

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.,

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"THE DICTIONARY OF THEOLOGY," ETC.

With an Introductory Notice by the Rev.

FREDERICK GIBSON, M.A.

"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

REVISED AND ENLARGED EDITION

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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

P R E F A C E.

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.

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.¹ 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 Liturgicæ* 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

¹ Marmaduke Fothergill was born at York in 1652, took his degree at Magdalene 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 mediæval illustrations of the Occasional Offices, and whose courtesy has otherwise facilitated that portion of the work.

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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.
- A printed Prayer Book of 1619, containing alterations proposed by Bishop Cosin, most of which were adopted in 1661. [D. iii. 5, Cosin's Library, Durham.]
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CHRONOLOGICAL TABLE.

	A.D.
Liturgy of Cassian and Leo	circ. 420
Sacramentary of St. Leo	451
_____ Gelasius	492
_____ Gregory	590
St. Augustine's revised Liturgy of Britain	circ. 600
Salisbury Use of St. Osmund	1085
English Prymer. [Maskell's Mon. Rit. Ang. ii.]	circ. 1390
Liber Festivalis. [A book of mediæval English Homilies, printed by Caxton.]	1483
Salisbury Breviary "reformed." [1st ed.]	1516
Mirror of our Lady. [A translation of and commentary on the Daily Offices of Syon and the Mass.]	1530
Salisbury Breviary "reformed." [2nd ed.]	1531
_____ Missal "reformed"	1533
English Psalters printed	1534-40
Marshall's Prymer	1535
English Epistles and Gospels printed	1538-48
Hilsey's Prymer	1539
The "Great Bible" set up in Churches as the "Authorized Version"	1540
Salisbury Use further reformed, and adopted (by order of the Convocation) throughout the Province of Canterbury	1541
Committee of Convocation commissioned to revise Service-books	1542-49
English Litany ordered for use in Churches	June 11, 1544
King Henry VIII.'s Prymer	1545
Archbishop Hermann's Consultation [German, 1543; Latin, 1545], printed in English, 1547; reprinted	1548
Edward VI.'s First Year	Jan. 28, 1547, to Jan. 27, 1548
_____ Second Year	Jan. 28, 1548, to Jan. 27, 1549
English Order of Communion added to Latin Mass	March 8, 1548
Book of Common Prayer. [First Book of Edward VI.]—	
Submitted to Convocation (by Committee of 1542-49)	Nov. 24, 1548
Laid before Parliament as part of Act of Uniformity [2 and 3 Edw. VI. c. 1]	Dec. 9, 1548
Passed by the House of Lords ditto ditto	Jan. 15, 1549
_____ Commons ditto ditto	Jan. 21, 1549
Printed ready for circulation	March 7, 1549
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]
Taken into general use	June 9, 1549
English Ordinal	March 1550
Book of Common Prayer. [Second Book of Edward VI.]—	
[Committee of Convocation commissioned, probably	1551]
Passed through Parliament as part of Act of Uniformity [5 and 6 Edw. VI. c. 1]	April 6, 1552
Ordered to be taken into use from	Nov. 1, 1552
Edward VI. died	July 6, 1553
Acts of Uniformity (including Prayer Books) repealed by 1 Mary, sess. ii. c. 2	Oct. 1553

Chronological Table.

	A.D.
Queen Elizabeth's Accession	Nov. 17, 1558
Edward VI.'s Second Book restored (with some alterations) by 1 Eliz. c. 2	June 24, 1559
Queen Elizabeth's Latin Book of Common Prayer	1560
Commission to revise Calendar and Lessons	Jan. 22, 1561
Hampton Court Conference	Jan. 14-18, 1604
Scottish Book of Common Prayer	1637
Prayer Book suppressed by "ordinance" of Parliament	Jan. 3, 1645
Use of Prayer Book began to be revived	April 1660
Savoy Conference	April 15 to July 24, 1661
of Common Prayer [that now in use]—	
Commission to the Convocations to revise it	June 10, 1661
Revision completed by Convocations	Dec. 20, 1661
Approved by King in Council	Feb. 24, 1662
Passed House of Lords as part of Act of Uniformity [14 Car. II. c. 4]	April 9, 1662
————— Commons ditto -ditto	May 8, 1662
Received Royal Assent ditto ditto	May 19, 1662
Taken into general use	Aug. 24, 1662
Adopted by Irish Convocation	Nov. 11, 1662
Standard copies certified under Great Seal	Jan. 5, 1663
Embodied in Irish Act of Uniformity [17 and 18 Car. II. c. 6]	June 18, 1666
William the Third's Commission to review Prayer Book	1689
Revised Calendar authorized by 24 Geo. II. c. 23	1752
American Book of Common Prayer	1785-89
Revised Tables of Lessons authorized by 34 and 35 Vict. c. 37	1871
Shortened Order for Morning and Evening Prayer authorized by 35 and 36 Vict. c. 35	1872

