

THE FORM OF SOLEMNIZATION OF MATRIMONY.

MARRIAGE has ever been solemnized with religious rites in the Christian Church. Indeed, the Church of Rome regards it as a Sacrament, basing its teaching upon the words of Eph. v. 32, 'This is a great mystery,' which in the Vulgate runs, '*Sacramentum hoc magnum est.*' Tertullian (150-220) says, 'How can we find words to describe the happiness of that marriage which the Church brings about, and the oblation confirms, and the benediction seals, and the angels announce, and the Father ratifies' (Ad. Ux., ii. 8). On account of its accompanying festivity marriage was forbidden at a very early period during the season of Lent. In the eleventh century it was forbidden between Advent and the Octave of Epiphany; between Septuagesima and the Octave of Easter; during fourteen days before the Feast of St. John the Baptist; during the Ember fasts, and on all vigils. An attempt was made in 1661 to restore some of these restrictions, but it was not successful.

The service is mainly derived from the Sarum Manual.

Rubric. The rubric of 1549 does not specify at what part of the service the **banns*** were to be read. That of 1662 directs that they should be read immediately before the sentences for the offertory. The form of words for the publication of the banns was inserted in 1662.†

* *Banns.* Wedgwood says that the primitive meaning of the verb *ban* seems to have been, to summon to the army. This feudal calling out of persons capable of bearing arms was called *bannire in hostem*. 'The raising of the king's banner marked the place of assembly, and the primitive meaning of *bannire* was, to call the people to the *bann*, or standard. The term was then applied to summoning on any other public occasion, and thence to any proclamation.' Cf. Old Eng. *abannan*, to publish; *ban*, to curse; the *ban* of the empire; *abandon*; *bandit*; *contraband*.

† By Act 26 George II., c. 33, from and after March 25, 1754, Banns of Matrimony shall be published 'During the Time of Morning Service, or of Evening Service, (if there be no Morning Service in such Church or Chapel) upon any of those *Sundays*, immediately after the Second Lesson.'

This is the punctuation of the Act as originally published in black letter. The 8vo. reprint of 1766 omits the first and third commas, shifting the parenthesis to after 'Sundays,' and omits the capitals.

The Act of 4 George IV. c. 76 reads: 'During the Time of Morning Service, or of Evening Service (if there shall be no Morning Service in such Church or

Third Rubric. 'The persons to be married shall come into the body of the church.' The Sarum Manual directs that 'the man and the woman should be placed before the door of the church [ante ostium ecclesie], before God and the priest and the people, the man at the right of the woman, and the woman at the left of the man.'

'With their friends and neighbours.' Hermann's 'Consultation' supplies the reason of this provision, 'for the prayers of many are godly desired.' Witnesses are also required by the Marriage Act to sign the register.

'The man on the right hand.' According to Jewish usage the woman was placed in this position. Cf. 'Upon thy right hand did stand the queen in a vesture of gold' (Ps. xlv. 10). It has been conjectured that by right hand is meant the right hand of the priest, but the Sarum ritual distinctly says 'on the right hand of the woman' [a dextris mulieris].

The Address is almost identical with that in the Prayer-Book of 1549. It is taken partly from Hermann's 'Consultation,' partly from the Sarum Use.

'Instituted of God in the time of man's innocency' (Gen. ii. 18). Cf. St. Matt. xix. 4.

'The mystical union that is betwixt Christ and His Church' (see Eph. v. 32, 33). By 'mystical' is here meant spiritual. Cf. 'we are very members incorporate in the mystical body of Thy Son' (Communion Service). Both expressions are based on Eph. v. 32: τὸ μυστήριον τοῦτο μέγα ἐστίν ('this mystery is great').

'Enterprised,' i.e., undertaken. The imperfect participle 'enterprising' is still in common use; but the verb is obsolete. This clause of the Preface is adapted from Jerome's version of Tob. vi. 17: 'Hi namque qui conjugium ita suscipiunt, ut Deum a se et a sua mente excludant, et suæ libidini ita vacent, sicut equus et mulus, quibus non est intellectus, habet potestatem dæmonium super eos.'

'Commended of St. Paul.' Heb. xiii. 4: 'Marriage is honourable in all, and the bed undefiled.'

'If any man can show any just cause,' etc. Cf. 'I warne you alle

Chapel upon the Sunday upon which such Banns shall be so published, immediately after the Second Lesson.'

This is the punctuation of the Act as originally published. The 8vo. reprint of 1838 omits the first comma, introduces one after 'Evening Service,' and places the last one inside the parenthesis.

According to Wharton's Law Lexicon 'Punctuation has no . . . weight in Acts of Parliament.' The reader will naturally ask why it is inserted and, having been inserted, why is it altered?

It seems most probable that the words 'during the Time of Morning Service' continue the rule of the rubric, and that the rest of the sentence is to provide for those places where there is no Morning Service held.

that yf there bee any of you whych wost owht [knows anything] by* [against] thys man and thys woman where fore they won nat lawfully kome to gedyr, knowleche [make known] ye hyt here now or never' (Sarum Use, quoted by Blunt).

'I require,' etc. The York Use has, 'Also I charge you both, and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thyng done pryuely or openly, betwene your selfe: or that ye knowe any lawfull lettyng [hindrance] why that ye may not be wedded togyther at thys time: say it nowe, or [before] we do any more to this mater.'

Rubric. 'If any man do allege and declare.' To 'allege' now means merely to assert; it formerly meant to adduce evidence or proof. Lat. *allegare*, a law term. Cf. 'Such as do worship images do unjustly allege Gregory for them' (Homily against Peril of Idolatry). 'Opening and alleging that Christ must needs have suffered,' Acts xvii. 3. 'Declare' meant to make clear. Pharaoh complained that when he told his dream to his magicians 'there was none that could declare it to me' (Gen. xli. 24).

The Espousals, or Mutual Promise, were formerly made some time before the actual marriage, at a separate service. These public espousals were 'a formal religious recognition of what is now termed an engagement, and took place sometimes months, sometimes years, before the marriage itself' (Blunt's 'Dict. Theol.'). The ceremonies were (1) the verbal expression of free consent; (2) presentation of gifts, "*arrae*" or "*sponsalia*"; (3) giving and receiving a ring; (4) a kiss; (5) joining of hands; (6) settling a dowry in writing' (*Ibid.*).

'Wilt thou have,' etc. The object of these questions is to ascertain from each of the two persons to be married whether the marriage takes place with their own free will and consent.

'After God's ordinance,' i.e., according to God's ordinance.

'Wilt thou obey him?' York Manual has 'be buxum † to him.'

'Who giveth this woman?' York Manual, '*Deinde sacerdos*, Who giveth me this wyfe? i.e., this woman.'

The Betrothal is almost identical with the corresponding forms in the old uses. That in the Sarum Use ran, 'I N., take the N. to my weddyd wyf to have and to holde fro thys day forwarde, for beter for wers, for richere for porere; in sykenesse and in

* *By, against.* Cf. 'I know nothing by myself' (1 Cor. iv. 4). 'An intelligent woman, if she know by herself the least defect, will be most curious to hide it' (Jonson's 'Silent Woman,' iv. 1). See Davies's 'Bible English,' p. 81, for numerous other instances.

† *Buxum.* Old Eng. *boccam*, obedient, from *bugan*, to bow. Cf. Ger. *biegsam*, supple, flexible.

'For holy church hoteth [commandeth] all manere puple Under obedience to be and buxum to the lawe.'

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hele; tyl dethe us departe; if holy chyrche it wol ordeyne; and therto I plycht the my trouthe.'

'For better for worse.' The York Use inserts before this clause 'for fairer for laither'* [*i.e.*, loathlier]. A manuscript version of the Sarum Use reads 'for fairer for fouler' [*i.e.*, less fair].

'Do part.' Originally and up to 1662 'depart.' See p. 50. Cf. 'Faith, Hope, and Love be three sisters; they never can depart in this world' (Tyndal). The older versions of Rom. viii. 39, 'Separate us from the love of God,' read 'depart.' 'Separate' appears for the first time in the Rheims version of 1582.

'Plight thee my troth,' *i.e.*, pledge thee my troth, fidelity. Old English *treowa*, faith, trust.

In the woman's pledge in the Sarum Use, the words 'to be bonere † and buxum †' followed the word 'eithe.'

The Wedding. 'Wed' originally signified to engage one's self, then to marry. The form in the Sarum Manual was as follows: 'With this ryng I the wed, and this gold and siluer I the geue, and with my body I the worshipe, and with all my worldely cathel ‡ I the endowe; *et tunc inserat sponsus anulum pollicis sponsæ dicens*, In nomine Patris; *deinde secundo digito dicens*; et Filii; *deinde tertio digito dicens*; et Spiritus sancti; *deinde quarto digito dicens*, Amen. *Ibique dimittat anulum.*' ('And then let the bridegroom place the ring on the thumb of the bride, saying, *In the name of the Father*; then upon the second finger, saying, *and of the Holy Spirit*; then upon the third finger, saying, *and of the Holy Spirit*; then upon the fourth finger, *Amen*. And there let him leave the ring.') It was an old belief that a particular vein proceeded from the fourth finger to the heart. The ring is emblematical of eternity, constancy, and purity. Herrick writes:

'And as this round
Is no where found
To flaw, or else to sever:
So let our love
As endless prove,
And pure as gold for ever.'

Hesperides.

Gold and silver were formerly given with the ring as earnest of dowry. This practice was retained in the First Prayer-Book of Edward VI., but was omitted from the book of 1552.

* *Laither*, Old Eng. *lath*, hateful. Cf. Fr. *laid*, ugly; O.E. *wlætian*, nauseate, loathe; *latsom*, loathsome.

† *Bonere*, gracious, gentle, *débonair* (Fr. *de bon air*). Cf. Milton's 'So buxom, blithe, and *débonair*' ('L'Allegro').

‡ *Cathel*, goods, property. Cf. *cattle*, *chattels*. Lat. *capitale*, money at interest, as distinguished from the interest; capital.

'Worship,' *i.e.*, honour. Cf. Hereford Use: 'Wyth mine body ych the honoure.' See p. 45. The American Prayer-Book omits this clause.

The Prayer 'O Eternal God' is adapted from one in the Sarum Manual, used at the blessing of the ring. In the Prayer-Book of 1549 the allusion to Isaac and Rebecca was as follows: 'That, as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together.' The parenthetical clause was omitted in 1552.

The ceremony of joining the right hands of the bride and bridegroom, together with the **Address to the people** which follows it, was taken from Hermann's 'Consultation.'

The Benediction is from the Sarum Use. In the Prayer-Book of 1549 it stood thus: 'God the Father bless you. ✠ God the Son keep you; God the Holy Ghost lighten your understanding; the Lord mercifully with His favour look upon you, and so fill you with all spiritual benediction and grace, that you may have remission of your sins in this life, and in the world to come life everlasting.' It was altered to its present form in 1552.

The Psalm (either cxviii. or lxxvii.) was evidently intended as an introit, the rubric prefixed to it being as follows: 'Then the minister or clerks, going to the Lord's table, shall say or sing this psalm following. The old rubric was 'Hic intrent ecclesiam usque ad gradum altaris.' The remainder of the service was preparatory to Holy Communion.

Prayer, 'O God of Abraham.' From the Sarum Manual.

'And as Thou didst send Thy blessing upon Abraham and Sarah.' This clause has been substituted for the allusion to Tobias and Sara in the old form: *Et sicut misisti sanctum angelum Tuum Raphaellem ad Tobiam et Saram, filiam Raguelis.* The change was made in 1552.

Prayer, 'O merciful Lord.' From the Sarum Manual.

'Honesty.' In the language of the sixteenth century this word usually denotes *honour* when applied to a man, and *chastity* when applied to a woman. Cf. 'He is of a noble strain, of approved valour, and confirmed *honesty*' ('Much Ado about Nothing,' II. 1). 'Could beauty, my lord, have better commerce than with *honesty*?' ('Hamlet,' III. 1.) '*Honesty* coupled to beauty, is to have honey a sauce to sugar' ('As You Like It,' III. 3). See Rom. xii. 17; 2 Cor. viii. 21.

Prayer, 'O God, who by Thy mighty power.' From the Sarum Manual.

'Consecrated the state of matrimony.' The Puritans objected to this expression in 1661. They said, 'Seeing the institution of marriage was before the Fall, and so before the promise of Christ, as also for that the said passage in this Collect seems to

countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted.' The committee of Convocation replied, 'Though the institution of marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and His Church. We are sorry that the words of Scripture will not please. The Church in the twenty-fifth Article hath taken away the fear of making it a sacrament.'

'*Amiable.*' The old prayer ran: 'Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara.' Up to 1662 the form in the Prayer-Book read 'amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara.'

Benediction. From the Sarum Manual.

'*Sanctify and bless.*' Printed in the Prayer-Book of 1549, 'Sanctify and ✠ bless you.'

Rubric. The rubric from 1552 up to 1662 was as follows: 'Then shall begin the Communion.'

'*Convenient,*' i.e., befitting, proper. So the rubric in the service for the Churching of Women: 'And if there be a Communion, it is *convenient* that she receive the Holy Communion.' In both these passages 'convenient' means not what suits our convenience but what is fitting. Cf. 'Neither filthiness, nor foolish talking, nor jesting, which are not *convenient*' (Eph. v. 4). 'God gave them over to a reprobate mind, to do those things which are not *convenient*' (Rom. i. 28). See also Philemon 8. 'In the homily on the right use of the Church (Part II.), we are told, in reference to Acts xxi. 28, that the Jews "judged it *convenient* that none but godly persons and the true worshippers of God should enter into the temple of God"' (Davies, 'Bible English').

THE ORDER FOR THE VISITATION OF THE SICK.

THE visitation of the sick is made by our Lord one of the tests of true discipleship, and from the very beginning of the Christian Church provision was made that it should be systematically attended to. 'Is any sick among you?' says St. James. 'Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him' (v. 14, 15). There can be little doubt that the practice here described is identical with that which was observed by the Apostles themselves when they were sent out two by two by our Lord. St. Mark says of them: 'They cast out many devils, and *anointed with oil many that were sick, and healed them.*' In the Greek Church the apostolic direction is still literally carried out, the priests jointly anointing the sick as well as praying for them. The Church of Rome also anoints the sick, but only in the case of those who are at the point of death. The original intention of anointing was twofold, viz., the miraculous healing of the sick, and the bestowal of the inward grace of forgiveness of sins. The former is wholly abandoned by the Church of Rome; and Extreme Unction, as it is called, is administered for the remission of light offences, and the preparation of the soul for its final struggle with the tempter. The view of the subject which prevailed in England at the eve of the Reformation is well set forth in 'The Institution of a Christian Man,' which says: 'All Christian men should repute and account the said manner of anointing among the other sacraments of the Church, forasmuch as it is a visible sign of an invisible grace, whereof the visible sign is the anointing with oil in the name of God; which oil (for the natural properties belonging unto the same) is a very convenient thing to signify and figure the great mercy and grace of God, and the spiritual light, joy, comfort, and gladness which God poureth out upon all faithful people, calling upon Him, by the inward unction of the Holy Ghost.' And the grace conferred in this sacrament is the relief and recovery of the disease and sickness wherewith the sick person is then diseased and troubled, and also the remission of his sins, if he be then in

sin.' The form for anointing that was inserted in the Prayer-Book of 1549 has been already given (see p. 38). It was dropped in the book of 1552, and in the same year Extreme Unction was pronounced in one of the Articles to be not a Sacrament in the same sense as Baptism and the Lord's Supper. Our Visitation Service is founded on the ancient formularies of the Church, the chief difference between it and the mediæval service being in the omission of the formal procession of the priest and his clerks to the house of the sick, saying the Penitential Psalms, and the disuse of the rite of Extreme Unction. The four prayers at the end of the service were added in 1662.

