judiciis Tuais: quia injusta cogitatio eorum.

Pravvariantes reputavi omnes peccatores terrae: ideo dilexi testimonior Tua.

Confregi timore Tuus carnes meas: a judiciis enim Tuus timui.

AIN [p].

Feci judicium et justitiam: non tradas me calumniatibus me.

Susipe servum Tuum in bonum: non calumnietur me superbi.

Oculi mei defecerunt in salutare Tuum: et in eloquio justitie Tuae.

Fuc cum servo Tuo secundum misericordiam Tuum: et justificationes Tuas doce me.

Servus Tuus sum ego: da mihi intellectum ut sciam testimonior Tua.

Tempus faciendi, DOMINE: dissipaverunt legem Tuum.

Ideo dilexi mandata Tua: super aurum et topazion.

Propterea ad omnia mandata Tua dirigebar: omnem viam iniquam odio habui.

PE [s].

MIRABILIA testimonior Tua, DOMINE: ideo seruata est ea anima mea.

Declaratio sermonum Tuorum illuminat: et intellectum dat parvulis.

Os meum aperit, et attraxi spiritum: quia mandata Tua desiderabam.

Aspice in me et misercere mei: secundum judicii diligentium Nomen Tuum.

Gressus meos dirigite secundum eloquium Tuum: ut non dominetur mei omnis injustitia.

Redime me a calumnii hominum: ut custodiamb mandata Tua.

Faciem Tuam illumina super servum Tuum: et doce me justificationes Tuis.

Exitus aquarum deducor urbem: quia non custodierunt legem Tuum.

TZADDI [y].

Justus es, DOMINE: et rectum judicium Tuum.

Mandasti justitiam testimonior Tua: et veritatem Tuam nimis.

Tabescere me fecit zelus meus: quia obliti sunt verba Tua inimici mei.

Ignitum eloquium Tuum vehementer: et servus Tuus dilexit illud.

Adolescentulus sum ego, et contemptus: justificationes Tuis non sum oblivios.

Justitia Tua justitia in aeternum: et lex Tua veritas.
DAY 26. EVENING PRAYER.

Clamavi in toto corde meo.

I call with my whole heart: hear me, O Lord; I will keep Thy statutes.

146 Yea, even unto Thee do I call: help me, and I shall keep Thy testimonies.

147 Early in the morning do I cry unto Thee: for in Thy word is my trust.

148 Mine eyes prevent the night-watches: that I might be occupied in Thy words.

149 Hear my voice, O Lord; according unto Thy loving-kindness give me according as Thou art wont.

150 They draw nigh that of malice persecute me: and are far from Thy law.

151 Be Thou nigh at hand, O Lord: for all Thy commandments are true.

152 As concerning Thy testimonies, I have known long since: that Thou hast grounded them for ever.

Vide humilitatem.

O consider mine adversity, and deliver me: for I do not forget Thy law.

154 Avenge Thou my cause, and deliver me: quicken me according to Thy word.

155 Health is far from the ungodly: for they regard not Thy statutes.

156 Great is Thy mercy, O Lord: quicken me, as Thou art wont.

157 Many there are that trouble me and persecute me: yet do I not swerve from Thy testimonies.

158 It grieveth me when I see the transgressors: because they keep not Thy law.

159 Consider, O Lord, how I love Thy commandments: O quicken me, according to Thy loving-kindness.

160 Thy word is true from everlasting: all the judgements of Thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause: but my heart standeth in awe of Thy word.

162 I am as glad of Thy word: as one that findeth great spoils.

163 As for lies, I hate and abhor them: but Thy law do I love.

164 Seven times a day do I praise Thee: because of Thy righteous judgements.

Tribulatio et angustia invenerunt me: mandata Tua meditatio mea est.

Aquitas testimonia Tua in aeternum: intellectum da mihi et vivam.

CLAMAVI in toto corde: exaudi me, DOMINE: justificationes Tuas requiram.

CLAMAVI ad Te; salvum me fac: ut custodiam mandata Tua.

Præveni in maturitate, et clamavi quia in verba Tua supercetervi.

Prævenuntur oculi mei ad Te diluculo: ut mediterarer eloquia Tua.

Vocem meam audì secundum misericordiam Tuam, DOMINE: et secundum judicium Tuam vivifica me.

Appropinquaverunt persequentes me iniquitati: a lege autem Tua longe facti sunt.

Prope ea tu, DOMINE: et ommes vicem Tua veritas.

Initio cognovi de testimoniis Tuis: quia in aeternum fundasti ea.

REEH [7].

Vide humilitatem meam et eripe me: quia legem Tuam non sum oblivitus.

Judica judicium meum et redime me: propter eloquium Tuam vivifica me.

Longe a peccatoribus salus: quia justificationes Tuas non exquisierunt.

Misericordia Tuæ multæ, DOMINE: secundum judicium Tuam vivifica me.

Multi qui persequuntur me et tribulant me: a testimoniis Tuis non declinavi.

Vidi praevirancientes, et tabescebam: quia eloquia Tua non custodierunt.

Vide quoniam mandata Tua dilexi, DOMINE: in misericordia Tuæ vivifica me.

Principium verborum Tuorum veritas: in aeternum omnia judicia justitiae Tuae.

SCHIN [29].

PRINCIPES persecuti sunt me gratis: et a verbis Tuis formidavit cor meum.

Lestabor ego super eloquia Tua: sicut qui inventit spolia multa.

Iniquitatem odio habui et abominatus sum: legem autem Tuam dilexi.

Septies in die laudem dixi Tibi: super judicia justitiae Tuae.

own wills through sacramental union with Him, THE WORD. In many parts there seems to be little other coherence between the separate sections, or even the separate verses of a section; but this pervading principle is a bond of unity which makes it impossible to consider the Psalm as a fortuitous collection of pious thoughts, as some have supposed. At the same time there does not seem to be any formal division of the Psalm into separate subjects, and it must be taken as a continuous elaboration of the one idea indicated; the turning about of a diamond whose light is refracted through many facets, and whose brilliant beauty is discerned from whatever point of view it is looked at.

This characteristic of the 119th Psalm seems to make it unnecessary to give any exposition of it in further detail. It is sufficient to offer the suggestion that the principle indicated should be carefully kept in view in the liturgical use of the
165 Great is the peace that they have who love Thy law: and they are not offended at it.
166 Lord, I have looked for Thy saving health: and done after Thy commandments.
167 My soul hath kept Thy testimonies: and loved them exceedingly.
168 I have kept Thy commandments and testimonies: for all my ways are before Thee.

Appropinquet deprecatio.

Let my complaint come before Thee, O Lord:
give me understanding, according to Thy word.
170 Let my supplication come before Thee:
deliver me, according to Thy word.
171 My lips shall speak of Thy praise: when Thou hast taught me Thy statutes.
172 Yea, my tongue shall sing of Thy word:
for all Thy commandments are righteous.
173 Let Thine hand help me: for I have chosen Thy commandments.
174 I have longed for Thy saving health, O Lord:
and in Thy law is my delight.
175 O let my soul live, and it shall praise Thee:
and Thy judgements shall help me.
176 I have gone astray like a sheep that is lost:
O seek Thy servant, for I do not forget Thy commandments.

DAY 27. MORNING PRAYER.

THE CX. PSALM.

Ad Dominum.

When I was in trouble I called upon the Lord:
and He heard me.
2 Deliver my soul, O Lord, from lying lips:
and from a deceitful tongue.
3 What reward shall be given or done unto thee,
thou false tongue: even mighty and sharp arrows,
with hot burning coal.
4 Wo is me, that I am constrained to dwell
with Mesech: and to have my habitation among
the tents of Kedar.
5 My soul hath long dwelt among them:
that are enemies unto peace.
6 I labour for peace, but when I speak unto
them thereof: they make them ready to battle.

THE CXI. PSALM.

Levavi oculos.

I will lift up mine eyes unto the hills:
from whence cometh my help.
2 My help cometh even from the Lord:
Who hath made heaven and earth.
3 He will not suffer thy foot to be moved:
and He that keepeth thee will not sleep.
4 Behold, He that keepeth Israel:
shall neither slumber nor sleep.
5 The Lord Himself is thy keeper:
the Lord is thy defence upon thy right hand;

Psalm, and that a mind imbued with pervading reverence for our Lord's Person and Example can hardly apply that principle in too minute detail.

THE PSALMS OF DEGREES.

CXX—CXXXIV.

These fifteen Psalms have been so called from very distant times, perhaps from the time when they were originally composed. They have also been named "Psalmi communis" and "Psalmi potentiates," but these names have been less generally recognized than the other.

Several explanations have been given of the title "Songs of Degrees." Some have supposed that it indicated Psalms which were to be sung by the Levites with a high voice [2 Chron. xx. 19]; others that they were Psalms of special excellency, as persons are sometimes said to be of high
6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

THE CXXII. PSALM.

Lectatus sum.

I WAS glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity itself.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethren and companions' sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

THE CXXIII. PSALM.

Ad Te levavi oculos meos.

UNTO Thee lift I up mine eyes: O Thou that dwellest in the heavens.

degree "[1 Chron. xvii. 17]; others again that they were Psalms composed to be sung at the "going up" of the banished tribes from Babylon to Judea; others that they were intended to be used by the people when "going up" to the feasts at Jerusalem. The most generally received explanation of the title is, however, that it marks processional Psalms which were sung during the asent of the fifteen steps which led up to the Temple. [Comp. Ezek. xl. 22-34.] The first of these Psalms is entitled in the Chaldee, "A Song for the going up out of the deep," a superscription which is consistent with either of the two latter theories. They were probably written by David as part of that preparation which he made for the building of the Temple, and for the Divine Service to be carried on there; and although he himself was not permitted to lay a single stone, he thus in prophetic vision beheld the choirs of the House of God going up in procession to their work of praise. All of them bear the appearance of being written originally for use in the Temple Service, containing as they do such frequent references to Zion and Jerusalem, the Temple of the Lord, and the habitation of the mighty God of Jacob, references which, in a Christian sense, must be understood to apply to the Church of Christ. In that sense we may thus take the "Songs of Degrees" as hymns relating to the progress of Christ's mystical Body through the successive stages of its pilgrimage and ascent towards its heavenly glory and rest.

PSALM CXXX.

This opening Psalm of the series represents Christ in the time of His sojourning on earth, and the Church in the time of her warfare, lamenting the wickedness of those who refuse the "peace of God which passeth all understanding," and are ever ready to contend against Him Who would lead them to the true Salem.

It is, therefore, the Voice of Christ's mystical Body dwelling in exile from the Presence of God, and carrying on her conflict with the great Enemy. The Church, passing through the wilderness of this world, has often had to say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." [2 Cor. iv. 8, 9.] But, looking forward and upward to the end of her pilgrimage, she beholds the place of God's Presence there, and says also, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "When I was in trouble, I called upon the Lord, and He heard me."
2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God, until He have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the "wealthy" and with the selfdefeatfulness of the proud.

THE CXXIV. PSALM.

Nisi quia Dominus.

I f the Lord Himself had not been on our side, now may Israel say; if the Lord Himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yet, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: Who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: Who hath made heaven and earth.

THE CXXV. PSALM.

Qui confidunt.

They that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

of Christ's peace and unity, according to our Lord's words, "My peace I leave with you," and His final prayer, "That they all may be one." The unity of the Church is symbolised in the Book of Revelation by the figure of a city built foursquare, "having twelve foundations, and in them the names of the twelve Apostles of the Lamb. And the association of this unity with peace is elaborated by St. Paul when he writes to the Ephesians that they should walk worthy of the vocation with which they are called, "endeavouring to keep the unity of the Spirit in the bond of peace." "For," he adds, "there is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all." And, showing this unity of peace to be in Christ, he shows also that it is maintained by Apostolic order: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto the perfect Man, unto the measure of the stature of the fulness of Christ.

From the Church of Christ, therefore, proceeds the peace which Christ left for His people, the "peace which passeth all understanding." Because His Throne is within its walls, it is a City which is at unity with itself in respect to the essentials of grace, however diverse its gates in the sight of men. Whatever may seem the outwars divisions of the one Catholic and Apostolic Church, there is a sacramental unity which must bind together all its parts so long as they are united to the Head. And hence even already the words of the prophet are fulfilled in their degree, though hereafter to receive a more complete fulfilment: "And many people shall go and say, Come ye, and let us go up to the mount of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

PSALM CXXIV.

 Qui confidunt in Domino, sicut mons Sion: non commovebitur in eternum qui habitat in Hierusalem.

This is a prayer of the Church for times of trouble during her pilgrimage. The way of that pilgrimage is not one of unimpeded progress, for the sin of men brings down the displeasure of God even upon His Holy City, and the Evil One is permitted to bring desolation upon it, so that even "the remnant that are left of the Captivity . . . are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Then her faithful prayer goes up to the Throne of God to undo the work of her faithless children, memorializing Him that "they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power, and Thy stretched-out arm." [Deut. lx. 29.]

PSALM CXXV.

This is a thanksgiving, corresponding to the prayer of the preceding Psalms, acknowledging that it is God's arm which has delivered His Church in all time of trouble, and that but for His protecting Providence it could never continue from age to age in the face of opposition from Satan and the world. "When the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." [Ezra. lx. 19, 20.]

PSALM CXXV.

This is another hymn concerning the Lord's protection and care of His Church in the midst of the dangers to which it is subject from foes. It is a House built upon a rock, even the Rock of Christ's Person, and though the winds and storms of
2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers: but peace shall be upon Israel.

DAY 27. EVENING PRAYER.

THE CXXVI. PSALM.

In convertendo.

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for us: already we rejoice.

4 Yea, the Lord hath done great things for us. Turn our captivity, O Lord: as the rivers in the south.

5 They that sow in tears: shall reap in joy.

6 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

THE CXXVII. PSALM.

Nisi Dominus.

EXCEPT the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but a short time that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so He giveth His beloved sleep.

4 "Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

persecution may beat against it, it cannot fall, nor can the gates of Hell prevail against it, because it is thus securely founded. It is a Vineyard in a very fruitful hill, which the Lord has fenced about with His Providence as Jerusalem was surrounded by its fortress mountains. And though His Church is in the midst of many and great dangers through the strength of the foe without and the weakness of those within, yet He will never suffer it to be overcome by the enemy; 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.' [John xvii. 15.] He permitted Satan to stretch forth his hand on Job, but there was a restriction laid upon him, "Save his life;" and the effect of this limitation of the "rod of the ungodly" was that "in all this Job sinned not, nor charged God foolishly." Thus does the Lord fulfil His promise to His Church: "When thou passest through the waters, I will be with thee; and through the floods, they shall not overflow thee: when thou walkest through the flame, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." [Isa. xlix. 2.]

PSALM CXXVI.

This prophecy of Israel's return from the Babylonish Captivity, is also a prediction of the Lord's final reception of His Church out of its captivity in this world to its glory in Heaven: and hence it is a hymn based on the constant prayer of the Church, "Thy Kingdom come." When that time arrives, the living shall be like those that have already been in the state of rest, "and we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep the dead in Christ shall rise first: then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." [1 Thess. iv. 15, 17.] The redeemed will sing of the great things that the Lord had done for them, "Great and marvellous are Thy works, Lord God Almighty." "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The bread which Christ the Sower hath cast upon the waters shall then be found after many days, and the full blessing revealed of them that sow beside all waters, in the joy with which He shall gather in His harvest. "And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle ... and He that sat on the cloud thrust His sickle on the earth; and the earth was reaped." [Rev. iv. 10, 12; x. 14, 15.]

PSALM CXXVII.

The building of the Temple by Solomon, the rebuilding of the wall of Jerusalem by Nehemiah, and of the ruined House of the Lord by Zerubbabel, were all typical of the foundation...
5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

THE CXXVIII. PSALM.

Blessed are all they that fear the Lord: and walk in His ways.

2 For Thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yes, that thou shalt see thy children's children: and peace upon Israel.

THE CXXIX. PSALM.

Saw expugnaverunt.

Many a time have they fought against me from my youth up: may Israel now say.

2 Yes, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up;

and building of the City of God, whose walls are Salvation, and her gates Praise. It was predicted respecting this "new house" that "trees of myrrh shall build up thy walls, and their kings shall minister unto thee . . . . the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary, and I will make the place of My feet glorious." [Isa. lx. 11, 13.

But it was the sleep of the Beloved by which the Lord built the house, and by which He keeps the City. For as when Adam slept Eve was taken out of his side, so when the Second Adam fell asleep on the Cross there proceeded forth from His side the sacramental streams by which the children who are the Lord's heritage and gift are new born to Him and nourished up to eternal life.

It is these children who are as arrows in the hand of the Bridegroom, rejoicing as a giant to run His course: and He is the Man Whose happiness it is to say, "Beloved I and the children whom the Lord hath given Me:" because, also, He is their Strength, they shall have "boldness in the Day of Judgment." when the great Enemy shall be their accuser before the Throne. 1

PSALM CXXVIII.

Respecting this Psalm also the words of St. Paul may be put into the mouth of the Psalmist, "I speak concerning Christ and His Church. The figure of marriage is one constantly used in a mystical sense of the union which God establishes between Himself and His people. So He said of old, "Thy Maker is thy Husband:" so also when all things are made new the Apocalyptic vision of the glorified Church is of one "prepared as a Bride adorned for her Husband," of whom the angel said, "Come hither, I will shew thee the Bride, the Lamb's Wife." [Rev. xxi. 1, 9.]

Thus this Psalm is to be taken, in its highest aspect, as spoken of Christ, "the Man" so often pronounced to be "blessed" throughout the whole Book of Psalms. The "labours of Thine hands" are those marvellous works for which the saints praise the King of Saints [Rev. xv. 3.]: "Thy wife" is the Bride of Christ, made one with Himself: "the true Vine," which has become the Tree of Life beside His House on earth: "Thy children" are they who have become the children of God through their regeneration. [1 Pet. i. 3; 1 John v. 1.]: "Let us be glad, and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His Wife hath made herself ready." 2

PSALM CXXIX.

From her youth up to her later ages the world and Satan have fought against the Church, and vexed her and made her to "fill up that which is behind the afflictions of Christ," [Col. i. 24]. As He gave His back to the smiters and was "wounded for our transgressions" by the scourging which He suffered in the hall of Pilate, so the persecutions which fell upon the Church in its youth were as the torture of plowers plowing upon His mystical Body, and making long furrows with the scourge of wicked tyranny. [Comp. Acts ix. 4, 5.]

Active persecution of this kind is but one phase of that continuous opposition to the work of Christ and His Church which the Apostle speaks of as "crucifying the Son of God afresh." It will never cease until the warfare of the Church
CXXIX. PSALM.

De profundis.

OUT of the deep have I called unto Thee, O Lord; Lord, hear my voice.

2 O let Thine ears consider well: the voice of my complaint.

3 If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with Thee: therefore shalt Thou be feared.

5 I look for the Lord, my soul doth wait for Him: in His word is my trust.

6 My soul feareth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with Him is plenteous redemption.

8 And He shall redeem Israel: from all his sins.

THE CXXXI. PSALM.

Domine, non est.

LORD, I am not high-minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

PSALM CXXX.

This is the sixth of the Penitential Psalms, and has also been associated time immemorial with the mourning and watching of survivors over their departed brethren. It bears much similarity to the prayer of Jonah, which begins, "I cried by reason of mine affliction unto the Lord, and He heard me: out of the belly of hell cried I, and Thou hearest my voice." And as our Lord Himself declared that the prophet Jonah was a sign or type of Him so clear as to be evident even to that wicked generation which rejected Him, we have, in this coincidence of the prayer and the Psalm, an evidence that the latter is to be understood, like the other Penitential Psalms, as the words of Christ taking our sins upon Him, and offering up a vicarious penitence, by participation in the fulness of which by His brethren their imperfect penitence is made acceptable to God.

This Psalm expresses, however, the cry of the penitent in the state of the departed, rather than that of the sinner in the day of probation. As Jonah from His living grave, as Christ from His Cross, so the sinner from his place in the intermediate state calls "out of the deep" upon the mercy of God, pledges the impossibility of salvation if full justice is poured out upon his sins, memorializes God of His mercy through Christ, and lifts up the aspiration of his soul to flee unto the Lord "very early in the "resurrection "morning." Thus this Psalm finds a proper Antiphon in the words of the prophets Nahum and Zechariah. "Who can stand before His indignation, and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." "Turn you to the stronghold, ye prisoners of hope." [Zech. ix. 15.]
28th Day. [Ps. 132.]

The Psalms.

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How he spake unto the Lord: and vowed a vow unto the Almighty God of Jacob;
I will not come within the tabernacle of mine house: nor climb up into my bed;
I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest;

And I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

Lo, we heard the same at Ephrata: and found it in the wood.

We will go into His tabernacle: and fall low on our knees before His footstool.

Arise, O Lord, into Thy resting-place: Thou, and the ark of Thy strength.

Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness.

For Thy servant David's sake: turn not away the presence of Thine Anointed.

The Lord hath made a faithful oath unto David: and He shall not shrink from it;
Of the fruit of thy body: shall I set upon thy seat for evermore.

For the Lord hath chosen Sion to be an habitation for Himself: He hath longed for her.

This shall be My rest for ever: here will I dwell, for I have a delight therein.

I will bless her victuals with increase: and will satisfy her poor with bread.

And her priests shall rejoice and sing.

There shall I make the horn of David to flourish: I have ordained a lantern for Mine Anointed.

As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Me that is to be Ruler in Israel, Whose going forth have been from of old, from the days of eternity." [Mic. v. 2; Matt. ii. 6.]

In this Psalm God is therefore memorialized of the "good pleasure" which the Son of God "hath purposed in Himself," and of the "eternal purpose which He purposed in Christ Jesus," that the Word should become flesh and dwell among us, and that "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously." "He has chosen for a rest," says St. Hilary, "those of whom the Lord says in the Gospel, 'No man can come to Me, except the Father Which hath sent Me draw him.' He has chosen that holy Zion, that heavenly Jerusalem, to wit, the harmonious company of the faithful, and the souls hallowed by the sacraments of the Church, to the end that in them, as in a reasonable and intelligent habitation, thoroughly cleansed, and eternal through the glory of the Resurrection, the reasonable and intelligent, and undefiled, and eternal nature of His ineffable Divinity may rest."

Dwelling in His Church here, Christ thus reigns in His chosen habitation, blessing her corn and wine with sacramental increase, that they may satisfy her poor with the Bread of Life. There does God make the horn of the Son of David to flourish, and there He has ordained a City set on an hill to be a lantern for His Christ. Hereafter all things will be put under His feet, and His enemies shall be clothed with shame when they see the crown of thorns blossoming into the corona radiata of an Imperial glory, the sign of just judgment, and of everlasting dominion.
THE CXXXIII. PSALM.
Ecce, quam bonum.

Behold, how good and joyful a thing it is: brethren, to dwell together in unity.
2 It is like precious ointment upon the head, that ran down upon the beard; even unto Aaron's beard, and went down to the skirts of his clothing.
3 Like as the dew of Hermon; which fell upon the hill of Sion.
4 For there the Lord promised His blessing: and life for evermore.

THE CXXXIV. PSALM.
Ecce nunc.

Behold now, praise the Lord; all ye servants of the Lord;
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.
3 Lift up your hands in the sanctuary: and praise the Lord.
4 The Lord that made heaven and earth: give thee blessing out of Sion.

O PRAISE the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;
2 Ye that stand in the house of the Lord: in the courts of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises unto His Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto Himself: and Israel for His own possession.
5 For I know that the Lord is great: and that our Lord is above all gods.
6 Whatevery the Lord pleased, that did He in heaven, and in earth: and in the sea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world: and sendeth lightnings with the rain, bringing the winds out of His treasuries.
8 He smote the first-born of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

This is a song of the Church respecting the Indwelling of the Holy Ghost in the mystical Body of Christ. It is this by which the Unity of the Church is originated and maintained through the union of the members with the Head, the engrafting and growth of the branches in the Vine. Pour out first upon Christ our High Priest, to Whom "God giveth not the Spirit by measure," it flowed down from Him to the Apostles, from the Apostles to the elect of God's ancient Israel, and thence to the Gentiles. Thus the superabundance of the heavenly Gift was bestowed upon the Body of Christ as the anointing oil poured forth upon the head of Aaron, so that itsunction extended to the very skirts of his clothing; as the fertilizing dew which God sends forth to water the earth, and to cause it to bring forth much fruit to perfection. By such an indwelling of the Holy Ghost was the prayer of our Lord fulfilled, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." "And after these things I heard a great voice of much people in Heaven." [Rev. xix. 1.]

THE CXXXIV. PSALM.

ECCE, quam bonum et quam iucundum: habitare fratres in unum.

Sicut ungumentum in capite: quod descendit in barbam, barbam Aaron:
Quod descendit in oram vestimenti ejus: sicut ros Hermon, qui descendit in montem Sion.

Quoniam illic mandavit Dominus benedictionem: et vitam usque in saeculum.

PSALM CXXXIV.

LAUDATE Nomen Domini: laudate, servi Domini.

Qui statis in domo Domini: in atris domus Dei nostri.
In noctibus extollite manus vestras in sancta: et benedicite Domini.
Benedicat te Dominus ex Sion: Qui fecit caelum et terram.

EDUCENS Nubes ab extremo terrae: fulgura in pluviam fecit.
Qui product ventos de thesauris Suæ: Qui percussit primogenita Aegypti, ab homine usque ad pecus.
Et misit signa et prodigia in medio tui, Aegypte: in Pharaonem et in omnes servos ejus.
The Psalms.

28th Day. [Ps. 136.]

10 He smote divers nations: and slew mighty kings:
11 Shon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan:
12 And gave their land to be an heritage: even an heritage unto Israel His people.
13 Thy Name, O Lord, endureth for ever: so doth Thy memorial, O Lord, from one generation to another.
14 For the Lord will avenge His people: and be gracious unto His servants.
15 "As for the images of the heathen, they are but silver and gold: the work of men's hands.
16 They have mouths, and speak not: eyes have they, but they see not.
17 They have ears, and yet they hear not: neither is there any breath in their mouths.
18 They that make them are like unto them: and so are all they that put their trust in them.
19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.
21 Praised be the Lord out of Sion: Who dwelleth at Jerusalem.

Day 28. EVENING PRAYER.
THE CXXXVI. PSALM.

Confitemini.

O GIVE thanks unto the Lord, for He is gracious: and His mercy endureth for ever.
2 O give thanks unto the God of all gods: for His mercy endureth for ever.
3 O thank the Lord of all lords: for His mercy endureth for ever.
4 Who only doeth great wonders: for His mercy endureth for ever.
5 Who by His excellent wisdom made the heavens: for His mercy endureth for ever.
6 Who laid out the earth above the waters: for His mercy endureth for ever.
7 Who hath made great lights: for His mercy endureth for ever.
8 The sun to rule the day: for His mercy endureth for ever.
9 The moon and the stars to govern the night: for His mercy endureth for ever.

it especially with the characteristic which belongs to many others, that indicated by the heavenly worship seen and heard by Isaiah; "And one cried unto another, and said," Each verse contains what we are accustomed to call a Versicle and Response, priests and people "teaching and admonishing one another in psalms and hymns and spiritual songs." This is most conspicuous in the first and last three verses, but the others are evidently intended to be "cast," as it has been said, "from one to the other." and in carrying out this purpose the Psalmist has been following a Divine pattern, shown to him in the mount of God.

In this Psalm the Church again praises God for His continuous mercy and goodness towards her in the days of His ancient as in those of His new Israel: and the greatness of this mercy is set forth by such references to the majesty and power of God as declare throughout that the "Lord thy God giveth thee not this good land to possess it for thy righteousness," but for His holy Name's sake, that "great Name" which He "will sanctify." [Deut. ix. 6; Ezek. xxxvi. 22.] And as it was a perpetual subject of rejoicing among God's ancient people that He had thus chosen them from among all nations as a people among whom He might dwell and manifest forth His glory, so the Presence of Christ in His Church is still the chief subject of praise. "Whatsoever the Lord pleased, that did He in Heaven and in earth, and in the sea, and in all deep places:" but He condescended to come down and take Human Nature upon Him, and considering not His own almighty and irresistible Will alone, took pity also upon a fallen world. Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded! Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God."
 Qui percessit Egyptum cum primogenitis eorum: quoniam in aeternum misericordia Eju.
 Qui eduxit Israel de medio eorum: quoniam in aeternum misericordia Eju.
 In manu potentii et brachio excels: quoniam in aeternum misericordia Eju.
 Qui divisi mare Rubrum in divisiones: quoniam in aeternum misericordia Eju.
 Et eduxit Israel per medium ejus: quoniam in aeternum misericordia Eju.
 Et exsultavit Pharaonem et virtutem ejus in mari Rubro: quoniam in aeternum misericordia Eju.
 Qui traduxit populum Suum per desertum: quoniam in aeternum misericordia Eju.
 Qui percessit reges magnos: quoniam in aeternum misericordia Eju.
 Et occidit reges fortes: quoniam in aeternum misericordia Eju.
 Sehon regem Amorrhheorum: quoniam in aeternum misericordia Eju.
 Et Og regem Basan: quoniam in aeternum misericordia Eju.
 Et dedit terrum eorum hereditatem: quoniam in aeternum misericordia Eju.
 Harrietatem Israel servo Suo: quoniam in aeternum misericordia Eju.
 Qui in humiliitate nostra memor fuit nostri: quoniam in aeternum misericordia Eju.
 Et redemit nos ab inimicis nostri: quoniam in aeternum misericordia Eju.
 Qui dat escam omni carni: quoniam in aeternum misericordia Eju.
 Confitemini Deo caeli: quoniam in aeternum misericordia Eju.
 Confitemini Domino dominorum: quoniam in aeternum misericordia Eju.

PSALM CXXXVII.

Super flumina Babylonis, illic sedimus et flievimus: dum recordaremur tui, Sion.
In salicibus in medio ejus: suspendimus organa nostra.
Quia illic interrogaverunt nos: qui captivos duxerunt nos, verba cantionum:
Et qui abduxerunt nos: Hymnum cantate nobis de canticis Sion.

4-9] the marvels of Creation are set forth as tokens of the mercy of the Lord: a mercy whose objects may extend far beyond the boundaries of our own world, but of which our own experience gives us abundant reason to sing that it endureth for ever. But the great wonders of the natural world are types and symbols of those in the spiritual world. The heavens are the glorified Church: the earth is the Church in its militant condition. And because the Militant Church is that wherein souls are made fit for the Church glorified, therefore it is laid out above (or founded on) the waters of grace, wherein all souls are new born, and respecting which the invitation is ever going forth, ‘Ho! every one that thirsteth, come ye to the waters.’ ‘If any man is athirst, let him come unto Me, and drink.’ The “great lights” are the Sun of Righteousness, “Light of Light,” and the “lesser light,” the Church, which derives all her light from Him, that she may shed it abroad on men during the “night” of His absence from their sight: the stars are they of whom the prophet said, ‘They that turn many to righteousness shall shine ‘as the stars for ever and ever,’ and of whom our Lord said, ‘Ye are the light of the world.’

In the second section [vv. 10-22] the mercy of the Lord is magnified for delivering human nature from the power of the Evil One, and the Church from the opposition of Antichrist: the progress of His people being symbolized by the triumphant march of Israel in the face of all her enemies; and the foes of Christ and His Church,—Satan and all his Antichristian agents,—by Pharaoh, the great and mighty kings, Sehon and Og.

Thus is signified how the ‘Prince of this world’ is to be deprived of that dominion over which he has exercised his power since the Fall, and how the heritage is to be given to Israel God’s servant, the Lord Jesus, and to His mystical Body.

The third section consists of verses 23, 24, and 25, and is characterized by the latter verse especially, in which is signified the mercy of the Second Person of the Blessed Trinity in giving Himself to be the ‘Living Bread,’ given for ‘the life of the world.’

Thus recounting the mercies of her Saviour, the Church returns to her first strain of praise, ‘O give thanks unto the Lord of lords, for His mercy endureth for ever.’

PSALM CXXXVII.

The pathos of this sorrowful strain looks beyond the exile
The Psalms.

4 How shall we sing the Lord's song: in a strange land?
5 If I forget thee, O Jerusalem: let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it even to the ground.
8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.
9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

THE CXXXVIII. PSALM.

Confitebor Tibi.

I WILL give thanks unto Thee, O Lord, with my whole heart: even before the gods will I sing praise unto Thee.
2 I will worship toward Thy holy temple, and praise Thy Name, because of Thy loving-kindness and truth: for Thou hast magnified Thy Name and Thy Word above all things.
3 When I called upon Thee, Thou hearest me; and enduedst my soul with much strength.
4 All the kings of the earth shall praise Thee, O Lord: for they have heard the words of Thy mouth.
5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.
6 For though the Lord be high, yet hath He respect unto the lowly: as for the proud, He beholdeth them afar off.
7 Though I walk in the midst of trouble, yet shalt Thou refresh me: Thou shalt stretch forth Thy hand upon me for the abundance of mine enemies, and Thy right hand shall save me.
8 The Lord shall make good His loving-kindness toward me: yea, Thy mercy, O Lord, endureth for ever: despise not then the works of Thine own hands.

and captivity of the Jews, and sets before God the longing of His Church for that Paradise out of which she was driven by the Fall, but to which she hopes to return after the destruction of the mystical Babylon [Rev. xviii—xxii:] that great world of confusion which has broken up the order and harmony of the Creator's good work.

In the Sion of God's Presence the four-and-twenty elders are represented as "having every one of them harps," the New Song is "the voice of harpers harping with their harps," the martyrs "stand on the sea of glass having the harps of God," and when Babylon is fallen "the voice of harpers" is heard in her no more. Thus is symbolized the restoration to the redeemed of the joys from which the Church has been exiled while it dwelt in the "strange land" of a world which was held captive in the bondage of Satan. And while in that land, she is ever looking forward to the bliss of a restored Paradise: a Jerusalem "new" indeed, yet such as that happy place in which mankind could at first sing the Lord's song to the praise of their Creator in His Visible Presence, the Object of their worship speaking to them, and "walking in the garden."

"Love not the world, neither the things that are in the world," is thus the tone of this Psalm. The mystical Babylon is ever at enmity against God, and the prayer of His Church is ever that all may be destroyed which is not for His glory.

Quomodo cantabimus canticum DOMINI: in terra aliena?
Si oblitus fueri tui, Hierusalem: oblivioni detur dextera mea.
Adhaerent lingua mea faccibus mei: si non memineri tui:
Si non proposueris Hierusalem: in principio laetitiae meae.
Memor esto, DOMINE, filiorum Edom: in die Hierusalem:
Qui dicerunt, Exinanite, exinanite: usque ad fundamentum in ea.
Filii Babylonis misera: beatus, qui retribuerit tibi retributionem tuam, quam retribuisti nobis.
Beatus qui tenebit: et alidet parvulos tuos ad petram.

PSALM CXXXVIII.

Confitebor Tibi, DOMINE, in toto corde meo: quoniam aniisti verba oris mei.
In conspectu angelorum psallam Tibi: adorabo ad templum sanctum Tuum, et confitebor Nomini Tuo.
Super misericordiam Tua et veritate Tua: quoniam magnificasti super omne Nomen sanctum Tuum.
In quacunque die invocavero Te, exaudi me: multiplicabis in anima mea virtutem.
Confiteantur Tibi, DOMINE, omnes reges terrae: quia audierunt omnia verba oris Tui.

Et cantent in viis DOMINI: quoniam magna est gloria DOMINI.
Quoniam excedebat DOMINUS, et humilia respiicit: et alta a longe cognoscit.

Si ambulavero in medio tribulationis, vivificabis me: et super iram inimicorum meas extendisti manum Tuam, et saluam me fecit dextera Tua.

DOMINUS retribuet pro me; DOMINE, misericordia Tua in aeternum: opera manuum Tuarum non despicias.

Since then, "in her was found the blood of prophets and of saints, and of all that were slain upon the earth:" therefore the voice comes even from Heaven, "Reward her even as she rewarded you, and double unto her double according to her works."

PSALM CXXXVIII.