INTRODUCTORY NOTICE

ON THE AMERICAN BOOK OF COMMON PRAYER.

THE following Commentary will be almost as useful in the United States as in England, for the American Book of Common Prayer is a revised edition of the English book, and in the many thousand points in which they agree, or are happily identical, it will afford us all the information we could well desire.

To estimate rightly the various changes in the American book; as our fathers gave it to us well-nigh a century ago—in October 1789—we must put ourselves in their place, and recall the condition of the Church here and the state of the country then and previously. The first *permanent* introduction of the Church of England into this country was in Virginia, in 1607; and from that time to Bishop Seabury's consecration in 1784—nearly two hundred years—we had no resident Bishops among us, but were under the episcopal direction of the Bishop of London, who was considered as the Diocesan of the entire Church of England in America. Candidates for Holy Orders were obliged to cross the broad Atlantic, a tedious and dangerous journey in those days, before they could be made Deacons and Priests. The Lay people here during all those many years grew up and lived and died without the special gift of the Holy Ghost bestowed in Confirmation, and without the practical knowledge and benefit of a resident and visible episcopal head. Moreover, a large number of those living in this country were the children of Puritans and Independents, who in England, in bygone dreary days, had broken down the “carved work” of the sanctuary “with axes and hammers,” had stabled their horses in the churches, as at Lichfield Cathedral, and in St. Paul's, London, and persistently attended service with hats on their heads, so that many persons here, their descendants, very naturally disliked the Church and Bishops, as savouring too much, from their point of view, of Rome and Prelacy. Because of the great ignorance then prevailing, even in many Churchmen, of the revealed doctrines and institutions of Christ's Holy Church, and of the Divine source of ministerial power and mission, from our Lord Jesus Christ and His commissioned Apostles, one might well be anxious about any revision of the Prayer Book, rendered necessary at that time by the change from a Monarchy to a Republic, which required prayers for President and Congress, instead of for King and Parliament.

Until quite recently, the first meetings of Clergy, or of Clergy and Laity, after the Declaration of Independence, were supposed to have been in Connecticut, in April

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1783, when the Rev. Dr. Samuel Seabury was elected Bishop by the Clergy alone of that State, and in Maryland, in August of the same year, when the Rev. Dr. William Smith was elected Bishop for this State by the Clergy, though for sundry reasons he was never consecrated. But from later investigations, as given in the Appendix to the *Maryland Diocesan Journal* for 1878, we learn that the very first Convention of the Clergy and Laity of the Protestant Episcopal Church in any of the thirteen colonies during, and subsequent to, the Revolution, was held in Maryland, November 9, 1780, when there were present three Clergymen, the Rev. Samuel Keene, the Rev. Dr. William Smith, afterward Bishop-elect of Maryland, and the Rev. James Jones Wilmer, with twenty-four Laymen, Vestrymen, and Wardens of sundry parishes in Maryland. At this meeting the Secretary, the Rev. Mr. Wilmer, proposed, probably for the first time in our history, "Protestant Episcopal" as the official title of that reformed branch of the Holy Catholic Church which is in this country, a title which many American Churchmen now greatly regret, as being merely a negative one, and as *seem'ing* to cut us off from historical continuity with the One Apostolic Church from the beginning, and to affiliate us with the Protestant Societies of the last three centuries. "The Church in the United States," or "The Holy Catholic Church in the United States," would have been a far better title; which, it is to be hoped, may some day be recovered by us. In a letter to Bishop Claggett, dated May 6, 1810, Mr. Wilmer writes: "I am one of the three who first organized the Episcopal Church during the Revolution, and am consequently one of the primary aids of its consolidation throughout the United States. The Rev. Dr. Smith, Dr. Keene, and myself held the first Convention at Chestertown, and I acted as Secretary." He states also in this letter that he "moved that the Church of England, as heretofore so known in the province, be now called the Protestant Episcopal Church, and it was so adopted." It would be interesting to know whether this title had ever informally been used before this time by the Protestant party in England, in the days of William III., or even earlier.