The Salutation is based upon our Lord's injunction to His Apostles: 'And into whatsoever house ye enter, first say, Peace be to this house' (St. Luke x. 5). No words could more beautifully set forth the object of the visit of the messenger of peace. In 1549 Ps. cxliii. (one of the Penitential Psalms) followed the Salutation.

The Deprecation. 'Remember not, Lord,' etc. We are thus reminded at the outset that, whatever be the special object of this Divine visitation, sin is the primal cause of all human suffering. At the same time, we are directed to the healing powers of the precious blood of Christ.

'Our iniquities nor the iniquities of our forefathers.' This clause is taken from Tobit iii. 3 (see p. 195).

The Lord's Prayer is appropriately prefaced by the *Kyrie eleison* (Lord, have mercy upon us), originally uttered by sufferers who sought the Lord's miraculous help. It occupies the place which is assigned to it at the opening of all our services. The clauses, 'Thy will be done,' and 'Give us this day our daily bread,' are specially suitable in the case of the sick.

The Versicles are taken from the Psalms, and are identical, with slight exceptions, with those used in the other occasional offices.

The Prayers. Here followed originally nine collects, of which two only are translated.

1. '*O Lord, look down.*' Cf. Deut. xxvi. 15: 'Look down from Thy holy habitation, from heaven, and bless Thy people Israel.' The Collect originally contained a reference to God's blessing on Abraham, Isaac, and Jacob, and a prayer that He would in like manner bless the sick man. This, together with a petition that an angel of peace might be sent to keep him and his house in perpetual peace, was omitted in translation.

2. '*Hear us, Almighty.*' The original contained a reference to Peter's wife's mother, to the centurion's servant, and to Tobias and Sara. Reference to Tobias and Sara was preserved in the Prayer-Book of 1549, but omitted in 1552. The words 'Peter's wife's mother' and 'the captain's servant' were retained until 1662.

'Who is grieved with sickness' ('Quem diversa vexat infirmitas'). In Old English 'grieve,' with all its congeners, grief, grievous, grievously, was applied to bodily* as well as mental pain. Cf. 'The archers have sorely grieved him' (Gen. xlix. 23); 'acquainted with grief' (Isa. liii. 3).

The Exhortation is divided into two parts, the second of which is not to be used when the person visited is very sick. The Exhortation may be thus analysed:

- I. (a) All sickness is of God's visitation;
- (b) Whatever be its immediate object, it will, if rightly used, help us forward in the way to everlasting life.
- II. (a) Chastisement the instrument of love (Heb. xii. 6-11);
- (b) The example of Christ;
- (c) Exhortation to patience and self-examination.

'As St. Paul saith.' The authorship of the Epistle to the Hebrews is much disputed. The early Fathers of the Eastern Church accepted it as an epistle of St. Paul. The early Fathers of the Western Church either do not refer to the Epistle at all, or are silent about its authorship. Luther conjectured that Apollos was the author, and has been followed by many more recent critics. Others have assigned the authorship to St. Luke, others to St. Barnabas.

'After their own pleasure,' i.e., according to their own pleasure, as opposed to God's chastisements, which are dictated solely by a regard for our welfare.

'These words, good brother, are written in Holy Scripture.' Up to 1662 this passage ran, 'These words, good brother, are God's words, and written in,' etc.

Self-examination. To enable the sick man to ascertain whether he believes as a Christian man should, the minister here rehearses to him the Articles of the Faith, and asks him whether he believes them or not. In the Sarum Manual the priest was to recite to the sick man the fourteen Articles of the Faith, of which the first seven related to the mystery of the Trinity, and the other seven to the humanity of Christ. If the sick man were a laic or not liberally educated (*simpliciter literatus*), the priest was to question him generally under a form prescribed.

The rubric following this interrogation directs that the minister shall examine the sick man whether he truly repents and is in charity with all the world, and exhort him to forgive all who have injured him, to seek forgiveness from those whom he may have injured, and to make amends to the utmost of his power.

* Thus Hotspur apologizes for his answer to the fop by saying that he spoke out of his grief and the impatience arising from it ('Hen. IV., Part I., I. 3). So Falstaff says, 'Can honour set to a leg? no; or an arm? no; or take away the grief of a wound? no' ('Hen. IV., Part I., V. 1).

If the sick man has not disposed of his goods, he is to be admonished to make his will and to inform his friends of the exact position of his affairs. The rich are to be earnestly moved [urged] to be liberal to the poor. If the sick man feels his conscience troubled with any weighty matter, he is to be moved to make a special confession of sin, after which confession the priest is to absolve him (if he humbly and heartily desire it) 'after this sort,* *i.e.*, according to the form prescribed. The rubric of 1549 added, 'and the same form of absolution shall be used in all private confessions.' This was dropped in 1552. The parenthesis, 'if he humbly and heartily desire it,' was added in 1662. The only other passage in the Prayer-Book directly bearing upon the subject of auricular confession is one in the first exhortation in the Communion Service, which has been already commented on. In the Prayer-Book of 1549 that exhortation refers to the 'absolution of the Priest,' and again to the 'comfort and absolution, as of 'the ministers of God and of the Church.' The 113th Canon 'straitly charges and admonishes' the minister who has received a confession 'that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to him: trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity.' The Homily of Repentance gives a general direction on the subject: 'If any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word.'

The Absolution differs from the declaratory form in the Daily Offices and the precatory form in the Communion Service in being more authoritative in its language. The conditions of pardon are stated in the opening of the Absolution, *viz.*, faith and repentance. This part of the Absolution is taken from the Absolution in the 'Order of Communion' of 1548, which closely followed Daye's translation of Hermann's 'Consultation,' 1547. The pardon pronounced in the second part is, of course, dependent on the satisfaction of these conditions, and assumes it. The formula 'Ego te absolvo' ('I absolve thee') was not used before the twelfth or thirteenth century.

The Collect, 'O most merciful God,' is the original Absolution found in the Sacramentary of Gelasius and the mediæval service-books, in which it was entitled 'The Reconciliation of a Dying Penitent.' The clause, 'Strengthen him with Thy blessed Spirit;

* Sort. The Prayer-Book of 1549 directs 'after this form.'

and when Thou art pleased to take him hence,' was inserted in 1662.

'Decayed,' destroyed, weakened. Lat. 'Quicquid diabolica fraude violatum est.'

The Psalm (lxxi., 'In Domine speravi') is admirably well suited for the place which it occupies in this service, praying as it does for help and deliverance, and at the same time breathing of patience, and faith, and thanksgiving. The American Prayer-Book has substituted Ps. cxxx., *De Profundis*.

The Antiphon ('O Saviour of the world') is the only one left of the many antiphons with which our services were formerly studded. It emphasizes the leading idea of the previous psalm, and converts it into a Christian prayer.

The Benedictions. The first of these was composed in 1549. The second, an expansion of the blessing which Aaron and his sons were to pronounce upon the children of Israel (Num. vi. 24-27), was added in 1662.

The Four Prayers, *viz.*, (1) for a sick child; (2) for a sick person when there appeareth small hope of recovery; (3) a commendatory prayer for a sick person at the point of departure; and (4) a prayer for persons troubled in mind or in conscience, were also added in 1662. 'Distempers' in the last prayer means distress of mind. It is much to be regretted that there is not a greater variety of these occasional prayers. The American Prayer-Book adds the following:

'A Prayer which may be said by the Minister in behalf of all present at the Visitation.'

'O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; that, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.'

'A Prayer which may be said in case of Sudden Surprise and Immediate Danger.'

'O most gracious Father, we fly unto Thee for mercy in behalf of this Thy servant, here lying under the sudden visitation of Thine hand. If it be Thy will, preserve *his* life, that there may be place for repentance; but if Thou hast otherwise appointed, let Thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to Thee, as may in a short time do the work of many days: that among the praises which Thy saints and holy angels shall sing to the honour of Thy mercy through eternal ages, it may be to Thy unspeakable glory, that Thou hast redeemed the soul of this Thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.'

'A Thanksgiving for the beginning of a Recovery.

'Great and mighty God, who bringest down to the grave, and bringest up again; we bless Thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be Thy Name that Thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to Thy will; and at last didst send *him* seasonable relief. Perfect, we beseech Thee, this Thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to Thine house, to offer Thee an oblation with great gladness, and to bless Thy holy Name for all Thy goodness towards *him*; through Jesus Christ our Saviour, to whom, with Thee and the Holy Spirit, be all honour and glory, world without end. Amen.'

THE COMMUNION OF THE SICK.

BOTH in the Eastern and Western Churches it was a general practice to administer Holy Communion to the sick and dying. A canon of the English Church of the date A.D. 960 directs every priest to 'give housel'* to the sick when they need it. He was not, however, to administer the Holy Communion if the sick man were only 'half living, because Christ commanded that the housel should be eaten' (970). A canon of the Synod of Westminster, A.D. 1138, decrees that the Body of Christ should not be reserved beyond eight days, and that it should not be conveyed to the sick by any one but a priest or a deacon, except in case of necessity, and by them only with the greatest reverence. The practice of reserving a portion of the elements consecrated at church for the use of the sick is undoubtedly primitive, and is expressly referred to by Justin Martyr. It was provided for in the Prayer-Book of 1549 in the following rubric: 'And if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any). And so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the curate 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 sentences of Scripture* following in the open Communion; and after the Communion ended the Collect *Almighty and everliving 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 in the sick man's house (where he may reverently celebrate), with all things necessary for the same, and not being otherwise letted [hindered] with the public service, or any other just impediment, he shall there celebrate the Holy Communion after such form and sort as hereafter is appointed.' Another

* *Housel*, i.e., Holy Communion. O.N. *hunsel*, *hustl*, sacrifice. Goth. *hunslijan*, to offer sacrifice. Cf. 'unhouselled, disappointed, unannealed' ('Hamlet').

rubric in the Prayer-Book of 1549 provides that if there be more than one sick person to be visited on the same day, a portion of the Sacrament of the Body and Blood should be reserved from the first celebration to serve for the others.

Restriction has been laid on the use of private Communion by Canon 71: 'No minister shall preach or administer the Holy Communion, in any private house, except it be in time of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the Holy Sacrament, upon pain of suspension for the first offence and excommunication for the second.'

The order of the service in 1549 was Introit, Lesser Litany, Mutual Salutation, Collect, Epistle, Gospel, Mutual Salutation, *Sursum Corda*. The service was then continued 'unto the end of the Canon.'

The present rubric is substantially the same as that of 1549 as far as 'communicate with him.' The rest of it is nearly the same as in 1552. It underwent some slight changes in 1662, apparently to give greater countenance to, and facilitate, private Communions.

The object of the rubric directing that the sick person should communicate last would appear to be to avoid any danger of contagion. The minimum number, 'three or two at the least,' who are to communicate with the sick, was fixed in 1662. At the same time, the rubric provided for shortening the service by commencing at once with the Collect, Epistle and Gospel, and then proceeding to the exhortation, 'Ye that do truly,' etc.

The rubric which sets forth the cases in which a man may be prevented from actual communion and yet spiritually communicate, as from extremity of sickness, or from want of due warning to the curate, was composed in 1549. 'For lack of company' was added in 1552. According to the Sarum Manual, if the sick man were unable to communicate the priest was to say to him, 'Brother, in this case true faith and a good will suffice: believe only, and thou hast eaten.' This is in accord with St. Augustine's comment on St. John vi. 27-29, 'Crede et manducasti' ('Believe, and thou hast eaten').

'*And giving Him hearty thanks therefore.*' The word 'therefore' is here used as a pronoun in the sense of there-for, *i.e.*, for that, on that account.

In case the proper company cannot, through fear of contagion, be gathered together, 'the minister may only* communicate with' the sick person.

* 'Only,' *i.e.* alone. Cf. 'Of whose *only* gift it cometh,' etc. (Collect 13th Sunday after Trinity). 'Wherefore all sin is remitted in the *only* faith of Christ's passion' (Hooker, 'Eccles. Pol.,' VI., v. 2).

The American Prayer-Book has the following additional rubrics:

'In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; the Prayer of Consecration, ending with these words, 'partakers of His most blessed Body and Blood'; the Communion; the Lord's Prayer; the Blessing.'

'This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the day, for those appointed above.'

If the Visitation Service be used at the same time as the Holy Communion is administered, the former ends with the Psalm. The Prayer-Book of 1549 prescribed that, if the sick man desired to be anointed, the priest was to use the appointed prayer without any Psalm.

THE ORDER FOR THE BURIAL OF THE DEAD.

THE earliest reference to a special place for the burial of the dead is Gen. xxiii. 4-10, where we read of Abraham's buying the cave of Machpelah for that purpose. Many peoples were accustomed in ancient times to burn their dead, and attempts have been made to revive the practice in our own days. The early Christians paid great honour to their dead, and commemorated the martyrs at the graves where they were buried. At first the dead were buried in extra-mural cemeteries. In the sixth century we find persons of rank buried in the churchyard. The Council of Mentz, A.D. 813, allowed persons to be buried in the church itself. The earliest service at Christian funerals consisted mainly of hymns and psalmody, expressive of the joy and hope with which the separation of death was regarded. Funeral rites were refused in the case of catechumens who had neglected to be baptized, suicides, and the excommunicate. The mediæval services included (1) the Commendation of the souls of the dead, said in the house between the death and burial; (2) the Inhumation itself; (3) the Mass for the Dead, called also the Requiem;* (4) the Office for the Dead, called also the Dirge;† (5) Trentals, or masses said for thirty days after the day of death;‡ and (6) Anniversary Commemorations (Procter, p. 423). The Burial Service of the Church of England has undergone great changes. The Prayer-Book of 1549 contained a prayer for the soul of the departed. (Quoted p. 42.) Then followed the celebration of Holy Communion. This practice was of great antiquity, having been observed as early as the fifth century. Its primary object was, undoubtedly, to enable the mourners to express their belief

* *Requiem*. So called from the first word of the anthem 'Requiem æternam dona eis, Domine, et lux perpetua luceat eis.'

† *Dirge*. See p. 19. The Dirge consisted of two parts, viz., the Vespers, or *Placebo*, so called from the first word of the Antiphon with which it commenced, and the Matins, or *Dirige*, also called from the first word of the opening Antiphon.

‡ 'Though the corpse had been buried, the funeral rites were not yet over. All through the month following *Placebo* and *Dirige* and masses continued to be said in that church, but with more particular solemnity on the third, the seventh, and the thirtieth day, at each of which times a dole of food or money was distributed among the poor.'—Rock's 'Church of Our Fathers,' ii. 516.

in the Communion of Saints, and to afford them the comfort which that doctrine affords; but, in process of time, the Communion which was intended for the benefit of the living was converted into a mass for the dead. In the Prayer-Book of 1552 prayers for the dead and the celebration of Holy Communion were omitted. At the same time the words uttered by the priest, as he cast earth upon the corpse, 'I commend thy soul to God the Father Almighty and thy body to the ground,' were omitted, and the present form of commendation, which was to be said while the earth was cast upon the body 'by some standing by,' was substituted for them.