This Psalm may have been written by David when he was living as an exile in an idolatrous kingdom, and when he would be the more fervently calling upon God, because walking in the midst of trouble. It may have been upon the lips of the three young confessors as they walked in the midst of the furnace of Nebuchadnezzar: or of the aged Daniel as he knelt three times a day before his God as aforesight, with his face toward Jerusalem, notwithstanding the cruel devices of his enemies to put him to death: or it may have been the song of those who sang praises at midnight in the prison, when they were brought before rulers and kings for Christ's sake. But more than all it is the Voice of Christ speaking for Himself and for His mystical Body, praising and thanking God because He has magnified His Name and His Incarnate Word above all things, even through the trouble and affliction of the Cross. For when He called upon His Father, His Voice was heard, and His Soul was endued with strength to subdue all the kings of the earth to His allegiance, so that they should "sing in the
DAY 29. MORNING PRAYER.

THE CXXXIX. PSALM.

Domine, probasti.

O LORD, Thou hast searched me out, and known me: Thou knowest my down-sitting, and mine up-rising; Thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but Thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid Thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from Thy Spirit: or whither shall I go then from Thy presence?

7 If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall Thy hand lead me: and Thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike.

12 For my reins are Thine: Thou hast covered me in my mother's womb.

13 I will give thanks unto Thee, for I am fearfully and wonderfully made: marvellous are Thy works, and that my soul knoweth right well.

14 My bones are not hid from Thee: though I be made secretly, and fashioned beneath the earth.

15 Thine eyes did see my substance, yet being imperfect: and in Thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are Thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with Thee.

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PSALM CXXXIX.

The ancient introit of the Church of England for Low Sunday applied a portion of this Psalm to our Lord's Resurrection: "When I wake up, I am present with Thee. Alleluia. Thou hast laid Thine hand upon Me, Alleluia. Such knowledge is too wonderful for Me. Alleluia. O Lord, Thou hast searched Me out and known Me: Thou knowest My down-sitting and Mine up-rising." This beautiful use of the first and fifth verses indicates to us the primary spiritual interpretation of the Psalm as relating to the Incarnation of our Blessed Lord, and to the formation of His mystical Body, the Church. "Conceived by the Holy Ghost, born of the Virgin Mary," the Human Nature of the Holy Jesus attained the climax of that mystery attending the origin and growth of all our kind, and of none could it be so fully said, "Thou hast fashioned Me behind and before: and laid Thine hand upon Me." It is, therefore, as if the Human Nature was speaking to the Divine Nature: "Thou hast fashioned Me by the overshadowing with which Thou hast covered Me in My Mother's womb; Thou hast united Me inseparably with the overshadowing Spirit; Thou hast taken Me into Thee, so that I cannot be separated from Thee, whether I ascend to Heaven or descend to Hell, whether I go forth to the rising of the morning sun, or to the darkness left by his departure in the west; therefore I will offer up Myself as a never-ceasing Eucharist to Thee, declaring the marvellousness of Thy works in creating a New Man, after God, in righteousness and true holiness." The prophet Isaiah gave to the Church, therefore, a perpetual Antiphon to this Psalm when he said, "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel." [Isa. vii. 14] "God with us." [Matt. i. 23]

"But the actual fleshly Body of Christ was itself the type of His mystical Body, the Church, and is as such continually represented in Scripture. His bodily agonies on the Cross were a warning of the afflictions to which the Church should be continually exposed, always delivered unto death for Jesus' sake: His unbroken bones betokened the undiminished strength which throughout her afflictions the Church should retain; the blood and water which flowed from His pierced side exhibited to view what subsequent generations cherished
29th Day. [Ps. 140.]

The Psalms.

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19 Wilt Thou not slay the wicked, O God:
depart from me, ye blood-thirsty men.
20 For they speak unrighteously against Thee;
and Thine enemies take Thy Name in vain.
21 Do not I hate them, O Lord, that hate Thee;
and am not I grieved with those that rise
up against Thee?
22 Yea, I hate them right sore; even as
though they were mine enemies.
23 Try me, O God, and seek the ground of
my heart: prove me, and examine my thoughts.
24 Look well if there be any way of wicked-
ness in me: and lead me in the way everlasting.

THE CXL. PSALM.

Eripe me, Domine.

DELIVER me, O Lord, from the evil man:
and preserve me from the wicked man.
2 Why imagine mischief in their hearts: and
stir up strife all the day long?
3 They have sharpened their tongues like a
serpent: adder's poison is under their lips.
4 Keep me, O Lord, from the hands of the
ungodly: preserve me from the wicked men,
who are purposed to overthrow my goings.
5 The proud have laid a snare for me, and
spread a net abroad with cords: yea, and set
traps in my way.
6 I said unto the Lord, Thou art my God:
hear the voice of my prayers, O Lord.
7 O Lord God, Thou strength of my health:
Thou hast covered my head in the day of battle.
8 Let not the ungodly have his desire, O
Lord: let not his mischievous imagination
prosper, lest they be too proud.
9 Let the mischief of their own lips fall upon
the head of them: that compass me about.
10 Let hot burning coals fall upon them: let
them be cast into the fire, and into the pit,
that they never rise up again.
11 A man full of words shall not prosper
upon the earth: evil shall hunt the wicked person
to overthrow him.
12 Sure I am that the Lord will avenge the
poor: and maintain the cause of the helpless.
13 The righteous also shall give thanks unto
Thy Name: and the just shall continue in Thy
sight.

in the two Christian sacraments. It would be impossible,
therefore, with due regard to the analogy of other Scripture-
teaching, to read in the Psalm before us a prophecy of the
Incarnation of Christ, and yet not to behold in it also a picture
of that more spiritual Body of His, in which, and in the
different members of which, His glory was to be displayed
forth to the world from the period of His first to that of His
second coming.... In secret, in the darkness of His own
grace, that Church was fearfully and wonderfully made: the
Corn had to fall into the ground and die ere its much fruit
could be brought forth. Then, after His Resurrection from
the dead, and Ascension to His Father in Heaven—"I have
awaked, and am again with Thee,"—did His new life on earth
in the person of the company of His redeemed people begin.
It was then, when in His own Person He had left the world
and gone to the Father, that He openly contemplates both
the preciousness and the number of the friends of God, the
members of His Body. Their preciousness was shown by the
fulness of measure in which He poured forth His gifts upon
them: their number was the Divine fulfilment of the promise
originally made to Abraham, "I will make thy seed as the
dust of the earth: so that if a man can number the dust of
the earth, then shall thy seed also be numbered."

The last six verses of this Psalm illustrate what has been
said respecting the Imprecations in a note on the 69th
Psalms, showing that the hatred of the Church towards reck-
lessly impenitent sinners is a hatred of them as the enemies
of her Lord; a hatred, in fact, of their reckless sin, mingled
with grief for them in respect to the consequences which such
impetulance will bring upon their bodies and souls.

PSALM CXL.

This is also one of those Psalms of which the 69th is a type,
wherein the full wickedness of opposition to Christ and His
Church is set forth by the strength of the language
which is used in its condemnation. "The evil man," and
"the wicked man," who "have sharpened their tongues like a
serpent," the "ungodly," and the "proud," are all repre-
sentative terms, signifying, in their most extreme sense, that

1 Turrup on the Psalms, ii. 207.
2 Page 508.
The Psalms. 29th Day. [Ps. 141, 142.]

PSALM CXLI.  
DOMINE, clamavi ad Te, exaudi me: intende voci meae, cum clamavero ad Te.

Dirigatur oratio mea sicut incensum in con­spectu Tuo; elevatio manuum mearum sacrificium vespertinum.

Pone, DOMINE, custodiam ori meo: et ostium circumstans labis meis.

Non declines cor meum in verba malitias: ad excusandas excusationes in peccatis.

Cun hominibus operantibus iniquitatem: et non communicabo cun electis eorum.

Corripiet me justus in misericordia, et increpitabit me: oleum autem peccatoris non impinget caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum: absorpti sunt juncti petreis judicibus eorum.

Audient verba mea, quoniam potuerunt: sicut cassisitudo terrae erupta est super terram.

Dissipata sunt omnia ossa nostra secus infernum: quia ad Te, DOMINE, DOMINE, oculti mei; in Te speravi, non auferas animam meam.

Custodi me laqueo quem statuerunt mihi: et a scandalis operantium iniquitatem.

Cadent in retinaculo ejus pecatores: singulariter sum ego donec transirem.

PSALM CXLI.  
VOCE mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum.

Effundio in conspectu Ejus orationem meam: et tribulationem meam ante Iesus pronuntio.

In secludiendo ex me spiritum meum: et Tuo cognovisti semitas meas.

In via hac qua ambulabam: abscenderunt laqueum mihi.

Evil One whom St. Paul calls the Wicked, the old Serpent, whose minister is Antichrist. From the temptation of the first Adam in Paradise to the Temptation of the Second Adam in the wilderness, and thence onward in all ages of the Church until the last great day, this Evil One is imagining mischief against Christ and His mystical Body, so that the prayer must ever go up, Deliver us from the Evil, until Satan and his ministers have been cast into the bottomless pit, among the hot burning coals of God’s never-ending displeasure.

Then the event will shew that God has surely avenged Thee Poor: the mystical Body of the Ricorvz shall give thanks to His Name, and shall continue in His Presence for ever.

PSALM CXLI.  
This is the cry of the Lord and of His Church under suffering from the first and the last persecutors. When the Lamb of God was offered up in the evening of the world’s duration, and on the evening of the first Good Friday, He became the true Evening Sacrifice, Whose very attitude was that then used in prayer, a lifting up of His hands, and spreading them forth as when one spreadeth forth his hands to swim. All the day long did He stretch forth His hands to a gain-saving people; yet not in vain, for it was all the day long also in intercession with His Father. And although there was a supernatural darkness over body and soul for a time, the incense of His supplication arose before the Throne, and when the Evening Sacrifice had been offered, the prophecy was fulfilled, It shall come to pass that at evening time it shall be light. [Zech. xiv. 7.]

For the Church this is a continual hymn of exposition upon the words of Christ respecting the troubles of the last days; "In your patience possess ye your souls" . . . . . . "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." [Luke xxi. 19, 28.] It is better for the Church and for each particular member of Christ to suffer chastisement for a season in the mercy of a righteous Father, than to gain a temporary prosperity by partaking of the dainty and goodly things of Babylon and Antichrist, and so fall into the snare and the net from which there is no escape. [Rev. xvii. and xviii.]

PSALM CXLI.  
When David thus poured out his complaints to the Lord, and shewed Him of his trouble, he prefaced the holy Son of
4 I looked also upon my right hand: and saw there was no man that would know me.
5 I had no place to flee unto: and no man cared for my soul.
6 I cried unto Thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.
7 Consider my complaint: for I am brought very low.
8 O deliver me from my persecutors: for they are too strong for me.
9 Bring my soul out of prison, that I may give thanks unto Thy Name: which thing if Thou wilt grant me, then shall the righteous resort unto my company.

THE CXLIII. PSALM.

Domine, exaudi.

HEAR my prayer, O Lord, and consider my desire: hearken unto me for Thy truth and righteousness' sake.
2 And enter not into judgement with Thy servant: for in Thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.
4 Therefore is my spirit vexed within me: and my heart within me is desolate.
5 Yet do I remember the time past; I muse upon all Thy works: yea, I exercise myself in the works of Thy hands.
6 I stretch forth my hands unto Thee: my soul gaspeth unto Thee as a thirsty land.
7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not Thy face from me, lest I be like unto them that go down into the pit.
8 O let me hear Thy lovingkindness betimes in the morning, for in Thee is my trust: shew Thou me the way that I should walk in, for I lift up my soul unto Thee.
9 Deliver me, O Lord, from mine enemies: for I flee unto Thee to hide me.
10 Teach me to do the thing that pleaseth David of whom it is said, "In all their affliction He was afflicted." It is supposed that this Psalm was sung by David when he was in the cave of Adullam, as was also the 57th: and if so, the circumstances in which he was may have contributed their typical character to it, since it evidently presents to us the voice of Christ crying unto the Lord out of that darkness which was to Him as the "prison" of sinners.

Thus, from His Cross, and in the greatest depth of His sorrows, the suffering Saviour cried unto the Lord, beseeching Him not to forsake Him, but to receive His Spirit. And in that darkest hour even, He can see of the travail of His Soul and be satisfied, knowing that when that Soul is brought out of prison, the great Eucharistic Sacrifice for all the world will have been offered, and that a vast congregation of those made righteous by it will gather to their Saviour's company, in His mystical Body.

So, also, has the Church often been partaker in the sufferings of Christ to such an extent as to be able to take up the words spoken by Him in a great degree of their fulness. And as the Head was delivered from His persecutors to give thanks to God, in like manner will the faithfulness of His Church prevail, in the mercy of God, to her final rescue from sorrow, however strong her persecutors may be.

PSALM CXLIII.

This is the seventh, and last, of the Penitential Psalms. Like the preceding Psalm, it is the Voice of Christ speaking to us out of the anguish of the Cross, when God's ancient word was fulfilled by the Serpent bruising the heel of the Woman's Seed, and laying Him in the darkness as the men that have been long dead in the grave of their sin. From that Cross, stretching forth His wounded hands in supplication, He prayed to God as the One Penitent on Whom all the sins of mankind were gathered together, and whose Voice was bewailing them in such tones of sorrow as none else could use, since only the Innocent, "made sin for us," could so feel the awful burden.

But the words of our holy Saviour's vicarious penitence are become a fountain of penitential expression for those whose sins are their own. The Enemy has persecuted their soul, smitten their spiritual life down to the ground, and laid them in the darkness of that sinful state in which the vision of God is faint or lost. Then, in the words of their Saviour, they lay their vexed spirits and desolate hearts at the footstool of a merciful God, and stretch forth their hands to Him, beseeching Him not to hide His face from them for ever, but to let them hear His loving-kindness in the morning of the Resurrection: to quicken their sin-stricken souls in this life, that

1 See p. 555. 2 See note on Ps. lxxviii. p. 590.
Thee, for Thou art my God: let Thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for Thy Name's sake: and for Thy righteousness' sake bring my soul out of trouble.

12 And of Thy goodness slay mine enemies: and destroy all them that vex my soul; for I am Thy servant.

**DAY 30. MORNING PRAYER.**

THE CXLIV. PSALM.

Benedictus Dominus.

**BLESSED be the Lord my strength: Who teacheth my hands to war, and my fingers to fight:**

2 My hope and my fortress, my castle and deliverer, in Whom I trust: Who subdueth my people that is under me.

3 Lord, what is man, that Thou hast such respect unto him: or the son of man, that Thou so regarded him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow Thine heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth Thy lightning, and tear them: shoot out Thine arrows, and consume them.

7 Send down Thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto Thee, O God: and sing praises unto Thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David Thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may they may arise to everlasting life in "the land of righteousness."

**PSALM CXLIV.**

David here prefigures the Captain of our salvation. So among his last words, when he said, "Thou hast girded me with strength unto the battle," he added such expressions regarding the future as could only be true of his Lord: "Thou hast also delivered me from the strivings of my people: Thou hast kept me to be the head of the heathen: a people which I knew not shall serve me." David's conflict with the lion, the bear, and the Philistine champion, were all symbolic of the contest between Christ and the powers of evil, in the days of His flesh, and in the life of His Mystical Body. With the shepherd's staff of His Incarnate Body, and the "five smooth stones" of His Wounds, His hands were taught to war and His fingers to fight, coming before the powers of evil not with sword and spear, but in the Name of the Lord of Hosts.

This Psalm thus points to our Lord's work of victory by means of the Incarnation. "Man is like a thing of nought," but the Son of God became the Son of Man, and raised human nature to its former place in the harmony of God's Kingdom. The hand was sent down from above, and delivered our nature from the hand of the oppressor, lifting it out of the great waters in which it was almost overwhelmed. The "overlasting arms" supported it, and the "right hand of wickedness" lost its power. Then was sung the "new song" of the Son of Man's triumph, a song of the victory which God had given to His anointed, and of the mercy of His Providence which had kept the true David from the peril of the Evil One's sword.

Out of that victory sprang the Church of the Redeemer, "the Temple of His Body" in which the children of God are built up as "living stones," and "polished corners," built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone; in Whom all the building, fitly framed together, growtheth unto an holy temple in the Lord. In Whom ye also are built together for an habitation of God, through the Spirit." Out of that

**PSALMUS CXLIII.**

BENEDICTUS DOMINUS DEUS meas, Qui docet manus meas ad praelium: et digitos meas ad bellum.

Misericordia meas et refugium meas: susceptor meas et liberator meas.

Protector meas, et in Ipso speravi: Qui subdit populum meas sub me.

DOMINE, quid est homo, quia innotuii ei aut filius hominis, quia reputus emum?

Homo vanitati similis factus est: dies ejus sicut umbra praeterunt.

**DOMINE, inclina ceclos Tuos, et descende: tange montes, et fungibunt.**

Fulgura coruscationem, et dissipabis eos: emitte sagittas Tuas, et conturbabis eos.

Emitt manum Tuam de alto; eripe me, et libera me de aquis multis: et de mani filiorum alienorum.

Quorum os locutum est vanitatem: et dextera eorum dextera iniquitatis.

Day, canticum novum cantabo Tibi: in psalterio decachordo psallam Tibi.

Qui das salutem regibus: Qui redemisti David servum Tuum de gladio maligno, eripe me:

Et erue me de mani filiorum alienorum: quorum os locutum est vanitatem: et dextera eorum dextera iniquitatis.

Quorum filii sicut novelli plantationes: in juventute sua.

Filiae eorum composite: circumornatae ut similitudo templi.

Promptuaria eorum plena: eructantia ex hoc in illud.
bring forth thousands and ten thousands in our streets. 

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

THE CXLV. PSALM.

Exaltabo Te, Deus. 

I WILL magnify Thee, O God, my King: and I will praise Thy Name for ever and ever.

2 Every day will I give thanks unto Thee: and praise Thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of His greatness.

4 One generation shall praise Thy works unto another: and declare Thy power.

5 As for me, I will be talking of Thy worship: Thy glory, Thy praise, and wondrous works;

6 So that men shall speak of the might of Thy marvellous acts: and I will also tell of Thy greatness.

7 The memorial of Thine abundant kindness shall be shewed: and men shall sing of Thy righteousness.

8 The Lord is gracious, and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and His mercy is over all His works.

10 All Thy works praise Thee, O Lord: and Thy saints give thanks unto Thee.

11 They shew the glory of Thy kingdom: and talk of Thy power;

12 That Thy power, Thy glory, and mightiness of Thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and Thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season.

16 Thou openest Thine hand: and fillest all things living with plenteousness.

Oves eorum festeos, abundantes in egressibus suis: boves eorum crasse.

Non est ruina macerie, neque transitus: neque clamar in plateis eorum.

Beatum dixerunt populum, cui hoc sunt: beatus populus ejus DOMINUS Deus ejus.

PSALMUS CXLIV.

EXALTABO Te Deus meus Rex: et benedicam Nomini Tu in saeculum, et in saeculum saeculi.

Per singulos dies benedicem Tibi: et laudabo Nomen Tuum in saeculum, et in saeculum saeculi.

Magnus Domini, et laudabilis nimirum: et magnitudinis Ejus non est finis.

Generatio et generatio laudabit opera Tua: et potentiam Tuam pronuntiabit.

Magna centum gloriae sanctitatis Tuae loquentur: et mirabilia Tua narrabit.

Et virtutem terribilium Tuorum dicent: et magnitudinem Tuam narrabit.

Memoriam abundantiae suavitatis Tuae eructabunt: et justitia Tua exsultabunt.

Miserator et misericors Domini: patiens et multum misericors.

Suavis Domini universis: et miserationes Ejus super omnia opera Ejus.

Confeantur Tibi, Domine, omnia opera Tua: et sancti Tui benedicent Tibi.

Gloriam regni Tui dicent: et potentiam Tuam loquentur.

Ut notam faciant filii hominum potentiam Tuam: et gloria magnificentiae regni Tui.

Regnum Tuum, regnum omni seculorum: et dominatio Tua in omni generatione et generationem.

Fidelis Domini in omnibus verbis Suis: et sanctus in omnibus operibus Suis.

Allevat Domini omnes qui corruunt: et erigit omnes elisis.

Oculi omnium in Te sperant, Domine: et Tu desis illum in tempore opportuno.

Aperi Tu manum Tuam: et imples omne animal benedictione.

servant of God, and the song of the Lamb, saying, Great and marvellous are Thy words, Lord God Almighty; just and true are Thy ways, Thou King of Saints: ’’ praising Him day by day for these in all her psalms and hymns and spiritual songs. One generation takes up the strain from its forerunner, and the song goes up unceasingly to the Throne from the choirs of Cathedrals, parish churches, and religious houses. “We praise Thee, O God; we acknowledge Thee to be the Lord. The Holy Church throughout all the world doth acknowledge Thee; the Father of an infinite Majesty; Thine honourable, true, and only Son: also the Holy Ghost the Comforter.”

And with the voice of the redeemed Church goes up the voice of all the works of God, each in its appointed and orderly round setting forth His praise Who created it. “And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

And as in the natural, so in the spiritual world, the eyes of all wait upon the Lord the Holy Ghost, the Giver of life, that

PSALM CXLV.

This is entitled “David’s Psalm of Praise,” and it is thought by some that the title belongs to the whole final series, of which this is the commencement. Literally it is a hymn praising the Lord for His works of Creation, but mystically it praises Him for all His marvellous works in the redemption and salvation of mankind.

For these merciful works of our Lord Jesus Christ the Church already sings by anticipation “the song of Moses the

1 This is an alphabet Psalm, one letter being omitted. The fifteenth verse, and perhaps the whole Psalm, was used at the celebration of the Holy Communion in the time of St. Chrysostom.
PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not thy trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: Who keepeth His promise for ever;

6 Who helpeth them to right that suffer wrong: Who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the stranger: He defendeth the fatherless and widow: as for the way of the ungodly, He turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

DAY 30. EVENING PRAYER.

THE CXLVII. PSALM.

Laudate Dominum.

O PRAISE the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

He may give them their meat in due season. Already does the Life-giver bestow on them Corn and Wine for sacramental life, the Bread Which came down from Heaven, and the Blood of the True Vine: hereafter will He provide for them the Tree of Life in the midst of the street of the New Jerusalem and on either side of the river of life, which shall bear "twelve manner of fruits, and yield her fruit every month," for the perpetual invigoration of His saints.

PSALM CXLVI.

This is a song of the Church when at rest and peace, able to lift up her soul without any sorrow in Hallelujahs to her King: and blessing Him Who has wrought her deliverance.

"Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

Christ is, therefore, praised as the Creator of the natural and the spiritual world; of the heaven, which is the Church above in glory; of the earth, which is the Church Militant; of the sea, which is the world without, into which the Church casts her net for a draught at her Master's word.

Thus He is praised in terms founded on the Prophecy of Isaiah which He Himself expounded when He said, "This day is this Scripture fulfilled in your ears: "'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Blessed they who have this Helper for their own: they shall sing His praises as long as they have any being; and declare Him to be their King for evermore, and throughout all generations.

PSALM CXLVII.

The song of joy and thanksgiving is continued, the subject being the edification of the Church of God, the gathering in of the Gentiles, the healing work of sacramental grace. So in the Church Militant does Christ gather together in one the children of God that are scattered abroad, that there may be one flock and one Shepherd: so in the Church Triumphant will His elect be gathered together from the four winds of heaven:
Psalm CXLVIII. Psalm CXLVIII.

Laudate Dominum.

O PRAISE the Lord of heaven : praise Him in the height.

and though no man could number the spiritual seed of Abra-
mam more than he could count the stars, yet the Good Shep-
derd knows all His sheep, and “ calleth His own by name, and
leadeth them out.” Thus the Lord setteth up Him Who was
“ meek and lowly of heart” in an eternal kingdom, and
bringeth the ungodly, Satan and his evil ministers, down
to the ground in an everlasting destruction.

Throughout this Psalm, as in many others, the blessings
of supernatural grace are indicated by reference to those of
natural provision. The clouds and rain represent the over-
shadowing abundance of the dews of the Holy Spirit, causing
the “ spring” of God’s children to grow upon the
mountain of His Church, the City set on an hill, the “ great
and holy mountain” where the prophet saw “ the holy Jeru-
salem descending out of Heaven from God.” The “ flour of
wheat,” with which Sion is filled when He maketh peace in
her borders, signifies the Bread of Heaven which the Prince
of Peace gives in His City of Peace.

There are other allusions, moreover, which can scarcely be
associated from our Lord, as when His word running very
swiftly reminds us of the eternal WORD, the Sun of Right-
eousness, Who goeth forth as a giant to run His course : or as
when the giving of snow like wool recalls Him of Whom it is
said that “ His head and His hairs were white like wool, as
white as snow.”

Thus we look, in this hymn of praise, to our Lord as the
Source of all grace and strength in that City, the bars of
whose gates He has made fast by sure foundation on Himself
the Rock. No natural powers — such as animal strength —
can win a place in that City, but only the fear of the Lord,
and trust in His mercy. There He deals mercifully and
graciously with the nation whom He has chosen to Himself
to be His inheritance, giving them peace in their borders, and
filing them with His grace, and showing them His Word.

PSALM CXLVIII.

The three concluding Psalms of the Psalter have always
been specially connected together in the mind of the Church as
Alas, or “Lauda.” They proclaim the final progress of the
Church, “from glory to glory,” in the New Creation, the
Resurrection, and the bliss of Heaven.
2 Praise Him, all ye angels of His: praise Him, all His host.
3 Praise Him, sun and moon: praise Him, all ye stars and light.
4 Praise Him, all ye heavens: and ye waters that are above the heavens.
5 Let them praise the Name of the Lord: for He spake the word, and they were made; He commanded, and they were created.
6 He hath made them fast for ever and ever: He hath given them a law which shall not be broken.
7 Praise the Lord upon earth: ye dragons, and all deeps;
8 Fire and hail, snow and vapours: wind and storm, fulfilling His word;
9 Mountains and all hills: fruitful trees and all cedars;
10 Beasts and all cattle: worms and feathered fowls;
11 Kings of the earth and all people: princes and all judges of the world;
12 Young men and maidens, old men and children, praise the Name of the Lord: for His Name only is excellent, and His praise above heaven and earth.
13 He shall exalt the horn of His people: all His saints shall praise Him: even the children of Israel, even the people that serveth Him.

THE CXLIX. PSALM.

Cantate Domino.

Sing unto the Lord a new song: let the congregation of saints praise Him.

This, the first of the three, calls upon all created things to join their voices with the Church in Heaven and earth and praise the Lord of all, and is expanded in the Song of the Three Holy Children, the Benedictus omnia, Opera of Morning Prayer. The mystery of a sympathy between all the works of God, animate and inanimate, is frequently referred to in the Psalms and elsewhere. When the Lord spake Job out of the whirlwind, He spake of the foundation of the earth by Himself: "when the morning stars sang together, and all the sons of God shouted for joy." [Job xxxviii. 7.] When man fell, God said, "Curse is the ground for thy sake." And, in the Parable, He declares that the whole Creation groaneth and travaileth together, waiting for the adoption and redemption of man by the work of Christ. When, therefore, the Incarnation had changed the face of things, there was, doubtless, a participation even of the lower world of Creation in the blessings and joy which it brought, according to the prophecy, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." [Isa. lv. 12.] "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." [Isa. xlv. 23.]

PSALM CXLIX.

The last verse of the preceding Psalm forms the theme out of which this one is developed. For the congregation of saints is the Church of Christ, the spiritual children of Israel: the Israel whom Christ has made anew: the children of the New Jerusalem of which He is the King: the "servants" that "shall serve Him."

The fifth verse plainly gives the key to the prophetic meaning of the Psalm as a hymn of joy for those who sleep in the Lord Jesus in the day of the general Resurrection: "They that served Him live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Laudate Eum, omnes angeli Eius: laudate Eum, omnes virtutes Eius.
Laudate Eum, sol et luna: laudate Eum, omnes stellae et lumen.
Laudate Eum, coeli colorum: et aequae omnes quae super colos sunt, laudent Nomen Domini.
Quia Ipsi dixit, et facta sunt: Ipsa mandavit, et creata sunt.

Statuit ea in aeternum, et in saeculum saeculi: preceptum posuit, et non pararebit.

Laudate Dominum de terra: dracones, et omnes abyssi.
Ignis, grando, nix, glacies, spiritus procellarum: quae faciunt verbum Eius.
Montes, et omnes coiles: ligna fructiferia, et omnes cedri:
Bestiae, et univera pecora: serpentes, et volucres pennate:
Reges terre, et omnes populi: principes, et omnes judicis terra:
Juvenes et virgines, sevens cum junioribus, laudent Nomen Domini: quia exaltatum est Nomen Eius solius.
Confessio Eius super column et terram: et exaltavit cornu populi Sue.
Hymnus omnibus sanctis Eius: filiis Israel, populo approquinanti Sibi.

PSALMUS CXLIX.

CANTATE Domini canticum novum: laus Eius in ecclesia sanctorum.

Perhaps it is within the proper bounds of allegorical interpretation to consider the "two-edged sword" as the Cross of Victory, the banner of the Church's final triumph over evil. Yet it must be remembered that our Lord prophesied to His Apostles that they should "sit on twelve thrones judging the twelve tribes of Israel," and that St. Paul wrote, "Do ye not know that the saints shall judge the world?" Three times also in the Revelation our Lord is represented as having a sharp two-edged sword, this being twice said to proceed out of His mouth [Rev. i. 16; xix. 15], when He goes forth to judgement as the WORD of God. Such words as those of this Psalm may therefore reveal that in the final triumph of the glorified Church it will be a partaker with Christ in His work of judgement.

PSALM CL.

The last Psalm is one which prefigures the song of praise that will rise before the Throne of God when there shall be no more curse, when evil no longer has a place in the City of God, and tears and sorrow shall be known in it no more. Hence the last verse of the preceding Psalm is again taken up by the first of that which follows; and the "honour of God's saints" is identified with that glory of which Daniel spoke when he prophesied, "That they be wise and understand the brightness of the firmament." [Dan. xii. 3, 4.] For the Church has arrived at the end of her Militant and her waiting condition, and is henceforth to praise God in His inner Sanctuary, the Heavenly Jerusalem in which there is "no temple," "for the Lord God Almighty and the Lamb are the temple of it." There will the saints remember the "noble acts" of the Lord, singing to the "harp of God" the "song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints." Thus the songs of David and of the Temple have become the songs of Christ and of the Church Militant. Thus will the same
2 Let Israel rejoice in Him that made him: and let the children of Sion be joyful in their King.

3 Let them praise His Name in the dance: let them sing praises unto Him with tabret and harp.

4 For the Lord hath pleasure in His people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all His saints.

THE CL. PSALM.

Laudate Dominum.

O PRAISE God in His holiness: praise Him in the firmament of His power.

2 Praise Him in His noble acts: praise Him according to His excellent greatness.

3 Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

4 Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

5 Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

strains sound in the hymns of the Church Triumphant. And thus shall the last words of the last Psalm receive that further, most glorious, fulfillment which was foreshadowed to St. John when the door was opened in Heaven: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.
FORMS OF PRAYER TO BE USED AT SEA.

The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in her Majesty's Navy every day.

**ETERNAL LORD GOD, Who alone spreadest out the heavens, and rulest the raging of the sea; Who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into Thy Almighty and most gracious protection the persons of us Thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen VICTORIA, and her "Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve Thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy holy Name; through JESUS CHRIST our LORD. Amen.**

The Collect.

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. Amen.

**Prayers to be used in Storms at Sea.**

MOST powerful and glorious LORD GOD, at Whose command the winds blow, and lift up the waves of the sea, and Who stillest the rage thereof; We Thy creatures, but miserable sinners, do in this our great distress cry unto Thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot Thee our God, and refused to hearken to the still voice of Thy word, and to obey Thy commandments: But now we see how terrible Thou art in all Thy works of wonder; the great God to be feared above all: And therefore we adore Thy Divine Majesty, acknowledging Thy power, and imploring Thy goodness. Help, Lord, and save us for Thy mercy's sake in JESUS CHRIST Thy Son, our LORD. Amen.

Or this.

MOST glorious and gracious LORD GOD, Who dwellest in heaven, but beholdest all things below; Look down, we beseech Thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise Thee. O send Thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve Thee, and to glorify Thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, Thy Son, our LORD JESUS CHRIST. Amen.

The Prayer to be said before a Fight at Sea against any Enemy.

MOST powerful and glorious LORD GOD, the LORD of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine own hand, and judge between us and our enemies. Stir up Thy strength, O Lord, and come and help us; for Thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us Thy poor servants begging mercy, and imploring Thy help, and that Thou wouldest be a defence unto us against the face of the enemy. Make it appear that Thou art our Saviour and mighty Deliverer, through JESUS CHRIST our LORD. Amen.

Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

Lord, be merciful to us sinners, and save us for Thy mercy's sake.

PRAYERS TO BE USED AT SEA.

These forms of Prayer were composed, and inserted here at the Revision of 1661. They were probably written or compiled by Bishop Sanderson; who "did also," says Walton, "by desire of the Convocation, alter and add to the forms of Prayers to be used at sea, now taken into the Service Book" [WALTON'S *Life of Sanderson*], but they have not been traced in any older form, and those portions which are not taken from other divisions of the Prayer Book are probably original compositions drawn up for the occasion. They are mentioned in the Preface as one of the additions which it was thought ex-

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Footnote 1: The examination and revision of them was committed by Convocation to Stern, Bishop of Carlisle, on September 27, 1661.
Forms of Prayer to be used at Sea.

Thou art the great God, that hast made and ruled all things: O deliver us for Thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise Thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, Thou art a strong tower of defence to all that flee unto Thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify Thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for Thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear us, and save us, that we perish not.

O blessed Saviour, that didst save Thy disciples ready to perish in a storm, hear us, and save us, we beseech Thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, Who of His great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. Ps. lxvi.

BE joyful in God, all ye lands: sing praises unto the honour of His Name, make His praise to be glorious.

Say unto God, O how wonderful art Thou in Thy works: through the greatness of Thy power shall Thine enemies be found liars unto Thee.

For all the world shall worship Thee: sing of Thee, and praise Thy Name.

O come hither, and behold the works of God: how wonderful He is in His doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with His power for ever; His eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of His praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For Thou, O God, hast proved us: Thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and lidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and Thou broughtest us out into a wealthy place.