The first General Convention of this Church was held in Philadelphia, from September 27 to October 5, 1785, with only sixteen of the Clergy and twenty-six of the Laity present, only seven of the thirteen States being represented. Alterations were then proposed in the English book, and Drs. White, Smith, and Wharton were appointed a committee to print the "Proposed Book," as it is generally called, because very providentially it was only proposed to, and never adopted by, the Church. This book, published in April 1786, left out the Nicene and Athanasian Creeds, dropped the clause, "He descended into hell" from the Apostles' Creed, omitted the word "regenerate" from the Baptismal and Confirmation services, altered "Priest" to "Minister" in the rubrics, abolished the word "absolution," and, besides other minor changes, impaired the inspired unity of the Psalter, or Psalms of David, by omitting entire Psalms and sundry verses in other Psalms, thus practically rejecting one-third of this inspired book of the Holy Bible. The Maryland Diocesan Convention, in session April 4, 1786, having "a considerable majority of all our Clergy, and not many of the Laity, present," as Dr. Smith affirms, with six copies of this book before them, but only in sheets, passed a resolution that the Nicene Creed should be restored in it, and

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that an *Invocation* somewhat similar to Edward VI.'s first book should be added to the Consecration Prayer in the Holy Communion. Bishop Seabury, writing February 13, 1788, to Rev. Mr. Parker of Boston, afterward Bishop of Massachusetts, thus expresses his opinion of the Book: "I never thought there was any heterodoxy in the Southern Prayer Book; but I think the true doctrine is left too unguarded, and that the Offices are, some of them, lowered to such a degree that they will, in a great measure, lose their influence." The Rev. Dr. Claggett, afterward first Bishop of Maryland, and the very first Bishop consecrated in America, in a letter only recently published, writes to the Rev. Dr. West, June 19, 1786: "Our people, I mean the real friends of the Church, are universally opposed to them [*i.e.* the new Prayer Books]. They think our reformers have Presbyterianized and altered too much. . . . They have virtually denied the doctrine of regeneration in baptism, taught by the Church of England, and sufficiently founded on John iii. 5, Acts ii. 38, and xxii. 16., and several other parts of Sacred Writ. The Primitive Church always held this doctrine, as is proved by the Nicene Creed, and the evidence that this creed affords of this is the real cause of its being displaced from the book. The leaving out or otherwise mutilating many of the Psalms of David has also given great umbrage." In the adjourned General Convention of October 10 and 11, 1786, through the earnest exhortation of the English Bishops and Archbishops, the vote was unanimous that the Nicene Creed should be restored, even in the "Proposed Book," and it was happily ordered that the missing clause should be returned to the Apostles' Creed, though in the latter instance the restoration was carried by a bare majority only. American Churchmen cannot be too thankful that when the "Proposed Book" came up for final consideration in the adjourned General Convention in Philadelphia, from September 29 to October 16, 1789, that book was quietly dropped as by general consent, and the English Book of Common Prayer was revised and altered into our present admirable and cherished Prayer Book. Unlike the Convention of 1785, in which the "Proposed Book" was prepared, when the Laity outnumbered the Clergy more than three to two, and no Bishop was present, the General Convention of 1789 had two Bishops present, who formed a separate house, and twenty-one Clergymen, with only sixteen Laymen, and then, at last, "The Liturgy of this Church" was duly "set forth" by "the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church."

In examining the Prayer Book which the Church in this country has given us, we must carefully remember that the Prayer Book, in its measure, like the Church which gives it, is an historical work, and, with sundry changes, has come down to us from the earliest ages. The Holy Catholic Church, of which the Protestant Episcopal Church in the United States is a branch, did not begin with the independence of the United States, nor with the Reformation in England in the sixteenth century, but was founded by our Lord Jesus Christ and His Apostles about A.D. 33. It is nearly two thousand years old, and not, as some suppose, only three or four hundred years old. Our venerable Liturgy, with its ancient arrangement of the ecclesiastical year, and of the Epistles and Gospels for the Sundays and Holy-days, its old Creeds and Collects, and its primitive order for the "administration of the Sacraments, and other rites and