The Preliminary Rubrics. The *first* was added in 1662. The three classes excluded from Christian burial, viz., the unbaptized, suicides, and the excommunicate, are the same as were excluded by the ancient canons of the Church. It seems questionable whether Christian rites were refused in the case of catechumens who had not *voluntarily* neglected Holy Baptism. Baptism is regarded as valid by whomsoever performed, if the proper matter and the proper words have been used. The excommunicate are those who are under what is called in the 68th canon 'the greater excommunication,' a spiritual punishment formerly inflicted for some 'grievous and notorious crime,' not repented of. Suicides are of two classes, viz., those who, in the full possession of their senses, have deprived themselves of life, and those who have killed themselves while in a state of insanity. With regard to all other persons the Church charitably assumes that the language of Christian hope may be uttered over their graves. They may have lived in faith, though they died, it may be, in sin. They may have truly repented of their sin, though no expression or outward act attended their repentance.

The *second* rubric directs the priest and clerks to meet the corpse at the entrance of the churchyard, and go before it singing or saying the processional anthems, 'either into the church or towards the grave.' This seems to authorize the minister to read the whole service, if he think fit, at the graveside. This option was probably left to meet cases where the deceased had died of some infectious disease.

The Processional Anthems are (1) St. John xi. 25, 26; (2) Job xix. 25-27; (3) 1 Tim. vi. 7 and Job i. 21.

The second, 'I know that my Redeemer liveth,' etc., clearly indicates that Job looked forward to his vindication in a future life. The word *Goel*, rendered Redeemer, would, perhaps, be more accurately rendered Avenger. The following is given as a literal rendering of the passage in the Annotated Paragraph Bible: 'For I, I know that my Avenger liveth, and at the last over the dust he shall arise; and after they have destroyed my skin this

[shall be]; and from my flesh I shall behold God; whom I, I shall behold for me (*i.e.*, on my side), and my eyes shall see, and not a stranger.'

The Psalms are the 39th (*Dixi custodiam*) and the 90th (*Domine refugium*). The latter is said to have been composed by Moses when the children of Israel were smitten by the plague. The Prayer-Book of 1549 directed that Pss. cxvi., cxxxix., and cxlvi. should be read 'either before or after the burial of the corpse,' and Ps. xlii. at the Holy Communion. There were no psalms appointed in the Prayer-Book of 1552. The present psalms were inserted in 1662. There is a curious deviation in Ps. xc., as here printed, from the Prayer-Book version of the Psalms. In the latter we read *So teach us to number our days.*' Here we read, 'O teach us,' etc.

The Lesson is taken from 1 Cor. xv. In 1552 it was read after the committal of the body to the earth. Part of it had been read as the Epistle in the old Mass for the Dead. The Scottish Episcopal Church allows another lesson to be substituted. The Irish Church allows the use of 1 Thess. iv. 13, which was a funeral epistle in the Use of Sarum, and was retained in the Prayer-Book of 1549, where it appears as the Epistle for the Celebration of the Holy Communion when there is a Burial of the Dead. The American Prayer-Book inserts after the Lesson the following rubric: 'Here may be sung a Hymn or an Anthem; and at the discretion of the minister the Creed and such fitting prayers as are elsewhere provided in this Book may be added.'

The Anthems at the Grave. The first is from Job xiv. 1, 2, the second, third, and fourth from an old antiphon sung at Compline.* The words '*fall from Thee*' mean, fall from confidence in

* The second anthem is said to have been composed by Notker, a monk of St. Gall (A. D. 912), as he was watching the erection of a bridge over the chasm of the Martinstobel, and saw the peril to which the workmen were exposed. This anthem was formerly used daily as an antiphon to the *Nunc Dimittis* from the third Sunday in Lent till the fifth Sunday. Its use in the Burial Service was derived from Hermann's 'Consultation,' where a psalm or other song is prescribed for use while the corpse is being borne to the grave. The old antiphon and the versicles following it in the Sarum Use may be thus translated:

- A. In the midst of life we are in death;
Whom may we seek as our Helper but Thee, O Lord,
Who for our sins art justly displeas'd.
Holy God, holy and mighty, holy and merciful Saviour,
Deliver us not to bitter death.
- V. Cast us not away in the time of old age;
When our strength faileth, forsake us not, O Lord.
Holy God, holy and mighty, holy and merciful Saviour
Deliver us not to bitter death.
- A. Shut not Thine ears to our prayers;
Holy God, holy and mighty, holy and merciful Saviour,
Deliver us not to bitter death.

Thee. They have no equivalent in the Latin, and were derived from Luther's development of the anthem, which had been made familiar in England through Coverdale's metrical version of it (1539). The anthem ends:

'O Lord God, most holy;
O Lord God, most mighty;
O holy and merciful Saviour,
Thou most worthy God eternal,
Suffer us not at our last hour
For any death from Thee to fall.
Kyrie Eleison.'

Cf. 'Keep us, that' the devil 'by no suggestion bring us from the right faith, neither cause us to fall into desperation, now, nor in the point of death' ('Bishops' Book,' p. 199). (See Bishop Dowden's 'Workmanship of the Prayer-Book,' pp. 163, 164.)

Rubric. '*Then, while the earth,*' etc. The ceremony of casting earth three times upon the body, formerly performed by the priest himself, was practised by the ancient Romans, though there would appear to be no connection between the pagan and Christian practice. Horace says:

'. . . licebit
Injuncto ter pulvere curras.'

ODES I. xxviii.

[. . . 'thrice with kindly dust
Bestrew my corpse, and then press onward as thou wilt.']

The rubric ran in 1549: '*Then the priest, casting earth upon the corpse, shall say, "I commend thy soul."*'

The Commendation is founded upon Eccles. xii. 7: 'Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it'; '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 [literally, the body of our humiliation], that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself' (Phil. iii. 20, 21). The form of commendation in the Sarum Manual was, 'I commend thy soul to God the Father, Omnipotent, earth to earth, ashes to ashes, dust to dust, in the name of the Father, and of the Son, and of the Holy Spirit.' The form in the American Liturgy is adapted from that in our Service for the Burial of the Dead at Sea, and is as

- V. Thou, who knowest the secrets of our hearts,
Be merciful (*parce*) to our sins.
Holy and merciful Saviour,
Deliver us not to bitter death.

follows: 'Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.'

'*To take unto Himself.*' The Puritans objected to this clause in 1661, on the ground that it 'cannot in truth be said of persons living and dying in open and notorious sins.' But the expression is scriptural (see Eccles. xii. 7, quoted above), and implies that the soul has departed to meet God's righteous judgment. It does not mean that it has departed 'to be with Christ' (Phil. i. 23).

Wheatly says on this passage: 'The phrase of "commit his body to the ground" implies that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcass; but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life*; not that we believe that every one we bury shall rise again to joy and felicity, or profess this "sure and certain hope" of the resurrection of the person that is now interred. It is not *his* resurrection, but *the* resurrection that is here expressed; nor do we go on to mention the change of *his* body, in the singular number, but of *our* vile body, which comprehends the bodies of Christians in general.' Cf. the parallel form in the service to be used at sea: 'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come,' etc.

'*In sure and certain hope of the resurrection.*' The word 'the' was inserted before 'resurrection' in 1662. These words express the faith of the congregation then present in the doctrine of the Resurrection. The words that follow, 'Who shall change *our* vile body,' show that the 'hope' we refer to is the hope of Christians generally.

Anthem. 'I heard a voice,' etc. (Rev. xiv. 13). Formerly the Epistle in the daily Mass for the dead. This verse does not describe the final condition of the blessed, but their intermediate state. They are now resting from their labours, waiting for the final consummation of their bliss at the Resurrection, when their

works will follow them, as the temporal consequences of their works follow them even now.

The Prayer, 'Almighty God.' The opening of this prayer is based upon a prayer for the departed in the Sarum Office, beginning, 'O God, with whom do live the spirits of the dead, and in whom the souls of the elect, after they have laid down the burden of the flesh, rejoice in full felicity,' etc. In the prayer before the Psalms in the Burial Office of the Prayer-Book of 1549 occurred the following petition: 'Grant, we beseech Thee, that at the day of judgment his soul, and all the souls of Thy elect, departed out of this life, may with us, and we with them, fully receive Thy promises, and be made perfect altogether; through the glorious resurrection of Thy Son Jesus Christ our Lord.'

'*Accomplish,*' i.e., complete, fill up. Cf. 'While they were there the days were *accomplished* that she should be delivered' (St. Luke ii. 6). It was believed by some of the early Fathers that the gap in the angel hosts made by the apostasy of Satan and his followers would be filled up with numerical exactness by the saints gathered from the human race. It has been conjectured that a trace of this belief lingers in the prayer that God would 'shortly accomplish the number of His elect.' (See 'Dictionary of Christian Biography,' Art. 'Angels' and note, p. 115).

'*Hasten.*' Cf. Rev. xxii. 20: 'Surely I come quickly; Amen. Even so, come, Lord Jesus.'

'*Thy kingdom,*' i.e., Thy kingdom of glory. Cf. Rev. xi. 15: 'The kingdoms [rather, the *kingdom*] of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.'

'*Our perfect consummation.*' The allusion is to the intermediate state, 'in which the souls of the righteous being separated from the body do not, and indeed cannot, enjoy that fulness of bliss which will be the reward of the faithful after the Resurrection, when the spiritual body, purified from all corruption, and endowed with immortality, will share in the fruition of endless bliss.'

The American Prayer-Book inserts the following clause in this prayer: 'We give Thee hearty thanks for the good examples of all those Thy servants who, having finished their course in faith, do now rest from their labours.'

The Collect, as its name implies, was part of the Communion Service appointed, when there is a Burial of the Dead, in the Prayer-Book of 1549. The introit was Ps. xlii.; the Epistle, 1 Thess. iv. 13 to end; the Gospel, St. John vi. 37-41.

'*Who is the Resurrection and the Life,*' etc. Cf. St. John xi. 25:

'I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live.' The close connection between the prayer of this Collect and the introduction to it should be carefully studied.

'Who also hath taught us by His holy Apostle St. Paul.' See 1 Thess. iv. 13: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.'

'Meekly.' Note the fitness of this word. 'There is in meekness,' says Dean Goulburn, 'an element of acquiescence . . . and acquiescence is the frame of mind suitable for mourners.'

'As our hope is this our brother doth.' The Presbyterians objected to this passage in 1661. The Bishops replied, 'It is better to be charitable and hope the best than rashly to condemn.' Christian charity 'hopeth all things.' We do not say, 'As our belief is.' The American Liturgy omits this clause.*

'We may be found.' In the Prayer-Book of 1549 this clause stood, 'Both we and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may, with all Thine elect saints, obtain eternal joy.' It will be observed that all the expressions in the older service which involved prayer for the dead are struck out. The practice is not directly condemned in the Prayer-Book, and was probably abandoned in the services of the Church only because it is not enjoined in the Canonical Scriptures, and had come, at the Reformation, to be mixed up with many dangerous and super-

* See Boswell's 'Johnson,' p. 729. 'Johnson: "Sir, we are not to judge determinately of the state in which a man leaves this life. He may in a moment have repented effectually, and it is possible may have been accepted of God. There is in Camden's 'Remains' an epitaph upon a very wicked man who was killed by a fall from his horse, in which he is supposed to say:

"Between the stirrup and the ground,
I mercy asked, I mercy found.'"

On another occasion Boswell said to him: "Suppose a man who has led a good life for seven years commits an act of wickedness, and instantly dies, will his former good life have any effect in his favour?" Johnson: "Sir, if a man has led a good life for seven years, and then is hurried by passion to do what is wrong, and is suddenly carried off, depend upon it he will have the reward of his seven years' good life; God will not take a catch of him. Upon this principle Richard Baxter believes that a suicide may be saved. 'If,' says he, 'it should be objected that what I maintain may encourage suicide, I answer, I am not to tell a lie to prevent it.'" Boswell: "But does not the text say, 'As the tree falls, so it must lie'?" Johnson: "Yes, sir, as the tree falls; but"—after a little pause—"that is meant as to the general state of the tree, not what is the effect of a sudden blast" (p. 733). Few passages in Holy Scripture are more frequently misapplied than Eccles. xi. 3: 'In the place where the tree falleth, there it shall be.' The whole context shows that it does not refer to our condition after death at all, but to charity. The meaning is: 'Where thou dispensest thy charity, there shalt thou find it again.'

stitious practices. Blunt quotes the following passage from Bishop Heber on the subject. '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 (xii. 44, 45) it appears that (from whatever source they derived it) they had the custom before His time. But if this were the case, the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than 150 years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his "Confessions," has given a beautiful prayer which he himself used for his deceased mother, Monica; and among Protestants, Luther and Dr. Johnson* are eminent instances of the same conduct. I have accordingly been, myself, in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc., etc., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and may, and I hope will, be of service to them. Only this caution I always endeavour to observe, that I beg His forgiveness at the same time for myself, if unknowingly I am too presumptuous, and His grace lest I, who am thus solicitous for others, should neglect the appointed means of my own salvation.' Prayers for the dead used by Archbishop Benson will be found in the collection of prayers published by his son. In one of the Forms of Intercession put forth by Authority on the occasion of the war in South Africa (1900), occurs the suffrage: 'For all those who have fallen in the true faith of Thy Holy Name—that they with us may enter into the rest which Thou hast prepared for them that believe in Thee.' It has been inferred that Onesiphorus was dead when St. Paul wrote the words, 'The Lord grant unto him that he may find mercy of the Lord in that day' (2 Tim. i. 18). It is certainly somewhat remarkable that both in chapter i. 16 and chapter iv. 19 it is 'the house of Onesiphorus' which is mentioned, and not Onesiphorus himself.

'Come, ye blessed.' St. Matt. xxv. 34.

* Johnson observed the same rule as Bishop Heber in using a conditional form of prayer. One of his prayers for his wife is quoted by Boswell, p. 77: 'And, O Lord, so far as it may be lawful in me, I commend to Thy fatherly goodness the soul of my departed wife, beseeching Thee to grant her whatever is best in her present state, and finally to receive her to eternal happiness.'

The American Prayer-Book has three additional prayers :

'Most merciful Father, who hast been pleased to take unto Thyself the soul of this Thy servant [or this child], grant to us who are still in our pilgrimage, and who walk as yet by faith, that, having served Thee with constancy on earth, we may be joined hereafter with Thy blessed saints in glory everlasting, through Jesus Christ our Lord. Amen.'

'O Lord Jesus Christ, who by Thy death didst take away the sting of death, grant unto us Thy servants so to follow in faith where Thou hast led the way, that we may at length fall asleep peacefully in Thee, and awake up after Thy likeness, through Thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. Amen.'

'Almighty and ever-living God, 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 to give us grace so 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, with all those who 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, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.'