I will go into Thine house with burnt-offerings: and will pay Thee my vows, which I promised to the "Directory of Public Worship," intended by them to supersede the Prayer Book. In the preface to this it is stated that the Common Prayer is still used on board ship, though "for many weighty reasons abolished:" and to prevent the necessity of using it any longer "is hith been thought fit to frame some prayers agreeing with the Directory established by Parliament."
Forms of Prayer to be used at Sea.

with my lips, and spake with my mouth, when I was in trouble.
I will offer unto Thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.
O come hither, and hearken, all ye that fear God: and I will tell you what He hath done for my soul.
I called unto Him with my mouth: and gave Him praises with my tongue.
If I incline unto wickedness with mine heart: the Lord will not hear me.
But God hath heard me: and considered the voice of my prayer.
Praised be God Who hath not cast out my prayer: nor turned His mercy from me.
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confidential Do-

GIVE thanks unto the Lord, for He is gracious: and His mercy endureth for ever.
Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;
And gathered them out of the lands, from the east, and from the west: from the north, and from the south.
They went astray in the wilderness out of the way: and found no city to dwell in;
Hungry and thirsty: their soul faint in them.
So they cried unto the Lord in their trouble: and He delivered them from their distress.
He led them forth by the right way: that they might go to the city where they dwelt.
O that men would therefore praise the Lord for His goodness: and declare the wonders that He doth for the children of men!
For He satisfieth the empty soul: and filleth the hungry soul with goodness.
Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;
Because they rebelled against the words of the Lord: and lightly regarded the counsel of the Most Highest;
He also brought down their heart through heaviness: they fell down, and there was none to help them.
So when they cried unto the Lord in their trouble: He delivered them out of their distress.
For He brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.
O that men would therefore praise the Lord for His goodness: and declare the wonders that He doth for the children of men!
For He hath broken the gates of brass: and smitten the bars of iron in sunder.
Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.
So when they cried unto the Lord in their trouble: He delivered them out of their distress.
He sent His word, and healed them: and they were saved from their destruction.
O that men would therefore praise the Lord for His goodness: and declare the wonders that He doth for the children of men!
That they would offer unto Him the sacrifice of thanksgiving: and tell out His works with gladness!
They that go down to the sea in ships: and occupy their business in great waters;
These men see the works of the Lord: and His wonders in the deep.
For at His word the stormy wind ariseth: which lifteth up the waves thereof.
They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man: and are at their wits' end.
So when they cry unto the Lord in their trouble: He delivereth them out of their distress.
For He maketh the storm to cease: so that the waves thereof are still.
Then are they glad, because they are at rest: and so He bringeth them unto the haven where they would be.
O that men would therefore praise the Lord for His goodness: and declare the wonders that He doth for the children of men!
That they would exalt Him also in the congregation of the people: and praise Him in the seat of the elders!
Who turneth the floods into a wilderness: and drieth up the water-springs.
A fruitful land maketh He barren: for the wickedness of them that dwell therein.
Again, He maketh the wilderness a standing water: and water-springs of a dry ground.
And there He setteth the hungry: that they may build them a city to dwell in;
That they may sow their land, and plant vineyards: to yield them fruits of increase.
He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.
And again, when they are ministered, and brought low: through oppression, through any plague, or trouble;
Though He suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;
Yet helpeth He the poor out of misery: and maketh Him households like a flock of sheep.
The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.
Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

On the restoration of the Prayer Book it was probably felt that the great increase of the Navy through the regular levy of "ship money" during Cromwell's time had made some special prayers of this kind desirable.
The prayers are for "occasional" use, with the exception of the first two: and all that calls for notice is the fact that they are framed on the strict principles of the Church of Eng-
land. Confession and Absolution are appointed, in extreme danger, as a reality to which men will be glad to fly when their souls are about to appear suddenly before God. The responsive form is kept up throughout: and the "Hymn of Praise and Thanksgiving," as well as the use of the Te Deum
Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God,
Who art of infinite goodness and mercy;
We Thy poor creatures, whom Thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before Thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that Thou hearest us when we called in our trouble, and didst not cast out our prayer, which we made before Thee in our great distress: even when we gave all for lost, our ship, our goods, our lives, then didst Thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to Thy holy Name; through Jesus Christ our Lord. Amen.

Or this:

O MOST mighty and gracious good God, Thy mercy is over all Thy works, but in special manner hast been extended to us, whom Thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God Thou art; how able and ready to help them that trust in Thee. Thou hast shewed us how both winds and seas obey Thy command; that we may learn, even from them, hereafter to obey Thy voice, and to do Thy will. We therefore bless and glorify Thy Name, for this Thy mercy in saving us, when we were ready to perish. And, we beseech Thee, make us as truly sensible now of Thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to Thy holy commandments. Continue, we beseech Thee, this Thy goodness to us; that we, whom Thou hast saved, may serve Thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

COME, let us give thanks unto the Lord, for He is gracious; and His mercy endureth for ever.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

"Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom He hath delivered from the merciless rage of the sea.
"The Lord is gracious and full of compassion; slow to anger, and of great mercy.
"He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.
"But as the heaven is high above the earth: so great hath been His mercy towards us.
"We found trouble and heaviness: we were even at death's door.
"The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul.
"The sea roared: and the stormy wind lifted up the waves thereof.
"We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble.
"Then cried we unto Thee, O Lord: and Thou didst deliver us out of our distress.
"Blessed be Thy Name, Who didst not despise the prayer of Thy servants: but didst hear our cry, and hast saved us.
"Thou didst send forth Thy commandment: and the windy storm ceased, and was turned into a calm.
"O let us therefore praise the Lord for His goodness: and declare the wonders that He hath done, and still doth for the children of men.
"Praised be the Lord daily: even the Lord that helpeth us, and poureth His benefits upon us.

He is our God, even the God of Whom cometh salvation: God is the Lord by Whom we have escaped death.

"Thou, Lord, hast made us glad through the operation of Thy hands: and we will triumph in Thee praise.
"Blessed be the Lord God: even the Lord God, Who only doeth wondrous things.
"And blessed be the Name of His Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

"They had swallowed us up quick: when they were so wrathfully displeased at us.
"Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

after-victory, presuppose a choral use of the Church's services. Some of the Prayers are evidently intended to be used in the same manner and place as the "Occasional Prayers and Thanks-givings," the ordinary daily Service being directed to be used both by the Rubric at the head of these Forms, and by the first of the "Articles of War." The latter is as follows:—
"Officers are to cause Public Worship, according to the Liturgy of the Church of England, to be solemnly performed in their ships, and take care that prayers and preaching by
But praised be the Lord: Who hath not given us over as a prey unto them.

*The Lord hath wrought: a mighty salvation for us.
*We got not this by our own sword, neither was it our own arm that saved us: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hast a favour unto us.

*The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto Thy Name be given the glory.

*The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

*Our help standeth in the Name of the Lord: Who hath made heaven and earth.

*Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

O ALMIGHTY God, the Sovereign Commander of all the world, in Whose hand is power and might which none is able to withstand; We bless and magnify Thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to Thee, Who art the only giver of victory. And, we beseech Thee, give us grace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech Thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days, through Jesus Christ our Lord; to Whom with Thee and the Holy Spirit, as for all Thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

* The Office in the Common Prayer- book may be used.

Only instead of these words [*We therefore commit his body to the ground, earth to earth, etc.*] say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ: Who at His coming shall change our vile body, that it may be like His glorious body, according to the mighty working whereby He is able to subdue all things to Himself.

The chaplains be performed diligently, and that the Lord’s Day be observed."

It is worthy of notice that the form with which the body is committed to the deep in the Burial Service differs from the older form in an important particular, "looking for the resurrection of the body . . . and the life of the world to come," being substituted for "in sure and certain hope of the resurrection to eternal life." This change has been adopted in the American Book of Common Prayer. The difference is only a verbal one, but circumstances have given it importance: and the words above have often been quoted as if they had originated in America instead of in our own revision of 1661; and with (as is probable) so Catholic-minded a Churchman as Bishop Sanderson.
AN INTRODUCTION

§ The Origin of the Ministry.

The fundamental principle of the Christian Ministry is that it is derived from our Blessed Lord Himself, who became the Fountain of all ministerial authority and power through the Offering of that "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" which constituted Him the Eternal High Priest of the New Dispensation.

He gave an earnest of a permanent ministry, thus deriving its authority and power from Him, when He sent forth the twelve Apostles and the seventy Evangelists on their temporary mission during the time of His own personal Ministry: He promised His perpetual Presence with such a ministry when He declared to the Apostles, "Lo, I am with you alway, even unto the end of the world." [Matt. xxviii. 20]; and He established the twelve as the chief ministerial channels through which ministerial life was to flow when, having stated their commission "as My Father hath sent Me, even so send I you," He ordained them by breathing into them the breath of that ministerial life, and said unto them, "Receive ye the Holy Ghost. [John xvi. 13]."

The twelve, thus commissioned and ordained by the Great High Priest, had other and special work to do in confirmation of His, for which they received special gifts on the Day of Pentecost: but the ordinary ministerial gift was bestowed upon them by Christ before His Ascension, and in such a manner that they were able, even before the Day of Pentecost, to ordain Matthias as one of their number [Acts i. 22, 26], upon whom, thus ordained, the Pentecostal gifts came as upon themselves.

But as the number of Christians increased, the twelve Apostles found themselves too few to fulfill all the ministerial duties of the Christian body; and in the exercise of the authority given to them by Christ—given either generally in the words, "As My Father hath sent Me, so send I you," or in some more detailed instructions not recorded—they delegated part of their ministry to seven others, whom they called, not "Apostles," but "Deacons." [Acts vi. 6], or "Ministers to Apostles," who seem to have held an office relatively to the Apostolate similar to that which the Apostles themselves had held relatively to Christ during His personal Ministry. [Acts vi. 8; viii. 5; xiii. 5; i Cor. xii. 28.]

At a later time the sphere of ministerial work was still further extended, and it became necessary to appoint permanent and stationary ministers in the local churches which the Apostles organized. These were called "presbyters" or "elders" [Acts xi. 30]—the Greek word presbyter, becoming in English "priest"—whose office was that of ministering to particular congregations, for which purpose they were "ordained in every church" [Acts xiv. 23; xv. 2, 4, 6, 22, 23], each to remain among his own particular flock; while the duty of the Apostles called them from one place to another, as having "the care of all the churches." [2 Cor. xi. 28.]

Later still, as the number of local churches increased, and with them the number of presbyters, while at the same time the number of the Apostles diminished, it became necessary to provide for the government of these bodies and their ministers, and also to provide for a continuance of ministers when the Apostles, who alone were ordinaries at first, should all have departed from the world. For this purpose men were ordained who were called "Overseers," the Greek word for overseer having since been transformed from ἐπισκόπος into Bishop and "Bishop." The existence of such Bishops, as can be shewn, is as early as A.D. 61, is shewn by St. Paul in his Epistles, in which he speaks of "the office of a bishop," as it was already familiar to the Church [1 Tim. iii. 1], and indicates among its duties the ordination of priests [Titus i. 5], the discipline of them [1 Tim. v. 1], and that of ordination in general. [1 Tim. v. 22.]

This sketch of Scriptural evidence on the subject shows that a ministerial organization was developed during the lifetime of the Apostles in which two special features are discernible, first, that of fixed ministration by one order of persons called Presbyters or Priests in particular churches; and secondly, that of ministration by another order of persons called Bishops, to whom the duties of discipline and ordination were assigned. To these special features of the New Testament ministry may be added a third, that of ministration to and for other ministers by an order of persons called Deacons.

The succession of this ministry of the Church from our Lord, through the Apostles, may be traced in the Church of England—as in many other Catholic Churches—with great clearness; and the Chart on the following page will shew the principal channels through which the Apostolic life of the ministry has flowed down to our present Bishops.

The three orders whose Scriptural and Divine origin has been indicated above are named in the earliest Christian records subsequently to the time of the Apostles which we possess; as by St. Justin in several of his Epistles, by St. Irenæus in his book on Heresies (where he gives a list of the Bishops of Rome from the Apostles' time to his own), by St. Clement of Alexandria in his book called "Pentapleron," [p. 12], by Tertullian [de Pega, xii.], and by St. Cyprian in many of his Epistles and Treatises. From their days, that is, from about a century and a half after the Apostolic age, and especially in the Ecclesiastical Histories of Chalcedon, it is there shewn that the order of Bishops, to the ministerial system of Christianity, which shew beyond doubt that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons."

In the same way it may be shewn that the continuation of the Christian ministry by ordination was always accounted the work of Bishops, and Bishops only, in the ancient ages of the Church. In the Eastern Church the essential power of ordination has always been reserved to Bishops exclusively, and it was not until the fourth century that the African Church permitted Priests to lay on their hands with the Bishops in the ordination of Priests; nor after this rule was adopted by the Western Church is there any example in ecclesiastical history of ordination by any but Bishops only, as their proper and peculiar function, confirmed by the ancient Apostolical Canons and Constitutions, by the Councils of Ancyra, Antioch, c. ix., Sardica, c. xix., Alexandria, Nicæa, c. xix., Chalcedon, c. xi., VI. Trullo, c. xxxvii., Constan- nople, Orange, III. Orleans, c. iii., Braga, c. iii., Catalhoyhe, c. vi., Dalmitia, c. ii., and Seville, c. vi.; by the testimonies of the Fathers, St. Athanasius [II. Apol. c. Athan.], St. Chrysostom [in Phil. Hom. i. in 1 Tim. iii.], St. Augustine [de Harr. c. iii.], St. Epiphanius, St. Jerome [Epist. ad Evarg. c.], St. Cyprian [Ep. xii.], Cornelius, Dionysius; by the acts of the primitive Bishops, and by every sacramental and ritual. [Decret. P. I., dist. xxvii.]: The Catholic doctrine has ever been that without Sacraments there is no Church, and without Bishops there can be no Priests, and consequently no Sacraments. There is not one instance in Holy Scripture or ecclesiastical history of ordination by Presbyters only; it was the prerogative of Bishops, and therefore the present rubric [1662] declares that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal consecration or ordination."

§ Succession of the Ministry from the Apostles.

The order of Bishops is essential to the outward being of a Church. "Sicre debeb Episcopum in Ecclesiæ esse et Ecclesiam
An Introduction to the Ordinal.

CHART OF THE MINISTERIAL SUCCESSION OF THE CHURCH OF ENGLAND

Our Blessed Lord.

The Apostles.

British Bishops.

French Bishops.

Irish Bishops.

Roman Bishops.

English Bishops.

See Table at p. 668.

529 Medieval English Bishops.

From whose succession all Archbishops of Canterbury and York descended for about 500 years, no Bishops were consecrated during his incumbency.

All the consecrations from Augustine to Theodore are here inserted exactly as they are recorded in Bede and other writers, but it is reasonable to suppose that there were many more of which no records are known.

The following Bishops were associated with Wulfstan in consecrating succeeding Bishops, viz., Fisher, of Rochester; Sherborn, of Chichester; Hilsey, of Leighlin; 1900-1935; Young, of Galloway; West, of Ely; Longlands, of Lincoln; and Vespasian of Exeter.

Fisher [Canterbury, 1504-1515].

Rawlins [St. David, 1512-1515].

Stokesley of Leighlin; [London, 1530-1539].

Longlands.

Vesey [Canterbury, 1504-1515].

Fisher [Canterbury, 1513-1555].

Chichester 1536-1569.

Box [Canterbury, 1536-1569].

[See also an Appendix to this Table at p. 668.]
in Episcopos, et si qui cum Episcopos non sint in Ecclesiis non esse," [St. Cyr., Ep. iv. 76.] "Cumque dominius tuus a nobis habere." [St. Cyril.] 

But even before this dates, a third party, led by Origen, went still further. The Deacons, however, were not so composed as their predecessors, at first in relieving them of secular business, but subsequently with permission to preach and baptize [Acts vii. 38, 39]; and this, which was the subject of a dispute in the Church [Strom. 1. 8], was also admitted, and the appointment of Deacons is now one of the essentials of the Christian Church. 

The title of Deacon is not found in the New Testament, but St. Paul mentions Epaphras, as himself, an Apostle [Phil. ii. 25], and Timothy as a Deacon. [2 Tim. iv. 5.] By some medieval and later ritualists the doctrine was held that Bishops and Priests formed one order with two degrees, and only those who held the third order, called the Archbishops, had the power of ordaining. 

The attention of the Church and the world was focused on the Divine origin of the Church, its nature, and its relations to the world. 

§ 8 Delegation of the English Ordinal. 

As there was only one Pontifical for the use of each diocese, copies of such collections of Services are among the rarest of ecclesiastical books. The Pontifical of Salisbury—collated with that of Winchester, which is in the University Library at Cambridge, and with that of Exeter, has been printed by Mr. Maskell in his Monumenta Ritualia; and that of Exeter by Mr. Barnes. The Pontifical of Egbert has been published by the Suteces Society, and there are other uses in the Bodleian Library, Oxford; and, mostly imperfect, among the MSS. of the British Museum. 

The use of ecclesiastical books, in addition to the Book of Common Prayer, which do not contain the Forms of Ordination; and Dean Comber, like Dr. Dyer and Mr. Funder, has done little more than offer some practical observations. With the exception, therefore, of a volume on the English Ordinal by the present writer, this series of notes may be regarded as the first ritualistic illustration of this important portion of the Book of Common Prayer, whilst they embody the earliest complete account of its development from ancient sources. For Our Ordinal was not taken word for word from the Roman Pontifical, as Archbishop Whittington asserted, but rather on the whole of the Lambeth and other ancient Formas and Manners of Ordination used in all branches of the Catholic Church. 

There was a British Church existing in the second century, and founded on the Apostles. 

Our Lord's ministry was essentially commissioned for His Ministry by the visible descent of the Holy Ghost upon Him, and by an audible Voice from Heaven proclaiming Him to be the Messiah when He was about thirty years old. "Christ glorified not Himself to be made an high priest, but My Father, who chose Me, He hath consecrated Me; and I am glorified. The days came that I was glorified in Me; and I was not glorified of Mine own self, but the Father that sent Me, the same glorified Me, and gave Me glory; that I should finish the work which I have received of My Father; and I have finished the work which I received of My Father." [Heb. v. 1-4.] None of His Apostles or disciples presumed to undertake any ministry until they received a direct commission from Him. [Mark iii. 14; John iv. 2; and John xvi. 13.] Thus it was, that direct prophecy of God Himself that He would take for Priests and Deacons, as He had taken them for the pastorate, to deliver His word to the world. [Deut. x. 21], and therefore, as St. Paul says of the Evangelical Ministry, "No man taketh this honour unto himself but he that is called of God, as was Aaron." [Heb. v. 4.] Aaron, his sons, and all the Levites (according to a direct prophecy of God Himself) who should take for Priests and Deacons, were commissioned by God [Lev. viii. 1, 2; Num. iii. 5], and the death of a Levite was regarded as a penalty for sinning against God and the Church. [Rom. x. 15.] So also our Blessed Lord said, "As Thou hast sent Me into the world, even so have I sent them" (the Apostles) [John xvii. 18]; and, "Ye have not chosen Me but I have chosen you, and ordained you." [John xvi. 16.]

[657] An Introduction to the Ordinal.
certainly at Sardica, 347, and Rimini, 360, British Bishops were present. In 587 St. Augustine was consecrated by Virginian Bishops at Arles; Wilfrid of York by Agilbert, Bishop of Paris, 665. There were also Bishops consecrated in Rome, and Italy, by Saxon, Irish, and Scotch Bishops, several of the latter having derived their orders from Rome.

For the purposes of simplifying the history of the gradual development of successive Ordinals, the contents of those used in England from the fifth century to the present time have been given, as well as the earliest known forms preserved in Sacramentaries, which prove that the latter were adopted as the formulas of the Western Church. It is certain that the further we can trace back rituals, the simpler they are; for they only gradually received additions and enlargement, with fresh rubrics designed to enhance the solemnity of the ceremonial. Possibly these were the innovations of an individual Bishop, adopted by neighbouring diocesans, until authoritatively recognized. But they were changed according to the diversities of countries, times, and men's mannera. It will be seen how much they varied. While the Church of England retained the essential form and matter, she ordained, changed, or abolished some of these ceremonies and rites of the Church which were ordained only by man's authority, so that all things might be done to edify, and rendered more conformable with primitive usage.

The Form and Offices for making Deacons agree in containing a Prayer Ad ordinandum Diaconum, oremus dilectissimi, a Prayer for the Holy Spirit, Exaudi Domine, an address for united Prayer for the Deacon, Ad consummandum Diaconum, Commune votum, and a Benediction, Domine Sancte Spei. The delivery of the stole and Gospel, and other ceremonies, were of later introduction. Diaconus sum ordinator, solus Episcopus qui eum benedictit manum super caput illius quia non ad sacerdotalem sed ad ministeriam consecratur. [IV. Council of Carthage, ap. Morin, p. 260.]

**Sacramentary of St. Leo.** [Migne, p. 290.]


**Sacramentary of St. Gelasius.** [Morin, p. 267.]

**Ordination.**

Ad ordinandum. Dicat. Oremus, dilectissimi (e).

Exaudi, Domine Deus, preces nostras (7). 

Consecratio—Adesto, quassesumus (8).

Ad consummandum—Commune votum (γ).

Benedictio—Domine Sancte Spei (e).

**Sacramentary of St. Gregory.**

Presentation by the Archdeacon. Address to the people—Auxilante Domino (φ). The Litany (ψ).

**Ordination.**

Ordering with laying on of hands. Prayer—Oremus, dilectissimi (c).

Prayer for the Holy Spirit—Exaudi, Domine Deus (7).

Consecratio—Adesto, quassesumus (8).

Investiture with the stole (τ).

**Liturgia Alemannica.** [Gerberti, 40, ninth century.]

**Ordination.**

Benedictio—Oremus, dilectissimi (a).

Exaudi, Domine (7).

Consecratio—Adesto, quassesumus . . . . honorum Dotor (δ).

**Gallican Liturgy. Deacon.** [Muratori, 664; Migne, xxii. 320.]

Allocutio ad populum, ending Si vostra apud mea concordat electo testimonium quod vultis vocis approbate. Per Dominum.

Orationis—Oremus, dilectissimi (a).

Consecratio—Adesto, quassesumus (8).

Exaudi, Domine (7).

Ad consummandum Diaconis efficiem—Commune votum (γ).

Benedictio—Domine Sancte Spei.

**Pontifical.** [Clavdulius A. iii. 42 (Cotton MS.), of the tenth century.]

Oration ad Ordinandum Diaconis—Oremus, dilectissimi (a).

Exaudi, Domine, preces nostras (7).

Domine Deus omnipotens.

Consecratio—Adesto, quassesumus, omnipotens Deus honorum Dator (δ).

Ad consummandum Diaconi officium—Commune votum (γ).

Benedictio—Domine Sancte Spei (δ).

Investiture with stole (π).

Consecratio of the Deacon's hands with oil and chrism. The Mass.

**Pontifical of Egbert.**

Address by the Bishop—Auxilante Domino (φ).

The Litany (ψ).

Investiture with stole (π).

Delivery of the Gospel.

Ordination of the Deacon with laying on of hands by the Bishop.


Collect ad conservandum diaconatus officii, Commune votum (γ).

Benediction—A Prayer referring to St. Stephen : Domine Sancte Spei (δ).

Consecratio of the hands of the Deacon with holy oil and chrism.

**DEACON.** [Harl. MS. 2906, fo. 8, tenth century.]

Presentation by the Archdeacon (a).

The Gospel is read.

Si quis.

Litany (ψ).

Ordination by the Bishop.

Commune votum—Adversus to the people (γ).

Prefatio—Oremus, dilectissimi (a).

Exaudi, Domine (7).

Vere dignum, with a prayer in it for the Holy Ghost—Emite in nos Spiritum Sanctum.

Investiture with the stole. (A long prayer in Winton Pontifical.]

[The delivery of the Gospels.]

[Commune votum (γ).]

[Domine Sancte, Pater Spei] (δ).

Delivery of the Gospels x x.

Domine Sancte, Pater sidei spei, etc. (δ).

Delivery of the dalmatic.

Reading of the Gospels by a newly-ordained Deacon. oo.

1549, 1552, 1662.

Presentation to the Bishop (ω).

Address to the people [Prefatio a. 5: γ].

Litany (ψ).

Holy Communion.

Collect—Almighty God, Who by Thy Divine Providence. [Consecratio (β).]

The Epistle, I Tim. iii. 8, or Acts vi. 2.

Examination of candidates.

Ordination by the Bishop.

Delivery of the Gospel x x.

The Gospel, St. Luke xii. 35, read by a Deacon oo.

Collect—Almighty God, Giver of all good [ad consummandum (7)].

Prevent us, O Lord [added 1662].

Benediction [added 1662].

**Ordering of Priests.**

The earliest Services agree in containing a Prayer, Ad ordinandum Presbyterum, called the Preface in the Salisbury Pontifical; the Consecratio corresponding to the Collect, ' Almighty God, Giver of all good things; ’ the Consummatio a final Collect, and the Benedictio. The Prayer for the giving of the Holy Ghost was about the tenth century added to the proper Preface of the Mass Vere dignum, and after the thirteenth century took the direct form, ' Receive the Holy Ghost,’
and in some Pontificals the Vere dignum is directed to be left out. An early as in the time of Pope Gregory there was an investiture with the chasuble; and in the tenth century a delivery of the chalice and patten, and a change in the arrangement of the stole: the consecration of the hands occurs in the Gregorian Sacramentary, and of the head in the Pontifical of Egbert. The arrangement of the chasuble, and the introduction of the Hymn, Veni, Creator Spiritus, were far later insertions.

Presbyter cum ordinatim Episcopo eum benedicite et manum super caput ejus tenentes, etiam omnes Presbyteri qui presentes sunt manus suae juxta manus Episcopi super caput illius teneant. [IV. Counc. of Carthage.]

Sacramentary of Pope Leo. [Migne, 55, 115.]

Oremus, dilectissimi (b).
Exaudi nos (γ).
Domine Sancte (a).

Sacramentary of St. Gelasius. [Morin, 267.]

Priest.

Si quia.
Litany.

Ordination by the Bishop.

Ad Ordinandum Presbyterum—Oremus, dilectissimi (b).
Exaudi nos (γ).
Consecratio—Domine Sancte, Pater omnipotens, eterno Deo: honorum, etc. (a).
Consecratio—Sit nobis fratre necunum oratio (b).
Benedictio—Deus Sanctificationum omnium Autor (c).

Gregory's Sacramentary.

Priest.

Presentation by the Archdeacon.

Litany.

Ordination with laying on of hands.

Prayer for blessing on the Priest—Oremus, dilectissimi (b).
Prayer for the Holy Ghost—Exaudi nos, quasunum (γ).
Consecratio—Domine Sancte (a).
Investiture with the chasuble.

Consecration of the hands (γ). [Ninth century, Gerberti, 41.]

Gallican Liturgy. [Muratori, 666; Migne, Ixxxii. 521.]

Allocatio ad populum, ending Ideo electionem vestrum desideris vocis publica profiteris.

Oratio—Oremus, dilectissimi (b).
Exaudi nos (γ).
Consecratio—Domine Sancte . . . honorum, etc. (a).
Consecratio—Sit nobis patres communis oratio (b).
Benedictio—Deus Sanctificationum (c).

MS. Pontifical. [Claus. A. iii.]

Priest.

Ordination.

Oratio ad Ordinandum Presbyterum.
Oremus, dilectissimi (b).
Exaudi, quasunum, Domine Deus (γ).
The stole is changed. Consecratio (a).

Domine Sancte, Pater omnipotens, eterno. Dispotor honorum, etc.

Consecration of the Priest's hands with chrism, with prayer, and of his head with oil.
Investiture with the chasuble (c).
Consecratio—Presbyteri, Sit nobis communis oratio (3).

The Mass.

Pontifical of Egbert [735—766].

Investiture with the stole, with a prayer.

Mention of the title on which the Priest is ordained.

Ordination by laying on of the hands of the Bishop and Priests, with a prayer.

Oratio ad Presbyterum Ordinandum—Oremus, dilectissimi (b).
Exaudi nos (γ).

Consecratio of the Priest—Domine Sancte, Pater omnipotens (a).
Oratio—Sit nobis communis oratio (b).
Benedictio of the Priest—Deus Sanctificationum (c).
Investiture with the chasuble (c).

Consecration of the hands with chrism in the shape of (γ) a cross, and of the head of the Priest with oil.

Liturgia Alemanica. [Ninth century, Gerberti, 41.]

Ordination—The Priests holding their hands next the Bishop's hands.

Benedictio—Oremus, dilectissimi (b).
Consecratio—Domine Sancte (e).

Consecration of the hands.

Priest. [Hart. 2006, tenth century.]

Presentation by two Deacons and two Priests.

Ordination by Bishops and Priests.

Quoniam, dilectissimi (γ).

Address to the people.

Preface—Oremus, dilectissimi (b).

Vere dignum, with Etene Deus, honorum Dator (a).

Investiture with stole.

Benediction—Deus Sanctificationum (φ).

Cruciform union of both hands (%).

Delivery of patten and chalice.

Presentation by Archdeacon.

Duties of Priesthood explained—Sacerdotem oportet. [A long address by the Bishop. Winton Pontif.]

Ordination by the Bishop in silence, the Priests assisting.

Prefatio Sacerdotum cum nota stando, Oremus, dilectissimi (b).
[In the Exeter Pontifical is the Populi Commonitio, Common votum.]

Exaudi nos, quasunum.
Vere dignum, with prayer for the Priests.
Investiture with stole and chasuble.

Consecration of the hands with oil and chrism.

Oratio—Deus Sanctificationum (φ).

The Hymn, Veni, Creator Spiritus [omitted in Winton Pontifical.

Blessing of the hands.

Delivery of the patten and chalice.

[In the Winton Pontifical Consummatio—Sit nobis.
Communis oratio (b).
Deus Sanctificationum (φ).

The Benediction.]

The Mass—After the Post-Communion.

The ordination by the Bishop—Accipe Spiritum Sanctum.
Arrangement of the chasuble. [This is found also in the Greek Euchologium, where "the Bread" is put into the hand of the newly ordained Priest. The Deacon has a flapper delivered to him. Assemanii, xi. 132.]

Benediction.

1549, 1532, 1662.

Sermon or Exhortation.

[Presentation by the Archdeacon.
Address to the people.]

1662. The Litany, Collector—Almighty God [the Consecration (c) and Preface].

Epistle, Eph. iv. 7 [Acts xx.; I Tim. iii., 1502.]
John x. 1 and John xx., 1552.
Address to the Candidates, [after the Veni, Creator, Prayer for them 1552.]
Veni, Creator, after the Gospel, 1552.
Preayer—Almighty God [Benediction (φ)].

Ordination by the Bishop, the Priests assisting.
Delivery of the Bible.

Collect—Most merciful Father [Consumeration (c)].

Prevent us, O Lord [1662.]

The Benediction [1662].

CONSECRATION OF BISHOPS.

The Offices for consecration of a Bishop agree in having a Prayer for the elect, Oremus, dilectissimi, the Benediction, Adento supplicationibus, and the Consecration, Deus honorum, an Unction appears first in the Sacramentary of Galenius, and the delivery of the staff in Egbert's Pontifical. A form of enthronization also occurs at an early date.

Episcopus cum ordinatione, duo Episcopi ponunt et teneant Evangeliorum codices supra caput et cerimonia ejus, et unus super cum fundente benedictionem reliquis omnes Episcopi qui adsumt manibus suis caput ejus tangant. [IV. Council of Carthage.]

Sacramentary of Pope Leo. [Migne, lv. 114.]

Exaudi, Domine, supplicium precos (c).
In a very ancient French Pontifical of Poictiers, c. 511–560, printed by Morin.

Exhortation to the people.

Oremus, dilectissimi (d).

Exaudi, Domine (e).

Propitiare, Domine (e).

Collect—Deum omni sanctificationem.

Consecratio—Deus honorum omnium (b), containing a prayer for spiritual unction.

Sacramentary of St. Gelasius. [Morin, 267.]

Consecration with laying on of the Gospels.

Oremus, dilectissimi (d).

Adesto supplicationibus (γ).

Propitiare Domine (e).

Deus honorum omnium (b).

Unction with chrism.

In a very ancient French Pontifical of Poictiers, c. 511–560, printed by Morin.

Exhortation to the people.

Oremus, dilectissimi (d).

Exaudi, Domine (e).

Propitiare, Domine (e).

Collect—Deum omni sanctificationem.

Consecratio—Deus honorum omnium (b), containing a prayer for spiritual unction.

Sacramentary of St. Gelasius. [Morin, lxxviii. p. 223.]

Ordination with imposition of hands.

For the Bishop—Oremus, dilectissimi (d).

Benediction of the Bishop—Adesto supplicationibus nostris (γ).

Another prayer for the same—Propitiare, etc. (e).

Consecratio—Deus honorum omnium (b).

Unction.

Gallican Liturgy. [Muratori, 669; Migne, lxxii. 323.]

Exhortatio ad populum.

Oratio et preces—Oremus, dilectissimi, the third Prayer in the Ordo Romanus (δ).

Exaudi, Domine (e).

Propitiare, Domine (e).

Collectio—Deus omni sanctificationem.

Consecratio—Deus honorum omnium, with a prayer for unction of the Holy Ghost, and for enthronement (β).

Liturgia Alemannica. [Ninth century, Gerberti, 42.]

Benedictio—Adesto, quasumus (γ).

Propitiare (e).

Consecratio—Deus honorum, with prayer for the Holy Spirit (β).

Pont. Egberti.

Ordination by one Bishop pronouncing the Benediction, two holding the Gospels over the neck of the ordained, and the rest holding their hands over his head.

Three Prayers (Oremus, dilectissimi (d).

Adesto supplicationibus (γ).

Propitiare, Domine (e).

Consecratio of the hands of the Bishop.

Unction of the head.

Delivery of the pastoral staff and ring.

Prayer ad pontificem ordinandum—Deus honorum omnium (b).

Installation of the Bishop on his throne, with prayer, Omnipotens Pater (β).

The Benediction.


Salisbury Pontifical.

Bishop.

Presentation by two Bishops.

Examination by the Archbishop.

The Mass begins with the Prayer Adesto supplicationibus (γ), to the end of the Sequence.

The Archdeacon roves the elect.

Two Bishops present him.

Oremus, dilectissimi (δ).

The Litany.

The Hymn, Veni, Creator [Winton Pontif.]

The Gospels laid on the head of the elect [with Accipe Spiritum Sanctum, Exeter Pont.].

Veni, Creator.

Veni dignum, with the preface for the Bishop elect. Domine Sancte . . . honor omnium dignitatum (δ).
such form and manner of making and consecrating of Archbishops, Bishops, Priests, Deacons, and other ministers of the Church, as by six prelates and six other men of this realm, learned in God's law, by the King's Majesty to be appointed and assignd, or by the most number of them, shall be levied for that purpose, be set forth under the Great Seal of England before the first day of April next coming, shall by virtue of the present Act be lawfully exercised and used, and none other, any statute or law to the contrary in any wise."

On April 2, 1549, the House of Lords the Bishops of Durham, Chichester, Carlisle, Worcester, and Westminster protested against the Act. [Burnet, pt. ii. b. 1.] Cranmer had the chief hand of the work. The first Morning Prayer, o'clock in the morning, it is said, drew up the preface. Three Offices only were prepared, although the Statute had mentioned the ordering of other Ministers of the Church, that is, Clergy in minor orders. Subsequent executions of the Statute's provisions to consecrate the councils of the more moderate party in the Church prevailed over the rash advice of the intertemperate and Germanizing section, who would have abolished much that was of ancient use. Poyntz wished to abandon the very name of Bishop. Gnidal called it the munmery of consecration. Jewel would have had no clerical dress, and Hooper would not wear it. In the new form the unction of the Priest's hands, a French rite in the sixth century, unknown in the Greek Church, and not practised in England till after the Reformation, was now laid aside; as was also the blessing of the Priest's habit with a special blessing for his offering acceptable sacrifices, a ceremonial not of earlier date than the eighth century. But the deacon's vestments, that of the Gospel, cowl, and staff, which had been practised in the tenth century, was retained. It may be observed, that under the Law certain portions of the office were placed in the hands of Aaron and of his sons, symbolically of their office of presenting the sacrifices before the presence of God, and not as a form of the Exhortation; and one of the following Psalms, xli., xxxii., and xxxv., at the discretion of the celebrant, was to be sung as the introit to the Holy Communion. For the Epistle was appropriated to the Office of the Lord's Service by way of an alternative to the First, Second, or Third Gospel, Matt. xxviii. 18 to the end, or John x. 1-16, or John x. 19-23. The Venetian having been sung, the Deacon was presented by the Archdeacon. Then followed the Litany with a special Collect. The Deacon to be ordained Priest was to have a plain albe upon him; the dress appointed for the candidate for Deacon's order, with the addition of the word "white." The oath of the King's supremacy was administered, and the Exhortation made by the Bishop, who proposed the candidate and questioned him, standing without his habit and wholly in spirit, from the interrogatories made in the Elder Pontificals to Bishops; after a certain space kept in silence for prayers by the congregation, the Bishop, having said the Collect of the Deacon, deposed the Deacon to the Bishop, and delivered him the Bible; the Holy Communion followed, with a special Prayer before the Benediction. In the ordering of Deacons the order was as in the present Form.

In the Litany, however, three of the petitions ran thus: "From all sedition and privy conspiracy, from the tyranny of the Bishop of Rome and all his detestable enormities," etc. "That it may please Thee to illumine all Bishops, Priests, and Ministers of the Church," etc. "That it may please Thee to bless these men, and send Thy grace upon them, that they may duly execute the office now to be committed unto them to the edifying of Thy Church, and to Thy honour, praise, and glory." The Epistle was 1 Tim. iii. 8-16, or Acts vi. 2-6, or Col. ii. 19-23, or Eph. iv. 11-14, or Eph. v. 25-27. The Gospel was Luke xv. 1-17, or Acts x. 34-42, or 1 Cor. xii. 12-27, or Eph. v. 25-27, or John vi. 51-57. It was delivered from the Vulgate, and in a different form. The newly-appointed Deacon was to "read the Gospel of that day, putting on a tunic." If Deacons and Priests were ordained at the same time, the whole of the three chapters of the First Epistle to Timothy was read. In the form of consecrating an Archbishop or Bishop, the Psalm for the introit at the Holy Communion was to be the same as at the ordering of Priests. The Epistle was Eph. iv. 11-32, or Acts x. 34-42, or 1 Cor. xii. 12-27, or Eph. v. 25-27, and not in the order of Priests. At the presentation, the elected Bishop was to have upon him a surplice and cope, and the presenting Bishops to be in surplices and copes, and bearing the names of their hands in Latin in the margin on the edges of the Bible on the neck of the consecrated Bishop, and put the staff into his hand, saying, "Be to the flock," etc.