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ceremonies of the Church," is not a new book, formed for the first time, and after new methods, and from new materials, on "the sixteenth day of October, in the year of our Lord one thousand seven hundred and eighty-nine." In the Preface to our book it is implied, in language taken from the Preface of the English book, that any occasional alterations and amendments in the forms of public worship should be made "so as that the main body and essential parts of the same (as well in the chiefest materials as in the frame and order thereof)," may still be "continued firm and unshaken." The American Prayer Book, then, is a reproduction, with a few slight changes, of the English book of 1662, as that was of the book of 1604, and that, of the book of 1559, and that, of the book of 1552, and that, of the book of 1549. And this book of 1549, the first Service-book in English, was itself a translation, correction, and reformation of the old Latin forms of the Salisbury Missal and Breviary. "The objectionable parts of the ancient Service-books of the English Church were excided, and the Latin forms translated into English of unequalled beauty, purity, and rhythm." The Act of Uniformity, passed January 22, 1549, states that "the Archbishop of Canterbury [Cranmer], and certain of the most learned men of this realm," had been appointed, "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," to "draw up and make one convenient order, rite, and fashion of common and open prayer, and administration of the Sacraments." And yet more plainly, Cranmer, in answering objections made against the book of 1549, pointed out—as Canon Perry mentions in his recent admirable *History of the Church of England* (p. 198, Amer. ed.)—that "it was not the introduction of any novelty, but simply the old forms in a modern English dress." And these old Latin Service-books were themselves derived from earlier British and Gallican forms, and these, in turn, from yet earlier, and probably Eastern, Offices and Liturgies. The American Book of Common Prayer is thus sacred and dear to us from its preserving and embodying in it creeds and prayers and an order for Sacraments and rites of the most ancient and primitive times. Churchmen may differ as to the necessity and expediency of the omission from the American book of the Athanasian Creed and of the evangelical canticles—the *Magnificat* and the *Nunc Dimittis*—and as to the wisdom of many of the verbal changes in it. The *Magnificat* and *Nunc Dimittis*, it is to be remembered, had been retained even in the "Proposed Book," and these have recently been inserted in our Hymnal, together with the *Benedictus* in its unabridged form. With respect to the Athanasian Creed, at Bishop Seabury's earnest suggestion, its permissory use was recommended by the House of Bishops in 1789, but was negatived in the House of Deputies. Had its use been allowed, it was the avowed intention of Bishop White never to read it. Bishop Seabury's view is concisely and clearly stated in a letter addressed by him, December 29, 1790, to the Rev. Dr. Parker, afterwards Bishop of Massachusetts:—

"With regard to the propriety of reading the Athanasian Creed, I never was fully convinced. With regard to the impropriety of banishing it out of the Prayer Book, I am clear; and I look upon it that those gentlemen who rigidly insisted upon its being read as usual, and those who insisted upon its being thrown out, both acted

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from the same uncandid, uncomplying temper. They seem to me to have aimed at forcing their own opinions on their brethren. And I hope, though possibly I hope in vain, that Christian charity and love of union will some time bring that Creed into this book, were it only to stand as articles of faith stand, and to shew that we do not renounce the Catholic doctrine of the Trinity as held by the Western Church."

The present venerable Bishop Potter, of New York, in his pastoral letter of 1869, thus wisely speaks of the omissions and verbal changes in the American Prayer Book :—

"If the Supreme Council of our branch of the Church were once persuaded to enter upon the work of revising the Book of Common Prayer (which, I trust, it will not be for years to come) it would begin by reclaiming what it has lost, not by diluting and debasing what it has, through the mercy of God, retained. It would remit the short form of Absolution—the Absolution proper—to the Communion Office, where it belongs, and never allow it to be used in a mixed congregation, consisting largely of non-communicants. It would strike out the alternate form in the Ordination of Priests. It would restore the lost parts of the Office for the Visitation of the Sick. It would bring back to the *Te Deum* and the Litany those pregnant words which express what was meant to be expressed by the saints who composed them. It would replace in the Catechism the emphatic and positive 'verily and indeed.' Probably it would insist upon the restoration of the Athanasian Creed. Certainly it would make all haste to reinsert among the Church's choicest treasures those exquisite, those seraphic pieces of inspired devotion, the *Magnificat* and the *Nunc Dimittis*. The present permission to omit an article of the Apostles' Creed, or in Baptism to refrain from the sign of the Cross before a captious objector, would be stricken out. In a word, the Supreme Council of this Church, if ever constrained from a sense of duty to undertake a revision of her Service-book, would make it more primitive and catholic, not less so."