Of these, the first is partly from the 'Priests' Prayer-Book' (No. 538), the third is an adaptation of the conclusion of the prayer for Christ's Church Militant in the Scottish Office of 1637.

The following rubric is placed at the end of the Office in the American Prayer-Book: 'Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the grave, the same is hereby allowed for weighty cause.'

In the American 'Prayer-Book annexed' which was submitted to Convention for approval there was a special office of great beauty for the burial of infants or young children, but it was not adopted. The sentences were: St. Matt. ii. 18; Jer. xxxi. 16, 17; St. Luke xviii. 16; Rev. vii. 16, 17; St. Matt. xviii. 10; Rev. xxii. 4; the Psalms were cxxx., ciii. 13—17, xxiii. 1—4; the Lesson was the Epistle for Innocents' Day; the Sentence of Committal began: 'Forasmuch as it hath pleased Almighty God our Heavenly Father to take away the soul of this child from the evil to come,' etc.; the anthem was, 'He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom.' After the Lord's Prayer follow two Collects and two alternative Benedictions.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH,

COMMONLY CALLED

THE CHURCHING OF WOMEN.

THIS service is of high antiquity, and was doubtless based upon the Jewish rite of Purification. In the Prayer-Book of 1549 it was called 'The Order of the Purification of Women,' and this was the title it bore in the Sarum Use.*

Rubric. '*At the usual time.*' The interval prescribed by the Law was forty days for a boy, eighty days for a girl (see Lev. xii.), and this would appear to have been the rule of the primitive Church.

'*Decently apparelled.*' It was usual for the woman to wear a veil on the occasion of her churching.

'*Convenient place.*' As in other places, 'convenient' here means suitable, proper, becoming. The rubric of 1549 said, 'The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the quire door.' The rubric of 1552 substituted 'nigh unto the place where the table standeth.' The present rubric was drawn up in 1662.

The grammar of the introduction, 'Forasmuch,' etc., is very loose. The second 'hath' has no subject. The American Prayer-Book reads, 'and to preserve you.'

The Psalms appointed for use are the 116th (*Dilexi quoniam*) and the 127th (*Nisi Dominus*). The former was probably a thanksgiving song, composed by one who had escaped death. There is a Jewish tradition that it was a thanksgiving of Hezekiah after his recovery from sickness. The reference in verse 12 to 'the cup of salvation,' and in verse 15 to 'the sacrifice of thanksgiving,' gives a special appropriateness to the use of this psalm, in view of the fact that the Church exhorts the woman to show her thankfulness by receiving Holy Communion. The latter has special reference to the blessedness of the gift of children. They were both appointed in 1662.

* The full title was 'Ordo ad Purificandam Mulierem Post Partum ante Ostium Ecclesie.' Before 1549 the first part of the office was celebrated at the church-door, and it was not till the woman was sprinkled with holy water that she entered the church.

The Lord's Prayer is concluded with the Ascription, the service being one of thanksgiving. The versicles are taken from the Psalms.

The Thanksgiving Prayer is an expansion of the Collect in the Sarum Use.

Concluding Rubric. '*Accustomed offerings.*' The rubric of 1549 ran: 'The woman that is purified must offer her "chrisom" and other accustomed offerings.' The reference to the 'chrisom' was omitted in 1552, when the use of that garment at Baptism was abandoned (see p. 37).

'*Convenient,*' i.e., befitting. So used in Rom. i. 28; Eph. v. 4.

No direction is given as to the time when the service is to be said. It would appear to have been originally said before Mass; and the rubrics of 1549 and 1552, quoted above, would seem to show that the Reformers intended it to occupy a similar position in our own service.

FORMS OF PRAYER TO BE USED AT SEA.

THESE forms were added to the Prayer-Book in 1662, and were probably composed by Bishop Sanderson. The Long Parliament had previously published 'A Supply of Prayer for the Ships of this Kingdom that want Ministers to pray with them; agreeable to the Directory established by Parliament.' The preface states, as a reason for the publication of these fixed forms of prayer, that 'Whereas there are thousands of ships belonging to this Kingdom, which have not Ministers with them to guide them in Prayer, and therefore either use the old Form of Common Prayer, or no Prayer at all; The former whereof for many weighty Reasons hath been abolished, and the latter is likely to make them rather Heathens than Christians (the Lord's day being left without any mark of Piety or Devotion). Therefore, to avoid these Inconveniences, It hath been thought fit to frame some Prayers agreeing with the Directory established by Parliament; It being hoped that it will be no grief of heart to wise and full Christians if the thirsty drink out of Cisterns, when themselves drink out of Fountains; But they will rather pity the wants of their needy Brethren, and out of Compassion imitate him who filleth the hungry with good things. These Prayers being enlivened, and sent up by the Spirit in him that prayeth, may be lively Prayers and acceptable to Him who is a Spirit, and accepts of service in Spirit and Truth. And, in truth, though Prayers come never so new, even from the Spirit, in one that is a guide in Prayer, if the Spirit do not quicken and enliven that Prayer in the Hearer that follows him, it is to him but a dead Form and a very carcass of Prayer.' The order of the service prescribed was as follows: A prayer 'for pardon, assistance, and acceptance' in the service about to be performed, the Lord's Prayer, some psalms and lessons from 'both Testaments,' a psalm, a prayer for pardon and for sanctification, a prayer for the Church Universal and for 'our United Churches and Kingdoms,' a psalm, a thanksgiving, and blessing.

THE ORDINAL.

THE first ministers of the Christian Church were the Apostles, who were called by our Lord Himself, distinctly commanded by Him to go 'into all the world, and preach the Gospel to every creature' (St. Mark xvi. 15), and specially endowed with spiritual gifts for this purpose. The vacancy occasioned by the suicide of Judas was, after solemn prayer, filled up by the election of Matthias in his stead. One indispensable qualification of an Apostle, as stated by St. Peter on this occasion, was that he should have been personally acquainted with the whole of our Lord's ministry from His baptism to His ascension. Cf. St. John xv. 27. The duties of the Apostles were to found Churches, to organize them and preside over them, to confirm, and to ordain ministers, to whom the power and authority which they had themselves received from Christ might be transmitted.

The Church had been founded but a very short time when the Apostles found it necessary to call in assistance. The Hellenistic Jews complained that their widows were neglected in the daily ministrations (*διακονία*), and the twelve thereupon called upon the multitude to choose seven men, 'full of the Holy Ghost and wisdom,' whom they might appoint over this business. For themselves, they declared their intention to give themselves continually to prayer and to the ministry (*διακονία*) of the word (Acts vi. 3, 4). In the heading to Acts vi. the seven are called deacons, but there is no authority for this in the sacred text. In Acts xxi. 8 they are called simply 'the seven,' and some have supposed that their work was superior to that of the deacons. Two of them, Stephen and Philip, acted as preachers.

It seems not improbable that the 'young men' (*νεώτεροι* or *νεανίσκοι*) of Acts v. 6, 10 were so called in contradistinction to the presbyters or elders, and that they discharged the duties that were subsequently associated with the diaconate. The qualifications of the diaconate are stated in 1 Tim. iii. The deacons were to be grave, not of double speech, not addicted to much wine, not greedy of gain, holding the mystery of the faith in a pure conscience. They were, moreover, to be first put to the proof, and not appointed unless found irreproachable. They were to be the husbands of one wife, ruling their children and their own houses well. 'The seven' were formally ordained with laying on of

hands (Acts vi. 6), and there can be little doubt, though there is no direct evidence on the question in the New Testament, that the deacons were similarly ordained. The original functions of the diaconate were probably to visit the sick and needy, to distribute alms, to instruct catechumens, to baptize, and to assist in the administration of Holy Communion. It would appear from 1 Tim. iii. 13 that deacons who faithfully discharged the duties of their office were to be advanced to the priesthood, but some commentators understand by the words 'a good degree' (*καλὸς βαθμὸς*), the honour which belongs to the lower office, and not that which they were to aspire to in promotion to the priesthood (see article 'Deacon,' Smith's 'Biblical Dictionary').

In the apostolic Church the titles 'elder' (*πρεσβύτερος*) and 'bishop' (*ἐπίσκοπος*) were probably applied at first to the same order. Nowhere in the New Testament are the 'elders' and 'bishops' spoken of as distinct orders. In Phil. i. 1 and 1 Tim. iii. 1-8, where the clergy seem to be exhaustively referred to, we read of 'bishops' and 'deacons,' but no mention is made of 'elders.' The same persons who are spoken of as 'elders' in Acts xx. 17 are called in ver. 28, R.V., 'bishops' (A.V., 'overseers'), and it is most natural to suppose that these same words are used as equivalents in Tit. i. 5-8. St. Paul reminds Titus that he had left him in Crete to ordain 'elders' in every city, and then proceeds to state, for his guidance, the qualifications of a 'bishop.' Moreover, the 'elders' are represented in 1 Tim. v. 17 and 1 St. Pet. v. 1-3 as exercising what we should consider episcopal superintendence. St. Peter directs them to feed the flock of God, 'taking the oversight thereof.' They are not to rule 'as being lords over God's heritage,' but as ensamples to the flock; and they are to look for their reward at the hands of 'the chief Shepherd.' At the same time, the younger clergy are to submit to them.

There is no record of the occasion when the order of 'elders' was first instituted. We find from Acts xiv. 23 that Paul and Barnabas ordained elders in every Church. Elders are also spoken of as coming together with the Apostles at Jerusalem to consider the question whether it was necessary for the Gentiles to be circumcised and to keep the law of Moses. The letters containing the decision of the Council are issued in their name conjointly with that of the Apostles (Acts xv. 6-23). The elders at Miletus have been already referred to. Elders are again mentioned in connection with the Church at Jerusalem in Acts xxi. 18, where St. Paul is represented as presenting himself on his arrival to St. James, all the elders being present.

The qualifications of an elder are not stated under that name, but, assuming that the terms 'elder' and 'bishop' were at first commutable, they may be gathered from St. Paul's directions to

Timothy. A bishop was to be blameless, the husband of one wife,* vigilant, sober, self-restrained, orderly, hospitable, apt in teaching; not a brawler, but forbearing; not quarrelsome, not a lover of money; presiding well over his own house, keeping his children in subjection with all reverent modesty; not a novice, lest in the blindness of pride he should fall into the judgment of the devil. Moreover, he was to have a good testimony from those who were without the Church. See 1 Tim. iii. 1-7 (Alford).

The duties of the elders were to watch over the flock entrusted to their charge (1 St. Pet. v. 2), to teach publicly and privately, to visit the sick (St. James v. 14), to receive strangers, to administer the Sacraments, and to assist the Apostles in the work of ordination. Cf. 1 Tim. iv. 14: 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.'

The offices of bishop and elder appear to have become distinct even in the lifetime of the Apostles. Timothy is directed to 'lay hands suddenly on no man,' not to receive an accusation against an elder but before two or three witnesses, and to rebuke them that sin before all, that others may fear. Titus is spoken of as left in Crete by St. Paul for the purpose of setting in order things that are wanting, and ordaining elders in every city (i. 5), and is directed to reject, after the first and second admonitions, a heretic. It would appear, therefore, that by this time certain officers had been appointed by the Apostles to take the superintendence of Churches, to exercise authority over the elders and deacons, to banish false doctrine, and to transmit in ordination the power and authority originally bestowed by Christ upon the Apostles. In the *Didache* ('The Teaching of the Apostles,' about A.D. 100) 'the itinerant prophetic order has not yet been displaced by the permanent localized ministry, but exists side by side with it as in the lifetime of St. Paul (Eph. iv. 11, 1 Cor. xii. 28). Secondly, episcopacy has apparently not yet become universal; the word "bishop" is still used as synonymous with "presbyter," and the writer therefore couples "bishops" with "deacons," as St. Paul does (1 Tim. iii. 1-8, Phil. i. 1) under similar circumstances' (Lightfoot, 'Apostolic Fathers,' p. 215). In the Epistles of Ignatius (A.D. 107) the bishop is recognized as superior to the elders, but in those of Clement the two words are used as equivalent. It is highly probable that the 'angels' of the seven Churches mentioned in the Apocalypse were bishops. Clement of Alexandria (A.D. 218) mentions three orders, and Tertullian (A.D. 220) says that 'the high priest, *i.e.*, the bishop, has the

* This passage is variously explained. Some suppose it means that the bishop was not to be more than once married; others that it excludes from the office persons who had been divorced and had then remarried.

right of giving baptism, then priests and deacons, but not without his authority' ('De Bapt.,' chap. xvii., quoted by Blunt, 'Annotated Prayer-Book,' p. 657).

The Ordinal differs widely in different Churches, and has widely varied in the same Church. There is no one Catholic rite. The essentials are prayer and the laying on of hands (the *form* and the *matter*). The Ordinal of the English Church consists for the most part of original compositions, but it is constructed on the model of the old pontificals. It was drawn up in 1549-50 by a commission of six prelates and six others appointed for the purpose. Cranmer would appear to have had the chief hand in it, and is said to have written the Preface. The Form for the Ordering of Deacons omitted the old ceremony of the investiture with the stole,* and did not greatly differ from the present form. The candidate was to wear a plain albe, and the newly-ordained deacon who was selected to read the Gospel was to wear a tunicle. In the Form for the Ordering of Priests the investiture with the stole and chasuble, the anointing of the priest's hands, and the blessing of the priest's habit, were omitted. The delivery of the paten and chalice was retained. The candidate was to wear a plain albe. At the Consecration of a Bishop the Bishop-Elect was to wear a surplice and cope, and the bishops who presented him were to wear the same,

* The prayer at the giving the stole to deacons, the delivering the Gospels to deacons, the investing priests with the stole, and the anointing of the hands of deacons, priests, and bishops, are peculiarities of the early Anglo-Saxon Church, and, as they cannot be traced to any other source, are reasonably believed to be of British origin. The last-mentioned rite is expressly declared by Gildas to have been a peculiarity of the British Church.

The *traditio instrumentorum*, or *porrectio instrumentorum*, as it was called, *i.e.*, the delivery of the instruments, was a rite symbolical of office, and would appear to have been confined at first to the minor orders, *i.e.*, to ministers who did not receive imposition of hands. Thus the acolyte received a candlestick and taper, the exorcist a book of forms for exorcising, a reader the codex from which he was to read, the sub-deacon an empty chalice and an empty paten, etc. The Fourth Council of Toledo, A.D. 633, provides that a bishop who is restored to his orders shall receive from the bishops before the altar, stole, ring, and staff; a priest, stole and chasuble; a deacon, stole and albe; a sub-deacon, paten and chalice, and so on with the minor orders, all of whom were to receive the same 'instruments' which they had received at ordination.