This complete Form and Manner was published in March 1549-1550, and printed by Richard Grafton, Printer to the King and five Bishops were consecrated according to it. Unhappily the efforts of the extreme reformers prevailed now over the better judgement of the Catholic party. The influence of Peter Martyr, Alacoque, Bucer, and Calvin was felt in the councils of Hooper, Poyntz, and their followers. In consequence of their representations, a new review was instituted in the commencement of 1551; and on and after All Saints' Day, the Second Book of Edward VI. was ordered to be in use. The handwork of violent men of factions, peevish, and perverse spirit is only too recognizable, "bewraying their own folly," and "full of innovations and new inventions."

In England, or indeed of the whole Catholic Church of Christ, were now laid aside. The inroads of the Holy Communion, the habits of the candidates and of the presenting and electing of Bishops, Deacons, and Priests, as set forth in the Statute of 1549-1550, the Statute of 1552, and the Statute of 1553-1554, were a complete aban

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Book of Common Prayer by Statute of 1552, and had been repealed together with it in 1553. However, to put an end to all such new usages, a Petition was laid before the 8 Eliz. c. i. § 3, 5, confirmed by 1 Jas. i. c. xxvi. § 48, authorizing the use of the Ordinal in future, and declaring that all persons that had been or should be made, ordered, or consecrated by it were true Archbishops, Bishops, Priests, and Deacons, and all the ordinances of the same. This was adopted up in 1562, and confirmed by Convocation, 1571, had already decreed the validity of all orders conferred according to the new Ordinal since the second year of Edward VI, and the Act, 15 Edw. VI. c. xvi. required an approbation by the Convocation of Clergy; the Constitutions Ecclesiastical, 1575, further required that Holy Orders should be given only according to the form and manner of the Ordinal; and in those of 1604 [c. xxxvi.] a clause was added, requiring that all persons appointed, and all candidates for the ministry required to acknowledge its conformity with the Word of God. Courayer mentions the important fact that Pope Pius IV, by his envoy offered to confirm the whole English Prayer Book, of course including the Ordinal, provided the Church of England would be reconciled to the Pope and acknowledge his supremacy. [Ch. xiii. p. 233.] In 1640, when a complete Pontifical was to have been drawn up, the form of Ordering Bishops, Priests, and Deacons was so altered as to be never used after Convocation (pt. ii. p. 414.) In January 1645, the Book of Common Prayer was prescribed. On March 25, 1661, by Royal Commission, King Charles II. empowered Conferences to be held for a "new and better form of the Rubricals, tokens, and words with the most ancient Liturgies which have been used in the primitive and purest times." Bishops Cosin, Wren, Sanderson, Nicholson, Morley, Hencman, Skinner, and Warner persuaded to undertake the work, assisted by the MS. notes of Bishops Cosin, Ovet, and Andrews. On November 29, the Upper House were still at work upon the revision of the Ordinal; on December 20, 1661, the Book was received, approved, and subscribed by both Houses. On May 19, 1662, the Bill for the Uniformity of Public Prayers and Administration of the Sacraments received the Royal Assent, and provided that the new Book should be used after the feast of St. Bartholomew, 1662. [15 & 14 Car. II. c. iv. § 52.] It was about the same time that John xx. 15-16 was added:

The alterations, additions, and variations were chiefly made in rubrics for the better direction of those officiating in the Service, in a clearer explanation of some words and phrases, and rendering the Epistles and Gospels according to the last translation. The former were numerous and of greater significance and importance.

In the Ordering of Priests the words, "After Morning Prayer is ended there shall be a sermon," were added in the year 1673, because the new Act of 1671 directed a chair near to the Holy Table, whilst the candidates were once more directed to be decently habited, that is, in the habit and apparel suitable to the order to which they were to be appointed, but this was not actually performed, and all plain albe or surplice, with a cope for Priests, and albes with tunicles for Deacons, were appointed in the first Prayer Book of Edward VI. This rubric therefore restored in spirit that of the first Prayer Book of Edward VI, whilst it was opposed to the old custom of investiture of the candidates by the Bishop's own hands. In the Litany the word "rebellion" was substituted for the passage, "From the tyranny of the Bishop of Rome and his detestable enormities;" "Bishops, Priests, and Deacons," for the vague wording, "Bishops, pastors, and ministers of the Church;" and for "to bless these men and send," etc. etc. "These Thys servants now to be admitted to the order of Deacons, and to pour Thy grace upon them, that they may be wise priests and happy pastors in the place where the Lord hath sent them," was omitted. This rubric was now added, "Then shall be sung or said, the Service for the Communion, with the Collect, Gospel, and Epistle as followeth." The candidate was requested to "humbly kneel before the Bishop." At the delivery of the Gospel, the words "thereunto ordinarly commanded." Instead of the Gospel of the day, a proper Gospel was enjoined; and the Collect, "Prevent us, O Lord," was added from the Post-Communion Office. In the Act for the Oaths of the Clergy, the words "to baptize" were enlarged into these, "in the absence of the Priest, to baptize infants;" and the sentence "they may be relieved by the parish or other convenient alms," was altered to "they shall be relieved by the said person." The rubric was inserted after the words, "Receive the Holy Ghost," in order to determine the ordination to the Priesthood. The old rubric was ambiguous, "If the Orders of Deacon and Priest have been given both upon one day, then shall all things at the Holy Communion be used as they are appointed at the Ordering of Priests, saving that for the Epistle the whole of 1 Tim. iii. shall be read as it is set out before in the Ordering of Priests, and immediately after the Epistle the Deacons shall take the Oath of Supremacy, be examined and ordained, and it was now expanded into a fuller and clearer shape: "And if on the same day the Orders of Deacons be given to some, and the Order of Priesthood to others, the Deacons shall be first presented to the Bishop, then shall the same read the Litany be once said for both. The Collects shall both be used, first that for Deacons, then that for Priests. The Epistle shall be Eph. iv. 7-13, as before in this Office. Immediately after which they that are to be made Deacons shall take the Oath of Supremacy, be examined and ordained as above prescribed. Then one of them having read the Gospel, which shall be either out of Matt. x. 33-38, as before in this Office, or else Luke xii. 35-38, as before in the form for Ordering of Deacons, they that are to be made Priests shall likewise take the Oath of Supremacy, be examined and ordained as this Office is before explained."

Consecration of a Bishop. In place of the old title and rubric, "The Bishop being xxvii. preconized with the Bishop," these were added, "The form of Ordaining or Consecrating of an Archbishop or Bishop, which is always to be performed on some Sunday or Holyday." "When all things are duly prepared in the Church and set in order." "After Morning Prayer is ended, the Archbishop, or some other Bishop appointed, shall begin the Communion Service, in which this shall be the Collect," the latter containing a slight alteration of the Collect for St. Peter's day, the name of the Bishop to be read, and the "hymn to the Lamb" added to show the distinction between the Orders of Priest and Bishop, and the ceremonial was directed to take place on a Sunday or Festival, a special Collect being added. The Episcopal Acts and Orders of the Bishop, or "after a Bishop," he shall read the Epistle," was added, and the Gospel, John xx. 19 (in place of "John x., as in the Ordering of Priests") or Matt. xxviii. 18, with the rubric, "Then another Bishop shall read the Gospel," was inserted; thus securing the presence of at least three Bishops, the Canonical number, and the reading of appropriate passages of Holy Scripture. The former rubric, "After the Gospel and Creed ended, first the elected Bishop shall be presented by two Bishops unto the Archbishop of that province, or to some other Bishop appointed by his commission, the Bishops that present him saying," was amplified thus, "After the Gospel and Nicene Creed and the Sermon are ended, the elected Bishop, vested with his remainder, shall be presented by two Bishops unto the Bishop of that province, or to some other Bishop appointed by lawful commission, the Archbishop sitting in his chair near the Holy Table, and the Bishops that present him saying." A provision was thus made for a proper habit to be worn by the elect, for the preservation of the Archbishop of Canterbury, and for the appointment of his representative in case of his illness or death. In the next rubric the words "person elected" were changed into "persons elected." In the Litany the rubric was altered from "the sayings of the people," to "the noise of the people," so that the profession following shall be omitted, and this inserted instead of it. In the address to the elect the words "to the government of the congregation of Christ," were altered to "government in the church of Christ," and a new rubric was added, a new interrogatory, "Will you be faithful in ordaining, sending, or laying hands upon others? Answer. I will so be, by the help of God." After these questions, for the words
"The Archbishop," the rubric was added, "Then the Archbishop, standing up, shall say," and for the rubric "Then shall be sung or said, Come, Holy Ghost," another was substituted, "Then shall the Bishop Elect put on the rest of the Episcopalian habit, and kneeling down, Veni, Creator Spiritus shall be sung or said over him, the Archbishop beginning, and the Bishops with others that are present answering by versicles.

In the rubric preceding the Consecration the words "knowledgeably" were added after "the elected Bishop;" and for the form, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given as the spirit of slavery, but of power."

This is the rubric that was added after the "thee" was added, for the form, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given as the spirit of slavery, but of power."

Thus the Greek Bishops use only the right hand in the Ordination of Priests and Deacons; and the same custom was observed, until the sixth century, it would seem, in the Western Church. In the English Church the Bishop lays on both hands, and in the Ordining of Priests, the Priests present, without speaking, lay their hands conjointly with the Bishop on the head of the Deacon as a sign of their approbation and their consent.

The ancient Sacramentaries make mention of no other rite. The Greek Bishops use only the right hand in the Ordination of Priests and Deacons; and the same custom was observed, until the sixth century, it would seem, in the Western Church. In the English Church the Bishop lays on both hands, and in the Ordining of Priests, the Priests present, without speaking, lay their hands conjointly with the Bishop on the head of the Deacon as a sign of their approbation and their consent.

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be done, we invoke God Who worketh the same on their behalf over them [De Trin. i. xcv. c. xxvi. § 40; and St. Ambrose, De Fide Conc. iii. c. vii. § 14, "in that this" [i.e. the Divine Commission]. The gift of the Holy Spirit is the priestly office. [De Pont. l. i. c. ii. § 7.] So God took of the Spirit which was upon Moses, and put it upon the Seventy of the Twelve, of whom it is said, "they hold up the soul of man."

And in order to receive spiritual strength and grace, in all rituals communion in the Holy Eucharist is required from the new ordained or consecrated. In the Greek Church the words employed are: "there is Divine Grace, which delighteth to break and supplieth that which lacketh, chooseth this godly Subdeacon (or Deacon) to be Deacon (or Priest)" [Exechar. ap. Morin. de Sacer. Ord. P. i. p. 79]; and in the Syro-Nestorian, "He is separated, sanctified for God's service, as St. Paul minister [leqapwis] the Word of His truth, to offer to Him gifts and spiritual gifts, and to renew His people by the laver of regeneration. The Benediction of the old Pontificles resembled this present rite of the Father, the Son, and the Holy Ghost, be upon thee, that thou mayest be blessed in the order of Priesthood, and offer propitiatory sacrifices [hostias]. In the Western Church the power of consecrating the Holy Eucharist was not named until the tenth century, and was not adopted in A.D. 1199 before the close of the thirteenth century; but it is found in the Pontifical of Caetan before a.d. 1000, at the delivery of the ponten and Elements, and the chalice with wine: "Take the power, and consecrate the word, to God the Father, and to the Son, and to the Holy Ghost". The form conveying the power of absolution is later by three hundred years, but was alluded to in the shape of a prayer. In a Pontifical of Mayence of the thirteenth century, however, it occurs, "Receive the Holy Ghost, whose sins ye remit," etc., and in a Pontifical of Rouen, about the next century.

§ The Effect of Ordination.

The laying on of hands and prayer, with the delegation of ministerial order, constituting the essential and necessary form and matter of Ordination, it remains to consider the Divine vocation, and the results of Ordination. It is a sanctification of the chosen individual, in the case of Jeremiah (Jer. i. 5), and St John Baptist (Luke i. 15), and also the imparting of grace to make the person meet to perform the same. The change of name adopted by St. Paul and St. Peter after their Ordination expresses significantly the change of condition, the new honour sanctioned by God. But, as St. Jerome says, "Let every one prove himself and so come; ecclesiastical order does not make a Christian." [Ad Helis. Ep. v. al. The candidate is to be called to a high dignity and a weighty office and charge, to be a messenger, watchman, and steward of the Lord. He to be a worker together with God [2 Cor. vi. 1], and giving no offence in any thing, that the ministry be not blamed, approving the word of God, not having a spirit of fear, but perfect in knowledge and understanding. [1 Thess. iv. 14, 15; 1 Thess. v. 21] But he has also to shew by his deeds rather than by name what his profession is, and to apply himself wholly to one thing, the priesthood of the atonement and the ministry of the word of grace, so that he may be apart by the most impressive vow at God's altar; to forsake the world, and studies, and to sanctify and fashion his life after the rule and doctrine of Christ; to be a wholesome and godly example and pattern for all people to follow. He, like Moses and Joshua [Exod. iii. 5; Josh. x. 26], is to be consecrated to God more than to the people. [Exod. xxiv. 13, 14.] And who is sufficient for these things? for, as St. Chrysostom argues, from Lev. iv. 3-13, xxi. 17, and Luke xii. 47, as the fault of coming short of God's Will is greater in His minister, so a more horrible punishment of neglect will ensue; he wants a good grace and reward in God's sight. [1 Cor. xi. 1. Ac. xxvi. in c. viii. Matth. xxv. 29; de Sard. vi. c. xi.] The candidate when ordained will have need of learning, for, as Bishop Jeremy Taylor observed, an ignorant minister is a head without spirit and passion; for the head is the reasoner, the brain is the understanding; the heart is the seat of the will, the seat of the affections. In the ordination of a leader [John x. 4], an oracle [Mal. ii. 7], sober, grave, affable, firm, patient, long-suffering, kind, unwearying, zealous, and unadorned [2 Cor. vi. 1-10], "never ceasing labour, care, and toil, always setting an example, and a target for the weak and weaklings;" the power which all that lies in him, according to his bounden duty, to bring all such as are committed to his charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among the people of God for confusion or division.

The candidate for the Diaconate professes his trust that he is inwardly moved by the Holy Ghost to take upon him the office and ministration, and the candidate for the Priesthood, that he thinks in his heart that he is truly called, according to the Will of our Lord Jesus Christ. Any state of life is said to be that to which God is pleased to call us [Catechism], and St. Theophylact renders της αγαθης [1 Cor. vii. 17-20], as της θεου τας παντοτοκιοις, τας μοιρασμενοις. Vocation is twofold: (1) Extraordinary, when God calls men (1) immediately, as was Moses; (2) by means and intervention of a prophet, as Elisha; (3) before the existence of an Order of Ministers, as Aaron and the tribe of Levi; (4) after the institution of a Minister, the Apostles. [Acts xvi. 10, 30; Rom. xvi. 9, 20; Rom. xi. 1, 2; 2 Cor. xi. 17; Gal. i. 1; Rom. i. 1; and St. Barnabas: (II) Ordinaria, when men call and appoint a Minister in the Church according to their own mind, as to the Aarons the Priests and Levites; Titus and Timothy, Priests and Deacons of the Apostolic Churches, and now the Bishops, Priests, and Deacons of the Church. But the secret voice of the Holy Ghost does invite individuals [1 Cor. ii. 11; Jer. xii. 16. xvii. 10]; on the other hand, Moses hesitated to accept the other, Issiah sought to receive, a mission, and the Apostle declares that the desire to become a Minister is good. [1 Tim. iii. 1.] St. Augustine says, when Mother Church desires the said individual, the Holy Ghost will inspire the desideratam mitti corde obteneret. [Ep. xlivii.] “They who came not were sent,” says St. Jerome, "for He saith, they came, and I did not send them. In those who came is the presumption of rashness, in those who are sent the obedience of service." [Pro. in comm. in St. Matt.]

The natural sense of men required a holy entrance on the Priesthood [Demosthenes contr. Androcles, Plato, de Leg. 1. vi. § vii.]; and the Canonical impediments were read and the Ordinations during the second half of the thirteenth century. The "ereunt line of moderation in suits after spiritual functions which may be as ambitiously forborne as prosecuted, is not to follow them without conscience, nor of pride to withdraw ourselves, uttering words to the contrary, for the desire of places, the love of money, and the so-called worldliness; but, "Do you trust that you are on good grounds persuaded that you are not called to the work of God, to profit other than your own? To discharge the duties of the office which you seek? There is need of necessity no inward, secret, sensible testimony of God's blessed and sanctifying spirit to a man's soul, nor any strong working of the Spirit of illumination; suffice it that there be inclination of nature, personal abilities, and care of education, without any extraordinary assistance of the Holy Ghost. [See Sanderson, iv. Serm. § 22.]. Here is not that grace wherein the good work of God in the heart is done, and whether thou have the Holy Ghost within thee or the spirit of the flesh of man. See that thou works be virtuous and good, consonant to the prescript rule of God's Word, savouring and tanshining facet of the new creature, whereas all that thou art ended with the Holy Ghost," [Homily on Whitensunday.] The only sure preservative for such a devotion of life and thought to the work of the Ministry as will ensure
its accomplishment, is the perpetual memory of Him Who gave the command to perform it, of the end for which it was given, and the account we must one day render to the Great Shepherd of the Sheep.

The distinction between a Clergy and lay persons is asserted by [Bp. Beveridge, in loc. cit. vol. vi. p. 10, § 4], Tertullian [De Praeae, l. c. xii.; de Monog. xii. i.; de Fuga, xii. 1. St. Ambrose [de Dign. Sacerd. c. iii.], St. Cyprian [Ep. lix, ad Com.], and St. Jerome [adv. Locuf.]. The designation Clergy, clero, a lot of servants, is drawn from two inferences [Ps. xvi. 15; lxxii. 26], is another illustration of the analogy subsisting between the Aarmonic and Christian Priesthood [Num. xxviii. 20; Deut. xviii. 1, 2; St. Jerome, Ep. xxiv. and xliii. 16, 35], and points out the spiritual influence of God overruling the lots in the case of St. Matthias, the first minister ordained by the Apostles. [Acts i. 26. St. Aug. Ewarr. in Ps. lxvii. 19, Isidore, Orig. l. i. c. xii.; de Off. Eccles. i. ii. c. 1.] The word episcopus, severance, setting apart, founded on Acts xiii. 2, is also used as a synonym for ordination. [Beverg. Serm. ii. On the Church.]

This distinction rests upon the impression of the indeflible Eclesiastical mark or character, the "charisma certum veritatis," as furniss terms it [contr. Hier. l. i. c. xxvii. § 2, or St. Augustine, "Sacramentum Ordinationis supus." [De Euso Conj. c. xxviii.; contr. Donatist. l. c. i, § 2; contr. Ep. Parmen. l. ii. c. xiii.] The same doctrine is stated by Bishop John Beveridge, in [Serm. ii. On the Church: Const. Beveridge, Ew. v. i. c.; Hooker [Eccles. Pol. b. v. c. lxxvii. § 3], Mason [de Min. Anglo. i. ii. c. xi. § 6], and Bingham [Orig. Eccles. b. xvii. c. ii. § 11]. It is that the Canon Law, "Si quis clericus refieto officio, id est, qui, quum a se murmuraret, tradiderit, excommunicationem pena feriatur." [Conc. Taron. a. d. 461, c. vi.]

"Sanctorum decus honororum quilibet fuerit occasione perceptuum manebit omnibus inconvulsionis. [VIII. Conc. Tolent. A. D. 601, c. vii.] "And so, if the same title, i.e., spiritual quod dam signum a certe distincturum imprimit in anima indelibile." [Decr. Eugen. ad Armen. Conc. Flor. a. d. 1439. Comp. Conc. Trident. Sess. xxii. a. d. 1683, c. iv.] This also is permitted on the condition of the candidate, or spirituals quodam signum a certe distincturum imprimit in anima indelibile." [Decr. Eugen. ad Armen. Conc. Flor. a. d. 1683, c. iv.; and our own Canons, "Semit relicipus in Sacram Ministerii, et ab eo impostorum non discendit, nec se aut vestitum aut habitum aut in ulia parte geret pro laico" [Articuli, a. d. 1671], with which Canon lxxxvi. of 1604 concurs. This principle is grounded on the analogy of the perpetuity of the priesthood, both of Melchisedec and the Jews, and the Apostles' ordination in the Holy Spirit, according to the order of the grace of Holy Baptism; on the self-dedication for life to God; on the fact that God has nowhere signified that the character will expire before death; on the actual unbroken tradition of the Church, that the exercise of the sacred function, in cases even of deposition the exercise of sacred functions was only suspended. [Comp. Ed. Rev. art. v. Jan. 1849.]

Holy Orders are not denied, in a large sense of the word and in another nature, the name of a Sacrament, by the tenth of the second Book of Homilies of the English Church, but, as being restricted to a class in the community, as lacking the promise of remission of sins, and not having any visible sign or ceremony ordained of Christ [Art. XXV.], and not being generally necessary to salvation, they are so called in an inferior sense to the two Sacraments of the Gospel. With this reservation, the Church of England regards Orders as a Sacrament, or rather as sacramental. The title of the Book of Common Prayer includes the Oath of Sincerity that these Sacraments are ceremonies of the Church." The rubric of 1549 provided that "every parishioner shall communicate at the least three times in the year, and shall also receive the Sacraments and other rites of the Church in order thereof, according to the Act of Uniformity." A similar language is employed in the Act of Uniformity, 1 Eliz. c. ii., and the Homilies, P. 1, "On Common Prayer and Sacraments: "Neither Orders nor any other Sacrament else be instituted in the Church; and such Sacraments are" [p. 316]. Melancthon included Ordination among Sacraments. [Loc. Theol. tom. i. pp. 233, 234, Comp. Conf. Augsburg, pp. 29, 30.] The greatest English theologians, however, cautiously guard against any misapprehension of the term Sacrament, on St. Chrysostom On Ps. xvi. 14, the Church has been changed into laying on of hands; that the Form of Words is given "as in the Person of Christ," and not from ourselves; and that the grace given is "gratis data," not "gratam faciunt." [Be. Andrews, Serm. ix.]; but they still do not withhold the designation of Sacrament, provided that it


From the distinction existing between the Clergy and Laity is derived the word "Order" [gradus, gradus, ordo, rota, se], the single word, or word for a Church. [St. Amb. de Off. Min. lib. i. c. viii. 23. St. Aug. de Orb. x. c. xii. 25, 13. Gabriel Philad. c. ii. St. Leo, Ep. lxxxiv. c. 4. Br. Jerey Taylor, Episc. Acerth. § xxxi. 1. 3.] The words passport, engagement, engagement, dignum, dixit, diximus, locus, χώρα, are also synonyms of ordo.

§ The Preface to the Ordinal.

The Preface to the Ordinal sets forth the following statements and principles.

I. The Three Orders of the Ministry are Apostolical, and have ever been held in reverent estimation.

II. That there are proper ages at which Orders should be conferred.

IV. That there are proper times and places for Ordination.

III. That the candidates shall be duly tested as to character and qualifications.

V. That the Ordinal is an indispensable rites and ceremonies ministered by a Bishop for Ordination, public prayer with imposition of hands.

I. If these three orders be from the Apostles' times, they must be Divine Ordinations. The doctrine, as High Priest upon earth, actually ordained His Apostles with powers representing Priests and Levites. The first consecration of Apostles is referred to the Holy Ghost [Acts i. 24; xii. 2], and the Ordination of Deacon also, "being full of the Holy Ghost." The official names appended to the names Bishops, Priests, and Deacons; even in the second century Presbyters were called Bishops, as overseers of a portion of the flock; but in the third century Bishops are nowhere called Presbyters. The Apostolic fathers distinctly enumerate Bishops, Priests, and Deacons as severally distinct. These orders, on the testimony of ancient authors, evidently existed at all times in Christ's Church, and must therefore be perpetuated by lawful authority, that is, by Bishops, who alone have the power of casting the dimissory, that they may continue and be reverently used and esteemed.

II. The Canon Law defines thirty years to be the Canonical age for the reception of the Priesthood, but suffer the admission of the canonical age of twenty-five years of age. [P. Dist. Ixxxviii. c. i. l. v.] Pope Zosimus, 417, enacted the ages for Priesthood and the Diaconate to be respectively thirty and thirty-five years. [R. Maurus, de Ord. Antip. c. xiii. Pope Shenius, 383-385, requires the ages to be thirty-five and thirty. [Ep. i. § ix. The Councils of Agde, a. d. 506, c. xvi. xvii.; III. Carthage, a. d. 307, c. iv.; II. Toledo, a. d. 331, c. i., permitted the reception of the Diaconate at twenty-five years; that of Melis 1025, as twenty-four, and the Priesthood at thirty years of age. The latter age is also prescribed by the old Saxons laws, and the Councils of Neo-Cesarea, A. D. 314, c. xi.; IV. Toledo, a. d. 683, c. xv.; IV. Arles, a. d. 524, c. i., and Trullo, 601, c. xiv. The 3rd Council of Carthage, A.D. 397, and the Councils of Africa, forbid Deacons to be made under twenty, or Priests below twenty-five years of age. The Council of Trent, Sess. xxiii. a. d. 1683, c. xii., permits the ordination of Deacons at twenty-three, and of Priests at twenty-five years of age. In the Greek Church the age for a Deacon is twenty-five (that for Levites in the Jewish Church), for a Priest thirty years. [Sym. Thess. c. v.; Assemanii, Ep. iv. p. 169.] The latter age is so often prescribed because the English Church claims the title "the Lord's Church" [Eccles. Hist. I. c. ii. 348], and the Church of England (1549) has been changed into laying on of hands; that the Form of Words is given "as in the Person of Christ," and not from ourselves; and that the grace given is "gratis data," not "gratam faciunt." [Be. Andrews, Serm. ix.]; but they still do not withhold the designation of Sacrament, provided that it
The Canon Law required that diligent inquiry should be made into the life, age, title, and place of education of the candidate; whether he be well learned, instructed in the law of the Lord, and, above all, if he firmly held the Catholic faith, and could express it in simple words. [Decret. P. i. dist. xxiv. c. v.] But besides these requirements, a long list of canonical impediments, such as irregularity, i.e., bodily deformity, illegitimacy, and the like, offered hindrance to the reception of a candidate. But all the Canons of the Church require him to be without crime. [Proev. Lynde. I. i. tit. v. vi., App. 16, 17.; Counc. of Chalcedon, 46.; Counc. of Trent, 1567, xvii.; Epon. 517, c. iii.; III. Orleans, 538, c. vi.; Agdo, c. xiii.; Nicola, c. v.; IV. Toledo, 603, c. xix. Canon. Apost. c. xvii.] St. Cyprian says, that in accordance with the Divine law [Exod. xxi. 15.; xxii. 3, 46.] Priests and Deacons shall always be morally whole and without blemish [Ep. Lxxiv. Stepano.], and, as St. Augustine well says, St. Paul, when he chose Priests and Deacons, saith not, "If any be without sin," for had he said, even he who is to be ordained, but he saith, "If any be without crime, such as murder, adultery, any uncleanness, fornication, theft, covetousness, sacrilege, and the like." [Tract. xii. in Joann. c. vii.] The knowledge of letters is required for a Bishop [Ordo 1565, c. x.; II. Orleans, c. xvi.; and Canon Law Decret. P. i. dist. xxxvii. c. i. x.; xiv.; and Novell. Just. cxxii. tit. c. iii.; and of Latin by the
An Introduction to the Ordinal.

Councils of Genoa, 1724, c. 25, and Toledo, 1473, c. iii. and London, 1571, c. i. St. Paul required a man to be apt to teach, and to be distinguished from the unlearned. [1 Cor. xiv. 16.] Knowledge of the Holy Scriptures is insisted upon by St. Jerome [Con. c. iii., ii.]; Councils of Nantes, 900, c. xi.; IV. Toledo, 633, c. xxv.; and Canterbury, 1535; while at the present time, knowledge of Greek is considered indispensable in candidates, and Hebrew is sometimes required. The candidature, however, here is as essential to be required, as the Levitical Priests were presented to the congregation [Exod. xxix. 4]; and seven men "of good report" were the first Deacons. [Acts vi. 3.] In the Primitive Church, a pastoral vocation was announced by the Apostles [Acts vi. 20]; but never was always used. [Lampadius, c. xlv. Council of Chalcedon, A.D. 451.] A "si quis" is now read out in the Parish Church of the candidate before Ordination, and letters testimonial from his College, or three beneficed Clergymen, are necessary. An appeal is also made to the congregation whether they know any notable crime, or canonical impediment, in accordance with the rule of the old English Church. [Excerpt. Ecceziz. c. xix.] In the early Church, the people gave their approbation, or consent, or expressed their rejection of the unworthy by exclaiming "āfisō, or āvāfōs." [Const. Apost. l. vii. c. iv. St. Amb. de Dign. Sacerd. c. v. Euseb. H. E. l. vi. c. xxix. xiiii.] There was no election by the people, except in preserving the rule of the Church, because made stedwards of the common stock of the Church), and when Deacons were appointed to Ministerial Offices in the Church, no voice had in the matter of choice, but reference was made to the Ordination of the Twelve of St. Matthias. Yet whilst Bishops reserved to themselves the absolute and inherent right of acceptance or rejection [Decret. P. i. dist. lxiii. c. viii. Posid. in Vit. Aug. c. iv.], they wisely, when the gift of discerning of spirits was withdrawn from the Bishop, and reserved for the people (the only people), amongst whom the candidate had lived, to his virtuous conversation. [St. Cyril. Ep. xxxviii. St. Jerome, Ep. xxv. ad Rutil. Sarcies, Ep. l. c. x. Leo I. Ep. lxxiv. 1 c. 18.; and Bishops of France, c. 1101; and Cæsar of Thérouanne, 398, c. xxxii.; and the ancient Sacramentaries and Pontificals.] If any one were thus objected [Apost. Can. c. lii.] the Ordination was deferred, and the offender examined strictly within three months. If he failed to offer sufficient proof, if a Clerk, he was degraded, and if a layman adequately punished. [Novell. Just. Const. cxxxvii. p. 408.] But the Ordainer was not to take the accusation without proof [Conc. Chal. c. xxii.]; and no excommunicated, or not a communicant, was allowed to be heard. [Conc. Constantinople vi.] Damausus, in 367, required the accuser to put in a caution that in default ample atonement to the sufferer might be made by him [Epist. iv. c. vii.]; and the Canon Law forbade [Cod. 1. iv. c. 18.], that any other Bishop, without the consent of the Bishop from that day forth. [Decret. P. ii. Caus. ii. qu. iii. c. iv.] In all Rituals the congregation are desired to unite in prayer for the candidates.

Ye One Lord as Bishop the Chief Bishop and Great High Priest chose and ordained [St. John xv. 16] the Apostles and the Twelve, the first Disciples, and the Bishops and Priests of His Church. After His Ascension St. Matthias was elected by God [Prov. xxxi. 33], and the Twelve were endowed with the miraculous power of discerning spirits, knowing men's hearts, whether they were sincere and spiritually-minded [1 Cor. xii. 10], by prophecy, that is, by the Holy Ghost, says Theophylact [in 1 Thes. i. 18], and St. Chrysostom [Hom. v. in 1 Parm. i.], by ordination of the Spirit, according to Cæcilius [in 1 Ep. ad Tim. iv.], by Divine revelation, as Theodorast explains [in 1 Tim. i. i.], or as Clement of Alexandria asserts of St. John, that he ordained Bishops and Clergy out of such as were signified by the Spirit. [Daniel, xii. 1.] But as this heavenly gift died with the Apostles, St. Paul laid down rules for the fitness of candidates to St. Timothy and Titus, and as St. Clement says, The Apostles knew from our Lord Jesus Christ, that there should be Bishops and Priests. For this cause, having a perfect foreknowledge, they established Bishops and Deacons, and a rule of future succession, that after their decease others approved [by the Holy Ghost] should take their places. [1 Cor. xiv. 30.] [Ad Coranth. xiv.] This succession is that of Bishops.

The Jewish Priesthood was hereditary, adapted to the circumstances of a temporal dispensation, and a people forbiddance of which other things a spiritual ministry, is one and Catholic, designed to bring all countries into one the fold, under one Shepherd, and to last even unto the end of the world. The Chief Bishop was born of the royal tribe, not of that of Levi, a Priest after the order of Melchisedec, not of Aaron. Therefore her "succession is not limited to a lineage, or her ministries assigned to a single family, but from every tribe, and people, and language, those whom Divine choice approves as fit and worthy, she constitutes Priests, not on the merits of birth, but of worth." [St. Cyril. de Unct. Chrinum.] The best of every nation she presses into her service. [Const. Apost. l. vi. c. xxvii.] Therefore her "succession is not hindered the effect of laying on of the hands of the Ordainer [Art. XXVI. Glossa Decret. P. ii. c. i. qu. 1, c. xviii.], just as under the Law bodily blessings did debar the Priest from offering the "Lev. v. 17; but, she off the effect, interrupt the succession, or dissilence his sons from the inheritance of the Priesthood. Moses, appointed by extraordinary commission from God, consecrated Aaron as High Priest, and Aaron's sons as Priests. [Ps. xix. 6; Exod. xxx. 19; Lev. viii.] Aaron continued the succession. [Heb. v. 4; Num. viii. 11-13.] When the Apostles received the gift of the Priesthood [1 Pet. ii. 25]; Luke xxii. 29; John xx. 22], they by Divine appointment divided the Ministry into distinct Orders as were necessary to the government and comeliness of the Church. They, having consecrated Bishops [1 Tim. iv. 14; 2 Tim. i. 6; Tit. i. 4], either ordained Priests [Acts xxiv. 25], or desired Bishops to ordain such Priests as were to perform the office of Ordinary and special endowment of the Episcopate; and also ordained Deacons. [Acts vi. 6.]