But however some may differ in opinion from these great Bishops as to the advisability in the future of such restorations, I think we must all agree that the Communion Office in the American book is much fuller and more primitive than that in the English book. For this important addition and improvement we are indebted to the first *Diocesan* Bishop in this country, Bishop Seabury of Connecticut, and to such of the Clergy and people of Maryland as were attached to the Scotch and other ancient Liturgies.

The history of "the Prayer of Consecration" in the American Eucharistic Office would be very wonderful, did we not remember the constant overruling providence of God over His Church and His people. The first book of Edward VI., prepared by Archbishop Cranmer and other learned divines, and, as the Act of Uniformity asserts, "by the aid of the Holy Ghost," "concluded, set forth, and delivered," contained an Invocation of the Holy Spirit upon the sacred gifts, placed before our Lord's words of Institution, and a memorial or prayer of Oblation, after them. In the second book of Edward, though it expressly affirmed in its Act of Uniformity that the former book "was a very godly order," "agreeable to the Word of God and the primitive Church," yet, through foreign influence, and that of the court, the Invocation, except in a very modified and weakened form, and the memorial Oblation, were dropped, and have never

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since been replaced in the English book. In the first Scotch book of 1637 the Invocation and Oblation were restored, but with a few verbal changes. This book has been called Laud's book, but not rightly, for it was prepared by the Scotch Bishops, chiefly Maxwell and Wedderburn, and was only submitted to Laud and Wren for revision. Though it was never in use, it had yet an important influence upon the last revision in England in 1662, and thus affected the American book also. In 1717 there was a reprint in Scotland of Edward's first book. The next year, in 1718, the Nonjuring Bishops put forth a book which followed more closely the Clementine Liturgy, from the Apostolical Constitutions. In this last book, and in its precursor, Edward Stephens's *Liturgy of the most Ancient Christians*, published about 1696, the Invocation, for the first time in English, was placed (in accordance with the order of all the early Eastern Liturgies) in its probably correct position, *after* the words of Institution and the Oblation. In the new Scotch Office of 1755, and in all since in Scotland, the Invocation has been placed as in the Nonjuror's book of 1718.

And thus in God's good providence, through Bishop Seabury and the revised Scotch Office, we here in America have in our Eucharistic Office the ancient Invocation, and in its ancient position. But here it must be carefully noted that, with all Bishop Seabury's influence, the Scotch Invocation in its full form could scarcely in those days have been accepted and passed by the General Convention without such verbal changes as had been before suggested by the Maryland Diocesan Convention in 1786, and which were probably afterwards pressed by the Rev. Dr. William Smith in 1789. In the Scotch Office, since 1764, the expression "may be unto us" of the first book of Edward, of the Sarum Missal, and of the first Scotch book of 1637, had been changed into the yet stronger but more primitive form, "may become the Body and Blood of Thy most dearly beloved Son," and this new statement followed more closely all the ancient Eastern forms—"that He may make this bread the Body of Thy Christ, and this cup the Blood of Thy Christ." Now this language—"may become the Body and Blood" (being almost identical with that of the earliest Liturgies extant, and with the teaching of the primitive Fathers, especially St. Cyril of Jerusalem, in his Catechetical Lectures [xxxiii. 7], A.D. 348)—expresses only the real, spiritual, and mysterious presence of Christ's Body and Blood, and cannot inculcate the modern dogma of Transubstantiation, first authoritatively affirmed so recently as A.D. 1215. However, many in those days, as some still in these, believed that it did teach erroneous doctrine; and so the Maryland Convention in 1786 prudently suggested the change which the American book now has—"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 by this modification of the words, which some had misunderstood, the present primitive and admirable Eucharistic Office was secured to the American Church. This conclusion to the clause had been previously suggested by Cosin and Sancroft, and had been used in the first Scotch book of 1637, in addition to the other form, "may be unto us." It may be mentioned also, that in that clause in the American book, "Vouchsafe to bless and sanctify with Thy Word and Holy Spirit," "Thy Word" precedes "Holy Spirit," unlike the arrangement in the first book of

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Edward, and like that in the present Scotch Office, probably because the words of Institution are now first repeated, and the Holy Spirit afterward invoked.