By the twelfth century the delivery of the chalice with wine, and the paten with the bread to a priest at ordination had come to be regarded as the '*matter*' of the ordination, just as the words 'Receive power to offer sacrifice to God and to celebrate masses as well for the living as for the dead in the name of the Lord' had come to be looked upon as the '*form*' of the ordination. This opinion was adopted by Pope Eugenius IV., who pronounced the '*matter*' and '*form*' as thus defined to be essentials. 'But this opinion not only has no support in Scripture, but it seems to have been totally unknown in the Church for at least 900 years; Isidore, Amalarius, Rabanus, and Walafrid Strabo know nothing of it' ('Dict. of Christian Antiquities,' i. 863).

and bear in their hands pastoral staves. The Archbishop was to lay the Bible on the neck of the newly-consecrated bishop, and to deliver the staff into his hand. The new Ordinal gave great dissatisfaction to the extreme Reformers, and in 1551 a commission was appointed to revise it. In 1552 the revised Ordinal came into use with the Second Prayer-Book of Edward VI. Blunt says, 'Several laudable practices of the Church of England, or indeed of the whole Catholic Church of Christ, were now laid aside. The introits of the Holy Communion, the habits of the candidates, and of the presenting and electing bishops, the delivery of the chalice and sacred elements, and of the pastoral staff, was omitted, and only one change was made for the better, at the instance of Hooper—the substitution in the oath of the King's supremacy of the words, "So help me God, through Jesus Christ," for [so help me God], "*all Saints and the holy Evangelists*"' (p. 661). Only one bishop was consecrated according to this Ordinal. The Ordinal was revised, with the rest of the Prayer-Book, in 1559, and underwent no further alterations till 1662, when various changes were made in the rubrics for the purpose of rendering them more explicit and emphatic, asserting the necessity of *Episcopal* ordination. At the same time the Epistles and Gospels were taken from the Authorized Version. The Bull *Apostolica Cura* insinuates that this revision was undertaken because the older Ordinal had come to be regarded as defective. As a matter of fact the alterations were made not to meet Romanist objections, but to silence the Presbyterians, who contended that the old Ordinal recognized the identity of the Episcopal Order and the Order of Presbyters. The words of the Preface show that the English Reformers recognized the three Orders of Bishops, Priests, and Deacons in the sense in which they had been always recognized in the Catholic Church, and intended that they should be '*continued*.' Note the word. A bishop was to be what a Catholic bishop had always been, and so with priests and deacons. The three Orders were not to be new Orders with new functions, but a continuation of the old Orders with the old functions. The chief changes in the service were as follows:

In the 'Making of Deacons.'

1. The words 'After Morning Prayer is ended there shall be a sermon or,' were added to the first rubric.
2. The candidates were to be 'decently [*i.e.*, fittingly, according to their order] habited.'
3. In the Litany the words, 'all bishops, priests, and deacons,' were substituted for 'all bishops, *pastors and ministers*,' the word 'pastor' having been regarded by the Presbyterians as a proof that the pastoral power of ruling over God's flock was recognized

by the Ordinal as belonging quite as much to the priest as to the bishop.

4. The rubric was added, 'Then shall be sung or said the service for the Communion, with the Collect, Epistle, and Gospel, as followeth.' The prayer, 'Almighty God, which by Thy Divine Providence,' etc., was moved forward so as to become 'the Collect' of the Communion Service.

5. In the address on the duties of a deacon the words 'to baptize' were expanded into 'in the absence of the priest to baptize infants.'

6. In the Collect after the Gospel the words 'the edification of Thy Church' were substituted for 'the profit of Thy congregation.' A similar change was made in the corresponding Collect in the other Ordination Offices.

In the 'Ordering of Priests.'

1. The service for Holy Communion which formerly preceded the form for the ordination of priests was made to occupy a similar position to that which is assigned to it in the ordination of deacons.

2. A new Epistle (Eph. iv. 7-14) was substituted for the alternative Epistles of the Ordinal of 1552 (Acts xx. 17-36, or 1 Tim. iii.), which were transferred to the service for the consecration of Bishops. Both the old Epistles had been claimed by the Presbyterians in support of their contention that the old Ordinal conferred no new *Order* on the bishop, but only a higher degree of the presbyterate, and that all presbyters are bishops. The passage they mainly relied on was Acts xx. 27, 28.

3. A new Gospel (St. Matt. ix. 36 to end) was substituted for St. Matt. xxviii. 18 to end, now the third Gospel in the form for the Consecration of Bishops.

4. The word 'pastor' was omitted in the Exhortation, and before the words 'Ministry of Priesthood' the words 'order and' are inserted.

5. A second translation of the *Veni Creator* was added.

6. The Imperative Form was made to recognize more clearly the Episcopal Order as distinct from the priesthood. The old form was, '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 us the spirit of fear,' etc. The new form runs, '*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 that thou stir up the grace of God which is *given* thee by *this* imposition of *our* hands: for God hath,' etc. It will be observed that in the Imperative Form for the priesthood the word is: '*Receive*,' in accordance with

St. John xx. 22 ; in that for the Episcopate the word was 'Take.' The word 'Receive' was substituted in the latter case to bring out the fact that a special outpouring of the Holy Spirit attended the consecration of a bishop. He is to stir up not merely the gift bestowed upon him when he was made a priest, but the grace of God given at the time of consecration. Cf. the old words, 'which is *in* thee, by imposition of hands,' with the new words, 'which is *given* thee by *this* imposition of *our* hands.' In the Roman Pontifical the words *Accipe Spiritum Sanctum* ('Receive the Holy Ghost') alone accompany the imposition of hands in the consecration of bishops. These words are regarded by Roman and Anglican divines alike as constituting the essential form of consecration.

In the 'Consecrating of a Bishop.'—

1. The ceremony was directed to be performed on a Sunday or other festival.

2. A special Collect (that for St. Peter's Day, slightly altered) was to be used.

3. The alternative Epistle (Acts xx. 17-36) and the two alternative Gospels (St. John xx. 19-24 and St. Matt. xxviii. 18 to end) were added.

4. The Bishop-Elect was to be presented, 'vested with his rochet,' to the Archbishop.

5. In the address to the Bishops- or Bishop-Elect, the words 'to the government of the congregation of Christ' were altered to 'to government *in* the Church of Christ.'

6. A new interrogatory was added, 'Will you be faithful in ordaining, sending, or laying hands upon others?' *Ans.* 'I will so be, by the help of God.'

7. The rubric, 'Then shall be sung or said, Come, Holy Ghost,' was superseded by the following: 'Then shall the Bishop-Elect put on the rest of the episcopal habit, and kneeling down, *Veni Creator Spiritus* shall be sung or said over him,' etc.

The Preface may be thus analyzed :

1. From the time of the Apostles there have been three orders of ministers in Christ's Church, and these orders are to be '*continued* and reverently used and esteemed in the Church of England.'

2. No man could assume the duties of these orders unless he was first called, tried, and examined ; and also by public prayer, with imposition of hands, admitted thereto by lawful authority.

3. None shall be admitted a deacon under twenty-three years age ; a priest under twenty-four ; a bishop under thirty.

4. None shall be admitted a deacon unless the Bishop is satisfied that he is a man of 'virtuous conversation [*i.e.*, manner of life], and without crime ; and, after examination and trial,' found

'learned in the Latin tongue and sufficiently instructed in Holy Scripture.'

5. Deacons are to be ordained, in the face of the Church, at the Ember seasons (see p. 217), and only on urgent occasion on some other Sunday or Holy-day.

The chief alteration in the Preface in 1662 was the introduction of the words, '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.'

Bishops, Priests, and Deacons. These are called the *ordines majores*, or greater orders. In the Church of Rome the three greater orders are those of priest, deacon, and sub-deacon (the bishop being considered as a superior priest), the four *ordines minores* (minor orders) being the *porter*, whose duty was to open and close the church doors, and guard the approach to the altar at the celebration of the Mass ; the *reader*, who read the lessons and guarded the church books ; the *exorcist*, who originally exorcized the possessed ; and the *acolyte* (Gr. *ἀκόλυθος*, an attendant), whose duty was to light the church lamps, and replenish the sacramental cruets with wine and water.

'*Twenty-three years of age.*' The age has varied at different times. A Carthaginian canon fixed the limit at twenty-five. A canon quoted by Maskell declares that an exorcist, reader, or porter, ought to be over seven ; an acolyte over fourteen ; a sub-deacon over seventeen ; a deacon over nineteen ; a priest over twenty-four ; and a bishop over thirty. Up to 1662 a deacon was to be twenty-one years of age at the least.

In the offices for making deacons and ordaining priests there is :

1. A presentation of the candidates by the Archdeacon to the Bishop.
2. A certification by the Archdeacon that proper inquiry and examination have been held.
3. The congregation is called upon to bear witness to any unfitness in any of the candidates.
4. The Litany is sung or said, a special suffrage being inserted for the candidates.
5. Ordination takes place in the Communion Service, deacons being made after the Epistle and priests ordained after the Gospel.
6. A public profession of faith and purpose is made by the candidates.

The questions addressed to deacons relate to :

1. The inward call to the ministry.
2. The outward call and belief in the validity of the ministerial commission of the Church of England.

The questions addressed to priests relate to :

1. The outward call, the inward call being assumed in the case of priests.

3. *Belief* in the canonical Scriptures of the Old and New Testaments as the rule of faith and practice.
 4. The reading of the same to the people in church.
 5. The duties of the diaconate, viz., assisting at Holy Communion, the reading of the Holy Scriptures and Homilies, the instruction of the young, baptizing, preaching (if duly admitted thereto), and the searching out of the sick, poor and impotent.
 6. Exemplary life (personal and family).
 7. Obedience to the ordinary and other chief ministers of the Church.
2. *Sufficiency* of Holy Scripture for salvation, and willingness to teach the same.
 3. The fulfilment of the duties of the priesthood, viz., ministration of doctrine, Sacraments, and discipline of the Church according to the standards of the Church of England.
 4. Banishing false doctrine and exhorting both the sick and the whole.
 5. Diligence in prayer and study.
 6. Christian example.
 7. Maintenance of love among Christians.
 8. Obedience.

THE FORM AND MANNER OF MAKING OF DEACONS.

In the English Church deacons are made by the imposition of the Bishop's hands in the Name of the Holy Trinity, followed by the delivery to each of the New Testament. The service may be analyzed as follows :

1. The Introductory Part.

- (a) Sermon addressed to the clergy and those about to be ordained.
- (b) Presentation of the candidates by the Archdeacon or his representative.
- (c) The Litany.

2. The Communion Office and Ordination.

- (a) The Collect asserting the ministry to be an ordinance of God, and praying that God will give the candidates knowledge of the truth and innocence of life (*the essential form*).
- (b) The Epistle (1 Tim. iii. 8-14, or Acts vi. 2-8).
- (c) Examination of the candidates (see above).
- (d) Ordination.
 - (i.) The laying on of hands (*the essential matter*).
 - (ii.) The mission (*the positive form*).
- (e) The Gospel (St. Luke xii. 35-39).
- (f) Final prayer for the newly-made deacons.
- (g) Collect 'Prevent us, O Lord.'
- (h) Benediction.

'To be admitted Deacons.' The '*intention*' of the Church is indicated here, in the suffrage in the Litany, in the Collect 'Almighty God,' in the Epistle and Gospel, in the Interrogations, and indeed all through the service.

'*Apt and meet.*' *Apt* by their learning and other qualifications to teach the people ; *meet* by their piety of life to adorn the office to which they seek admission.

'*Surcease*,' i.e., stop, cease. Not etymologically connected with cease. 'Surcease' is from *surseoir*, to supersede. As a legal term, the substantive 'surcease' means the stoppage of a suit at law, the superseding of a jurisdiction. Cf. 'And catch, with his surcease, success' ('Macbeth,' Act I, Scene 7). The American Ordinal has substituted 'cease' here.

'*Moved by the Holy Ghost.*' Cf. 'Here is now that glass wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's Word, savouring and tasting not of the flesh, but of the Spirit, then assure thyself that thou art endued with the Holy Ghost' (Homily for Whitsunday).

'*Office and ministration.*' 'Office,' the order of the diaconate ; 'ministration,' the special duties which belong to it.

'*The curate*,' i.e., the priest having the cure or charge of the souls of the parish.

'*Endeavour myself*' (see p. 277).

'*Then shall the Bishop deliver to every one of them the New Testament.*' This rite is supposed to have originated in the English Church. It is not referred to in any foreign Pontifical written before the ninth century. The Pontifical of Egbert, Archbishop of York (734-766), prescribes : 'When a deacon is ordained, he shall be invested on his left shoulder with a stole, and [the Bishop] shall deliver to him the Gospel and shall say, Accept this volume of the Gospel, and read and understand and deliver to others, and do thou thyself fulfil it in thy work.' The stole continued to be given to the deacon up to the time of the Reformation. It was worn over the left shoulder.

THE FORM AND MANNER OF ORDERING PRIESTS.

Analysis :

1. The Introductory Part.

- (a) Sermon on the Duties and Office of Priests.
- (b) Presentation of Candidates.
- (c) The Litany with Special Suffrage.

2. The Communion Office and Ordination.

- (a) The Collect praying for God's grace for those called 'to the Office of Priesthood.'
- (b) The Epistle.
- (c) The Gospel.
- (d) The Bishop's Address.
- (e) The Interrogatories and Answers.
- (f) The Bishop's Prayer for the Candidates and the silent prayer of the Congregation (*the essential form*).
- (g) The *Veni Creator*.
- (h) The Thanksgiving Prayer.

- (i) The Ordination.
 - (i.) The Laying on of Hands (*the essential matter*).
 - (ii.) The Mission (*the positive form*).
- (k) The Nicene Creed.
- (l) The Communion Service resumed.
- (m) Prayer for the newly-made Priests.
- (n) Collect, 'Prevent us, O Lord.'
- (o) Benediction.
- (p) Rubric providing for the Making of Deacons and the Ordering of Priests on the same day.

The introductory part of the service is almost identical with the corresponding part of the service for the Ordering of Deacons. 'To be admitted to the Order of Priesthood.' Note the '*intention*,' and cf. the words of the Collect, 'now called to the Office of Priesthood.' The functions of the priesthood are indicated in the Interrogatories; the identity of the functions with those of the pre-Reformational priesthood are indicated in the Preface.

The Epistle is Eph. iv. 7-14, which sets forth the various orders in the Church, and the common aim with which they should all work, viz., the edifying of the body of Christ.

The Gospel (either St. Matt. ix. 36 to end or St. John x. 1-17) is our Lord's own 'pastoral,' in which He distinguishes between true and false shepherds, and reveals Himself as 'the Good Shepherd.'

The Exhortation to Candidates appears to have been largely based upon a work of Bucer's, containing suggestions for the construction of an Ordinal. This work was not printed until 1577, when it appeared in Bucer's 'Scripta Anglicana,' but was probably drawn up at Cranmer's request at the time when the English Church was revising the Ordinal. The Exhortation may be thus analyzed:

1. The duties and responsibilities of the priesthood.
 2. The great treasure committed to their charge, viz., the body of Christ.
 3. Duty of qualifying for these responsibilities by diligent study and renunciation of worldly cares and studies.
 4. Exhortation to pray for Divine help.
- 'Premonish,' i.e., forewarn. "Admonish" now serves both in the sense of forewarning of wrong, and rebuking after wrong has been committed; and "premonish" has fallen into disuse, though it was once common. Bishop Hooper says that God "is so merciful, that He premonisheth and forewarneth of His scourge to come" (Davies's 'Bible English').
- 'Manners,' i.e., morals, conduct. Cf. 'Evil communications corrupt good manners' (φθείρουσιν ἡθῆ χρηστὰ ὀμιλίαι κακαί) (1 Cor. xv. 33).