The great charter, bestowing the exclusive power of Ordination upon the Apostles, [Acts vi./vii.], was as,"As My Father hath sent Me, even so send I you;" as Bishops are the successors of the Apostles, so the Church has always kept this rule without break or doubtfulness. In the Western Church, the essential power of Ordination has always been maintained by the great Church of Rome, until the fourth century that the African Church permitted Priests to lay their hands on the Bishops in the Ordination of Priests; nor after this rule was adopted by the Western Church, that the Ordination of Priests by any but Bishops only, as their proper and peculiar function confirmed by the ancient Apostolical Canons and Constitutions, by the Councils of Ancona, Antioch, c. iii., Saragossa, c. xiv., Alexandria, Nicæa, c. ix., Chalcedon, c. vii., Trullo, c. xxxvii., Constantinople, Orange, II. Orleans, c. ii., Braga, c. iii., Cæsarea, c. vi., Dalmatia, c. ii., and Seville, c. vi.; by the testimonies of the fathers, St. Athanasius, III. Apostol. c. iii., St. Chrysostom [in Phil. Phil. in 1 Tim. iii.], St. Augustin pale [de Herr. c. iii.], St. Ephiphanius, St. Jerome [Epist. ad Evagv. cl.], St. Cyprian [Ep. xl.], Cornelius, Dionysius; by the acts of primitive Bishops, and by every Sacramentary and Ritual. [Decret. P. i. dist. lvii.] Only, that upon other parts of Ordination by Priests only were constantly declared to be null and void, and to communicate Presbyterian Ordination was affirmed to be heresy by the united voice of Christendom; and, as Bishop Hall says, Our Presbyterians would have the power of ordaining such Bishops, Deacons, and Priests, as had the power of ordering Bishops and Priests; they shuffled these things that should have dared to usurp it." The Catholic doctrine has ever been that without Sacraments there is no Church, and without Bishops there can be no Priests, and consequently no Sacraments. There is not one instance in Holy Scripture or ecclesiastical history of Ordination by Presbyters only, it was the prerogative of Bishops; and therefore the present rubric (1662) declares that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal consecration or ordination." Priests of the Western and Eastern Church, on conformity to her discipline and doctrine, are therefore admitted at once to minister in the churches of England; and in the Office of Consecration of Bishops, in 1692, the question was significantly added: "Are there any other Clergy or Laymen, or any Presbyter, Deacon, or Priest, or any subject, who hold any right of ordaining, or consecrating, sending, or laying on hands on others? Answer. I will so be, by the help of God." The special powers of the Bishop lie in the right to ordain, to consecrate persons and things, to administer the Sacraments, and to excommunicate. The Diocesan does not possess the privilege of the Priesthood, to consecrate the Holy Eucharist, to absolve, to preach, and ordain, or baptize. Therefore however, have an important part in Ordination of Priests and Deacons, for their testimony is required before the acceptance of a candidate, their aid in his examination, and in the former case their presence and aid at the laying
on of hands. Where the laying on of the hands of the Presbytery is mentioned by St. Paul (1 Tim. iv. 14), the Presbytery (a word sometimes used in the sense of an order) has been understood by St. Cyril, St. Theodoret, St. Cyprian, St. Jerome, and all the best commentators, ancient and modern, to designate the College of Bishops; and this gift, which is said to have been given by the laying on of their hands, is in the Second Epistle (c. i. 6) said to have been given by the laying on of the Apostles’ hands, so that the utmost that could be made of the passage, even in conjunction with the Carthaginian Canon, would be, that Priests sometimes imposed their hands together with an Apostle or Bishop. But St. Timothy was a Bishop [1 Tim. v. 22], and nowhere have we an example of Priests ordaining a Bishop; and the Council of Carthage, reserving the Ordination of Deacons to the Bishop solely, only required the presence of the Priests (who were enjoined to be silent), in order to add solemnity to the Ordination, and to preclude the admission of unworthy or unfitting persons to the Priesthood. Even this canon was not in harmony with ancient practice, although it rightly permitted the Bishop alone to bless the person ordained. A remarkable use of prepositions in the passage of the Epistle to Timothy just cited, must also be noted. In the case of St. Paul, it is ὑπὶ, through, by means of, laying on of my hands, but in the case of “the Presbytery,” χερὶ, together with: one was instrumental, the other assistant.

The Ephesian Presbytery after all were the “elders of the Church” of Ephesus, whom St. Paul says “the Holy Ghost had made Bishops over the flock.” [Acts xx. 17-28.] The 3rd Council of Carthage, held only one year before that which permitted Priests to assist, laid down this canon [c. xlv.] : “Episcopus unus esse potest per quem dignatione Divini Presbyteri multi consisti possint;” and, to avoid any doubt, the Epistle, 1 Tim. iii., was transferred from the Ordering of Priests to the Consecration of Bishops, in 1602. The Catholic Church has ever held this doctrine, that true ministrations of grace depend on Episcopal ministries, and has always regarded all other ministries, whether assumed to be conferred by Presbyters, undertaken at will, or bestowed by a call from the congregation, to be wholly invalid. Luther, Knox, Wesley, and Whitfield were but Priests, Calvin was only a Subdeacon, and others mere laymen; every mission by their hands is therefore absolutely null and void, according to Scriptural authority, Apostolical practice, and the unbroken tradition of eighteen centuries. Those only who have Episcopal orders of Bishop, Priest, or Deacon, in the Western and Eastern Churches (including also now that of America), according to the 23rd and 26th Articles of our Church, minister the Word of God, and His Sacraments, in Christ’s Name, and by His commission and authority. All others must be actually ordained, whether of previous Presbyterian or congregational nomination, on conforming to the Church; as in 1601, four teachers of the former in Scotland were first ordained Deacons and Priests, and then, on December 15, Bishops of the Scottish Church. [Wood, A. O. Fasti, iv. 321.] A Roman or Greek Subdeacon is regarded as a layman. In some cases of the Superior or Major Orders an imposition of hands “non-ordinativa sed reconciliatoria” has been used. One of the earliest declarations from authority after the Reformation, against Orders conveyed by Presbyters, of the year 1588, may be seen in Caldwell, Doc. Ann. No. cii.

As the chief magistrate is the fountain of honour in the State, so in the Church the Bishop is the chief in the Christian polity, a prince in the spiritual commonwealth, with the sole power of Ordination, and distribution of grades and offices, and degrees of ministry; and the reservation of this power to the Episcopate is a visible symbol of the unity of the One Catholic and Apostolic Church. There is but one Spirit of grace, though there are diversities of gifts and operations. In 1549 the necessity of lawful admission by the Bishop was asserted in the Preface to the Ordinal, and this lawful admission, in the 10th Article of 1538, is reproduced in the 23rd of 1562 (“Non licet,” it is not lawful by God’s law, etc.), and is clearly expressed, “Docemus quod nemo debet publice docere aut Sacramenta ministrare nisi fide vocatus et quidem ab his penes quos in Ecclesia juxta verbum Dei et leges et consuetudines uniuscujusque regionis jus est vocandi et admitteri.” [§ xii.] Therefore in the Litany she prays for the whole Catholic Church, for all Bishops, Priests, and Deacons; for all Bishops, Pastors, and Curates, in her Collect for St. Peter’s Day, and her Prayer for the Church Militant; and in the first prayer for Ember Week supplications are offered without any limitation for the Bishops and Pastors of God’s flock, all of one fold under one Shepherd.

APPENDIX.

In the “Chart of the Ministerial Succession of the Church of England” at page 656, the general line of that succession is shown from our Lord to Berthwald, Archbishop of Canterbury, in the early part of the eighth century, and from medieval times to the Reformation. By the kind assistance of the Rev. Charles Frere Stopford Warren, the Editor is enabled to supplement this Table by leading details respecting the succession from Archbishop Berthwald to Archbishop Dunstan to the completion of it in the form of a Genealogical Table would occupy many pages.

During the eighth century the following lines of succession can be distinctly made out in the Provinces of Canterbury and York.

Golwin Lyons. [See Table at page 656.]

693, Berthwald Canterbury.

705, Daniel Winchester. 727, Eadulf Rochester.

737, Tatwin Canterbury.

734, Egbert York.

735, Nothelm Hereford. 790, Bregwin Canterbury.

736, Cuthbert Canterbury. 766, Jaenbert Canterbury.

741, Foppa Hereford. 741, Dunno Rochester. 767, Ethelbert York.


780, Eamald I. York. 797, Hesindro Hexham. 805, Egbert Lindsey.

781, Timbert Hexham. 783, Higald Lindsey. 809, Eanbert Hexham.

785, Audauf Migensis.

791, Baldulf Whitburn.
For the ninth century the consecrations are less certain. Archbishop Plegmund, who was consecrated to Canterbury in 891, received consecration, it is stated by Ralph de Diceto [de Archiepisc. Cantuariensi], from Pope Formosus, but there seem to have been a few surviving Bishops of Berhtwald's line, and it is probable that the two successive

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<tr>
<th>Consecrating Bishop</th>
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<tr>
<td>1. Plegmund</td>
<td>900</td>
<td>Athelwold, Canterbury, d. 923.</td>
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<tr>
<td>3. Wulfhelm</td>
<td>926</td>
<td>Odo Ramsbury, Canterbury, d. 959.</td>
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<td>8. Wulfstan</td>
<td>1020</td>
<td>Ethelnoth Canterbury, d. 1038.</td>
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<td>12. William</td>
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<td>14. Thomas York</td>
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<td>15. Anselm</td>
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<td>16. Alberic Ostia</td>
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<td>17. Theobald</td>
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<td>18. Gilbert</td>
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<td>19. Baldwin</td>
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<tr>
<td>20. Hubert</td>
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</tbody>
</table>

1 Consecrated by Archbishop Robert, who was consecrated by Eadwine.
2 By Lanfranc.
3 By Anselm.
4 By Thomas York.
5 By Richard London.
6 By Richard de Corbeil.
7 By Anselm.
8 By Richard de Corbeil.
9 By Archbishop de Corbeil.
10 By Archbishop Richard.
11 By Pope Alexander III.
12 By Archbishop Baldwin.
13 By Archbishop Richard.
14 By Pope Anastatus IV.
15 By Pope Celestine III.
<table>
<thead>
<tr>
<th>Consecrating Bishop</th>
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<td>Sothfrid Chichester</td>
<td>23rd May 1199</td>
<td>William London, d. 1224.</td>
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<td>Savarie Bath</td>
<td>7th Feb. 1255</td>
<td>Walter Durham, d. 1260.</td>
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<tr>
<td>Henry Llandaff</td>
<td>14th Sept. 1292</td>
<td>John Curiale, d. 1324.</td>
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<tr>
<td>Henry Exeter</td>
<td>15th July 1330</td>
<td>Roger Lichfield, d. 1359.</td>
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<td>Herbert Sarum</td>
<td>20th Mar. 1362</td>
<td>Simon (Sudbury) London, Canterbury, d. 1381.</td>
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<td>Geoffrey Lichfield</td>
<td>15th May 1435</td>
<td>Benedict (Nicolis) Bangor, St. Davids, d. 1433.</td>
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<td>Hugh Lincoln</td>
<td>31st Jan. 1479</td>
<td>John (Stafford) Bath, Canterbury, d. 1452.</td>
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<td>Richard (Fox) Exeter, Bath, Durham, Winchester, d. 1528.</td>
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<td>Robert Conlent</td>
<td>26th May 1199</td>
<td>John (Longlands) Lincoln, d. 1547.</td>
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<td>John Rochester</td>
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<td>Thomas (Cranmer) Canterbury, d. 1556.</td>
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<td>John Bath</td>
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<td>Philip Wørcester</td>
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<td>William Lichfield</td>
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<td>William Canberbury</td>
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<td>John Nicolls</td>
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<td>John Exeter</td>
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<tr>
<td>Henry St. Asaph</td>
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1 Consecrated by Archbishop Richard; he by Pope Alexander III.
2 '' Archbishop Baldwin; he by Archbishop Richard.
3 '' Alb. Albano.
4 '' Archbishop Hubert.
5 '' Pope Innocent III.
6 '' William London.
7 '' Archbishop Stephen.
8 '' William York; he by Pope Nicholas III.
9 '' Archbishop Robert Kilwardy; he by William Bath; he by Nicholas Worcester; he by Archbishop Boniface; he by Pope Innocent IV.
10 '' Archbishop John Pecham; he by Pope Nicholas III.
11 '' Nicholas Oses.
12 '' Archbishop Walter Reynolds; he by Archbishop Winchester; he by Gerard Sabina.
13 '' John Norwich; he by Archbishop Winchester.
### An Introduction to the Ordinal. 671

<table>
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<tr>
<th>Consecrating Bishop</th>
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<th>Consecrated Bishop</th>
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<tr>
<td>John Bangor 1</td>
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<td>John (Hodgskin) Bedford, d. 1560.</td>
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<td>John Rochester 18</td>
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<td>Jonathan (Trelawney) Bristol, Exeter, Winchester, d. 1721.</td>
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1 Consecrated by Archbishop Cranmer.
2 Consecrated by John Lincoln; he by Archbishop Cranmer.
3 Consecrated by Archbishop Cranmer, John Exeter, and John Bath, which list by Roman Bishops, but as the actual register has not been found, the succession is not traced through him.
4 Consecrated by Archbishop Grindal.
5 Consecrated by Archbishop Parker.
6 Consecrated by Archbishop Whitgift.
7 Consecrated by Archbishop Bancroft.
8 By Archbishop Whitgift.
9 Consecrated by Archbishop Abbott.
10 Consecrated by Irish Bishops to Limerick.
11 John York; he by George London (Montaigne).
13 Brian Winchester.
14 Gilbert London (Archbishop Sheldon).
15 Richard York; he by Accepted York.
16 George Winchester; he by Brian Winchester.
17 Henry London (Compton).
18 Archbishop Bancroft.
<table>
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<th>Consecrating Bishop</th>
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<td>John Bangor 1</td>
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<td>Edmund Ely 6</td>
<td>8th April 1792</td>
<td>ordained by Bishop Wilkinson of Truro on Trinity Sunday 1883, as in the line of Apostolic Succession through the ninety-second Archbishop of Canterbury, Archbishop Benson: by whom, assisted by ten other Bishops, Bishop Wilkinson of Truro was consecrated on St. Mark's Day in the same year.]</td>
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<td>60. Edward W. Canterbury</td>
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[It is obvious that the humblest Priest in the Church of England can trace his ministerial descent from the Apostles, and our Lord, the Fountain of all ministerial authority, as readily as the Archbishop of Canterbury by means of these notes and the Table at page 656. Thus a Priest who was 1 Consecrated by Archbishop Tenison; he by Bishop Wilkinson of Truro on Trinity Sunday 1883, as in the line of Apostolic Succession through the ninety-second Archbishop of Canterbury, Archbishop Benson: by whom, assisted by ten other Bishops, Bishop Wilkinson of Truro was consecrated on St. Mark's Day in the same year.]
THE FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE
Order of the Church of England.

THE PREFACE.

It is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were by the ancient Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime, and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

Gelasius, probably, was the first who limited the seasons of general ordination to certain times of the year. Micrologus says, "Gelasius papa constituit, ut ordinationes presbyterorum, et diaconorum non nisi certis temporiis fierent." [Cap. 24, p. 448, edit. Historp.] So also Rabanus Maurus: "Sacerdos ordinationes quatuor temporum diebus querentur fieri, decet." [De Inst. Cleric. 1. 2, c. 24, p. 338, edit. Maskell, Mon. Rit. iii. cxxii.] Muratori is of opinion that no fixed and general rule for the observance of Ember weeks existed until the Pontificate of Gregory VII., c. 1085. [Dios. de Leg. IV. temp. c. vii. Anecd. tom. ii. p. 292.] Our Canons of 1604 enjoin as follows:—

**Canon 34.**

The Quality of such as are to be made Ministers.

No Bishop shall henceforth admit any person into Sacred Orders, which is not of his own diocese, except he be either of one of the Universities of this realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree of school in either of the said Universities; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation, under the seal of some College in Cambridge or Oxford, where before he remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.
THE FORM AND MANNER
OF
MAKING OF DEACONS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their office.

¶ First the Arch-Deacon, or his Deputy, shall present unto the Bishop (sitting in his chair, near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

¶ The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of His Church.

¶ The Arch-Deacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

ORDINATION OF DEACONS.

Sermon or Exhortation] An Exhortation to the Deacons after the presentation will be found in Assemani vili. 377, from the Pontifical of Clement VIII, and one to the Priests after the address to the people. [Ibid. 368.] By the Sarum and Exeter Pontifical, after the Introductory Sermon the Bishop read out the Prohibitions or Canonical Impediments. In the Winchester Pontifical the Sermon by the Bishop follows the presentation of the Deacons by the Archdeacon. The rubric directs that it shall treat "de castitate, de abstinentia, et his simulibus virtutibus: terribiliter interdicens ne quis ad sacros ordines venire presumat qui pecuniam dare promittire presumpsisset." [Mask. Mon. Rit. iii. 155.]

The Ordering of Deacons.

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¶ Then the Bishop shall say unto the people:

BRETHREN, if there be any of you who know any Impediment, or notable Crime, in any of these persons presented to be ordained Deacons, for which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Bishop shall succurse from Ordering that person, until such time as the party accused shall be found clear of that Crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.

The Litany and Suffragies.

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

The present rubric requires, if not an albe, at least a surplice, as the fitting dress of the candidate for the Order of Deacon.

Reverend Father in God! Bishops are called Fathers by Epiphanius [Herr. i. iii. § lxxv. c. iv.], not of the universal Church, which God alone is, but in particular branches thereof. The title is founded on I Cor. iv. 15; 2 Cor. vi. 13; Gal. iv. 19; 1 John ii. 13, 14. The word Papa was similarly used by St. Jerome [Ep. xciv.], and in the fifth and sixth centuries. [Sidonius, I. vi. Ep. 1-12; vii. Ep. 1-11.] According to Baronius, in 1076, it was restricted to the Bishop of Rome.

I present unto you] The ancient form of presentation was "Postulat S. Mater Ecclesiae." This form is found in the Sacramentary of Gregory, and in the old English Pontificals. It was, however, thought to be too bold a presumption, and was changed into a declaration by the Archdeacon in his own name.

I have enquired, etc.] In the Sacramentary of Gregory the answer of the Archdeacon was, "Quantum humana fragilissimas nosse sinit et scio et testificor ipsos digne esse ad hujus omnis officii." In our own form the words, "as far as human frailty suffereth," being regarded as too vague an expression, and offering a shelter for provocation, were omitted; whilst the assertion, "I know and bear witness," was softened down by the tempered language, "I think them so to be." commenting such, etc.] In the Sacramentary of St. Gregory the Bishop in the "Benedictio Diaconii" thus commends those who are to be ordained to the prayers of the people: "Oreum, dilectissimis, Deum Patrem Omnipotentem, ut super hunc sacerdotalis, quin in sacris ordinum Diaconus officii dignatus assumere, Ille beneficiorum suo gratiam elementer effundat, eique dominum consecrationis propitius indulgeat per quod eum ad premia aeterna perduxerit, auxilii Domine nostro Jesu Christo." The Prayer in the Pontifical of Egbert is very similar, and differs only in the insertion of the clauses, "et prince nossearnen exterior exaudiat, ut suo eum prosequatur auxilio et sua potius electione justificet," between "indulget" and "per quod." In the Sarum Pontifical the same Prayer occurs, differing merely in a few words. It stands immediately after the ordination. There is also in the Winton Pontifical a similar Prayer, in which, after "hos sacerdotes tuos" are inserted the words, "Consecrationem nostrae simulacram, et ipsum praeverbum auxilii nostrum Deum." The same Prayer occurs after the ordination in Harl. MS. 2906, fo. 8 b., as the Prefatory with a different ending, being preceded by the address to the people: "Commune votum communis utriusque prosequatur, ut hi tosis ecclesiae praece qui in Dioscatus Ministerium praevenaturn Levitice beneficiorum ordine clarentes, et, spirituali conversatione prefulgentes, gratia sanctificatatis elucet." This address in the Winton Pontifical succeeds the delivery of the Gospel. [Markell, Mon. Rit. iii. 190.]

The Litany] The rubric in the MS. Harl. 2906, fo. 8, a
Spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

_Spare us, good Lord._

From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

_Good Lord, deliver us._

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

_Good Lord, deliver us._

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

_Good Lord, deliver us._

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

_Good Lord, deliver us._

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

_Good Lord, deliver us._

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

_Good Lord, deliver us._

By Thine agony and bloody sweat; by Thy

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

_We beseech Thee to hear us, good Lord._

That it may please Thee to bless these Thy servants, now to be admitted to the Order of Deacons, [or Priests,] and to pour Thy grace upon them; that they may duly execute their Office, to the edifying of Thy Church, and the glory of Thy holy Name;

_We beseech Thee to hear us, good Lord._

That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

_We beseech Thee to hear us, good Lord._

That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

_We beseech Thee to hear us, good Lord._

That it may please Thee to bless and keep all Thy people;

_We beseech Thee to hear us, good Lord._

That it may please Thee to give to all nations unity, peace, and concord;

_We beseech Thee to hear us, good Lord._

Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the HOLY GHOST,

_Good Lord, deliver us._

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

_Good Lord, deliver us._

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

_We beseech Thee to hear us, good Lord._

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant _VICTORIA_, our most gracious Queen and Governor;

_We beseech Thee to hear us, good Lord._

That it may please Thee to rule her heart in Thy faith, fear, and love, and that she may evermore have affiance in Thee, and ever seek Thy honour and glory;

_We beseech Thee to hear us, good Lord._

That it may please Thee to be her defender and keeper, giving her the victory over all her enemies;

_We beseech Thee to hear us, good Lord._

That it may please Thee to bless and preserve _Albert Edward_ Prince of Wales, the Princess of Wales, and all the Royal Family;

_We beseech Thee to hear us, good Lord._

Ut Apostolicum donum, et omnes gradus ecclesiae, in sancta religione conservare digneris,

_Te rogamus._

Hic surgat episcopus et sumat bœcunum in manu sua, et conversus ad ordinandas dicat.

_Ut electos istos bene dicere digneris, Te rogamus._

_Ut electos istos bene dicere et sancti facere digneris, Te rogamus._

_Ut electos istos bene dicere, sancti facere et consecrare digneris, Te rogamus._

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

_We beseech Thee to hear us, good Lord._

That it may please Thee to give to all Thy people increase of grace, to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

_We beseech Thee to hear us, good Lord._

That it may please Thee to bring into the way of truth all such as have erred, and are deceived;

_We beseech Thee to hear us, good Lord._

That it may please Thee to strengthen such as

Pontifical of the tenth century, is, "Tunc prostravit se pontifex cum Archidiacono coram altari super stramenta cum hiloque qui consecrandi sunt, et schola imponat letaniam;" and in the Cotton MS. Tib. c. i. fo. 142, b., which is perhaps earlier: "Pontifex super tapetilla et qui consecrandi sunt super pavimentum prostrantur, ac tunc agatur letania, et inter
do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children; and to shew Thy pity upon all prisoners and captives;

We beseech Thee to hear us, good Lord.

That it may please Thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good Lord.

That it may please Thee to forgive our enmies, persecutors, and slanderers, and to turn their hearts;

We beseech Thee to hear us, good Lord.

That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

Son of God: we beseech Thee to hear us.
Son of God: we beseech Thee to hear us.
O Lamb of God: that takest away the sins of the world;

Grant us Thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

† Then shall the Priest, and the People with him, say the Lord's Prayer.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

† Priest.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

† Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whencesoever they oppress us; and graciously hear us, that those evils which the craft and subtily of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for Thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for Thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pityfully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

† Priest.

O Lord, let Thy mercy be shewed upon us;

Answer.

As we do put our trust in Thee.

† Let us pray.

We humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we most righteouslie have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

ala dicat: Ut fratres nostros ad saeculum ordinem electos in veram religione conservare digneris." The admonition to the Deacons, in the Winchester Pontifical, immediately follows their approach to the Bishop, nor does there seem in that age, according to the use of that Church, to have been a Litany appointed. [Maskell, Mon. Rit. ii. 201.]
Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, Who by Thy Divine Providence hast appointed divers Orders of Ministers in Thy Church, and didst inspire Thine Apostles to choose into the Order of Deacons the first Martyr S. Stephen, with others; Mercifully behold these Thy servants now called to the like Office and Administration; replenish them so with the truth of Thy doctrine, and adorn them with innocence of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our Saviour Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, now and for ever. Amen.

The Epistle. 1 Tim. iii. 8-13.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the Sixth of the Acts of the Apostles.

Acts vi. 2-7.

THEN the Twelve called the multitude of the disciples unto them, and said, It is not

reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all

DOMINE sancte, PATER fidei, spei, gratie, et perfectum Munerator, Qui in coelestibus et terrenis ministeris ubique dispositis per omnia elementa voluntatis Tuae diffundis effectum: hos quoque famulos Tuos speciali dignare illustrare aspectu, ut, Tuis obsequiis expediti, sanctis Tuis ultrafusis ministeri purissimae, et deludens purissimae eorum gradu, quos apostoli in septenario munero, beato Stephano ducis ac praevo, Sancta Synodi auctore, elegerunt, digni existant et virtutibus univensis, quibus Tibi servire oportet, instructi polleant. Per DOMINUM. In unitate ejusdem.
The Oath of the Queen's Sovereignty.

Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of His glory, and the edifying of His people?

Answer.

I trust so.

The Bishop.

Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer.

I think so.

The Bishop.

Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer.

I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

Form of Oath printed in Sealed Books.

I, A. B., do utterly testify and declare in my conscience, That the King's Highness is the only Supreme Governor of this Realm, and of all other his Highnesses Dominions and Countries, as well as in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no foreign Prince, Person, Prelate, State, or Potentate hath or ought to have any Jurisdiction, power, superiority, pre-eminence or authority Ecclesiastical or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities; and do promise, That from henceforth I shall bear faith and true allegiance to the King's Highness, His Heirs and Successors, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences and authorities granted or belonging to the King's Highness, His Heirs and Successors, or united and annexed to the Imperial Crown of this Realm. So help me God, and the contents of this Book.

In the first Prayer Book of Edward VI. the confirmation ran, "So help me God, all Saints, and the holy Evangelists;" owing to the remonstrance of Bishop Hooper it was altered to, "So help me God, through Jesus Christ." [Zar. Lett. III. 81, 566. Hooper's Early Writings, 479.] In 1559 an entirely new form of oath was inserted, with a corresponding alteration in the rubric preceding and introducing it. [Prof. Lit. Serv., Park. Soc. p. xxxi., p. 281.]

By the Clergy Subscription Act, 1865, 28 & 29 Vict. c. cxxii. § xi., Oaths are not to be administered during the Services of Ordination; but this does not extend to or affect the oath of due obedience to the Archbishop taken by Bishops on consecration, § xii.; by § iv. every person about to be ordained Priest or Deacon shall, before ordination, make and subscribe the declaration of assent, and take and subscribe the oath of allegiance and supremacy; and the Bishop's oath of due obedience to the Archbishop is retained.

Then shall the Bishop examine] The candidate is required to answer plainly to several questions, that is, "clara voce," and to make certain promises, which, as Bishop Beveridge says, "being made so solemnly before God and His Church, are certainly as binding as if made upon oath, and ought to be as religiously observed;" "ut non solum habebat Del timerem sed etiam coram omnibus denunciationem et professionem erubescat." [Novell. Just. Auth. Coll. 1, tit. vi. cap. 1. § 9, p. 19, Lugd. 1581.] All these interrogations are in accordance with St. Paul's demands of a good life, good government, and that second part of the pastoral office, sound and good doctrine according to the Word of Life, to be found in the Minister of God. [1 Tim. v. 17.] They relate [I.] To a profession of the Catholic Faith, and the assurance of the candidates that they are lawfully called to be ministers of the Church of England. [Art. XXIII.] [II.] A promise is given to observe the discipline of the Church, according to her laws and constitutions. [III.] A profession of obedience is made to ecclesiastical governors. They are grounded on the questions put to Bishops in ancient formularies, and were added to secure uniformity in the services. But they follow ancient precedent as given by the Codex Thuanus of the ninth century: "Pri- mitus cum venerant ordinandi Clerici ante Episcopum debet Episcopum inquirere unumquecumque si literatus, si bene doctus, si docibilis, si moribus temperatus, si vita casta, si sobrios, si domui bene presse sciat, et ante omnia si Fidei documenta pleniter sciat. Et tunc denum in conspectu Episcopi vel Clerici sive populi colligitur, et oportet quod quaelibet et omnia quae in Sacras Scripturas quotidie meditetur et populum docet; ut intentus sit lectioni assidue. Ut eleemosynarius, hospitalis, humilia, benignus, miseroros, largus, ecclesiastiscus predica-
The Bishop.

I T appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer.

I will so do, by the help of God.

The Bishop.

W ILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

W ILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer.

I will endeavour myself, the Lord being my helper.

\* Finita litanias, redacte sacerdotes electi ad loca sua, remanentibus Levitae ad consecrandum. et episopus dicit cis sine nota, sedendo.

D IACONUM oportet ministrare ad altare, evangelium legere, baptizare, et predicare.
Then the Bishop laying his hands severally upon the head of every one of them, humbly kneeling before him, shall say,

**TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the HOLY GHOST. Amen.**

Then shall the Bishop deliver to every one of them the New Testament, saying,

**TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself**

Then one of them, appointed by the Bishop, shall read the Gospel.

S. Luke xii. 35-38.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants.

*Quibus inclinantisubus, solus episcopus qui eos benedicit, manum super caput singularum ponat, dicens solus secretae, Accipe Spiritum Sanctum . . . Tune ponat singulis, super sinistrum humerum, stolam neque ad ascellam dexteram subitus, dicens sine nota:*

IN Nomine Sancte Trinitatis, accipe stolam immortalitatis: ilmpe ministerium tuum, potestus est enim Deus ut augest tibi gratiam, Qui vivit et regnat . . .

Post hac tradat eis librum evangeliorum dicens sine nota: IN Nomine Sancte Trinitatis, accipe potestatem legendi evangelium in ecclesia Dei, tam pro vivis quam pro defunctis in Nomine Domini. Amen . . .

*Omnis evangeliarum et codicov.* [Morin, de Ecr. Ord. pt. i. p. 79, D.]


Martene says, "The most ancient Pontificals written before the ninth century, with the exception of the English copies, do not mention the delivery of the Gospels in the Ordering of Deacons. I say with the exception of English Pontificals, for the Pontificals of Archbishop Egbert of York, of the eighth century [tom. ii. col. 98, D.], of Junimogies of the ninth century [ibid. 109, A.], of Rosien of the same date [Morin, p. 252, E.], which certainly were designed for English use, expressly notice the delivery of the Gospels; so, therefore, this was a solemn rite in England, and found in all the rituals we have seen, it is clearly of English origin." [De Ant. Eccl. Rit. l. i. c. viii. art. ix. § 6, 7, tom. ii. col. 60, D, 61, E.]

An earlier Pontifical of Bce, ante ann. n., also mentions it. [ibid. col. 179, B.] Ivo of Chartres says, "Deacons receive the text of the Gospels from the Bishop, whereby they understand that they ought to be preachers of the Gospel." [De Reb. Ecles. Summ. ii. apud Hrrosor. col. 776, D.] Neither Hala-nus Maurus, Isidore, Alcuin, nor Amalarus, mention the rite, but Durand says that as he wished to conform to the use of the other Churches, he wrote in the Ordinary of his Church of Anicia, on the Ordination of the bishop, the blessing given to the Deacon with a form of words. [In IV. Sent. dist. xxiv. qu. 3.] In Spain [IV. Conc. Toledo, c. 27] Deacons do not seem to have read the Gospel.

In the Synod of Carthage the rubric occurs: "Afterwards the Archdeacon delivers the book of the Apostle to the Bishop, who gives it to each of those that are to be ordained, saying, 'He is set apart, sanctified, perfected, and consecrated for the Ecclesiastical Ministry of a Deacon in the name of the Father,' etc. The Bishop takes the book from the hand of each of them, and delivers it to the Archdeacon." [Morin, pt. ii. p. 378.] The Nestorian Form enjoins the delivery of the Epistles to the Deacon, and the Gospel to the Priest. [Ibid. pt. iii. Exerc. ix. de Diccr. c. i. § 16, p. 136.]

One of them . . . shall read the Gospel In the Greek Church the Deacon or Priest read the Gospel [Const. Apost. l. ii. c. ivii.;] at Constantinople the Archdeacon. But Sozomen adds, in some Churches the Deacons, in others the Priests, read the Gospel. [H. E. l. vii. cap. xix.] In the time of St. Jerome in the Western Church the duty was reserved to Deacons [Ep. xxiii. ad Sabiniun. Op. tom. iv. col. 738], and perhaps by St. Jerome, [Ep. App. tom. ii. col. 1258.] The Council of Vaison, A.D. 529, c. ii., declared they were worthy to read it [Labbe, v. col. 822, C.], and Isidore [de Div. Off. l. ii. c. viii.] and Honorius [l. i. c. 588.] mention that they did so. [Ep. Hirtzor. col. 208, D., 1226, E., 1228, F.] The Greek Church assigns the reading of the Gospel in the Holy Communion to them, but there is no mention of a delivery of the Gospel to them at Ordination in the Encyclologicum. [licensd by St. Jerome, i. 277, E.] In the Synod of 1900, at the delivery of the stole to the Deacon, the Bishop says, "Imponimus ut praecessis regis coelestis irreprehensibiliter existere mereamini." Archbishop Whitgift says, "Surely I
Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

ALMIGHTY God, giver of all good things, Who of Thy great goodness hast vouchsafed to accept and take these Thy servants unto the Office of Deacons in Thy Church; make them, we beseech Thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in Thy Church; through the same Thy Son our Saviour Jesus Christ, to Whom be glory and honour world without end. Amen.

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration. In executing whereof if he be found think no man is admitted into the Ministry but he is permitted to preach in his own cure without further licence, except it be upon some evil use afterwards either in life or doctrine. [Defence, etc., Tr. xii, vol. iii. p. 41.]

Ordination and Mission are distinguished in St. Mark iii. 14; St. Matt. x. 5.; St. Luke vi. 13; ix. 2; and in the 23rd Article; the 36th and 50th Canons of 1604 require a licence. The Bishop under Christ being the fountain of spiritual power in his Diocese, by such an act or issue of his jurisdiction delegates a portion of his authority, not absolutely, but revocably, to the Clerk to perform Ecclesiastical acts. A Rector or Vicar is intrusted with this Mission by Institution, "Missa a jure ad locum et populum cum sum: a Curate by licence. No power can deprive a Clerk, or make his Orders void, in respect to the inward power conferred upon him by Ordination; but admission, suspension, or deposition is 'compe'tent to the Ordinary in respect to the outward exercise of that power and ordinary ministration publicly in the Church, as well as in private, either for a set time, or during his life. Admission is given by a licence, the formal permission to perform certain sacred functions in specified places, to which an unbenefficed curate shall be appointed.

Almighty God, giver of all good things! This prayer is also to be found in an Anglican Pontifical of the Monastery of Jumièges [ante ann. dccc.], and in another of St. Dunstan. [Martene, de Ant. Eccl. Rit. vol. ii. p. 39.] Also in Egbert's Pontifical, and in Lacy's.
THE FORM AND MANNER
OF
ORDERING OF PRIESTS.

When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.

First, the Arch-Deacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say

Rev. Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of His Church.

If the Arch-Deacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

or, in his absence] "Every Archbishop, because he must occupy eight Chaplains at Consecrations of Bishops, and every Bishop, because he must occupy six Chaplains at giving of Orders, may every of them have two Chaplains over and above them number above limited to them." [21 Hen. VIII. c. xiii. § 24.] The number of Chaplains was intended to add dignity to the presence of an Archbishop, and one of the Bishops might act as the deputy of the Archdeacon, besides assisting in the laying on of hands upon Deacons to be ordained Priests.

decently habited] The Salisbury Pontifical directs, "Omnes etiam providente de vestibus sacris sibi necessariis." Also immediately before the Litany is the rubric, "Delinde accedentes qui ordinandi sunt Diaconi et Sacerdotes cum vestibus suis," etc. The rubric in the Bangor Pontifical is, "Delinde accedentes qui ordinandi sunt Diaconi et Sacerdotes cum vestibus suis et titulis et sanctificis," etc. The Winchester Pontifical agrees with the Exeter in calling up the Deacons and Priests separately.

The rubric in the Churching of Women uses the words "decently appareled," and the Bishops in the Savoy Conference have explained the word evrythynors, in a fit scheme, habit or fashion, decently; and that there may be uniformity in those decent performances, let there be a rule or canon for that purpose." [Caryw. Conf. 346.] "The Ministers" included "garments under the name of decency" [p. 338], and the Bishops answer, "Reason and experience teaches that decent ornaments and habits preserve reverence, and are therefore necessary. . . to the solemnity of religious worship. And in particular no habit more suitable than white linen, which resembles purity and beauty, wherein angels have appeared [Rev. xv.], fit for those whom the Scripture calls angels, and the habit was ancient. [Chrys. Hom. ix. ad Pop. Antich. p. 530.]"
The Ordering of Priests.

Then the Bishop shall say unto the people:

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.

Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrages there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.

Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, giver of all good things, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these Thy servants now called to the Office of Priesthood; and replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, world without end. Amen.


unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some consolamentum. Debat hanc sedem caritas vestra habere quam secundum praeeptum evangelicium et Deo exhibere debet propterea et proximo, ut hoc testimonium sacerdotii magis pro merito quam affectione aliquis tribunatis, et quod deo illustri omne exspectare intelligere: sed solum tamen quid est acceptabilitas Deo. Aderit per Sanctum Spiritum consensu unus animorum, et ideo elec tionem vestram debitis publica voce profiteri.