In the Prayer of Oblation, which in the later Scotch books and in the American book precedes the Invocation, the phrase, "which we now offer unto Thee," is not found in any of the *English* books, but was first introduced into the Scotch Office in 1743, in what is called the first standard, put forth by Bishop Gadderer. In the Scotch books since 1755, this phrase was always printed throughout in small capitals, and it was also so distinguished in the *editio princeps* of the American book of Common Prayer in 1790, and in the edition of 1791. In the General Convention of 1792, as we learn from Bishop White's *Memoirs*, those six words were directed to be printed thereafter, as it had been at first intended, in ordinary type. This important statement, "which we now offer unto Thee," like the substance of the entire prayer, is evidently derived from the ancient Sarum Missal, a portion of which is here given in a translation, that it may be seen how closely our modern books have followed the ancient:—

"Wherefore, O Lord, having in remembrance the blessed Passion of the same Thy Son Christ our Lord God, as well as His Resurrection from the dead, and His glorious Ascension into heaven, we, Thy servants, and also Thy holy people, *offer to Thy excellent Majesty of Thy gifts*, which Thou hast given, a pure Sacrifice, a holy Sacrifice, a spotless Sacrifice, the holy Bread of eternal life and the Cup of everlasting salvation."

The exact words of this extract, in the original Latin, can be traced back, word for word, to the Sacramentaries of Gelasius and Gregory, about A.D. 492 and 590. Even the word *Dei*, in the phrase "Thy Son Christ our Lord *God*," is found there though it is not given in the modern Roman Missal; and this proves, by the way, that our English originals are older than the Roman books, and independent of them.

It is noteworthy that, in the expression used in the Consecration Prayer, "Who made *there* (by His *one* oblation of Himself once offered)," the word "there" has been omitted in the Scotch Offices since 1755, and "one" changed into "own," so that in the present Scotch book the clause now reads, "Who (by His *own* oblation of Himself once offered) made a full, perfect, and sufficient sacrifice." The word "own" had before been used, about 1696, in Stephens's *Liturgy of the Ancients*. On this change Professor Hart, in his valuable Notes to a fac-simile reprint of Bishop Seabury's Communion Office, suggests [p. 50]: "It seems very probable that the word 'there,' referring to the cross just mentioned, was omitted from a conviction that the oblation which Christ made of Himself was offered (or at least begun), not on the cross, but in the upper room at the institution of the Eucharist." The word "own," in like manner, may have been substituted by the Scotch Bishops (after Stephens's *Liturgy*) for "one," because that word seemed to deny the truth of the continual oblation in heaven. However that may be, Bishop Seabury, in his Communion Office, put forth in 1786, had restored the words "there" and "one," as in all the English books, and the same are retained in the American book. It is a curious historical fact that the substitution of the word *own* for *one* had been made, whether by misprint or otherwise, in sundry Prayer Books of the Church of England more than a century before that change had been first adopted in the Scotch book of 1755, and, indeed, the word "own" is found in

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one of the earliest editions of the first English book in 1549, where the passage reads, "his awne oblacion."

The beautiful opening of the Prayer of Consecration in the American book, "All glory be to Thee," was introduced, for the first time, in the Scotch Office in 1764, the second standard, as it is called, put forth by Bishops Forbes and Falconer. It is true, a somewhat similar beginning had before appeared, in 1696, in Stephens's Liturgy, as there it had read, "Blessed be Thou, Almighty, most glorious, and most gracious God, our Heavenly Father, Who of His tender mercy," etc. And in the Liturgy of St. Mark the Prayer of Consecration had begun, "Heaven and earth are indeed full of Thy glory, by the manifestation of our Lord; our God and Saviour, Jesus Christ." And this prayer, following there immediately after the *Sanctus*, simply repeats its refrain of the Angels, "Heaven and earth are full of Thy glory." And, in like manner, in the American book the Prayer of Consecration follows close upon the *Sanctus*, with its "Glory be to Thee, O Lord Most High," having only the Prayer of Humble Access between it and the *Sanctus*. In Edward's first book this prayer began abruptly, "O God, Heavenly Father." In the second and following books the beginning was slightly expanded, "Almighty God, our Heavenly Father." And then, at last, in the American book; after the later Scotch Offices, the prayer was most happily opened with a stately ascription of praise: "All glory be to Thee, Almighty God, our Heavenly Father."

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