The invitation to silent prayer before the *Veni Creator* stands alone in the Prayer-Book. It impressively reminds the congre-

gation of their deep interest in the continuation of a faithful, zealous, and loyal ministry, and of the help which they may render by their prayers to the clergy set over them.

'*Veni Creator Spiritus*.' This hymn, which is popularly ascribed to Charlemagne, has been more probably assigned to St. Ambrose. It is unquestionably of great antiquity. It occurs in the Pontifical of Soissons, which dates from the latter part of the eleventh century. In the Salisbury and Paris Breviaries it is set down as a hymn for Pentecost, *Ad Tertiam*. According to the Sarum Missal the priest said the *Veni Creator* before vesting, with the versicle and response: *V.* 'Send forth Thy Spirit and they shall be created.' *R.* 'And Thou shalt renew the face of the earth.' Then followed the Collect for inspiration. The first version given in our Prayer-Book was inserted in 1662. It has been erroneously ascribed to Dryden, who wrote, however, a vigorous paraphrase of the hymn, of which Dr. J. Warton says, 'Its poetry and piety aid each other.' The belief that Dryden wrote the version in the Prayer-Book may have grown out of some misapprehension connected with this paraphrase. Ellerton ascribes the first version to Bishop Cosin, who made it for his Book of Devotions (1627), not intending it to be sung in church, but to be said privately every morning, at nine, in commemoration of the hour when God the Holy Ghost came down upon the Church. The second version, which is rather an expansion than a version, was probably written by Cranmer. It was inserted in 1549, and modernized and polished in 1662. Neither version brings out the creative work of the Holy Spirit, the Lord and Life-giver, with which the hymn so grandly opens.

Analysis:

1. Invocation of the Holy Spirit as Creator, Paraclete, and sevenfold Gift of God.

2. Prayer for light, love, strength, protection, peace, and the knowledge of Father, Son, and Holy Spirit.

'*Sevenfold*.' See note on 'manifold gifts' (Confirmation Service). In mediæval theology the sevenfold gifts of the Holy Spirit were brought into connection with the seven beatitudes (see Trench's 'Sacred Latin Poetry,' p. 178, note).

'*The heavenly Gift*.' The term 'Gift' was in mediæval theology used as a distinctive title of the Holy Spirit. He was not a gift, but the Gift of God, which embraces all other gifts.

'*The living spring*.' Cf. St. John vii. 38, 39.

'*Fire*.' Cf. St. Luke xii. 49.

'*Love*.' Cf. Rom. v. 5.

'*Unction*.' Cf. 1 St. John ii. 20, 27.

'*The Finger of God*.' This name of the Holy Spirit is derived from a comparison of St. Luke xi. 20. 'If I with the finger of God

cast out devils,' with St. Matt. xii. 28, 'If I cast out devils *by the Spirit of God*' (see Trench's 'Sacred Latin Poetry,' pp. 184-5, note). Here there is an obvious reference to the 'tables of stone written with the finger of God' (Exod. xxxi. 18).

'According to Thy promise.' St. Luke xxi. 15: 'I will give you a mouth and wisdom.'

'Enable with perpetual light.' 'Enable' here means to assist, to supply that which is lacking, so as to render able. Cf. 'And I thank Christ Jesus our Lord, who hath enabled me' (1 Tim. i. 12).

No version adequately represents the simplicity, compression, and vigour of the original, which is subjoined:

'Veni Creator Spiritus,
Mentes Tuorum visita:
Imple supernâ gratiâ,
Quæ tu creâsti pectora.

'Qui Paraclitus diceris
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

'Tu septiformis munere,
Dextræ Dei Tu digitus;
Tu rite promissum Patris
Sermone ditans guttura.

'Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis,
Virtute firmans perpeti.

'Hostem repellas longius,
Pacemque dones protinus:
Ductore sic Te prævio,
Vitemus omne noxium.

'Da gaudiorum præmia,
Da gratiarum munera,
Dissolve litis vincula,
Adstringe pacis fœdera.*

'Per Te sciamus, da, Patrem,
Noscamus atque Filium;
Te utriusque Spiritum
Credamus omni tempore.

'Sit laus Patri cum Filio
Sancto simul Paraclito;
Nobisque mittat Filius
Charisma Sancti Spiritus.

AMEN.*

* The editor of Julian's Dictionary would omit this stanza, which he has not been able to trace back earlier than the twelfth century.

The Ordination differs from the form used in the making of deacons. 1. The Bishop and the Priests present lay their hands on the candidates. 2. The Bishop repeats over them the very words of Christ (St. John xx. 22, 23), He being the real Consecrator, as in the sacraments of Holy Baptism and Holy Communion He is the real Celebrant, indicating thereby that the gift bestowed is identical with the gifts originally bestowed by Him on the Apostles.

The Form of Ordination is adapted from the mediæval service, which is of comparatively late origin, probably not older than the twelfth century. In the Greek Church the formula used is, 'The Divine grace . . . chooses the most pious Deacon for the office of Priest. Let us pray, therefore, for him that the grace of the all-holy Spirit may come upon him.' In the early ordinals of the Western Church the actual ordination is believed to have been silent. The prayer that preceded it was, 'Send down upon them, we pray Thee, the Holy Spirit, that in faithfully discharging the work of the ministry they may be strengthened by His sevenfold gifts.' The words used in the Sarum Use were simply: 'Accept the Holy Spirit; whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.' The rubric that follows the ordination in the Ordinal of 1552 says: 'The Bishop shall deliver to every one of them the Bible in the one hand and the chalice or cup with the bread in the other hand, and say: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in this congregation."'

The American Prayer-Book contains the following alternative formula to the words 'Receive the Holy Ghost,' etc.: 'Take thou authority to execute the office of a Priest in the Church of God, now committed to thee by the imposition of our hands. 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.'

On the alleged insufficiency of form and lack of intention in the English Ordinal see p. 522 and Notes on Art. XXXVI.

'Receive the Holy Ghost for the office and work of a priest.' The formula used includes (1) a mission; (2) a gift; (3) a charge. The form of 1549 was 'Receive the Holy Ghost; 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.' The alteration was made in 1662. The formula conveying the power of absolution is not found in pontificals before the thirteenth century. Whitgift explains it thus: 'The Bishop by speaking these words doth not take upon him to give the Holy Ghost, no more than he doth to

remit sins when he pronounceth the remission of sins; but by speaking these words of Christ he doth show the principal duty of a minister, and assureth him of the assistance of God's Holy Spirit if he labour in the same accordingly.' The power conferred by the Bishop relates (1) to ecclesiastical discipline, and in this sense corresponds to the binding and loosing of St. Matt. xvi. 19, and xviii. 18; and (2) to the forgiveness of sin by God. In the former sense it is exerted in the exclusion of offenders from Holy Communion, and was formerly exerted to a still greater extent in excommunication. In the latter it is exercised by the priest as the mouthpiece of the Church, when he announces the Divine conditions of pardon, and pronounces the actual forgiveness of the faithful and penitent sinner. Bishop Wilson says: 'Our Church ascribeth not the power of remission of sin to any, but to God only. She holds that faith and repentance are the necessary conditions of receiving this blessing. And she asserts, what is most true, that Christ's ministers have a special commission, which other believers have not, authoritatively to declare this absolution, for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of Christ.*'

'The Bible into his hand.' The rubric in 1549 directed that the chalice and bread should also be delivered into the hands of the priest.

THE CONSECRATION OF BISHOPS.

Analysis:

1. The Introductory Part.

- (a) The Communion Service, with special Collect, Epistle, and Gospel.
- (b) Sermon.
- (c) Presentation of the Bishop Elect, vested with his rochet, to the Archbishop or other Bishop duly appointed.
- (d) The reading of the Sovereign's mandate.
- (e) The Oath of Obedience to the Archbishop.
- (f) Invitation to prayer for the Bishop Elect.
- (g) Litany, with special suffrage.

2. The Ordination.

- (a) Prayer for the Bishop Elect.
- (b) Interrogatories.

* Bishop Wilson is here quoting, with slight alteration, from Puller's 'Moderation of the Church of England.' Puller's words are:

'1. That our Church ascribeth not the power of Remission of Sin to any but to God only.

'2. It constantly holds that Faith and true Repentance are the necessary conditions of receiving the benefit of Remission of Sin.

'3. It asserts what is most true, that the ministers of the Church have a special power and commission, which other believers have not, authoritatively to declare this Absolution and Remission of sin, for the benefit and consolation of true penitency, which if duly dispensed cannot but have a real effect from the very promise of Christ.'

(e) Prayer.

(d) The Bishop Elect puts on 'the rest of the Episcopal habit.'

(e) *Veni Creator.*

(f) Prayer for the Bishop Elect (*the essential form*).

(g) *The Mission.*

i. The Laying on of Hands by the Archbishop and other Bishops present (*the essential matter*).

ii. The Mission (*the positive form*).

3. The Post-Ordination.

(a) Address by the Archbishop.

(b) Communion Service resumed.

(c) Final prayer for the newly-made Bishop.

(d) 'Prevent us, O Lord.'

(e) Benediction.

The Church of England has always recognized three orders of clergy. The episcopate and the priesthood were, as we have seen, originally identical, but were at a very early period separated. They still possess alike the power of the keys and of administering God's Word and Sacraments, but the episcopate alone possesses the power of ordaining and of confirmation, and is supreme in matters of government and discipline. There is a difference in the mode of ordaining bishops and priests. The latter must be by the laying on of hands of the Bishop and of the priests present, the former by the laying on of hands of the Archbishop and of other bishops present. The form of service differs from the other services in the Ordinal in beginning with Holy Communion, and in inserting the Litany between the Gospel and the Consecration.

The alterations made in 1662 were, as we have seen, mainly intended to silence the Presbyterians, 'who, from our Ordinal pretended to prove against us that there was no difference between the two functions [viz., those of priest and bishop], because the words of ordination said nothing to him (as a bishop) in the old Ordinal which he had not afore as a priest' (Letter of Prideaux, dated Nov. 25, 1687, reprinted in Cardwell's 'Conferences,' p. 385).

There is not the slightest ground for saying that the alterations were made on account of defects of form urged against the Ordinal by Romanists.

'Upon some Sunday or holy-day.' An early writer says that bishops are consecrated on Sundays because on that day the Holy Ghost was bestowed on the Apostles, whose successors they are. Anciently the hour fixed for the ceremony was the third. See Acts ii. 15: 'It is but the third hour of the day.'

The Collect, inserted in 1662, is an adaptation of that for St. Peter's Day.

The Epistle (1 Tim. iii. 1-8) is the same as has been used since the tenth century. The alternative Epistle (Acts xx. 17-36) was introduced in 1662, as also were the present alternative Gospels.

The Gospel is St. John xxi. 15-18. The alternative Gospels are St. John xx. 19-24 and St. Matt. xxviii. 18 to end.

The Prayer, 'Almighty God and most merciful Father,' which now precedes the laying on of hands, formerly followed it. But in about the twelfth century the words 'Receive the Holy Ghost' were inserted before the prayer and made to accompany the imposition of hands, while during the prayer itself the consecrator merely held out his hands towards the bishop consecrated. An opinion, not by any means universally accepted, originated in this change, that the words 'Receive the Holy Ghost' constituted the essential form of the rite, and 'the real form,' the prayer, was ousted from its position (see Brightman's 'What Objections have been made to English Orders?' p. 156, S.P.C.K.). The Acts of the Apostles show conclusively that the two essentials of the rite are prayer and the laying on of hands, and that the English Church follows the order of the Apostolic. See Acts vi. 6: 'When they had prayed, they laid their hands on them.' Cf. Acts viii. 15, 17.

'Rochet,' or 'rotchet,' 'differs from the albe in reaching only to the knees, and from a surplice in having strait sleeves' (Blunt). The Italian form is *rochetto*. The derivation of the word is doubtful. It is probably connected with the German *rock*, a coat; Central French, *rochet*, a smock-frock; *rog*, Old English, an outer garment. The Sarum rubric directs that the Bishop-Elect should wear his priest's vestments, with the exception of the chasuble (*casula*), which was to be replaced by the cope (*capa*). The assumption of the rest of the Episcopal habit at a later stage in the service is with a view to his taking part in the service of the Holy Communion. Cf. the rubric of 1549, prescribing that 'the deacon who reads the Gospel should put on the tunicle.'

'The Archbishop shall deliver him the Bible.' The Ordinal of 1549 directed that the Bible should be laid upon his neck. This was in accordance with a Carthaginian canon, which says, 'When a Bishop is ordained, let two Bishops place and hold the book of the Gospels upon his head and neck.' At the words, 'Be to the flock of Christ a shepherd,' the pastoral staff was placed in the hand of the Bishop. This ceremony was omitted in 1552. At Archbishop Parker's consecration all four bishops said the words of consecration. This was in agreement with Egbert's Pontifical (732-766): 'All the bishops present must recite the following prayers, whilst three hold their hands over his head.'

THE ACCESSION SERVICE.

THE earliest recorded instance in the Church of England of special prayers on behalf of a new Sovereign is that of Richard II. in 1377. The King issued a writ to the Bishops directing them to enjoin upon their clergy the duty of praying publicly and privately for his Divine guidance and protection, and masses and processions were specially enjoined.

'A Form of Prayer with Thanksgiving,' to be used on the anniversary of the accession of Queen Elizabeth, was published in 1576, and 'set forth by authority' two years later. It differed very considerably from the present Office.

The Proper Psalms are xxi., lxxxv., and cxxiv. The First Lesson is compiled from chapter xvii. and the three following chapters of 2 Chronicles, with the alternatives of the history of King Hezekiah from chapter xvii. and the two next chapters of 2 Kings, or of the history of Josiah compiled from 2 Chronicles and 2 Kings. The Second Lesson is Rom. xiii. The Epistle and Gospel for the Communion Office are 1 St. Pet. ii. 11 and St. Matt. xxii. 16.

According to Lathbury, the 17th day of November, the day of the Queen's accession, was observed even after Elizabeth's death as a day of thanksgiving to Almighty God for the gracious deliverance wrought out for the Church by her instrumentality. The following prayer is taken from the service: 'O Lord God, most merciful Father, who as upon this day, placing Thy servant our Sovereign and gracious Queen Elizabeth in the kingdom, didst deliver Thy people of England from danger of war and oppression, both of bodies by tyranny, and of conscience by superstition, restoring peace and true religion, with liberty both of bodies and minds, and hast continued the same Thy blessings without all desert on our part, now by the space of these twenty years;* we who are in memory of these Thy great benefits assembled here together most humbly beseech Thy fatherly goodness to grant us grace that we may, in word, deed, and heart, show ourselves thankful and obedient unto Thee for the same; and that our Queen, through Thy grace, may in all honour, goodness and godliness, long and many years reign over us, and we obey and enjoy her with the continuance of Thy great blessings, which Thou hast, by her Thy minister, poured upon us. This we beseech Thee to grant unto us for Thy dear Son Jesus Christ's sake, our Lord and Saviour. Amen.'

On the accession of James I. a form of prayer was issued for use in all churches upon his 'entry to this kingdom.†

* Increase this number according to the years of Her Majesty's reign.

† A copy of this form is preserved in Cambridge University Library. The date is fixed by the following words in a prayer at the end of the Litany: 'and that as his Majesty hath now finished *one yeere* of his happy government.'