The appeal to the testimony of the people at the Ordination of Priests is alluded to by Lampadius, in the Life of Alexander Severus; by St. Leo [Ep. lxviii.], who says: "Ut Sacerdotes Ecclesiae prefuturum non solum attestations fidelium sed etiam eorum qui fuissent testimonio ministrii;" and by St. Cyriac [Ep. xxxiii.], who says that in Ordination he was wont to consult beforehand with the brethren, and weigh the merits and manners of each with common counsel. [Comp. Ep. lxvii., and St. Basil, Ep. clxxxii.]. The edict of Theophilus, patriarch of Constantinople [Can. vi.], required Ordinatio to be held "in regi de electo, paterfio et sapientiis, et in sancto et sapiente viri praebente ordinatione."

The Litany. No litany was appointed in the Pontifical of Rheims. It first occurs in the SACRAMENTARY OF POPE Gregory. In the Greek Euchologium these petitions occur:—
apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.

St. Matt. ix. 36-38.

WHEN Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

Or else this that followeth, out of the tenth Chapter of Saint John.

St. John x. 1-16.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things were which He spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and One Shepherd.

Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

And that done, he shall say unto them as hereafter followeth.

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom

[The Ordering of Priests, ii. 60.] The Gallican Church read for the Epistle Titus i. 1-6. The Gospel St. John x. I was read in that Church in Natali Episcoporum. [Mabillon, i. ii. No. Ixxvi., lixii.] The Natalis of a Bishop was the commemoration of the day of his Consecration. [Lp. Migne, Ixxvi. 206.] In the German Liturgy the Gospel was St. Matthew: "In illo tempore dixit Jesus..." etc. And if St. John: "In illo tempore loquentes Jesus..." opera Abraham facite." [Gerbert, 444.] You have heard, Brethren, etc.] In a French Pontifical of the sixth century there is an Exhortation to the people at the Consecration of a Bishop which resembles this address in spirit: "In locum defuncti talis successor preparatur Eclesiae, cujus pervigili cura et instanti sollicitudine ordo Ecclesiae creditum sibi in Dei timore molius convocat. Qui praecipitanti Apostolo in omni doctrina formam boni operis ipse praebat, onus habuit, sermo, vultus, institutum, virtutem sit. Qui ut pastor bonus foedest institutum, exemplum patientici docebat, doctrinam religiosam institutum, in omni bono operi confirmavit caritatis exemplum. Sit in [populo] quasi unus ex illis, omnium judicium Dominii nostri, non se tantum sed et pro omni populo qui sollicitudine suae creditur, confitemur siquitur. In Epistolam episcopalem, omni animas requirendas, omni proba operis, pastoralis, ergo creditas sibi obi Domini diligentia ejus semper se flagrantissimam adprobant." [Morin, p. 265.]
He shed His blood. The Church and Congregation whom you must serve, is His Spouse, and His Body. And if it shall happen the same day, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that rigness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forsmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well the receiving dutiful and thankful unto that Lord Who hath placed you in so high a Dignity, as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for His Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this selfsame cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed

and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax ripier and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of His Church, shall demand of you touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the Order and Ministry of Priesthood?

Answer.

I think it.

The Bishop.

Are you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

"Quia res quam tractatur estia satis periculous est, fratres carissimi, mones ut diligenter et honeste," etc. as also to beware, etc. "Cavere debent Presbyteri ne verum Dei quod annunciat pravis actibus vel moribus corrumpt.


And seeing that you cannot: "Predicationi insta, verbum Dei plebi tibi commissae affluenter mellissaeque atque distincte prædicare non desinit." Scripturas Divinas lego, immo si potest fieri, lectio sancta in manibus tuis, maxime in pectoro semper inhereat, ipsam vero lectionem oratio intermittat." [Pontif. ap. Martene, i. li. 166-168.] that, by daily reading, etc. Compare the following classes in the Consecration of the Salisbury Pontifical: "Us lege Tua die ac nocte meditantes, quod legerint credent, quod crediderint doceant, quod docuerint imitentur; justitiam, constantiam, misericordiam, fortitudinem, cæstasque virtutes in se ostendant, exemplo probent, admonit Jerusalem custodiunt." [See also Pont. Eph. p. 23. M.S. Pont. Harl. 2906, fo. 13. M.S. Pont. Chalc. See also the following.]

Do you think, etc. A short examination is cited by Martene, from a Pontifical "ad usum Ecclesiae Sussessionis:" — "Vis Presbyteri gradum in nomine Domini accipere?" B. Volo. "Vis in eodem gradu quantum prævalere et intelligi secundum Canonum sanctiones jugiter manere?" B. Volo. "Vis Episcopo ad eujus parochiam ordinandas e obediens et
Answer.
I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Care and Charge with all diligence to keep and observe the same?

Answer.
I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer.
I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

The Bishop.

If, then shall the Bishop, standing up, say,

ALMIGHTY God, Who hath given you this will to do all these things: Grant also unto you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through Jesus Christ our Lord. Amen.


Are you persuaded? This question includes the fourth in the Ordering of Deacons, and differs from the third in this respect, that the Priest has to interpret the Holy Scriptures, whilst the Deacon requires a licence to preach. In the Roman Pontifical the candidates for Priesthood repeat the Creed, "stantes propter fidem quam praeclariusi sunt." Will you then give, etc.] This and the question following it resemble the Fifth Question in the Ordering of Deacons. An illustration of them occurs in the following Canon: "Placuit ut omnes Sacerdotes qui Catholiche Fidei unitate completeuntur nihil ultra diversum aut dissonum in ecclesiasticis Sacramentis agamus. Unusigiturordo orandi atque psalldent nobis per omnes Hispaniam atque Galliam conservetur, unus modus in Missarum solemnitates, unus in Vestimentis Matutinisque officiis." [Conc. Tolet. IV. A.D. 633, c. 2. Labbe, tom. vi. col. 1450, B.]

Will you be diligent to frame, etc.] Priests and Deacons were required "professionem Episcopum suo facere ut easce pare vivant sub Dei tinoe ut dum eos taliis professio obligat verit, vite sancte disciplinam retinat." [IV. Conc. Tolet. c. xxvii. Labbe, tom. vi. col. 1460, A.] By the Canons of the African Church [B. xiii. c. xxxvi.], and the 3rd Council of Carthage [c. xviii.], Bishops, Priests, and Deacons are not to be ordained until they have made every one in their house hold Catholic Christians. [Martene, l. i. c. viii. art. 2, § 17, tom. ii. col. 15, B. Ed. Ronon, 1700.] In the Legantine Con stitutiones of Cardinal Pole Clerics are required: "enarrare ut domesticorum suorum vita honesta et probata sit." [Decr. v., Cardw. Doc. Ann. i. p. 185. Comp. Art. XXXII. and Mason, de Min. Anglic. l. ii. c. viii.]

OREMUS, dilectissimae, DEUM PATREM omnipotentem ut super hos famulos Suos, quos ad presbyterit munus eleget, celestia dona multi plicet, et quod Eius dignatione suscipiat, Ipsius consequatur auxilio.

"Sequitur praefatio sacerdotum, cum nota, stando.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer.
I will so do, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer.
I will so do, the Lord being my helper.

The Bishop.


The Council of Toledo decrees [Canon x.], "Placuit huic sancto concilio . . . ut debitum per omnis homeronem, atque obsequii reverentiam praeemitent sibi omniumque dependant, juxta illud beati Pape Leonis edictum: Quic scil se quibusdam esse prepositum, non moleste ferat aliquem sibi esse prelatum, sed obedientiam quam exigat, etiam ipse dependat." [Conc. Mansi, tom. xi. col. 146, ap. Masp. Mon. Ritu. ii. 260.]

Almighty God! After the short examination cited above from Martene follows the prayer: "Vultatem tuam benam et rectam et perfectionem sibi beneficium Deus perducere dignatur." [Martene, Eccl. Ritu. ii. 146.]
COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou blessèd Unction from above,  
Is comfort, life, and fire of love.

Anoint and cheer our soiled face  
With the abundance of Thy grace.  
Keep far our foes, give peace at home;  
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,  
And Thee, of both, to be but one.  
That, through the ages all along,  
This may be our endless song;  
Praise to Thy eternal merit,  
Father, Son, and Holy Spirit.

COME, Holy Ghost, eternal God,  
Proceeding from above,  
Both from the Father and the Son,  
The God of peace and love.

Visit our minds, into our hearts  
Thy heavenly grace inspire;  
That truth and godliness we may  
Pursue with full desire.

Thou art the very Comforter  
In grief and all distress;  
The hearty gift of God most high,  
No tongue can it express.

COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou blessèd Unction from above,  
Is comfort, life, and fire of love.

Anoint and cheer our soiled face  
With the abundance of Thy grace.  
Keep far our foes, give peace at home;  
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,  
And Thee, of both, to be but one.  
That, through the ages all along,  
This may be our endless song;  
Praise to Thy eternal merit,  
Father, Son, and Holy Spirit.

COME, Holy Ghost, eternal God,  
Proceeding from above,  
Both from the Father and the Son,  
The God of peace and love.

Visit our minds, into our hearts  
Thy heavenly grace inspire;  
That truth and godliness we may  
Pursue with full desire.

Thou art the very Comforter  
In grief and all distress;  
The hearty gift of God most high,  
No tongue can it express.

COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou blessèd Unction from above,  
Is comfort, life, and fire of love.

Anoint and cheer our soiled face  
With the abundance of Thy grace.  
Keep far our foes, give peace at home;  
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,  
And Thee, of both, to be but one.  
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Thou art the very Comforter  
In grief and all distress;  
The hearty gift of God most high,  
No tongue can it express.
O Holy Ghost, into our minds
Send down Thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, Thou know'st us frail;) That neither devil, world, nor flesh, Against us may prevail.

Put back our enemy far from us,
And help us to obtain Peace in our hearts with God and man, (The best, the truest gain.)

And grant that Thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from Thee slide.

Such measures of Thy powerful grace
Grant, Lord, to us, we pray;
That Thou may'st be our Comforter
At the last dreadful day.

★ That done, the Bishop shall pray in this wise, and say,
Let us pray.

Almighty God, and heavenly Father,
Who, of Thine infinite love and goodness towards us, hast given to us Thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who, after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy holy Name: For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee; and we humbly beseech Thee, by the same Thy blessed Son, to grant unto all, which either here or elsewhere call upon Thy holy Name, that we may continue to shew ourselves thankful unto Thee for these and all other Thy benefits; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy Son, by the Holy Spirit. So that as well by these Thy Ministers, as by them over whom they shall be appointed Thy Ministers, Thy holy Name may be for ever glorified, and Thy blessed kingdom enlarged; through the same Thy

DOMINE sancte, Pater omnipotens, aterne Deus: honorum dator, et distributor omnium dignitatum. Unde et sacerdotalia gradus, atque officia Levitaren, sacramentis mysticis instituta creverunt, ut cum pontifices summos regendos populis precesse, ad eorum societatis et operis adjunctum, sequentis ordinis viros et secundae dignitatis eligeres. hac providentia, DOMINE, apostolis FILII Tui Doctores fidei comites addidisti; quibus illi orbes totum secundis praedicationibus impleverunt.

1755]. there are the following rubrics: "Deinde Episcopo incipiente cantatur hymnum "Veni, Creator Spiritus." "Pontifex flexis genibus incipit alta voce, schola prosequente, "Veni, Creator Spiritus."" Dean Comber (Discourse, etc. chap. vi. p. 341) observes that the composition of this hymn was ascribed to St. Ambrose. It is not, however, claimed by his Benedictine editors. In the Salisbury Breviary it occurs as a hymn for Pentecost, "Ad Tertiam." Almighty God, and heavenly Father] This Prayer corresponds to the Consecratio of the elder Pontifices. In MS. Harl. 2906, fo. 12, it forms part of the "Vere dignum et justum est," as it does also in the Salisbury Pontifical. A very similar Prayer is to be found in the Syro-Nestorian Ordinal: "Domine Deus fortis et omnipotens, elegisti Ecclesiam Sanctam Tuam, et posuisti in ea Prophetas et Apostolos et Doctores et Sacerdotes, et in opus ministerii et in edificiis corporis Ecclesiasticis. Tu ergo respite etiam nunc in servos Tuos. orantes quosque et illustrem operibus justis filios Ecclesiae sancte Catholicae ad laudem Nominis Tui Sancti." [Syr. Nest. Ord. P. ii. p. 386.]
The Ordering of Priests.

When this Prayer is done, the Bishop with the Priests will lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,

**RECEIVE** the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

When this Prayer is done, etc.] The rubric in the Pontifical of Egbert is, “Et benedícente eum Episcopo, manus super caput ejus tenet. Similiter et presbyteri, qui presentes sunt, manus suas iuxta manum Episcopi super caput illius tenent.” It occurs also in the Sacramentary of Pope Gregory. In MS. Harl. 2906 [fo. 11], the rubric is, “Eo inclinato imponat manum super caput ejus et omnes Presbyteri qui adstant cum eo populo; etc.” In the MS. Pontifical of the tenth century, Claud. iii. 45, b, the word “ponat” occurs instead of “tecent.” In several French MSS. the word used was “tecent”; in the Ordo Romanus, and an English Pontifical cited by Menard, it is “ponat.” In the Roman Pontifical, the Bishop and Priests lay both their hands on the head of the candidates, after which they hold their right hands extended over them. The 3rd Canon of the 4th Council of Carthage directs: “Presbyter cum ordinatur, Episcopo cum benedicatur, caput manum super caput ejus tenente, etiam omnes Presbyteri qui presentes sunt, manus suas iuxta manum Episcopi super caput illius tenent.” [Maskell, *Mon. Rit. iii. 266.*] The Church of England has now prescribed only one imposition of hands, and Conferrit in her form the power [1] of Presencing; [2] of Consecrating the Holy Eucharist; and [3] of Absolution of Penitents. The Greek Church does not give such a commission formally, but uses Invocation of the Holy Ghost, a Prayer of Consecration, a Benediction, and a Prayer that “the Priest may be presented unblameable at the altar of God, to preach the Gospel of His salvation, to minister the Word of His truth, to offer oblations and spiritual sacrifices, and to renew His people by the laver of regeneration.” [Grove, *Ord. ap. Morin.* P. ii. p. 55.] The Commission to consecrate the Holy Eucharist was never given until the tenth century, when this rubric occurs [Morin, P. ii. 262. ii. 9. Exerc. vii. c. i. § 16. l. 105.]: “Let him take the Paten with the oblation and the Chalice with the wine, and say, ‘Receive power to offer sacrifice to God and celebrate Mass.” In England it appears in the Banger Pontifical before the close of the thirteenth century. [Maskell, *Mon. Rit. ii. 264.*] Compare the Pontificals of Beaunais, Mayence, Noyon, Besançon, Cambray, Apace, given by Morin [pp. 271, 277] and Martene [tom. ii. pp. 138, 174, 195, 217.]

The Receivers humbly kneeling] The candidate kneels because in the presence of the ambassador and representative of our Blessed Lord, executing his office in His Name, and by His authority; and also, as invoking the confirmation of His sanctity, and the grace and assistance of the Sacrament High. The Receivers humbly kneeling.

Receive the Holy Ghost] Archbishop Whitgift says, “Christ used these words: This is My Body, in the celebration of His Supper, but there is no special commandment that the Minister should use the same, and yet must be used them because Christ used them; even so, when Christ did ordain His Apostles Ministers of the Gospel, He said unto them, ‘Receive the Holy Ghost’ which words, because they contain the principal duty of a Minister, and do signify that God doth pour His Holy Spirit upon those whom He calleth to that function, are most aptly also used of the Bishop, who is God’s instrument in that business in the ordaining of Ministers. St. Paul, speaking to Timothy, saith: ‘Neglect not the gift that is in thee, which was given unto thee by prophecy with the laying on of the hands of the Eldership.’ In which words the Apostle signifieth that God doth bestow His gifts and Spirit upon such as he call to the Ministry of the Word, whereof Ordination is a token, or rather a confirmation.” [Defence, Tr. iv. vol. i. p. 490.] So Calvin, “Unde colligimus non inam suae ritum, quia consecrationem quoniam homines impositone manum figurabant, Deus Spiritus Sun inflavit.” [Comm. in Epist. i. ad Timoth. c. iv. tom. vii. p. 485.]

All sacerdotal power is derived from the Holy Ghost; the Church, therefore, holds that the reception of the Holy Ghost is necessary to constitute a Christian Priest, and that this gift can be conferred only through the hands of a Bishop. The priesthood is a grace of the Holy Spirit. “The Holy Ghost,” says Bishop Cosin, “is then given to them, partly to direct and strengthen them in their ways, and partly to assume unto itself for the more assurance and authority those actions which belong to their place and calling.” [Serv. vi.] Being the very words employed by our Lord when He ordained His Apostles, they are the original Charter of the institution of the Ministry, from which alone the limits and extent of its authority are to be known. In the Office of Holy Baptism, the Priest says, acting in the Name and Person of Christ: “I baptize thee in the Name,” etc. In the Holy Eucharist he repeats the very words of the Lord, and applies them to the Sacred Elements. In Absolution of the Sick He says, “By His authority committed to me, I absolve thee;” and in the Office of Matrimonium, “I pronounce that they be man and wife together in the Name,” etc. So here, because He gives a portion of His Spirit to those whom He sends, the Bishop, in His Name, says, “Receive the Holy Ghost;” that is, the enabling gift, the power, the qualifying grace (χαρισμα δικαιοσυνη) for the ministration of Divine things. [Eph. iii. 8; 2 Tim. i. 6; Eph. iv. 7, 11, 12.] As St. Cyprian says: “Inteligimus non nisi . . . Dominica ordinatone fundatque baptizare et remissam peccatorum dare [Ep. lxxxii.] ; and St. Jerome: “Acceperunt Apostoli Spiritus Sancti gratiam qua pecoratum remittant et baptizarent.” [Ad Hedeb. Ep. cl.] All the efficacy that there is in the administration of any Ecclesiastical office depends wholly upon the co-operation of the Holy Ghost; “whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as dis-
When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.

Most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessing; that they may be clothed with righteousness, and that Thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of Thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our works and deeds we may seek Thy glory, and the increase of Thy kingdom; through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

posers of God's mysteries, all words, judgements, acts, and deeds are not ours, but the Holy Ghost's" [Hooke, Eccl. Pol. b. v. c. 1. xvi. 6, 8] and the gift is the spirit of power, of love, of soundness of the spirit of confirmation, and of ghastly strength.

It will be observed that the form is in the words of Scripture, "Receive ye . . . retained" [John xx. 22, 23]; and the words, "Be thou a faithful dispenser of the Word of God, and of His holy Sacraments," are simply a clearer rendering of "Ministers of Christ, and stewards of the mysteries of God" [1 Cor. iv. 1], being equivalent expressions denoting the Priest to be invested with the holy ministry of the Gospel committed unto him, the Word of God and His holy Sacraments forming wholly the mysteries of God. An objection having been made to the ancient form, as not sufficiently distinguishing between a Bishop and the other Priests, Dr. Gramm and Pearson [Prideaux, Valid. of the Orders, p. 72], the words, "for the office and work of a Priest in the Church of God, now committed to thee by Imposition of our hands," were inserted in the Form in the First Article.

Whoe sins thou dost forgoe? The form for conveying the power of Absolution is comparatively modern. The actual words, "Receive the Holy Ghost; whose sins ye remit," etc., are first found in a book belonging to the Cathedral of Mayence, of the thirteenth century. [Morin, 279, E. i. Martene, ii. 327.] Martene cites the following passage from the life of a Bishop of Cambray, who lived in the tenth century, where the writer is speaking of that Bishop being ordained Priest, and adds, "i.e., he was invested with the holy ministry of the Gospel committed unto him, the Word of God and His holy Sacraments forming wholly the mysteries of God. An objection having been made to the ancient form, as not sufficiently distinguishing between a Bishop and the other Priests, Dr. Gramm and Pearson [Prideaux, Valid. of the Orders, p. 72], the words, "for the office and work of a Priest in the Church of God, now committed to thee by Imposition of our hands," were inserted in the Form in the First Article.

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The Bible into his hand] In 1549 the Chalices also was directed to be delivered to the Priest by the Bishop, thus following the rubric in the Salisbury Use, which directed, "Quo facto, accipiat patrem cum oblatis et calicem cum vino, et det singulis, inter indices et medios digitos, cappam calicis cum patena, etc." This rite of delivery of the sacred vessels was quite justifiably abandoned, for it had no prescription in antiquity, as Monari shows. [Migne, Ixxviii. 493.] It is not mentioned by Dionysius, or the Apostolical Constitutions, in the Pontificals of Rheims, St. Eloy, and others of ancient date, nor by the 4th Council of Carthage, or 4th Council of Toledo, nor by the early fathers, or ritualists, such as Liddle, Laban, etc.

in the Congregation] In the Prayer Books of 1549, 1552, it is this Congregation. The change to "the" is important. The Commission, hitherto, was limited to the single diocese in which the Priest was ordained, but now was made general throughout the Church, in whatsoever part he was lawfully called to minister.

The words "In the Church and Congregation whom you must serve," have just been used in the exhortation as synonymous, just as in the 24th Article, where in the title, "the Congregation," and in the body of it, "the church," is used. In the early translations of the Bible, the word ecclesia, now translated "Church," appears as "Congregation" [Matt. xvi. 18; Acts ii. 47; vii. 3; xii. 1; Eph. i. 22, 23], and in the Bishop's Bible, published in 1568, six years after the date of the Articles, although "the Church" is the general translation, yet, in the words of the Saviour to St. Peter, the passage is turned, "On this Rock I will build My Congregation;" in 1603 the word also appears, "the whole Congregation of Christian people dispersed throughout the world." In the Latin version of the Articles XIX., XXIII., XXIV. "Congregation" is rendered by "Ecclesia." Dr. Reynolds, in 1602, took exception to the words "in the Congregation," as implying that any man without lawful calling might preach and administer Sacraments out of the Congregation, but the Bishops replied that, by the doctrine and practice of the Church of England, none but a licensed Minister might preach, nor either publicly or privately administer the Eucharist. [Cardew, Doc. Ann. No. cii. § 2.] Probably the word Congregation was used to avoid misapprehension, owing to the popular but mischievous appropriation of the word Church to designate the Clergy [Twysden's Annals, p. 13], or its application in the sense of an assembly or place of assembly. [Pilk's Defence, ch. iv. § 2.]

Most merciful Father] This Prayer corresponds to the Consommatio of the elder Pontificals, and the Benediction of the Harl. MS. 2906, fo. 13. To the Benediction in the Exeter Pontifical this rubric is added: "Et momento attente audire."
The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of & Matt. ix. 36-38, as before in this Office; or else & Luke xii. 35-38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.

And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7-13, as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of & Matt. ix. 36-38, as before in this Office; or else & Luke xii. 35-38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.

And if on the same day] Lacy's Pontifical [p. 84] has the following rubric: "Aliqui predati faciunt simul vocare eos qui ordinandi sunt Diaconi et Sacerdotes, quibus sigillatim vocatis et introductis, Episcopus cum ministris prostrat se ante altare dum Letania a choro cantatur. Aliqui vero dicunt Letaniam solum in ordinatione Presbyterorum. Finita Letania redant Sacerdotes electi ad loca sua, ramamentibus Levitis ad consecrandum."
The form of Ordaining, etc.] The distinction of the Order of Bishops from that of Priests was definitely asserted for the first time in 1661, by the addition of the words in the Preface to the Ordinal, "Episcopal Consecration, or Ordination," and "every man which is to be ordained or consecrated a Bishop;" and in the heading, "form of ordaining or consecrating a Bishop," although previously implied in the Preface, which speaks of "these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." It was not until the close of the sixteenth century that the distinction between the Orders of Bishops and Priests was asserted. On February 9, 1569, Dr. Bancroft, in a sermon, maintained the superiority of Bishops jure divino; the doctrine was completely acknowledged during the primacy of Laud, and enforced by Bishop Hall in a well-known treatise on the subject. Many writers have held that although the Episcopate is distinguished from the Presbyterate jure divino, yet they together form but one order, because both hold the administration of the Word of God and Sacraments, and have the common trust of the power of the keys, and the Episcopate includes within it the Priesthood of the second degree, being its extension, consecration, and completion, i.e. being the highest Priesthood. Epiphanius condemned Arians for asserting the identity of the orders. [Her. Ixxv. Comp. St. August. de Hier. c. liii.] St. Jerome says, "In Episcopo et Presbytero continetur." [Ep. ciii. ad Evag. tom. iv. c. 805.] St. Ambrose, or rather Hilary the Deacon, observes, "In Bis- scopo omnes ordines sunt; quia primus sacerdos est, hoc est, princeps est sacerdotum." [In Ep. c. iv. 11, tom. ii. col. 241, B. App.] "Episcopi et Presbyteri una ordinatio est. Uterque enim sacerdos est." [In Ep. ad Const. c. iii. 19, col. 255, ed. Par. 1690.] Anicetus, in the same sense, called the Priesthood "bipartitus ordo." [Ep. iii. § 1; Labbe, tom. i. 529; c. ; and so do Elfric's Canons, a.d. 1032, § xvii.; Spelman's Conc. p. 378; Theedull's Capitulars, a.d. 791, c. i.; Labbe, tom. i. 185, A.; and our own Reformers, the Bishop of St. David's, with Doctors Thirlby, Redman, and Coxo, held, that in the beginning, Bishops and Priests were identical. [Bucer's Hist. of Reform. B. iii. v. ii. p. 211,] there being, as the Bishops held, no mention in the New Testament, but of two degrees or distinctions in orders, but only of Deacons or Ministers, and of Priests or Bishops. [Ibid. Add. p. 360.] Thoindike admits that the name of Priest [Sacerdos] is common to both estates, as in regard of the offices of Divine Service, which are performed by both, so in regard of the government of the Church, common to both. [Prim. Govn. of Churches, ch. vii. vol. i. F. i. p. 33. Comp. Br. Taylor's Episc. Asserted, § 28] Bellarmine says, "Septimus ordo Sacerdotum est aet Ecclesiae Catholicae distinctionem agnoscit, ac docet jure divino Episcopatum Presbyterio maior esse, tum ordinis potestate, tum etiam jurisdictione. Sic enim loquitur Conc. Trident. [Sess. xxiii. c. iv. can. vii. viii.] Eae- dem sententiam docet et defendunt Theolologi doctoris apud Magistrum in lib. iv. Sent. dist. xxiv., et S. Thom. in ii. 2. qu. clxxiv. art. vi. de clericis." [Cap.xiv. col. 265, A. C. Colon. 1620.] As Dodwell observes, "Philo sometimes reckons the High Priest in the same order with the common

Priests, sometimes he makes him a distinct order by himself." [One Priest, etc., ch. xii. n. vi. p. 348, Lond. 1683.] Fulke timidly says, "The Orders of Bishops, Elders, and, as they be commonly called, Priests and Ministers, is all one in authority of ministering the Word and Sacraments. The degree of Bishops, as they are to be taken for a superior order unto Elders or Priests, is for government and discipline specially committed unto them, not in authority of handling the Word and Sacraments." [Def. of Apol. F. i. p. 271, vol. iii. Camb. 1848.] Iudaeus calls the Episcopate an order [Bpom. l. vii. c. xii. p. 62, H. col. 1617. Comp. Hallier, de Sacr. Ord. F. ii. cap. i. § 14, tom. ii. p. 14], and Estius agrees that it is so truly and properly. [L. iv. dist. xlv. § 28, col. 37, i.] The distinction between the Episcopate and Priesthood lies in the special function of the former, the power of giving Ordination and administering of Confirmation: the Priest's authority to minister is derived from Bishop who ordains him thenceforth. [Br. Const. Serm. vi. vol. i. p. 100. Hocken, Episc. Pol. l. vii. c. 6, § 3. Br. Taylor, Episc. Asserted, § 31, l. 3, § 37, § 28. Fredeaus, Vet. Ordin. p. 46, ed. Lond. 1716.] Besides, the Bishop receives an Ordination by laying on of hands of Bishops, in order to receive his Consecration to the Episcopate, having already received Ordination to the Priesthood by the laying on of hands of a Bishop and Priests. [Bp. Pearson, Det. i. vol. i. p. 277.] Sunday or Holy-Day inferior orders were conferred at stated times; but Consecration of Bishops could be held on all Sundays. [III. Carthag. c. xxxix., a. D. 397,] Leo the Great wrote to Hilary of Arles, saying, "Nec sibi constare status sui nov iter fundamentum, qui non die Sabbati vespere, quod lucefactum in primo Sabbato, vel ipso Domino die fuerit ordinatus," adding, that this was the ancient rule, "majorum disciplina." Hugo de St. Victor [Theol. de Sacr. Erit. l. ii. P. ii. c. xx.] says, "The Sacred Canons permit Consecrations of Bishops on Sundays only." [Comp. Surius, a.d. 1035, tom. vii. c. xv. Maii iv., Alcinio Lucas, de auctor. de auctor. ordinatio, that the proper day was extended to festivals of Apostles, and then to holydays in general. Thus Pelagius II. was consecrated on St. Andrew's Day [in Vita de Anastasio], and Udalric, Bishop of Aosta, on the Holy Innocents' Day. [Surius, Juli iv.] in the Church] The usual custom was for a Bishop to be consecrated in his own cathedral, as St. Cyprian says [Ep. lxvii.], "Diligenter de traditione Divina et Apostolica observatione servandum est et tenendum, quod apud nos
The Collect.

**AMIGHTY GOD, Who by Thy Son Jesus Christ didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; Give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church, that they may diligently preach Thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.**

**Or this, for the Epistle.**


**FROM Miletus [Paul] sent to Ephesus, and called the elders of the Church.** And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with much tears, and temptations which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore eloquent et fere per provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem, cui Prepositus [al. Episcopus] ordinatur, Episcopi ejusdem provinciae proximi quique conveniant, et Episcopi delegatur plebe presents.**

Julius I. in his *Epistola ad Orientales*, preserved in the second Apology of St. Athanasius, objects that George was not duly, according to the Canons, appointed and made Bishop at Alexandria, by the Bishops of the province. “**Non opominavit creationem novi Episcopi illegitimen et pretier Canonom Ecclesiasticum fieri, sed in ipsa Ecclesia.**” So St. Augustine requested the Primate of Numidia to come and consecrate the new Bishop of Fussala. [Ep. clxxi.] By the 4th Bcone. of Toledo, c. xvii. “**Episcopus ibi consecratus est uti Metropolitanus eligeret; Metropolitanus tamen non nisi in civitate Metropoli:”** and Thomasin [*Discipl. P. ii. 1. ii.*] gives numerous instructions of the rule of consecrating in a Bishop’s own church.

*After Morning Prayer is ended* The ancient time was the third hour, in memory of the descent of the Holy Ghost at Pentecost, and was appointed by Pope Anacletus. [Gratian. dist. lxv. Honorat. i. c. clxxxix. Gregor. Juris Canon. Ordin. dist. lxv.] The part of the Service where the Office of Consecration began varied, but, as Martene shows, invariably preceded the Gospel; thus the Pontificals of Noyon, Autun, and Rouen prescribe it at the Secret Prayer, but those of Besançon, after the Use of Tours and Rheims (a MS. 600 years old), at the Preface. In the Greek Church the Consecration took place before the Epistle. [Gass. Rit. Græc. p. 302.] In some instances in the Western Church, it immediately joined with the Canon in the Liturgy. [Martene, ii. p. 329.]*

the Arch-Bishop* A Bishop ought to be consecrated by his Metropolitan, or by the licence of the latter. That Metropolitans existed in the early centuries of the Church is shown by the Apostolical Canons, c. xxvi., P. Clement I. Ep. i., P. Stephen, Epist. iii., and P. Anacletus, Ep. i., who says, “Reliqui compovinciales Episcopi, si necesse fuerit, ceteris consentientes, a viribus, jussum Archiepiscopi, consecrari possunt Episcopi; sed melius est, si ipse cum omnibus eum deliciter, et cuncti pariter sacraverint pontificem.” The Metropolitan was at first designated πρωτος ἐπισκόπων, or πρωτος των λαων. [Const. Apost. i. viii. c. iv.] The metropolitan cities are defined by Terrullian [*de Præc. c. xx. to be. “Ecclesias apud unamquamque civitaten, a quibus traducem fidei et seminae doctrine; exinde extinde Ecclesiae mutuare, et quotidie mutuamur ut Ecclesiae sint.” Hallier. p. iii. s. v. c. iv.] traces through successive centuries the indefeasible right of the Metropolitan to consecrate his suffragans. The Bishops of the same province were to assist at Consecrations, as Anacletus says [Epist. ii. dist. xxi. c. Ordin.], “**Ordinationes Episcoporum auroritata apostolici ordinatione est eadem coacta quae episcopi territoriales.”**

*or some other Bishop* The rubric immediately following the Gospel is more explicit: it says, “some other Bishop appointed by lawful commission.” In the absence of the Archbishop, the Bishop seated according to consecration or in point of rank [Hallier, u. s. § viii.], was consecrator. A Metropolitan was consecrated by [1] Bishops of his province, or [2] the nearest Metropolitan, or [3] by the Patriarch or Primate. [Thid. cit. ii. § 1.] If the Archbishop was seated [III. Ordines, c. iii.] in case of two Bishops only acting at a Consecration, they and the Bishop elect were deposed. [Morinus, P. iii. Exerc. iv. § ii. v.]

**The Collect** This Collect is identical with that for St. Peter’s Day, omitting the Apostle’s name, and with some slight verbal differences, and the insertion of the clause, “and duly administer the godly discipline thereof.”

**And another Bishop** Three Bishops are thus required, the Consecrator, the Epistoler, and Gospeller. In a Greek ritual
Then another Bishop shall read the Gospel.
S. John xxi. 15-17.

יושב הסים את סימון פ(sd, סimon, son of Jonas, love thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto Him, Feed My sheep. He saith unto Him the second time, Simon, son of Jonas, love thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto Him, Feed My sheep. He saith unto Him the third time, Simon, son of Jonas, love thou Me? Peter was grieved because He said unto Him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

*Or else this.*
S. John xx. 19-23.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had said so, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

*Or this.*
S. Matt. xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rotchet) shall be presented by two Bishops unto the Arch-Bishop of that province (or of the fifteenth century three Bishops present the Bishop elect. [Assemani, xi. 160].

*The Epistle and Gospel.* The Epistle [1 Tim. iii. 1] is given by Morin (P. ii. 264), from a MS. more than 700 years old in his time. It is also given in the Syr. Maronit. Ord. [Ibid. P. ii. 306]. It occurs also in the Ordo Romanus and a Pontifical of Compiegne, according to the Use of Soissons [Catalani, iii. p. 191], and in the Sacramentary of Leodric, Bodl. Lib. f. c. 278. It was used also in Germany. [Gerberti, p. 416.] The Gospel was—

St. Matt.—"In illo tempore circuitum ... infortia tum." (St. Mark.—"In illo tempore circuitum ... sana bantur." (St. Luke.—"In illo tempore convocavit Jesus discipulos suos et mandavit illis: "Carissime, fili mei, ut bene commoveris manus tuas in infirmitatem tuam." The following Epistles and Gospels are given in the Cones Hieronymi [Pamelius, ii. 60, 61].—

"In ordinatione Episcoporum. Lectio Epistola B. Pauli Apost. ad Timotheum." (Cardinale, ad sermo. et elanam, sermo, Q. frumentum comedens."

"Item Sequens S. Evangelii secundum Matthaeum, Vigilate ergo quia nasciitis." (Item Sequens, S. Evangelii secundum Matthaeum, "Con vocatis Jesus duodecim.

"Item Sequens S. Evangelii secundum Lucam, Designavit Jesus duodecim."

The Gospel in an old Pontifical printed by Morin [p. 296] is from St. Luke xxii. 24-30; but from St. Mark in the Pontifical of Compiegne according to the Use of Soissons of the sixth century, quoted by Catalani (p. 191), and in the Ordo Romanus. In the Salisbury Pontifical the Epistle is from Hebrews, "Erat sanctus Pontifex ... Molochides.; and the Gospel from St. John, "In illo tempore dixit Jesus discipulis suis ... unum Pastor." The Gospel from St. John xx. 19 occurs in the Syro-Nestorian Use. [Morin, iii. p. 331], Cardinal Baronius, Gaivanti and Georgius, think the "lines" worn by St. Cyprian was the rochet. Until the thirteenth century it was known as the lines, or camisia Roman, and corresponds to the mantle. [Cer. Rom. i. c. 1.] Chancer says: "rochet" [Remanent of the Rose, 1240], and Bishop Latimer, in his sixth Sermon before Edward VI., mentions that he travelled in his rochet. [Comp. St. Elphege's dress, Act. Sancti, ii. 130.] 1 "Item, two alb Ebos were translated, the one made a surplice for the presby, the other made a rochet for the clerke." [Picken's Ch. Poras, 154.}

1 "Item, two alb Ebos were translated, the one made a surplice for the presby, the other made a rochet for the clerke." [Picken's Ch. Poras, 154.]
The Consecration of Bishops.