In 1625 a new service was put forth, which was sanctioned by Convocation in 1640. The Canons of 1640 were set aside after the Restoration, 'but notwithstanding this interposition on the part of the civil Legislature,' says Lathbury, 'we may regard the old service as having received the sanction of the Church.' At the Restoration certain portions of it were adopted in the service for May 29; but on the accession of James II. the King ordered some of his Bishops to prepare a special form of prayer and thanksgiving to be yearly used on the day on which he ascended the throne. The old service was therefore revised, and, after many alterations, set forth by authority in 1685. It was used during the reign of James, but on the accession of William and Mary was laid aside. It was in the title of this service that the Accession Day was described as the day 'on which His Majesty began his happy reign,' an expression that has been retained ever since. When Anne ascended the throne the Accession Service was again revived, King James's service being revised and set forth by the Queen's authority. The order of service continues in force only during the lifetime of the Sovereign, so that at the accession of a king or queen it must necessarily be renewed. Various minor alterations have been made since. No change has been made since 1728.

The hymn used instead of the *Venite* is a *cento* of passages from the Psalms, several of which have a distinct Messianic meaning, and it has long been felt that there is something almost profane in applying them to a human Sovereign. It is to be hoped that the new service on which the Convocations have been for many years engaged will be speedily completed and sanctioned for use. The prayer for unity in the Accession Service is one of the noblest in the Prayer-Book, and one with which these comments on the text may fitly conclude: 'O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that, as there is but one body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee: through Jesus Christ our Lord. Amen.'

CHRONOLOGICAL TABLE OF EVENTS REFERRED TO IN THE FOREGOING PAGES.

A. D.

325. First General Council, at Nicæa. Nicene Creed drawn up.
 381. Second General Council, at Constantinople. Nicene Creed enlarged.
 431. Third General Council, at Ephesus.
 440. Sacramentary of Leo.
 451. Fourth General Council, at Chalcedon.
 452. Rogation Days instituted by Mamertus, Bishop of Vienne.
 492. Sacramentary of Gelasius.
 590. Sacramentary of Gregory.
 597. Augustine comes to England.
 675. Theodore, Archbishop of Canterbury.
 732-766. Egbert's Pontifical.
 747. Council of Cloveshoo. Roman martyrology received. Litany days and Ember fasts appointed.
 787. Second Council of Nicæa. Respectful salutation and incense ordered to be given to images, but not worship. Doctrine of Transubstantiation asserted.
 796. *Filioque* added to the Nicene Creed.
 829-836. 'False Decretals' published.
 831. Transubstantiation defined by Paschasius Radbert and opposed by Rabanus Maurus and Ratramn.
 950. The celibacy of the clergy enforced by Dunstan.
 1085. Use of Sarum drawn up by Osmund, Bishop of Sarum.
 1140. Festival of the Immaculate Conception established. Canon Law introduced into England.
 1164. Constitutions of Clarendon. Doctrine of Penance and Indulgences taught by Peter Lombard.
 1215. Fourth Lateran Council. Transubstantiation held to be an Article of Faith.
 1226. Communion in one kind a recognized practice.
 1384. John Wiclif died.
 1390. English Primer.
 1414. The Use of St. Paul's superseded by the Use of Sarum. Council of Constance. Cup formally denied to the laity.
 1516. Publication of Erasmus' Greek Testament with Latin translation.
 Revised edition of Sarum Breviary.

- A. D.
 1526. Tyndal's New Testament.
 1530. Confession of Augsburg, drawn up by Melancthon.
 1530. The Mirror of Our Lady—'a translation of and commentary on the daily offices of Syon [*i.e.* Sion] and the mass' (Blunt).
 1533. A revised edition of Sarum Breviary and Missal.
 1534. Papal supremacy abolished.
 Luther's translation of the Bible.
 English Psalter printed.
 Convocation request that an English Bible shall be put forth by authority.
 1535. 'A Goodly Prymer in English,' by William Marshall.
 Coverdale's Bible.
 1536. The Ten Articles.
 Revised Breviary of Cardinal Quignon.
 Bible ordered to be set up in every Church.
 1537. 'The Institution of a Christian Man' (The Bishops' Book).
 Matthew's Bible.
 1538. English Epistles and Gospels printed.
 1539. The Act of the Six Articles.
 'The Manual of Prayers, or the Prymer in English,' by John Hilsey, Bishop of Rochester, formerly a Dominican friar.
 Cranmer's Bible, or 'The Great Bible.'
 Taverner's Bible.
 1540. Order of the Jesuits formally established.
 1541. The Great Bible ordered to be placed in every church as the 'Authorized Version.'
 1542. Use of Sarum reformed, and ordered to be used throughout the province of Canterbury.
 1543. Committee of Convocation appointed to revise service books.
 'A Necessary Doctrine and Erudition for any Christian Man' (The King's Book).
 Archbishop Hermann's 'Consultation' published in German.
 1544. English Litany.
 1545. The King's Prymer, containing the Litany of 1544.
 Hermann's 'Consultation' in Latin.
 1546. First session of Council of Trent.
 1547. Accession of Edward VI.
 English Bible and Erasmus' Paraphrase ordered to be set up in churches.
 First Book of Homilies.
 Hermann's 'Consultation' in English.

- A. D.
 1547. Peter Martyr comes to England.
 Communion in both kinds sanctioned.
 1548. The Order of the Communion in English, an addition to the Latin Mass, for the use of the people.
 Cranmer's Catechism.
 1549. First Act of Uniformity.
 (Whitsunday.) First Prayer-Book of Edward VI. came into use.
 Bucer comes to England.
 1550. Ordinal drawn up.
 1551. Liturgy of Pollanus (Pullain) in Latin and French.
 Bucer and Peter Martyr's criticisms on the Prayer-Book.
 1552. Second Act of Uniformity.
 The Forty-two Articles.
 Order of Council for the declaration about kneeling at the Communion.
 Second Prayer-Book of Edward VI.
 Reformatio Legum Ecclesiasticarum begun, but not completed before the expiration of the Act.
 1553. Poyntet's Catechism.
 Death of Edward VI.
 Prayer-Book suppressed.
 1558. Accession of Elizabeth.
 1559. Two editions of the Litany issued.
 Prayer-Book of Elizabeth published.
 Third Act of Uniformity.
 1560. Haddon's Latin Prayer-Book published.
 Geneva Bible.
 1561. Calendar revised.
 1562. Jewel's 'Apology.'
 1563. The Thirty-eight Articles.
 Nowell's Catechism sanctioned by Convocation.
 Second Book of Homilies.
 1565. 'Advertisements' enforcing uniformity.
 1568. Bishops' Bible.
 1570. Elizabeth excommunicated by Bull of Pius V.
 1571. Thirty-nine Articles assumed their present form.
 Latin Version of the Prayer-Book.
 Futile attempt to revive the 'Reformatio Legum.'
 1574. Activity of Puritan party.
 1582. Rheims version of N. T.
 1603. Accession of James I.
 The Millenary Petition.
 1604. Hampton Court Conference.
 Fourth Prayer-Book.

- A.D.
 1604. Canons receive the Royal Assent.
 1609. Douay Bible.
 1611. Authorized Version of Bible published.
 1625. Accession of Charles I.
 1637. Prayer-Book for Scotland.
 1645. Prayer-Book suppressed by the Long Parliament.
 Directory of the Westminster Assembly issued.
 1660. Restoration of Charles II
 1661. Savoy Conference.
 1662. Act of Uniformity passed.
 Revised Prayer-Book came into use.
 1685. Accession of James II.
 1689. Accession of William and Mary.
 Commission to revise Prayer-Book.
 1691. The Non-jurors.
 1752. Revised Calendar. Eleven days struck out of September.
 1785. Dr. Seabury consecrated Bishop by Scotch Bishops for the
 American Episcopal Church, after having been refused
 consecration by the English Primates.
 1785-89. Revision of Prayer-Book by American Church.
 1859. Forms of Prayer for November 5, January 30, and May 29
 discontinued.
 1872. Revised Lectionary came into optional use.
 Act for the Amendment of the Act of Uniformity.*
 1879. Revised Lectionary came into compulsory use.
 1892. Revised American Prayer-Book.

* This Act sanctions :

1. The use of a shortened form of Morning and Evening Prayer on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day : if in a cathedral, in addition to, and if in a church, in lieu of, the usual Order for Morning or Evening Prayer.
2. The use upon any special occasion approved by the Ordinary of a special form of service approved by him ; such service, with the exception of prayers and anthems, to be taken exclusively from the Bible or Prayer-Book.
3. The use of additional services on Sundays and Holy-days ; such services, with the exception of hymns or anthems, to be taken exclusively from the Bible or Prayer-Book (not including the Communion Service), and to be approved by the Ordinary.
4. The separation of the Order for Morning Prayer, the Litany, and the Communion Service, and the use of the Litany after the third Collect at Evening Prayer, either in lieu of, or in addition to, the use of it in the morning.
5. The preaching a sermon without any previous service.

CHRONOLOGICAL LIST OF GREEK AND LATIN FATHERS.

- A.D.
 100. (*circ.*) CLEMENT OF ROME, author of an Epistle to the Corinthians, martyred.
 107. IGNATIUS, Bishop of Antioch, martyred.
 100-164. JUSTIN MARTYR, author of a Dialogue with the Jew Trypho, and of two Apologies for the Christian faith.
 155. POLYCARP, Bishop of Smyrna, martyred.
 183. THEOPHILUS, Bishop of Antioch, died.
 202. IRENÆUS martyred. Author of Refutation of the Gnostics.
 211. CLEMENT OF ALEXANDRIA, latest mention of.
 150-220. TERTULLIAN died (Smith's Dict. inclines to 160-240).
 185-254. ORIGEN.
 270. GREGORY THAUMATURGUS, Bishop of New Cæsarea, in Cappadocia.
 200-258. CYPRIAN, Bishop of Carthage.
 325. LACTANTIUS.
 270-340. EUSEBIUS, Bishop of Cæsarea.
 296-373. ATHANASIUS, Bishop of Alexandria.
 368. HILARY, Bishop of Poitiers, died.
 379. BASIL, Bishop of Cæsarea.
 315-386. CYRIL, Bishop of Jerusalem.
 390. GREGORY OF NAZIANZUS, cousin of Basil, died.
 395. GREGORY OF NYSSA, brother of Basil, died.
 340-397. AMBROSE, Bishop of Milan.
 407. JOHN CHRYSOSTOM, Bishop of Constantinople, died.
 420. JEROME died.
 354-430. AUGUSTINE, Bishop of Hippo.

The great theologians of later times, such as Bernard, Anselm, etc., are more commonly distinguished by the name of *Doctors* of the Church.

Questions set at the Examination of Candidates for Admission into Church Training Colleges, 1896.

BOOK OF COMMON PRAYER.

THE CATECHISM.

1. (a) What do you understand by the phrase, 'this state of salvation'? (b) What are the conditions that are to be fulfilled in order to benefit by 'this state of salvation'? (c) What is it suggested that we should pray for, in order that we may continue therein?
2. Briefly explain the following articles of the Creed :
 - (a) 'He descended into Hell.'
 - (b) 'The Holy Catholick Church.'
 - (c) 'The Forgiveness of Sins.'
3. Write out the answer to the question 'What desirest thou of God in this prayer?' Arrange in a parallel column the corresponding petitions in the Lord's Prayer; and note what portions of the Prayer seem to be omitted in the Paraphrase.
4. Write out the answer to the question, 'What are the benefits whereof we are partakers thereby?' Point out the inconsistency of those persons who use the Lord's Prayer and refuse to partake of the Lord's Supper.

OFFICES FOR MORNING PRAYER AND HOLY COMMUNION.

1. Show the fitness of the *Venite* and the *Benedictus* for the positions which they occupy in Morning Prayer.
2. Explain the following, and state the context :
 - (a) 'Lord God of Sabaoth.'
 - (b) 'That we may hereafter live a godly, righteous, and sober life.'
 - (c) 'O Ananias, Azarias, and Misael.'
 - (d) 'In knowledge of whom standeth our eternal life.'
 - (e) 'Who alone workest great marvels.'
3. Explain with reference to the context the following :
 - (a) 'Lord, have mercy upon us,' etc. (after the Sixth Commandment).
 - (b) 'We lift them up unto the Lord.'
 - (c) 'He is the very Paschal Lamb.'
 - (d) 'One oblation of Himself once offered.'
 - (e) 'Reasonable, holy, and lively sacrifice.'
4. Describe from the Communion Office the characters of :
 - (a) Those invited by the Church to Holy Communion.
 - (b) Those forbidden by her to come.

Candidates for Admission, 1897.

BOOK OF COMMON PRAYER.

THE CATECHISM.

1. Why should teaching the Catechism be reckoned to be one of the most important of a teacher's duties? What difference is there between a lesson on the Catechism and a lesson on history or geography? Illustrate your answer from the words which are put into the children's mouths. Is the Catechism only for children, and if not, why not?

2. What do you mean by 'this state of salvation'? When were you placed in it? In what state were you before? What is it to continue in it? How are you able to continue in it? How might you fall from it?

3. 'Q. How many Sacraments hath Christ ordained in His Church?

A. Two only, as generally necessary to salvation.'

When did Christ ordain these two? Prove from His own words that they are 'generally necessary to salvation.'

4. What are the points on which Communicants are required to examine themselves? Explain briefly what each point means.

OFFICES FOR MORNING PRAYER, CONFIRMATION, AND HOLY COMMUNION.

1. Give the Latin names of the Canticles which may be sung in Morning Prayer. Quote from them references to God's works of creation, preservation, and redemption.
2. What does the Confirmation office teach as to the work of the Holy Spirit? What prayers for the gift of the Spirit are to be found in the office for Morning Prayer?
3. What three great features are there in the Prayer for the Church militant? Enumerate the different classes of persons for whom we pray in it.
4. What incident in our Lord's earthly ministry is alluded to in the Prayer of Humble Access? On what ground do we presume to come to the Lord's Table whilst confessing our utter unworthiness? and with what purpose do we partake?

Candidates for Admission, 1898.

BOOK OF COMMON PRAYER.

THE CATECHISM.

1. In what words does the Catechism describe the great works of God the Son and God the Holy Ghost for us men? Explain these words of the Catechism, and say how these two great works are accomplished.
2. Prove from Holy Scripture that :
 - (a) We cannot keep Jesus Christ's commands without His help.
 - (b) That we do not keep them sufficiently by doing nobody any harm.
 - (c) That we must keep them in thought and word as well as in deed.
3. What does the Church require as conditions of baptism from those who come to be baptized? How are these conditions satisfied in the case of (a) adults; (b) infants? Show their importance in the case of adults.
4. What blessings does Holy Communion bring to us? Prove your statement by quotations from Holy Scripture. Who enjoy the blessings offered?

OFFICES FOR PUBLIC BAPTISM OF INFANTS, AND CONFIRMATION.

1. Explain the following passages, and state the connection in which each occurs :
 - (a) 'That thing which by nature he cannot have.'
 - (b) 'Didst save Noah . . . from perishing by water.'
 - (c) 'He favourably alloweth this charitable work of ours.'
2. What do we ask God for in the prayer which begins, 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate'? Explain briefly the meaning of the petitions.
3. What authority for the observance of Confirmation is to be found in the Acts of the Apostles?
4. Quote passages from the Confirmation Service in which the following occur: 'vouchsafe'; 'regenerate'; 'Comforter.' Explain the meaning of these words.