Duo est duo Episcopi per manum de Secretario . . . deducant ante altare. [Morin, 250. 234. Comp. Martene, ii. p. 340.]

It appears by old Pontificals of Salzburg, Besancon, and Boc, that the consecrator sat in a throne before the Altar, the two assistant Bishops facing him, and the elect in front of all. Simeon of Thessalonica [de Socr. Ord. c. vii.] represents the assistant Bishops seated on either side of the consecrator. The Bishop, when presented, will be in the centre, with the senior Bishop on his right hand : in the old Pontificals he is required to bend the head, as a mark of subjection to the consecrator, and of humility in receiving the gift of God. In old Pontificals of Besancon [ann. dc.], Mayence [dc. ann.], Lyons [ccc. ann.], and the Use of Tarento, the consecrator inquired of the presenters whether they knew the elect to be worthy; they answered, "Seimus et creditum illum esse dignum, quantum humana fragilatas nosse sinit;" and all said, "Deo gratias." But this custom was abandoned when the Popes took elections and confirmations into their own hands. [Catal. i. p. 178.]

Most Reverent Father in God] In many ancient Pontificals the form reads "Reverende Pater," but in the acts of the Council of Chalcidon the title "Reverendissime" is used. The ancient Bishops were called Fathers by their juniors [Jo. Filius, de Socr. Episc. Ordin. cap. x. § 14.]; and in the 1st Council of Toledo Bishop Dutinius says, "I am of the same opinion as my lord and father, Bishop Symphosis." St. Augustine calls the elder Bishops fathers, and the juniors brothers. [Epist. ci. Paulinus, Epist. xxiv.] St. Epiphanius [Hier. lxxv.], says, "Episcoporum ordo ad gigantos patres Ecclesiae praecipue pertinent. Hujus enim est Patrum propagation." [See also Bingham, Ant. B. ii. c. ii. § viii.]

The Queen's Mandate] Estius, l. iv. dist. xxiv. § xxv. §§ xxiv., proves that the lay people have a voice in the election of a Bishop. However, in lapse of time, as Van Esen [Juss. Eccles. P. i. tit. xiii. c. ii.] says in the twelfth century, "Elections of Bishops passed to the Cathedral Chapters, owing to the tumults and factions raised among the laity in such circumstances." [See Jucundus, de Socr. Ord. Diss. ix. qu. i.]

To some other Bishop appointed by lawful Communion the Arch-Bishop sitting in his chair near the holy Table, and the Bishops that present him saying, Most Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the Queen's Supremacy, shall be ministered to the persons Elected, as it is set down before in the ordering of Deacons. And then shall also be ministered unto them the Oath of due obedience to the Archbishop, as followeth.

The Oath of due Obedience to the Archbishop.

In the Name of God. Amen. I N. chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitical Church of N. and to their successors : So help me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present to pray, saying thus to them.

BRETHREN, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, before He did ipso metropolitano sedente in loco examinationis, dorso verso ad majus altare . . . .

Then the Nomine. Amen. Ego N. talis ecclesiae electus, et a te, reverende pater, nomine N. Cantuariensis archiepiscopus, totius Anglie primas, consecrandas antistes, ibi et sanctae Cantuariensis ecclesie metropolitico, tuisque successoribus in dicta ecclesia Cantuariensis canonice substituendis, debita et canonicam reverentiam et subjectionem meam omnia exhibiturum profiteror et promitto . . . . sic me Deus adjuvet, et sancta Dei evangelia. Et predicta omnia subscribendo propria manu confirmo.

ADESTO suppletionibus nostris, omnipotens Deus, ut quod nostrae humilitatis gerendum est ministerio, Tuum virtutis implere affectu.
choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples who were at Antioch did fast and pray, and after they had lain hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and His Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

And then shall be said the Litany, as before in the Form of Ordering Deacons; Save only, that after this place That it may please Thee to illuminate all Bishops, etc., the proper Suffrage there following shall be omitted, and this inserted instead of it;

THAT it may please Thee to bless this our brother Elected, and to send Thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of Thy Church, and to the honour, praise and glory of Thy Name;

Answer. We beseech Thee to hear us, good Lord.

Then shall be said this Prayer following.

ALMIGHTY God, giver of all good things, Who by Thy Holy Spirit hast appointed divers Orders of Ministers in Thy Church; mercifully behold this Thy servant now called to the work and Ministry of a Bishop; and replenish him so with the truth of Thy doctrine, and adorn him with innocence of life, that, both by word and deed, he may faithfully serve Thee in this Office, to the glory of Thy Name, and the edifying and well-governing of Thy Church; through the

N. Eclesiae rectoribus suis in praesentia domini Archiepiscopi perpetuo me exhibitorum primitio et super sanctum altare propriis manus firmissimis. [Ec. Past. Turon. ann. dec. etat. superane, Martene, II. 415.] In the Roman Pontifical the oath of obedience to the Pope is here made by the elect. [Catal. I. 178, 179.]

In the Sarum Pontifical the profession given above is preceded by the question, "Vis sancte Cantuariensi Eclesiae et mihi, misere successoribus subjectionem, et obedientiam per omnia exhibeas, secundum canonicam auferentiam, et delecta sanctorum pontificum vocationem?" The same question occurs with slight variations in the Winton and Bangor Pontificals. In that of Exeter is this remarkable addition, "Vis beato Petro Apostolo, cui a Deo data est potestas lignandi atque solvendi, eique vicaris, Romanis pontificibus, atque sancto eclesiae Cant., etc." All three Pontificals omit in the form in which the profession itself is to be made.

Brethren, it is written] In the Gallican Liturgy is an "Exhortatio ad populum cum Episcopum ordinatum:" it ends, "Nunc igitur, dilectissimi fratres, te, Dominum, sacerdori electum, dignissimum sacerdotici consonantiae laudibus clamante et dicite dignum est, Migne, l. xxi. p. 325. The elect was at this part of the service recommended in some old forms to say in private or secretly the Pentrinital Psalms, and Ps. cxv., "Oredici;" Ps. Ixxxiv., "Benedictissi;" Ps. Ixxxv., "Fundamenta;" Ps. Ixxxi., "Indicina;" Ps. cxxvii., "Memento;" Ps. Ixxxvii., "Domic;" Ps. Ixxxviii., "Quam dila,"

"Oremus, dilectissimi nobis, ut huic viro ad utilitatem ecclesiae provehendo, benignitas omnis potestas Dei gratiae Sue tribuat largitatem. Per Dominum.

Et etiam a duobus episcopis incipiatur: Kyrie eleison. Cum litania eccl. etiam a duobus episcopis subscripta, etiam a duobus episcopis, etc., in ordinibus, et cum ventum fuerit ad versum qui pro domino episcopo cantatur, surget consecrat, et dicit convener ad electum sic:

U T hunc electum bene dicere digneris. Resp. Te rogamus.

Ut hunc electum bene dicere et sanctificare digneris. Resp. Te rogamus.

Ut hunc electum bene dicere, sanctificare et consacrar digneris. Resp. Te rogamus.

THE EXAMINATION.

An examination was appointed by the 4th Council of Carthage, 256, and by H. Nican., c. xi. See also Martene, de Ant. Rit. I. i. c. viii. Art. x. n. viii. The following form is from an Italian Pontifical, and one of the eighth century: "Sede dictus dominus Papa in sua sede, facti ibi silentio sit ex- aminatio tali. Antiqua S. Patrum instituto dicit et prae- cipit, ut est qui ad ordinem Episcopatus eligitur, maximo, ut legimus in Canone Carthaginienico, antea diligentissimi examine- nitur cum omni caritate de fide SS. Trinitatis, et interrogetur de diversa causis vel moribus quae huic regimini congruent, et necessaria sunt retinere, secundum Apostoli dictum "Manus cito nominis imposueris," et ut etiam is qui ordinandum est ante erudiatur, quater et sub hoc regimine constitutum opor- teat conversari in Ecclesia Dei, adem itaque auferentia et praecepto interrogramus, ut dilectissime fratres." [Pont. of Bari, Catalani, i. tit. xiii. App. pp. 228, 229. Morin, p. 263, Ex. Cod. dcc. ann. Martene, i Cod. dccc. ann. ii. p. 386.] In the Vatican MS. of Gregory's Sacramentary the rubric runs, "Examinat in ordinatione Episcopi ante Litaniam faci- enda." [Migne, Ixxviii. 223.] In the Sarum Pontifical the Examination is much longer than in the Prayer Book, and includes a series of questions on the Creed and Articles of the Faith. In the Greek Church the Bishop elect is also examined in the Creed and Articles of the Faith. [Assemani, P. ii. 233, etc.]

In the very ancient Ordo Romanus [Mabillon, Mss. Ital. i. p. 57], the Bishop of Rome, sitting in his chair, calls to him Bishops or Priests, and bids them sit with him. The whole Clergy standing, he bids his chaplain desire the people of the city to enter. While he goes to bring them in, the
merits of our Saviour Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

Then the Archbishop, sitting in his Chair, shall say to him that is to be consecrated,

\[\text{BROTHE}, \\
\text{RORHER, forasmuch as the holy Scripture} \\
\text{and the ancient Canons command, that} \\
\text{we should not be hasty in laying on hands, and} \\
\text{admitting any person to government in the} \\
\text{Church of Christ, which He hath purchased} \\
\text{with no less price than the effusion of His own} \\
\text{blood; before I admit you to this Administration,} \\
\text{I will examine you in certain Articles, to the end} \\
\text{that the Congregation present may have a trial,} \\
\text{and bear witness, how you be minded to behave} \\
\text{yourself in the Church of God.}
\]

\[\text{ARE you persuaded that you be truly called to} \\
\text{this Ministration, according to the will of} \\
\text{our Lord Jesus Christ, and the Order of this} \\
\text{Realm?}
\]

\[\text{Answer.} \\
\text{I am so persuaded.}
\]

The Archbishop.

\[\text{ARE you persuaded that the holy Scriptures} \\
\text{contain sufficiently all doctrine required} \\
\text{of necessity to eternal salvation through faith in} \\
\text{Jesus Christ? And are you determined out} \\
\text{of the same holy Scriptures to instruct the people} \\
\text{committed to your charge; and to teach or} \\
\text{maintain nothing as required of necessity to} \\
\text{eternal salvation, but that which you shall be} \\
\text{persuaded may be concluded and proved by the} \\
\text{same?}
\]

\[\text{Answer.} \\
\text{I am so persuaded, and determined, by God's} \\
\text{grace.}
\]

The Archbishop.

\[\text{WILL you then faithfully exercise your self} \\
\text{in the same holy Scriptures, and call} \\
\text{upon God in prayer, for the true understanding} \\
\text{of the same; so as ye may be able by them to} \\
\text{teach and exhort with wholesome doctrine, and} \\
\text{to withstand and convince the gainsayers?}
\]

\[\text{Answer.} \\
\text{I will so do, by the help of God.}
\]

The Archbishop.

\[\text{BE you ready, with all faithful diligence, to} \\
\text{banish and drive away all erroneous and} \\
\text{false doctrine?}
\]

Bishop chooses one of the Priests to answer his questions. When they are brought in they are inquired of by the Bishop. "Quid est, fratres, quod vos fatigastis?" They answer, "Ut nobis concessa patronum. Habetis vestrum? B. Habe- mus. Quo honore fungerit? B. Diaconus," Presbyter, or what he is. "Quonam anno habet in Diaconatu aut Presby- terata? B. De ipsa Ecclesia est an de alia? De ipsa," (but if of any other Church) "Dimissoriam habet de Episco- po suo? B. Habet." They produce the letter. "Conjugem habuit? Disposuit de domo sua? B. Disposuit. Quid vobis complacuit de eo? B. Et castitas, hospitalitas, benignitas, et omnia bona quae de eo sunt prolata. Videote, fratres, ne aliquam promissionem fecisset vobis. Scitis quod simoniacum et contra Canones est. B. Abist a nobis. Vos videritis. Habetis decretum? B. Habemus." It is then read by the chaplain, and when it has been read the elect is brought in. The Bishop says, "May God protect us:" and then says to

\[\text{the elect, "Whatseekest thou, brother?" to which he re-} \\
\text{plies, "That of which I am not worthy; my fellow-servants} \\
\text{led me on." "What honour have you fulfilled? B. Deacon} \\
\text{or Priest," etc. "How long have you been in the Diaconate?" etc. He states the time. He is then asked, "Had you a} \\
\text{wife," and "Have you disposed of your household?" whether} \\
\text{he has made a simoniacal covenant, "What books are read in} \\
\text{your church?" "Do you know the Canons?" to the last} \\
\text{the elect replies, "Teach us, sir!" to which the answer is,} \\
\text{"Ordain at the proper seasons, January, April, September, December." The petition from the people is then read, and the Consecra-} \\
\text{tion deferred to the morrow, Sunday. On that day the} \\
\text{Bishop, with Bishops, and Priests, and Clerks enter the} \\
\text{church, and, after the Introit, follow a prayer and the Epistle} \\
\text{from 1 Timothy, "Fidelis sermo." While the gradual is} \\
\text{sung, the elect is vested by the Archdeacon, sub-Deacons,} \\
\text{and Acolytes with dalmatic, chasuble, and staff, and brought}
strange Doctrine contrary to God’s Word; and
both privately and openly to call upon and
encourage others to the same?

Answer.
I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly
lusts, and live soberly, righteously, and
godly, in this present world; that you may shew
yourself in all things an example of good works
unto others, that the adversary may be ashamed,
having nothing to say against you?

Answer.
I will do so, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as
much as shall lie in you, quietness, love,
and peace among all men; and such as be un-
quiet, disobedient, and criminous, within your
Diocese, correct and punish, according to such
authority as you have by God’s word, and as to
you shall be committed by the Ordinance of this
Realm?

Answer.
I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending,
or laying hands upon others?

Answer.
I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be
merciful for Christ’s sake to poor and
needy people, and to all strangers destitute of help?

Answer.
I will so shew myself, by God’s help.

* Then the Archbishop standing up shall say,

ALMIGHTY God, our heavenly Father, Who
hath given you a good will to do all these
things, Grant also unto you strength and power
to perform the same; that, He accomplishing in
you the good work which He hath begun, you
may be found perfect, and irreprehensible at the
latter day; through Jesus Christ our Lord.
Amen.

in: the Bishop says, “The Clergy and people of . . . have
chosen . . . to be consecrated Bishop; let us pray that our
Lord God Jesus Christ may grant unto him the Episcopal
chair, to rule the Church and all the people.” The Litany
follows, and the elect receives the benediction. After
the Alleluia follow the Gospel and Mass, and the newly-con-
secrated Bishop communique the people.

In another Ordo of St. Gall [p. 91], at night, after the
Introit, the Bishop of Rome says Gloria in Excelsis; and
there is a prayer; then one Priest and one Deacon, going
from the Altar, lead in the elect, having clothed him with
albe (linea) and girdle, “analogium,” the little dalmatic,
brachiale, stole, and great dalmatic, whilst the choir sing
“Immola Deo,” the tract “Qui seminat,” and the Gospel,
“Sinit illis bino ante faciem suam.” He is then led up by
a Priest on the right, and Deacon on the left. They then
take off his casuble, and the Bishop reads the brief, “Our
citizens have chosen this man as their pastor, let us pray that
Almighty God will pour down on him the Spirit of His grace,
and that he may be worthy to govern in the Episcopal chair.”
The choir sing the Kyrie and Litany. The elect bows his
head before the altar, and the Bishop, laying his hand upon
him, says a prayer like a collect, and sings another as the Pre-
face (contestata) is chanted. The newly-ordained Bishop
kisses the Bishop’s feet, and receives the kiss of peace.

Will you then faithfully exercise, etc.] The study of holy
Scriptures is required by the Council of Tours, 813, c. ii. iii. iv.
Will you shew yourself gentle, etc.] This kindness to the
poor and strangers is enjoined by the Council of Tours, A.D.
813, c. iv. v. vi.

Almighty God] Assemani [P. iv. 241] gives the following
benediction as in use in the Greek Church: "H χρήσ τοῦ πα-
ναγίου Ιησοῦ Χριστοῦ τῆς σιωπῆς ὑμῶν, στρέφεσθαι καὶ συνεργεῖσθαι
σε πάσας τὰς ἥλιπτις τῆς ὑπὸ σοῦ.
COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost Thy seven-fold gifts impart.

Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, [Veni, Creator Spiritus] shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.

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And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost Thy seven-fold gifts impart.
CHRIST, to be our Redeemer, and the Author of everlasting life; Who, after that He had made perfect our Redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect His Church; Grant, we beseech Thee, to this Thy servant such grace, that he may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy; through JESUS CHRIST our Lord, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,

RECEIVE THE Holy GHOST, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the FATHER, and of the SON, and of the Holy GHOST. Amen. And remember thou, when thou storist up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ Then the Archbishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things con-

Lyons, written in the fourteenth century. [Catalan.] iv. p. 191.] Thomassin has printed this hymn in his collection of very ancient hymns of the ancient Church. [Op. tom. ii. p. 375. See also Brev. Sarisb. Para hiemalis, fo. 97. MS. Sarisb. fo. 71.] The first English version (added in 1693) has been attributed to John Dryden.

Receive the Holy Ghost. None of the old English Pontificals, except the Exeter, contain this "Form;" and Martene acknowledges, "Verba illa . . . toti antiquissi ignota fuerunt: aede ut vix in ullo Pontifici liberam annos 400 attingere repeririantur. Nam et omnibus quae perecurrimus, tria tantum illas habent, Arelatens, Andegavens, et Gulielmi Durandi." The "Form" occurs in the Roman Pontifical. In the Greek Church the form is, "H thea χρηστε, η παραγωγη τας αποστολις διανειμωναι, καθ αυτα ελεημονα αναπληρωναι, προερχεται των δεων, των θεοφανεστατον Πρεσβητων, Ευαγγειον. [Goaue, R. Gr. p. 392.] shall deliver him the Bible] St. Dionysius, in Eccles. Hier. c. v. explains the delivery of the Gospels to imply the necessity of knowing, preaching, and meditating on them. [See also Durandus, l. ii. c. xi. Sym. Thess. c. vii. P. Damian. Serm. i. de Dedic. Alam. Fort. l. ii. c. xiv., and Harenb. in Obs. ad Pont. Grec. p. 79.] The 4th Council of Carthage, c. ii., directs, "Episcopum cum ordinatar, duo Episcopi ponunt et teneant Evangeliorum codicem super caput et cervicem ejus: et uno super eum fundente beneficentiam, reliqui omnes Episcopi, qui aduent, manibus suis caput ejus tangerant." In the first Prayer Book of Edward VI., 1549, this old tradition was observed, for the Archbishop was required to "lay the Bible upon his (the elected Bishop's) neck.

The Roman Pontifical requires the open Gospels to be laid without a word on the neck of the elect, and Catalani says,

... Sint speciosi, munere Tuo, pedes ejus ad evangelizandum pacem, ad evangelizandum bona Tua. Da ei, DOMINE, ministerium reconciliations, in verbis et in factis, in virtute signorum et prodigiorum. Sit sermo ejus, et predicatio, non in persuasibilitibus humanis sapientiae verbis, sed in ostensione spiritus et virtutis. Da ei, DOMINE, claves regni colorum, ut utatur, non glorietur, potestate quam tribuat in edificationem, non in destructionem. . . . Sit fideli servus et prudens, quem constituas Tu, DOMINE, super familiam Tuan; ut et illis cibum in tempore opportuno . . . . Terminandum secreto: Per DOMINUM . . . CRESCENTIUM Tuum, Qui Tuum vivit et regnat, in unitate SPIRITUS SANC'TI, DEISS. Per omnia secula seculorum. Et respondunt omnes: Amen.

¶ Postea det eos codicem evangeliorn, dicens:

ACCIPE evangelium et vade, praedica populo tibi commiss. 

that with this agree the Greek and Syrian rituals, a Pontifical of Mayence, and Roger Wendover, a. n. 1093.

A MS. of Arias quoted by Martene [de Ant. Eccles. Rit. l. i. c. viii. Art. X. n. xv.] leaves it indifferent whether open or closed, and so do Latin rituals, except the Ordo Romanus and that of C. Cajetan, which prescribe it to be closed; but the Apost. Const. l. viii. c. iv., Symeon of Thessalonica [c. vii.], and the Greek Maronite and Jacobite rites prescribe it to be open. Two old Pontificals require the Gospels to be laid between the shoulders and on the neck, the Greek rituals and Symeon of Thessalonica say it was to be laid on the back of the head and neck (τε κεφαλην και τω τραχυν), and the Nestorians, on the back. Three Deacons held the book [Const. Apost. l. viii. c. iv.]; but the Ordo Romanus [IV. Counc. Carth. c. ii.], the Sacramentary of Gregory, and other rituals, appoint Bishops for the act. From the words of the Gospel which chanced to open, the superstitions of the Middle Ages drew auguries, and this custom seems to have led to the direction that the book should be shut. Amalarius Fortunatus [de Off. Eccles. l. ii. civ.] says of this ceremony, "Neque vetus auctoritas;" Alcuin [de Diet. Off.] agrees with Amalarius. This statement must be somewhat corrected, as we find the rite enjoined in the Pontifical of Egbert, the Sacramentary of St. Gregory, and the 4th Council of Carthage. Hallier makes this, with the laying on of hands, two forms, as he notes two matters of Consecration, "Receive the Holy Ghost," and, "Take the Gospel." [P. iii. s. viii. c. ix. Art. 3.] Probably the custom of the delivery of the Bible was derived from the old English custom of giving the Gospel to the Deacons, mentioned 900 years ago, as Martene shows. [Tom. ii. p. 314.]

Give heed unto reading, etc.] The following passages may
tained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the Chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen.

Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.

And for the last Collect, immediately before the Benediction, shall be said these Prayers.

Most merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenly blessing; and so endue him with Thy Holy Spirit, that he, preaching Thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, Who liveth and reigneth one God with the Father and the Holy Ghost, world without end. Amen.

PREVENT us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. Amen.


"Cum baculum datur.—Accipe baculum sacri regininis signum, ut imbecillos consolides, titubantes confирis, parvos corriges, rectos dirigis in viae salutis aeternæ." [Morin, P. ii. 266, ex. Cod. ann. d.c. stat. superanae.] In the Greek ritual occurs, λάβε ταύτην την βασιλείαν τιν έφ' ἵ ῥητρομένην θεωρίαν το πόμον του, δι' τι καλόν μελετή ἀποδόθηκε εκποίησις τοῦ Θεοῦ εἰς ἡμῖν κρύπτεις. [Assemani, P. iv. p. 231.]

"Pascite gregem Dei, qui creditis est manibus vestris, et visitate illum spiritualiter, nihil violenter sed sponte, non properant lucri cupiis.... ut sita bonum exemplar, ut cum apparebit Principis Pastorum, accipiat ab eo coronam quæ non marcescit." [Morin, Ord. Syr. Maron, p. ii. p. 355.]

Most merciful Father] This prayer is an adaptation of the "Benedictio super populum," by the newly-ordained Bishop, in the Salisbury Pontifical:

"Deus, qui me indignum et peccatorum ad Pontificale officium dignatus est promovere, sua vos illustrat atque sanctificat benedictione. Amen.

Domest mihi per gratiam suam bene operandi facultatem: et vobis suis fidelibus promittam obedienciam. Amen.

Sioque vos doctrinis spiritualibus et operibus bonis repleri in presenti vita concedat: ut ad passa vitae aeternæ cum ceteris orbibus suis vos pariter introducat. Amen." A somewhat similar prayer is to be found in Assemani's collection [P. iii. pp. 55, 88, 89] at the delivery of the Episcopal ornaments, and in the Prayer of Consecration [P. i. 165], Pieâren gnomâs tov Λαόν του Πατρός, ἀνθρώπων τῆς ζωῆς, βουαί τοῦ Πατρός Σοῦ, διακαταχέτεσται, καὶ τὸν μὲν μακαρὸς λήφηται ἐν ἐμαυθαίρειας τοῦ κριτῶν τοῦ κυρίων τοῦ σώτηρος Σω.
The following is found in manuscript at the end of the MS., and of the corrected folio of 1666, preserved in the House of Lords Library (see page 33), and in the Sealed Books, but it is not found in the MS. of the Prayer Book which is preserved at Dublin—

"The Form of Prayer for the 9th of November the XXXX of January, & for the XXIX of May are to be printed at the end of this Book."

It may be safely asserted that the form of prayer now in existence when this note was written in the place of them, and thus that they did not receive the sanction of Convocation, the Crown, and Parliament when the Prayer Book itself did. They were evidently, however, in course of preparation or revision at this time, and that they came into use at an early date subsequently is shown by the fact that inquiries respecting the use of them are found in Visitations Articles of 1697.

The history of the State Services themselves is fully given, for in the two opening points of view, in Rev. A. P. Percival's Original Services for the State Holidays, Lond. 1858, in which the original and altered forms are exhibited in parallel columns, and in a pamphlet by Rev. T. Lethbury, The Authority of the Services . . . considered, Lond. 1843,

§ The Form of Prayer for the Thirtieth of January.

This day was appointed to be observed "as an anniversary day of fasting and humiliation, to implore the mercy of God," by Act of Parliament, 12 Car. II. c. 30. The form of Prayer was prepared by a Committee of Convocation appointed May 16, 1661, which consisted of Bishops Warner of Rochester, King of Chichester, Morley of Worcester, and Reynolds of Norwich, together with eight representatives of the Lower House; it was approved April 29, 1662, and enjoined, with the preceding service, by Proclamation of May 2, 1662. Upon the accession of James II., however, certain alterations were made by royal authority alone, which were not improvements, intended by the authors of the earlier service, and especially enlarging the Introductory Hymn by the addition of various passages of Holy Scripture prophetic of our Blessed Lord's Sufferings and Death. This form (the order for the use of which was directed by the Act of 16 May 1683) was not altered during the reign of William III., and was the one which remained in use subsequently.

No public performances in theatres or concert-rooms were permitted on this day until 1805, when a concert was given at the Haymarket without interference from the authorities. An oratorio followed in 1809, and the old custom was then abandoned. [See PARKS'S Musical Memoirs, ii. 32, 1830.]

§ The Form of Prayer for the Twenty-ninth of May.

The Act 12 Car. II. c. 14, appointed May 29 to be observed with public thanksgiving for a double reason, being the birthday of Charles II. as well as the day of his Restoration. The service was prepared, as in the preceding case, by a committee of Convocation, consisting of Bishops Wren of Ely, Skinner of Oxford, Laney of Peterborough, and Houch- son of Canterbury, the latter of whom was appointed by the Lords to draw up the form of service. The service was then re-issued by Proclamation of October 18, 1690, and was the form which continued to be enjoined until its recent removal.

1 It has not, we believe, been previously distinctly noticed that two editions and versions of a form were issued "by His Majesty's direction," before that which was prepared by Convocation. One of these appeared in 1691, in which the Introductory Hymn was longer than that in the subsequent service, some of the proper Psalms different, and a very long prayer, full of the strongest expressions, occupied the place of the first Collect, which, together with some portions of the other Prayers, was taken from Private forms of prayer, fitted for the short time; particularly a form of prayer for the Thirtieth of January, a book in which Bishop Bramham had a share, printed at London in 1660. By a singular oversight, the form of prayer for the 29th of May was copied without alteration from a Prayer Book of the reign of Charles I.; and consequently petitions were offered in it for "Queen Mary, Prince Charles, and the rest of the royal progeny," when that Prince had become the reigning monarch. A second edition was accordingly corrected in this respect, appeared, with a proclamation for its use, dated January 7, 1667; it was somewhat curtailed, but was still longer than the form finally adopted by Convocation. Burnet says that Sancroft drew for the three days' some Offices of a very high strain. Yet others of a more moderate strain were preferable to them. But he, coming to be advanced to the See of Canterbury, got his Offices to be published by the King's authority." [Owen Times, 1. 330.] Probably these were the alterations introduced on James's accession.
§ The Form of Prayer for the Accession of the Sovereign.

The only one of which there was never any necessity of parliamentary authority for the form, or any law relating to it, was a ceremony which was the more singular as belonging to the State Services. The first form was issued in 1578, to be used on November 17, the day of the accession of Queen Elizabeth; but during the reign of James I, the observance of the day appears to have been laid aside, his reign being marked by the form for November 5, and that for August 5, the day of his escape from the conspiracy of the Gowries. A form, however, was issued in 1620 for the accession of Charles I, which is the one which appeared only under the King's authority. Among the Canons passed by Convocation in 1640 was one which recognized this form and enjoined the observance of the day; but an Act passed in 1681 (13 Car. II. c. 12), expressly forbade the enforcement of these Canons as lacking the authority of Parliament, and the day and form alike remained unsanctioned, and were then disused, the King's accession being more fitly commemorated on May 29. But on the accession of James II, both were revived; and the Act of 1681 passed, which retained but one of the prayers in the previous form (that which commences, "O Lord our God, Who upholdest and governest".) It appeared with a proclamation for its use on August 5, which set the 5th of August besides the 17th as the times of celebration. "Whereas not only the pious Christian emperors in ancient times, but also of late our own most religious predecessors, kings of this realm, did cause the days on which they succeeded their several reigns to be publicly celebrated every year (so long as their memory was fresh in the minds of their subjects) by solemn thanksgiving and thanksgiving to Almighty God; this pious custom received lately a long and doleful interruption upon occasion of the barbarous murder of our most dear Father of blessed memory, with the consequence that great national joy succeeded to the Crown into a day of sorrow and fasting. But now we thinking fit to revive the former laudable and religious practice, and having caused a form of prayer and thanksgiving to be composed, we do therefore set forth the time, our heed and pleasure is," etc. During the reign of William III. the day and form were not observed, his accession being added to the service for November 5; but with Anne they returned into use, King James's service being revised and altered, and re-issued under the authority of a Proclamation of February 7, 1705-6.1 This remains the form still enjoined for use on June 20, the anniversary of the accession of Her present Majesty, except that during the reign of George I.

1 In Oxford the anniversary had been, however, previously observed in the reign of Mary as well as that of Elizabeth. We learn from a sermon by John Statham, fellow and master of Balliol College (4to, Oxon, 1602), that two solemn Masses were appointed in Queen Mary's day each year, one on the Festival of the Queen herself and the other also on her coronation-day. And in the appendix to a sermon preached at St. Paul's, November 17, 1559, by Dr. Thomas Holland (4to, Oxon, 1601), there is the same insinuation, with this addition: "the same day is also a day proper to the Commemoration of the Queen Elizabeth's accession-day. To the ordinary daily service was added an exposition of Scripture, "such as is fitt to persuade the auditory to the obedience to Her Majesty," etc., followed by solemn prayer "made by the ministers, or set forth by publick authority," and, in some cases, "Psalms songs or sacred Antiphons, either by the whole multitude or by the Queen (as it is used in her Majesties Chappell or in Cathedral Churches)." And of the beginning of this custom Holland writes thus: "About the 13 years of the regin of Her Excellency was the first practice of the publick solemnization of this day, and (as farre forth as I can hear, or by any diligent enquirers learn,) the first public celebrity of it was instated in Oxford (by D. Cooper, being then there Vice-chancellor, after B. of Lincoln, and the rest) that sovereign year by the late Princess Buck, when the same was followed by a voluntary current over all this Realm, not without the secret most exemplary and excellent example of His Majestie to the great comfort of all true English hearts. The continual observation of which religious ceremony hath not been imposed upon the Church of England by any Ecclesiastical direction, nor yet so much as thought being fit to be enforced by the more voluntarily continued by the religious and dutiful subjectts of this Realm." 

2 To the first issue of the Accession Service in 1728 for 11th June, the anniversary of the accession of George I, the following rubric is prefixed: "The First day of the last month or the day following that being a day on which the publick ceremonies are performed by the sovereign k and that day shall be wholly omitted, and this used instead of it; and there shall be an Alderman at the City Hall in every part of the Townhall. In a copy of this form preserved in the Bodleian Library (Sto. Rawlinson, 1459) there is the following curious note, by the Non-Juror Thomas Hassall: "I have seen a copy Office of this form at the Royal Court giving, because in after times perhaps it will hardly be believed that the observances of this great day were performed by our sovereign, and that orders were given that no notice should be taken of him, but that instead thereof one much inferior to an Apostle should be mentioned in his room. Hence it might seem the imitation was "to the great scandal of good and honest men, who justly think it very shocking."

From this brief summary it is evident that the three earlier forms had in their original condition sufficient authority; the days were appointed by Parliament for special services, such services were prescribed by the Books; and the same was also the case with the forms of the Accession Prayer Book Calendar in the Act for the regulation of the Calendar, 24 Geo. II. c. 23. Considerable difficulty was in consequence felt by many Clergy as to the legality of the forms, the recognizability of their use with the forms of Act of Uniformity, and the right of the State to impose them; added to which, the tone of portions of them jarred painfully in their bitterness and vehemence with that of the ordinary devotions of the Church, "popish treachery," "hellish malice," "bloodthirsty enemies," and the like expressions, which were chiefly found in the form for November 5, were felt by most to be out of place in a service of solemn thanksgiving and intercession. In consequence, the observance of the several days gradually fell into comparative disuse, and was kept of late years only in Cathedrals, College Chapels, and in some (and some only) of the Churches where Daily Prayer was offered. The subject was considered in the Lower House of Convoca- tion in 1837, and the Report of that House (which special reference was made to the Report of Convoca- tion) on the expediency of abolishing the observance of the three days, which resulted, in the first place, in Addresses to the King from both Houses, praying for the discontinuance of the Forms of Prayer. Upon these Addresses followed, on January 17, 1839, the issue of the "Warrant" by Her Majesty, which ordered that the use of these forms "be hereafter discontinued," and that of the 20th June (which was renewed in all its provisions) "an Act for the repeal of the several Acts" enjoining the observance of the anniversaries (including also the Act of the Parliament of Ireland, 14 & 15 Car. II. c. 23, for the observance in Ireland of the 23rd October in commemoration of the Rebolution of 1641) was then in the last place enacted by Stat. 22 Vict. c. 2, which received the Royal Assent on March 25, 1850. It is, however, a matter for regret that the historian of great national importance that the Acts of Parliament which have altogether lost its public religious aspect, in connection with the teaching of the Church of the land; well would it have been if but one Collect for each day had been left by proper authorities, and also the private and public acts and observances of events which were of the highest national moment. But if any doubt rested on the degree of obligation attaching to these three earlier forms, much more must it be a question how far the remaining service, that for the Accession, can still bind the Clergy to its use, when it rests simply entirely upon the authority of Proclamation alone, without sanction from either Parliament or Convocation. Every true Christian Englishman who has a real sense of the dignity, greatness, and responsibility of the 23rd September set over him by God, and a real interest in the welfare of the nation, must desire that the day which annually commemorates the perpetuity of our Constitution should be marked with a special official of prayerfulness. But the present situation does not vocanshed to our land, and prayer that Prince and People may alike, from the consideration of those mercies, continu- uly learn and practise better their own mutual duties. Ever more, there is the solemn fact, that this Act of Dependency is paraded by Convocation and duly sanctioned by Parliament, in which all could gladly and without scruple take part; a form which would be indeed at once the annual solemn confession by the Church on behalf of the People that by God alone. For evermore this foreign duty is given up to the waiting of the old loyalty that jealously guards alike the Altar and the Throne.

OTHER SUPPLEMENTARY SERVICES.

§ Service in Commemoration of the Fire of London.

A Form of Prayer appointed to be used annually on Sep- tember 2, in commemoration of the Fire of London, (which
II.

THE SCOTTISH PRAYER BOOK OF 1637.

The Scottish "Service-book," as it was called at the time of its introduction, is alike interesting from the great names with which it is associated, from the striking circumstances of its first appearance, from its relation to the first book of Edward, and from the influence which, in spite of its failure in Scotland, it exercised on the final revision of the English book. A brief description of this Prayer Book—popularly, but incorrectly, called Archbishop Laud's—is now presented to the reader.

To begin with its historic antecedents. A real Episcopacy—as distinct from what is known in Scottish history as the "Liberal church," which is usually identified with the "consecration," in 1610, of Archbishop Spottiswood, Bishop Lamb, and Bishop Hamilton, for the sees of Glasgow, Brechin, and Galloway. Spottiswood became Archbishop of St. Andrews in 1613; and in the same year he seems to have drawn up a list of the wants of the Scottish Church, among which was included the lack of a form of Divine Service. [GREG'S Eccl. Hist. of Scotland, II. 305.]

At that time Knox's Book of Common Order was used along with extemporary prayer. In 1616 the General Assembly at St. Andrews, under Spottiswood's presidency, agreed to the proposal (which King James had expressly supported) that an uniform order of Liturgy should be framed, "to be read in all Kirk on the ordinarly servis at pritie of Sunday- and Saftday before sermon." *"The King," says Mr. Grub, "certainly intended to paze the way for the introduction of the English Prayer Book," while many of the Ministers of the Assembly merely carelessly translated a book on the model of the Common Liturgy. [GRUB, ii. 375.] James determined to accustom the inhabitants of Edinburgh to the presence of the English ritual (which he had once rudely and ignorantly satirized) by establishing it in the Chapel Royal at Holyrood, where, on Saturday, May 17, 1617, it was for the first time performed with "singing of choristers, playing on organs, and surplices," in the King's own presence. A celebration followed on Whit-sunday, when Bishop Andrews preached. The Dean of the chapel, in his Bishop's vestments, was the first to kneel. This was the first act of the Scottish Kirk. One other step was taken in James's reign—the promulgation in 1620 of an Ordinal for Scotland—a very unsatisfactory rite, which ignored the Order of Deacons. But the King received from Archbishop Spottiswood the draft of a Liturgy, which he caused to be revised by Dean Young of Winchester, and then returned, with marks of his own, to Spottiswood. [LAWSON, Hist. Episc. Ch. i. 407.]

Charles I., at his accession, resumed the project of a Scottish Liturgy, and carefully considered the book which his father had received. Rather more than a year after Laud's translation to the see of London—that is, in September 1629—the Bishop (then just able to sit up after a severe illness)
was visited by Dr. John Maxwell, one of the Edinburgh clergy; and King's面上 he was desired to communicate with some Scottish Bishops, including Arch-bishop Spottiswood, concerning a Liturgy for that Church. "I told him," says Laud [Works, iii. 427], "I was clear of opinion that if His Majesty would have a Liturgy settled there, I would be at Edinburgh to assist his Royal Grace. I am an ordinary in October; Charles "avowed the sending of Dr. Maxwell, and the message," but acquiesced in Laud's opinion. "And in this condition," says Laud, "I held the matter for two, if not three, years at least." Maxwell, meantime, was the bearer of a Royal Letter to Archbishop Spottiswood, pressing for greater conformity to the Church of England." [Laud, i. 449.]

In June 1633 King Charles was crowned at Holyrood; and Maxwell appeared among the prelates as Bishop elect of Ross. A few days later Laud preached in the Chapel Royal on the benefits of ecclesiastical conformity; and some thought that this would have been a favourable time for proposing the reception of the Scottish Liturgy. Laud, however, declared that the proposal "in this summer—otherwise memorable for Laud's translation to Canterbury—Charles gave way to the urgency of some of the Scottish Bishops for a Liturgy of their own. They used not only the argument from national feeling, but another and stronger, which was: 'Laud: that, if they did not then make the book as perfect as they could, they should never able to get it perfected after.' [Laud, iii. 343.] The King ordered an Episcopal commission in Scotland to prepare a Liturgy, and the compilation was first sent with Laud, who was commanded to give his "best assistance in this way, and work," "I delayed as much as I could," he says, "with my obedience, and when nothing would serve but it had to be one way, then told them, it was not the time to do them the best help I could." [Laud, iii. 428.]

Bishops Juxton and Wren were to assist Laud. Charles, in the meantime, determined that nothing should be wanting for the due performance of the English ritual at Holyrood: in October 1633 he sent orders for that purpose, one of which was, "that there be prayers twice a day with the quire, according to the English Liturgy, till some course be taken for making one that may fit the customs and constitutions of that Church. If so, they told him, the King would not hearken to a Dean of the Chapel, exhorting him to preach "in his whites" on Sundays, and otherwise to see to the due order of the worship.

The compilation of the Scottish Liturgy appears to have occupied between two and three years. Of the Scottish prelates, some, as the Archbishop of Glasgow, were more or less disposed towards the undertaking, others were decidedly favourable, as Lindsay of Edinburgh, who was afterwards denounced at the Assembly of Glasgow as "a bowser to the altar, a declarer of churches," and even an "elevator at consecration;" Bellenden of Aberdeen, Whitford of Brochlin, and Sydserf of Galloway, who was pelted in 1637 by female fanatics, and accused of Arminianism and Popery, and driven into exile, where, alone of Scottish Bishops, he survived until the Restoration. But the two chief compilers were Maxwell, Bishop of Ross, and Weilbuerd, of Dunblane, and the latter was, "as the word of a man, it should be known as "Maxwell's Liturgy." He was a person of much practical energy, and very obnoxious to the Scottish Puritans. As early as 1636, or earlier, he estab-lished the English ritual in his Cathedral of Fortrose, where he afterwards, for some time, upon the Scottish Liturgy was denounced in 1638 as "a bowser at the altar, a wearer of cope and rochet," and as having "consecrated" Deacons. Weil-berd, a Scotman educated at Oxford, had been initia
tiated, as in other cases, into the Scottish Liturgy; he was denounced in 1638 as having, by lectures at St. Andrews, "corrupted divers with Arminianism," and left evidence "in all the books of the kingdom, of his errors and perverseness, having been special preacher, practiser, usher of our books and all sene-
tions." As an orthodox theologian, he had objected to the English Liturgy; he is said strongly to have expressed the wishfulness of making the new Service-book more perfect, by conforming it in certain important points to Edward VI's first Liturgy; for Laud cites a note of his, to the effect that if the forms of administering the Sacrament be left as in the Book, "it will be in a manner more fit for the present practice, and, I think, more agreeable to the Church of England." [Laud, iii. 412.]

The Bishops, with Laud's advice, and with perfect justice, the authorship of the Scottish Liturgy, but allows that he took a deep interest in, and prayerfully for, its success. Again, he writes, "I like the book exceeding well, and hope it will be such a thing as I am satisfied with, all my heart that it had been entertained there." [Laud, iii. 335.]

We find him urging on the English printners, revising proofs, encouraging Maxwell, receiving his queries as to certain suggestions, and "notes" from Bishop Weilbuerd, of which he takes the King's pleasure, "sits down seriously" with Bishop Wren to consider them, remits them to Charles with remarks, receives back from him those which he has approved, and sends them to Weilbuerd written in an English Prayer Book, April 20, 1636. [Laud, vi. 458.] One or two of the points which he takes may illustrate the minute carefulness of his criticism. The Psalms cannot be well sung without a colon in the middle of each verse. As to the title of the book, he says that the names of others from the English book are recommended in addition.

"God be thanked," he concludes; "this will do very well, and I hope, breed up a great deal of devout and religious piety in that kingdom." He asks Weilbuerd to send him not only the revised proofs, but also a copy of each place where the Liturgy of England and the Scottish Liturgy differ. If the English would make the Liturgy of Scotland a little more perfect, whether the times will bear them or not; he may find some use for them. The King himself was eager and painstaking; having sanctioned a first draft of the book in September 28, 1634, he gave a Royal Warrant in April 1636, for the revised form sent by Laud to Weilbuerd; and most of Laud's alterations were written down in his presence. As early as September 30, 1635, Laud had urged Spottis-

wood to send him proofs of the English Liturgy. In January, 1636, the King had no intention to do anything but that which was according to honour and justice, and the laws of that kingdom." [Laud, iii. 429.] And he tells us that he ever advised the Scottish Bishops, both in the King's presence and at other times, both by word and writing, "to do nothing in this particular but by warrant of law," protecting that, as he knew not the Scottish laws, he must leave the matter of introducing the Liturgy wholly to them. "And, I am sure, you will not only advise it no way but that which was legal." [Laud, iii. 336.]

The misfortune was, that some of the Scottish Bishops, as well as Charles himself, appear to have regarded as legal only the one point which was absolutely necessary to the maintenance of power. Spottiswood, if we may trust the report of his conversation with the Earl of Strafford, relied on royal prerogative as sufficient to warrant the introduction of the Liturgy, or indeed of any other ecclesiastical change. [Laud, i. 418.] But Maxwell took a higher line, to the effect that the Bishops, who "had the authority to govern the Church, and were the representative Church of the kingdom," had as such concurred with the King in introducing the Liturgy. [Laud, i. 511.] Maxwell on this occasion spoke of General Assemblies as "consisting of a multitude;" whereas it is remarkable that Laud in his History expresses an opinion that "the Bishops trusted with this business went not the way of the Assembly, by consent of the ministers and the lords of that kingdom." [Laud, iii. 275; and in letters to Strafford and Spottiswood, he speaks of the Bishops' "improvidence" in being too desirous to "do all in a quiet way," in not taking the whole Council into consideration, and engaging the King's lords, and "dealing with" the ministers. The King, he writes, "ought to have doubt more thoroughly with the lords of the Council, and sifted their judgements"] [Laud, vi. 550] and he proceeds to impute treachery to one who was Earl of Strafford, saying in letters to the bishops that Collier in his History repeats [vii. 114]. The gross mistake of publishing the Canons, which commanded the use of the Liturgy, before the Liturgy itself appeared, has often been attributed to the Archbishop of Canterbury. The Royal letters patent, on the ground of royal prerogative in causes ecclesiastical, May 28, 1635, and published early in 1636. The Service-book was authorized by a Royal Warrant of October 18, 1636, and by an Act of the Scottish Privy
The Scottish Prayer Book of 1637.

Council, December 29, 1636. But although a new Ordinal, of which no copy is now supposed to exist, but which appears to have recognized the Order of Doxos, and to have had the form "Receive the Holy Ghost," appeared at the close of 1630 (Grub, ii. 369), the Service-book was not actually published until 1637.

We may lay due stress on the various instances of mismanagement in this memorable transaction; but if Charles I. had taken a moderate course, avoiding the display of highbrow, and at the same time the appearance of English diacritical signs, and laying the proposed book before the General Assembly and the Parliament, its chance of acceptance could not have been materially improved, although there might have been fewer outbreaks of fanaticism where the name of religion. The book—which, as we shall see, not was, in fact, too good to be appreciated by a people so deeply alienated, as Mr. Grub observes (ii. 399), "from what it had of our common heritage of Christendom for fifteen centuries." Bramhall, then Bishop of Derry, wrote to Spottiswood that the book was "to be envied, perhaps in some things, if one owned all," and agreed with Dr. Duppa, afterwards Bishop of Winchester, that since the first six centuries there had been no such liturgy; and Maxwell declared it to be "one of the most orthodox and perfect Liturgies in the Christian Church." But this, to the Scots, was no recommendation.

The Churchmen who followed the attempt to introduce it at Edinburgh, July 23, 1637, we proceed to take a survey of its contents:—

"Prefixed to it was the royal proclamation enjoining its use, which was received with such general satisfaction, and constant use of some prescribed order of prayer in the Church, to the desirability of uniformity, and to the propriety of adhering to the English form, even as to some festivals and rites which were not yet received in Scotland." [Grub, ii. 369. This was the translation of the Psalms (which were taken from the Bible version) and the Tables of Psalms and Lessons. "The Lessons for Sundays are almost precisely identical with those in the Elizabethan Table, which may be said to have been the Epitome of Proper Lessons, except that some First Lessons are omitted, and a few unimportant substitutions. [Scottish Eccles. Journal, iv. 199.] By the King's express order (October 18, 1636), six chapters from Wiseman were appointed for their Sunday's days, six from Ecclesiastical for three others. He also commanded that some nancis of Scottish Saints, especially those of royal blood, and some of the most holy Bishops (as David, Kentigern, Colman, Columba, Palladius, Ninian, Mel with note of their lives and deeds of which the ordinary days were taken from the Apocrypha, the space thus left being filled by a large increase of chapters from the Old Testament Canon. Thus, instead of our four chapters from the Psalms, there are now five; from Proverbs, twenty-four instead of sixteen; from Ezekiel, twenty-eight instead of nine; and between November 22 and December 17, fourteen chapters from 1 Chronicles, and thirty-four from 2 Chronicles, instead of the two books passed over in our arrangement. Ecclesiastical was finished on July 27, and was followed by Isaiah. Jeremiah was begun on August 31; on Michaelmas Day, which had no Proper Lessons, Ezekiel was begun at Evening Prayer; Hosea on October 19; and Malachi was finished November 22. Then, on December 17, the latter chapters of Isaiah were begun again, from the forty-seventh onwards; so that the sixty-sixth concluded the year, as in our course. The rubric before the Daily Office order, which had led to the choice of the chancel, should be used, except it should be otherwise determined by the Ordinary; that chancels should remain as in times past; and that the "ornaments" of the Clergy should be such as could be prescribed by the King, according to the Act of Parliament in that behalf. The duty of saying the Daily Office, either privately or openly, was laid on the Clergy, "except they be hindered by some urgent cause; or which can be done better, either by the Bishop of the diocese, or the Archbishop of the province, the judge and allower." In the Daily Office the first sentence was, "Cast away from you all your transgressions;" and there were fewer sentences than in our book. The Change was not introduced by the people after or with the Minister. The "Presbyter" was to pronounce the Absolution "standing up and turning himself to the people, but they still remaining humbly on their knees." This was a considerable improvement in the English rubric as it then stood, "the Absolution to be pronounced by the Minister alone;" and here we may observe a case in which the Caroline revisers of our own book looked to the Scottish Church. The Prayer "to be said in the Chancel into "Priest," avoiding (as they avoided some other faults) the concession to anti-Catholic prejudice implied by the substitution of "Presbyter." The "power and commandment" was to be "in the commandment of the Church of God, the Ministers of His Gospel;" but after "in the Holy Spirit," came a clause which might be interpreted in a sense which would favour Puritanism; "that we may receive from Him absolution from all our sins." The twenty-third Psalm was substituted for the Benedicite. "Presbyters and Ministers" were named in the third versicle before the Collects. The Collect for Clergy and People was called a prayer "for the holy Clergy," the second of our Ember Collects was placed before the Prayer of St. Cuthbert.

In the Athanasian Creed one or two alterations were made in the English text: "He therefore that would be saved, let him thus think," etc. "So He Who is God and Man," etc. Latin writing, in the Words of Institution, was allowed to allow any more emendations in this Creed. The Litany prayed for the governing of "the Holy Catholic Church universally."

According is a peculiar Collect for Easter Even, which has been the model of our present noble one, the work of the last revisers. It is:

"O most gracious God, look upon us in mercy; and grant as that we be baptized into the death of Thy Son, our Saviour Jesus Christ, the Lord, to rise with Him and cease from all our sins may be buried with Him, and we not fear the grave; that as Christ was raised up from the dead by the glory of Thee, O Father, we also may walk in newness of life to glorify the name of our sins and atone for the merits of Jesus Christ that died, and was buried, and rose again for us."

The Communion Office was in more ways than one indicative of Weald of the desire to return to the first Liturgy of England; and "great need there was," said David Mitchell, afterwards for a few months Bishop of Aberdeen, "to return to it, proper Sacramentaries. [Lawson, i. 547.] Bishop Henderson's expressed admiration of the Scottish Communion was genuinely felt by many of his hearers. The nature was well known: he considered that it was decidedly better than the English Office of 1662, although the latter was "very good." The introductory rubric ordered that the Holy Table (which was latter so splendidly decried in The Controversy) should be "covered by a carpet, and a fair white linen cloth upon it, and other decent furniture, meet for the high mysteries there to be celebrated," and should "stand at the uppermost end of the Chancel or Church." The Presbyter was to begin "at the north side or end thereof;" our book has nothing about "end." He was to turn to the people when reciting the Commandments, a direction not given in English until 1662. An anti-Sabbatarian feeling expressed itself in the words, that the people were to ask God's mercy for their transgression of the law, "either according to the letter, or to the mystical importance of the said Commandment:" and it is remarkable that the difficulty felt as to the prayer referring to the Fourth Commandment was only supposed to exist in the new rubric, for afterwards led many of the Non-jurors to substitute the Evangelical summary of the Law, commonly called "the Short Law," for the Ten Commandments. Instead of "Have mercy upon Thy Holy Catholic Church, and in the particular Church in which we live so rule," etc.

It was expressly provided that the people should say, "Our Lord," etc., to be "the same as the words of the Prayer of the Gospel, and also, "Thanks be to Thee, O Lord," at its end. The Nicene Creed "be to be said or sung:" this alternative was given in English in 1662. The Offertory began with the prayer, in the Thesis and Note of a Calvin and Abel. The taking of David [1 Chron. xxix. 10, 90] was one of the sentences; the Scottish Office, since the revision of 1755, has ordered it to be said at the moment of presenting the alms. There were no sentences from the Apocrypha. The alms were loosely called oblations (in the present English book a distinction is observed), and they were to be "humbly presented on the
Holy Table, an order which our present book has adopted. There was another order for the "offering up and placing" of the Eucharistic elements in the Holy Table; but our present book has substantially adopted this also, and has a reference to the Elements as "oblations" in the prayer, whereas the Scottish book had no such reference. The words "militant here in the midst of Thy Body, O Lord Jesus Christ, Curates," the Scottish reads, "all Bishops, Presbyters, and Curates." At a celebration these words were added: "And we commend especially unto Thy merciful goodness the congregation which is here assembled in Thy Name, to celebrate the commemoration of the most precious Death and Passion of Thy Son and our Saviour Jesus Christ." The Liturgy of 1549 was not followed in its mention of the Blessed Virgin, the Patriarchs, Prophets, etc., nor in its commendation of the departed faithful to God's mercy; but other parts of the language of 1549 were adopted, the Prayer, after "any other adversity," proceeding, as now the Scottish form does: "And we also bless Thy holy Name for all Thy servants who having finished their course in faith do now rest from their labours. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the lights of the world, in their several generations; most humbly beseeching Thee that we may have grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments; that at the day of the general resurrection, we, and all they which are of the mystical Body of Thy Son, may be set on His right hand, and hear that His most joyful voice. Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this," etc. It is easy to see that the Caroline revisers had this before them when they framed the commemoration of the departed servants of God for the book of 1662.

The service then proceeded as it was settled in the second book of Edward, until the Preface, the word "blessed" being inserted before "Virgin" in the Christmas Preface. The Invocation, Confession, Absolution, Sentences, Preface, and Ternacanctus were kept in the place which they held in the English rite by Laud's desire; but the Prayer of Access was deferred until just before Communion. The rubric before consecration took the form, "Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then during the time of consecration, he shall stand at such a part of the Holy Table, where he has been with the Bishop and Curates." On this it is to be observed: [1] That Laud had expressly required that "every prayer or other action in the Communion should be named in the rubric, that it might be known what it was,—The Prayer of Consecration, the Memorial or Prayer of Oblation." And until 1662 the English book had no such words as "the Prayer of Consecration." [2] That from Laud's own words [Laud, iii. 347], and from the obvious sense of the passage, it is plain that the celebrant was intended to perform the consecration standing in front of the Holy Table. This was objected to in "Rome's Master-piece," as "smelling very strongly of Popery." [Laud, iv. 485.] In reference to such changes, Laud argues that "the north end of the Table in most places is too narrow, and wants room, to lay the Service-book open before him that officiates, and to place the bread and wine within his reach." [Here again Laud allows the word "end" to stand for "side".] And [3] that this throws light on the present English rubric, which was clearly formed from a pre-Laudian English rubric; and discourages any interpretation of it which would have the Friest stand before the Table only while ordering, not while consecrating, the Elements. The actual Prayer is like our own until "Hear us," except that it reads "which" for "who" after "Father," and also inserts "and Sacrifice" after "precious death"—an insertion not taken from the Liturgy of 1549; then after the words, "we offer Thee this holy and most precious Body and Blood of our most dear Lord Jesus Christ," Laud says [iii. 354]: "'Tis true, this passage is not in the Prayer of Consecration in the Service-book of England; but I wish with all my heart it were. For though the consecration of the Elements may be without it, yet it is much more solemn and full by that invocation." The form may be compared with those of Edward's First Liturgy and the present Scottish Office.

First Book.

And with Thy Holy Spirit and word1 vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ: Who in the same night ....

1637. Present Scottish.

And of Thy Almighty goodness vouchsafe to bless and sanctify with Thy word and Holy Spirit these Thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son: so that we receiving them according to Thy Son our Saviour Christ's holy institution, in remembrance of His death and passion, may be partakers of the same His most precious Body and Blood: Who in the night ....

It is remarkable that early in the eighteenth century Bishop Rose of Edinburgh was accustomed, when using the English Office of 1692, to insert this Invocation: and it became one of the famous Usages. The present Scottish rite, since 1755, has placed the Invocation after the Oblation, and, since 1764, has omitted the Western phrase "to us," and the sentence, "so that we receiving," etc.

The English Office until 1662 had no directions for any "manual rites" in consecration. But the practice, as we infer from Laud's letter to Wedderburn, and from Cosin [Works, v. 340], where he invites the Priest to take the psalm and chalice into his hands. But the Scottish book prescribed all the four manual rites, just as the book of 1662, evidently borrowing from it, has prescribed them. This is one of the most important instances of the beneficial effects of the Scottish revisers. After the words of Institution came, "Immediately after this shall be said the Memorial, or Prayer of Oblation as followeth:"

"Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts [here the same clause as in the English Office, 1637], this day's Solemn Sacrifice, and now offer unto Thee;" an express oblation in this place being one of the greater "Usages," and ranking as such with the Invocation of the Holy Spirit, the mixed cup, and the non-exclusion, to say the least, of prayer for the departed 1; "the memorial which Thy Son hath willed us to make; having in remembrance His blessed Passion," [the present Scottish adds, "and precious Death,"] "mighty Resurrection, and glorious Ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same." [Here the present Scottish inserts the Invocation.] "And we entirely desire Thy Fatherly goodness," etc., as in the present English, but in the English book it was only "humbly beseeching Thee," then following the book of 1549, it proceeded, "that whosoever shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly benediction and multitude of the gifts both spiritual and temporal in them, and they in Him. And although we be unworthy," etc., as in the present English. Then came the Lord's Prayer; Laud, it may be added, having thoroughly approved the wording of it and of the Lord's Prayer before the Communion. Then the Prayer of Access; and then the Communion, the Bishop or the celebrant being ordered first to receive, and then to administer to the other Clergy, "that they may help him that celebrateth" (as it then stood in the

1 Of these four usages the book of 1637 sanctioned only one, the Invocation.
English book, "that they may help the chief Minister")"; "all humbly kneeling:" the English book there had no such adverb; "% meekly" was added in 1602. The Benediction, "the Body of our Lord," etc. (which was much objected to by the Puritans, as suggestive of transubstantiation!) was to be said by the Celebrant himself when, as now, followed by Amen; and the "Take and eat this," "Drink this," which had been first inserted in 1552, were, according to Wedderburn's request, omitted. Laud writes," I see not how the omission of the latter would now not at all. And if there be any, it proceeded not from me." [Laud, iii. 357.]

After the administration, the Celebrant was to cover the remains of the Sacrament "with a fair linen cloth or corporal," no such rule then existed in the English book, but it was included in 1549, and followed by "above the words, reverently"—in 1602. The Collect "Almighty and everliving God" then followed, as in the English book; the strange error which from the first book downwards had made this prayer, while addressing the Father, speak of "Thy mystical Body," was not corrected. The Office was concluded by the Gloria in Excelsis and the Blessing. Among the rubrics after it was a direction that after service what had been collected from the people should be divided in the presence of the Presbyter and churchwardens; half was to be for the Presbyter's use, "to furnish him with books of holy divinity;" half for purposes of pious and charity within the parish. There was also a careful provision that, if the English translation of the English was adopted in 1602, for the prevention of irreverent use of the consecrated remnants. To this was added: "And to the end there may be little left, he that officiates is required to have an eye to it, and that there may be found at the end of the words of consecration may be repeated again, over more either bread or wine; the Presbyter beginning at these words in the Prayer of Consecration: Our Saviour, in the night that He was betrayed, took..." etc. This provision was also adopted, and made somewhat more definite, in 1692. The last rubric provided that every parishioner shall communicate at least three times in the year, "of which Pasch or Easter." The book prescribed that all Saints,' High Days, and other rites according to the order in this book appointed." This, excepting the word Pasch, which was a peculiarly Scottish term for Easter, was then the language of the English book; but the Scottish omitted the rule about parishioners reckoning at Easter with the person, vicar, or curate, etc., and paying all ecclesiastical dues.

The only features in the Occasional Offices worthy of special notice are the following. In the first prayer at Public Baptism, the worshipper is to "baptize with the water; and then, if there be want, the "words of consecration may be repeated again, over more either bread or wine; thePresbyter beginning at these words in the Prayer of Consecration: Our Saviour, in the night that He was betrayed, took..." etc. This provision was also adopted, and made somewhat more definite, in 1692. The last rubric provided that every parishioner shall communicate at least three times in the year, "of which Pasch or Easter." The book prescribed that all Saints', High Days, and other rites according to the order in this book appointed." This, excepting the word Pasch, which was a peculiarly Scottish term for Easter, was then the language of the English book; but the Scottish omitted the rule about parishioners reckoning at Easter with the person, vicar, or curate, etc., and paying all ecclesiastical dues.

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In 1662 an Act of the Irish Parliament was passed (14 & 15 Car. II. c. xxiii.), which ordered that October 28 be yearly kept as a day of thanksgiving for the deliverance of the Protestants from the designs of the Popish Pretender, and murder all the Protestants in 1641, which was revealed, as the Act states, not many hours before the time appointed for its execution, by Owen O’Nollee, a “meir Irishman” who had been brought up in London, and had “seen the extermination of the English Liturgy, and ordered that a new service be prepared for this day, as well as a Prayer for the Lord-Lieutenant.1

Considerable delay ensued in the preparation of the form, and the execution of the necessary formalities for giving it legal effect; and in the meantime, the Act of Uniformity to Ireland. In a letter from the Marquis of Ormonde, as Lord-Lieutenant, to the Earl of Arlingdon, dated at Dublin, July 7, 1666 (preserved amongst Carte’s MSS. in the Bodleian Library, vol. ii. p. 129) we read, “The Lord Primate [Margetson] brought me the enclosed draught of a warrant for the King to signe, whereby certain prayers fitted for this kingdom are ordered to be added to the Bookes of Common Prayer, which (although printed till this last Majestie shall please to send the warrant signed).” These prayers are consequently not found in the MS. Book of Common Prayer attached to the Irish Act of Uniformity, that Act having received the Royal Assent on June 18, 1666, nor is October 28 in the calendar. In this circumstance, however, the Act was not made law, but was left in abeyance.

The warrant, however, for which the Primate asked was issued on August 15; and the service for October 23 consequently appears in the first Irish edition of the revised form of the Book of Common Prayer, which was published in the same year (1666), printed by John Crook at Dublin, in quarto; although the service seems to have been added here after the rest of the volume (which was printed at different times) had been issued.

On the accession of George I. all the State Services were revised by the Irish Bishops, for the sake of bringing them into accordance with the English altered versions of those which were in joint use, and the five (together with the prayer for the Lord-Lieutenant) which were prepared for a warrant by a commission from the King in Council, dated November 3, 1715.

This form retained its place in the Prayer Books in use in Ireland (although since the Union it was not mentioned in the Order in Council prefixed to the State Services) until the discontinuance of the State Services in England, when the observance of the day was abrogated by the same statute which abolished three of the English State holidays, viz. 22 Vict. c. 2, which received the Royal Assent March 25, 1859. The Act for doing this was made a part of the projected constitutional course which was followed with reference to the English Offices. No Irish Convocation was summoned to consider the matter; and a service which possessed the authority of the Book of Common Prayer was blocked as an entirely new prayer by being included in a Bill which originally was contemplated only with regard to the three days, the disuse of the Offices for which had been recommended by the English Convocation, and enjoined by Royal Warrant of 17th January 1850, pursuant to previous addresses from the Houses of Parliament.

II. The Prayer for the Lord-Lieutenant still used in the Daily Service, after that for the Royal Family, appears in the MS. Book of Common Prayer, but, strange to say, is omitted in the first printed edition. This appears to shew that the earlier portion of that book was printed before the passing of the Irish Act of Uniformity to which the MS. was annexed. The prayer thus authorized by the three Estates of the Realm is the second of the two prayers which are printed in the present Irish editions, the first of these having been added (without any apparent reason) by the authority only of an Order of the King in Council, dated November 3, 1715. The following words, which originally formed part of the Act of 1662, however, “for the further edification of the people, for the stronger security of the State, and for the due execution of the providence, and Spirit powers are ordained, governments established, and diversities of administrations are dispensed,” are found omitted in Prayer Books printed in 1700 and 1710, as well as in all later editions, an omission which probably commenced with this Act and which continued.

A “prayer for the Lord Deputie” is found in the earliest Irish Prayer Book, printed at Dublin in 1651, and is said to have continued in use, but with several variations, until the passing of the Act of Union with England.

III. Another form peculiar to the Irish book is that “For the Visitation of Prisoners,” consisting of three Offices, one to be used when “a prisoner is confined for some great or capital crime,” another when for “a criminal for some sentence of death,” and a third “for imprisoned debtors.” These were prepared in the Convocation held in Dublin in 1711, and were printed and annexed to the Prayer Book, “pursuant to Her Majesty’s directions,” by a warrant of the Lord-Lieutenant and Council, dated April 13, 1714.

IV. “A Form of Consecration, or Dedication of Churches and Chapels, according to the Use of the Church of Ireland,” followed by “An Office to be used in the Restoration of a Church,” is found in the former edition of a Book desecrated or profan’d appears in the quarter edition of the Prayer Book printed by John Crook in 1700, and in subsequent folio editions printed by Grierson. These forms were reprinted from an edition printed separately by the printer, who is unknown by whom they were prepared, or by what authority they were annexed to the Prayer Book. Although not now attached to the book, the Form of Consecration is that which is still in use.

In the quarter edition of 1700 and the folio of 1721, the following unauthorized additions are also found: [1] “A Form for receiving lapsed Protestants, or reconciling converted Papists to our Church,” which is said to have been written by Dr. W. Crook, Bishop of Meath, and which was first printed separately in 1690; and [2] the Commemoration “Prayers for the use of Trinity College, Dublin.” A Form of Bidding Prayer was prepared and enjoined by decree of Convocation of February 5, 1662; but it is not known how far its use was observed, or when it was thus sanctioned.

W. D. M. [A.D. 1866.]

The foregoing account of the Prayer Book of the Church of Ireland is now the history of an obsolete book. The Disestablishment effected in 1870 necessitated some verbal alterations, and the opportunity was taken of using the new machinery of a free and general Synod for the carrying out of the precise instruction which was given in the Prayer Book. The printers of this work and of the controversy which raged about it, it is not our part to enter; suffice it to say that it lasted for six years, that the most revolutionary changes were at first advocated and temporarily carried, but that delay fortunately enabled, through the sound judgment of a few, changes, from their very nature, to be held in check while time brought tardy repentance to not a few of the would-be reformers. At length, in 1877, the revised book received the final approval of the Synod, and was published with the old title as “according to the use of the Church of Ireland.” A Preface, of which the original draft was written by Dr. Fitzgerald, Bishop of Killala, is prefixed, which points out in temperate and judicious language the principal changes in the Communion, Visitation, and other Offices, and the reasons for making no change in those for Baptism and Ordination. Omitting minute verbal alterations, the following are the most noteworthy distinctive features of the book.

1. The Apocrypha is entirely omitted from the Lectionary.
2. The Ornaments rubric is omitted; and several new rubrics give sanction to variations in the form and order of services, and to the use of the Irish language, or any other language better understood by the people.
3. Psalm cxlviii. may be said in place of the Te Deum or Benedicite.
4. The prayer for the Lord-Lieutenant (slightly altered from that of the Act of 1662).
5. A Collect from the end of the Communion Service may be substituted for the Third Collect at Evening Prayer.
6. The rubric before the Creed of St. Athanasius is also omitted.
7. The Prayer for unity (from the Accession Service), in the

time of common sickness, for a sick person, for the Rogation Days, for New Year’s Day, for Christian Missions, for the General Synod, and one to be used in Colleges and Schools, are inserted among the Occasional Prayers, and a thanksgiving for a sick person’s recovery among the Occasional Thanksgivings.

8. Rubrics provide that the Collects, Epistles, and Gospels for Ash Wednesday, Good Friday, and Ascension Day shall always be used although other days may concur; and that the Office for Ascension Day shall serve until the Saturday evening following.

9. Double Collects, Epistles, and Gospels are provided (as in Edward VI’s first book) for Christmas Day and Easter Day; the Christmas Collect is from the Sarum Missal, “In vigilin,” and the Easter Collect from the Sarum Breviary.

10. The second rubric before the Order for Holy Communion is altered, and the third omitted.

11. The Prayers for the Queen may be omitted after the Commandments.

12. The Ascriptions of Glory and Thanks before and after the Gospel are authorized.

13. The placing of the Bread and Wine on the Holy Table at any time before the Oblation in the Prayer for the Church Militant is allowed.

14. The words “condemnation” and “judgement” are substituted for “damnation” in the Warning and in the Exhortation.

15. The Priest is ordered to say the Prayer of Consecration “standing at the north side of the Table.”

16. The Gloria in Excelsis is to be said standing.

17. An additional optional Collect is added among those to be said after the Prayer for the Church Militant, and one which may be used when the latter is not said.

18. The minimum number of Communicants is reduced to two; and provision is made for saying, with the licence of the Ordinary, the words of administration to a number of communicants at once.

19. No change is made in the Baptismal Office beyond allowing parents to be sponsors, and one sponsor to suffice.

20. In the Catechism the following Question and Answer are added (from the 28th Article): “Question. After what manner are the Body and Blood of Christ taken and received in the Lord’s Supper? Answer. Only after a heavenly and spiritual manner, and the mean whereby they are taken and received is Faith.”

21. Some verbal changes are made in the Marriage Service, and a Collect and the Apostolical Benediction added at the end.

22. The Absolution from the Communion Office is inserted in the Visitation of the Sick in place of its own, and a prayer added for a sick person when recovering.

23. In the Burial Office there is the alternative Lesson of 1 Thess. iv. 13-18; and the thanksgiving for the delivery of the deceased person from the miseries of this world is omitted.

24. In the Communion the wish for the revival of obsolete discipline is omitted, and the word “penance” is changed to “repentance.”

25. In the Ordinal no change is made beyond the omission of the Oath of Supremacy.

26. The Service for the Queen’s Accession is shortened.

27. Forms are added [1] for the first Sunday in which a Minister officiates in a new cure; [2] for Harvest; [3] for the Consecration of a Church, and [4] of a Churchyard or other Burial-ground; [5] for the Visitation of Prisoners (which is, with one or two small alterations, the same as that in the former book).

The Thirty-nine Articles and the Table of Kindred and Affinity; and (but as no part of the book) fifty-four Canons enacted in 1871 and 1877, in which are stringent restrictions on the use of vestments, postures, and gestures; and prohibitions of the ringing of any bell during service, of stone altars, lights at the Communion Table, or elsewhere, except when necessary for giving light, crosses on or behind the Communion Table, the use of the Mixed Chalice or Wafer Bread, elevation of the Paten or Cup, Incense, and Processions.
And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof.
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Pastoral Staff, the crook used by Bishops and Archbishops, as a symbol of their duty and authority, as spiritual shepherds within the bounds of their respective dioceses or flocks. [See CROZIER.]

Patent, the plate or disc, mostly of precious metal, on which the Element of Bread is kept for consecration and administration in the Holy Eucharist. Patent waiting, 539.

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