Questions set at the Examination of Students in
Church Training Colleges, 1897.

BOOK OF COMMON PRAYER.

FIRST YEAR.

THE CATECHISM.

1. Write down the definition of the word 'Sacrament' as it is given in the Catechism, and explain it throughout.
2. What is the Inward Grace of Holy Baptism? Show from Scripture (a) the necessity for receiving this grace; (b) that it is linked with the outward sign; (c) what the baptized person becomes by means of the Inward Grace.
3. Give and explain the different names by which the Sacrament of Christ's Body and Blood is designated among Christians.
4. 'For the continual Remembrance of the Sacrifice of the Death of Christ.' Explain the words 'Sacrifice' and 'Remembrance' as used in this answer.

THE CHRISTIAN SEASONS.

1. 'We ought always to be remembering the Death and Resurrection of Jesus Christ, and not only at a particular season of the year.' What remark would you make on this objection to the Church's rule of commemorating particular events in the life of Christ at particular times?
2. Give an account of any controversies which have risen in the Church as to the day on which Easter should be kept. State exactly the present rules. What is the earliest and what is the latest possible day for Easter Day?
3. What event in the life of a Saint is ordinarily commemorated on a Saint's day? What exceptions are there to this rule? What Saints other than the twelve Apostles are *specialty* commemorated by the Church of England?
4. Give the leading ideas connected with the seasons of Advent and Lent, illustrating your statements from the Collects appointed for these seasons.

PRAYER-BOOK.

1. When was the Form of Prayer for those at Sea added? Give and explain the circumstances which necessitated the addition of an office for the 'Baptism of such as are of Riper Years.'
2. How does the use of the Psalter in our Prayer-Book differ from the Pre-Reformation use? Show the appropriateness of the position which the *Venite* and the *Benedictus* occupy in the order for Morning Prayer?
3. Explain 'Lord God of Sabaoth.' From what portion of Scripture were this and the following clause of the *Te Deum* derived, and what were the circumstances under which they were uttered?
4. When were the Prayers following 'the anthem' added? Where and to what extent are they represented in the preceding portion of the Service, so as to justify their omission in a 'Shortened Form'?
5. From what ancient offices is the office for Evening Prayer compiled? How in the first English Prayer-Book did it begin? What good reasons could you give for the portions afterwards prefixed? What changes in the office for Evening Prayer have been made since 1552?
6. What do you understand by 'worship'? How would you prove that public worship is a duty binding on all Christians? How is the fulfilment of the duty of worship provided for in the office for Evening Prayer?
7. For what blessings do we pray in the following, and on behalf of whom?
 - (a) 'Lighten our darkness.'
 - (b) 'Send down . . . the healthful Spirit of Thy grace.'
 - (c) 'That all . . . may . . . hold the faith in unity of spirit.'
 - (d) 'Make Thy chosen people joyful.'
 - (e) 'The fellowship of the Holy Ghost be with us.'

8. What do the Ember Collects teach us about the ministers of Christ's Church, the nature of their offices, and their special needs? What requests do we make in them for (a) the Bishops, (b) those about to be ordained?

SECOND YEAR.

THE NICENE CREED.

1. Why in the Nicene Creed do we express our belief in *one* God the Father and in *one* Lord Jesus Christ? Prove the truths expressed by the word *one* from Holy Scripture. Give any reasons for the non-occurrence of *one* in the corresponding passages in the Apostles' Creed and before the words 'Holy Ghost' in the Nicene.
2. What do you understand by the words 'believe' and 'believe in'? Mention some *facts* recorded in Holy Scripture which teach us that we men have good cause to believe in the Father, the Son, and the Holy Ghost.
3. Explain the truths contained in the following, and give in each case one text of Holy Scripture which proves or illustrates the truth contained:
 - (a) 'Maker of all things . . . invisible.'
 - (b) 'God of God.'
 - (c) 'Was incarnate by the Holy Ghost.'
 - (d) 'Who proceedeth from . . . the Son.'
 - (e) 'One Baptism for the remission of sins.'
4. How far can it be said that the Nicene Creed was the work of the Council of Nicæa?

BAPTISMAL OFFICE.

1. To what passages of Scripture does the first prayer in the office for the Public Baptism of Infants refer? Explain these references.
2. 'That He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom.' Show (1) that these words are not intended to assert the certainty of final salvation in the case of the baptized infant, and (2) in what sense they are to be understood.
3. What is known of the institution of 'Sponsors' in ancient times? What is its practical value now?
4. 'As he is made partaker of the Death of Thy Son, he may also be partaker of His Resurrection.' What Scripture warrant is there for these words? Explain them.

CONFIRMATION AND HOLY COMMUNION.

1. What is the meaning of the word 'Confirmation'? Show how it applies to each division of the Service. In what particulars does Confirmation fall short of the Sacraments of 'Baptism and the Supper of the Lord'?
2. What guidance does our Church give us as to the meaning of 'years of discretion'? Explain 'endeavour themselves.' Show that Confirmation does not impose any fresh obligations on those who have been confirmed.
3. In the prayer immediately preceding the laying on of hands, from what Book of Holy Scripture is the catalogue of the 'gifts of grace' taken? To whom does the passage in Holy Scripture refer, and on what ground would you justify its insertion here?
4. Write notes on the following: 'the inspiration of Thy Holy Spirit'; 'the benefit of absolution'; 'lively faith'; 'one oblation of Himself once offered'; 'this our bounden duty and service.'
5. What purposes are answered by the recitation of the Commandments and of the Creed before the administration of Holy Communion?
6. What changes have been made in the words appointed for delivering the Bread and Cup since 1549, and with what object? What words were used in the Early Church?

7. Contrast and explain the use of the Lord's Prayer at the beginning of the Service and after the Communion of the people. Paraphrase it in the latter place.

8. How would you account for the *alternative* use of Prayers so different as those of Oblation ('O Lord and heavenly Father'), and Thanksgiving ('Almighty and everliving God, we most heartily thank Thee') in the Post Communion? Explain, 'who have duly received these holy mysteries.'

Students in Church Training Colleges, 1898.

BOOK OF COMMON PRAYER.

FIRST YEAR.

CATECHISM.

1. What instances can you quote from the Old Testament to show that God has appointed outward signs as tokens of a covenant between Himself and man? How does it appear from the New Testament that the Sacraments of the Gospel, besides being tokens of the Covenant, are also means of grace?

2. Explain what is meant by 'children of wrath,' 'children of grace.' By what figures does Holy Scripture describe the change of condition which is wrought by God in Baptism?

3. What is to be understood by the 'continual remembrance of the Sacrifice of the death of Christ'? Illustrate your answer from Holy Scripture.

4. What is 'the inward part or thing signified' in the Lord's Supper? Illustrate your answer from Holy Scripture, and show how the Catechism distinguishes between 'the inward part' and 'the benefits we receive.'

PRAYER-BOOK.

1. Show that 'things new and old' are combined in the Orders for Morning and Evening Prayer.

2. State briefly under what circumstances the three chief editions of the Prayer-Book were issued. Give a summary of the alterations of the 1662 Revision in those portions in which you are being examined.

3. Give Scriptural authority for the following expressions in the General Confession at Morning and Evening Prayer:

(a) 'We have erred and strayed from Thy ways like lost sheep.'

(b) 'There is no health in us.'

4. How may the *Te Deum* be divided? Why does it not conclude as the other Canticles? Give the full title of the alternative Canticle.

5. What titles are prefixed respectively to the Second and the Third Collects at Morning and Evening Prayer? Quote the one which begins, 'O God, from whom all holy desires.'

6. Quote one of the two 'Ember' Prayers. Give the authorship of the 'Prayer for all conditions of men.' Explain the following expressions:

(a) *General* Thanksgiving.

(b) *Collect* for *Ember* weeks.

(c) 'Divers *Orders* in Thy Church.'

7. At what parts of the Order for Morning and Evening Prayer do the rubrics direct that all shall kneel? At which does the priest alone stand? What significance do you attach to these attitudes?

8. Give the meaning of these words as used in the Prayer-Book: Common, estate, Catholic, function; and explain as briefly as possible:

'In the provocation'; 'Lord God of Sabaoth'; 'In knowledge of whom standeth our eternal life.'

SECOND YEAR.

1. What are the main differences between the Creed of Eusebius of Caesarea and the Creed adopted by the Council of Nicæa? What clauses were subsequently added to the latter Creed?

2. Why is there a clause about the Church in the Nicene Creed?

3. At what date does the *Filioque* appear in the Nicene Creed? How is it shown from Scripture that the Holy Ghost proceedeth from the Son as well as from the Father.

4. Explain, with Scripture illustrations:

(a) 'God of God.'

(b) 'By whom all things were made.'

(c) 'The Lord and Giver of Life.'

5. Why cannot Baptism be repeated?

6. What is the subject of the Gospel in the Office for Infant Baptism? Give the substance of the exhortation which is based upon it.

7. What are the duties of Godparents? How should you reply to the objection that they cannot rightly answer for an unconscious infant?

8. Explain the following passages:

(a) 'That thing which by nature he cannot have.'

(b) 'He favourably alloweth this charitable work of ours.'

9. What Ordinances in the Jewish Church were analogous to the two Sacraments of the Gospel? Show their points of similarity and of difference.

10. Quote examples from Holy Scripture of natural things being used to bring about supernatural results.

11. Illustrate briefly from Holy Scripture:

(a) That we are 'born in sin.'

(b) That the grace of Baptism is 'a death unto sin, and a new birth unto righteousness.'

(c) That the Sacrament of the Lord's Supper was ordained for 'the continual remembrance of the sacrifice of the death of Christ.'

12. Show how the two things required of those who come to be baptized fully embrace the triple vow of the early part of the Catechism.

13. What blessings and privileges do we receive through Confirmation?

14. Quote passages from the Confirmation Service showing that the spiritual life is progressive; and give Scripture proofs thereof.

15. Quote passages from the Communion Office which make important additions to the benefits whereof we are partakers in the Lord's Supper, as stated in the Catechism.

16. Explain the importance of the Prayer of Consecration in the Communion Service.

Students in Church Training Colleges, 1899.

BOOK OF COMMON PRAYER.

FIRST YEAR.

LITANY AND CATECHISM.

1. What changes have been made in the Litany since it was first published in English?

2. Mention any objections that have been made to the following petitions:

(a) '... from sudden death, good Lord, deliver us.'

(b) 'That it may please Thee ... to forgive us all our ... ignorances.'

How would you answer these objections?

3. Explain the following expressions as they are used in the Litany: 'affiance,' 'providence of Thy goodness,' 'righteously have deserved.'

4. Show from the directions of the Prayer-Book and the position in which the Catechism is placed in it what the Catechism is.
 5. Describe generally what is meant by the Baptismal Covenant. State in three words or three short phrases man's side of the Covenant. What does the Catechism teach in regard to God's side?
 6. Explain briefly the following Article of the Christian Faith :
'He descended into hell.'
 7. Illustrate our Lord's saying: 'I came not to destroy the law, but to fulfil,' by reference to the third and fifth Commandments.
 8. What does the Catechism teach us that we desire of God in the following petitions?
(1) 'Give us this day our daily bread.'
(2) 'Lead us not into temptation, but deliver us from evil.'
- What changes does the Revised Version of the New Testament make in the rendering of the latter petition?

PRAYER-BOOK.

1. 'Rogation Days,' 'Ember Days,' and 'Holy Thursday.' When do these days fall? What purposes do they serve? How does the Prayer-Book teach us to observe them?
 2. What precedents does Holy Scripture supply for the appointment of Holy Days and Seasons? What practical advantages result from their appointment?
 3. What is the New Testament authority for fasting? State what you know of the history and duration of the Lenten fast. What are we taught in the Bible as to the kind of fasting which is acceptable to God?
 4. What are the three Holy Days immediately following Christmas Day? What reason can be given for the position they occupy? What events are commemorated on the Epiphany and the Annunciation? When do they fall? Wherein do the Festivals of St. Paul and St. John the Baptist differ from the ordinary Festivals of Martyrs?
 5. Quote passages in the daily services in which we pray for :
(a) The Missionary work of the Church.
(b) Defence in danger.
(c) Thankful hearts.
(d) Peace.
- Also passages in which we thank God for the salvation He has wrought for us.
6. Quote and explain the rubrics before the General Confession and Absolution. Explain 'general'; 'godly, righteous, and sober'; 'endue'; 'replenish'; 'wealth.'
 7. 'Some of the old ceremonies are retained still.' Mention some of these. Who objected to their retention, and on what grounds? What good reasons for their retention could be given? Why should there be any ceremonies at all in Christ's Church?
 8. Write notes explaining the allusions in the following passages :
(a) 'We find that in the reigns of several Princes of blessed memory since the Reformation the Church . . . hath yielded to make such alterations in some particulars as in their respective times were thought convenient.'
(b) '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.'
(c) 'Of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence . . . or else of no consequence at all.'

9. Why is the Doxology to be said after every Psalm and after every Canticle except the *Te Deum*? and why is it not added to this last? Explain the meaning of the latter half of the Doxology, and illustrate it from Holy Scripture.
10. What are the advantages of Creeds? Mention any traces of Creeds in the New Testament. Why is the Creed in Morning and Evening Prayer called the Apostles' Creed?
11. Explain 'I believe in God—the Father—Almighty.' In what respects is God our Father?
12. Why do we confess in the Apostles' Creed that our Lord was not only crucified, but 'dead and buried'? What Scripture proofs are there of the Article 'He descended into hell'? And why is this an important Article of Faith in respect to the human nature of our Lord?

SECOND YEAR.

THE NICENE CREED.

1. (a) 'Maker of heaven and earth, and of all things visible and invisible.'
(b) 'By whom all things were made.'
- Prove from Holy Scripture each of these Articles of the Nicene Creed. Explain how it is they are both equally true. What important truths would you deduce from the fact that this earth and all things in it are the work of God?
2. Prove from Holy Scripture that the Holy Spirit :
(a) is to be worshipped and adored along with the Father and the Son ;
(b) spake by the Prophets.
- Give examples of the offering of worship to the Holy Spirit in the services of the Church.
- Does the Holy Spirit speak still? If so, how?
3. Explain with reference to the history of the Nicene Creed the meaning of the following clauses :
(a) 'Begotten, not made.'
(b) 'Whose kingdom shall have no end.'
- Why must we say of the Holy Spirit that He is neither *made* nor *created*, nor *begotten*, but *proceeding*?
4. Explain the meaning of the following terms, illustrating their use in the Creed from other places: 'The Father,' 'Only-Begotten,' 'Light of Light,' 'Very,' 'Substance.'

THE BAPTISMAL OFFICES AND CONFIRMATION.

1. What is Christian baptism? What reasons does the Baptismal Service give that :
(a) All persons *should* be baptized?
(b) Infants *may* be baptized?
2. What is Christian baptism? What is the teaching of the Baptismal Service concerning the *benefits* of holy baptism? How does it indicate that these benefits may be *lost*?
3. Explain the meaning of the following: 'In the name,' 'regenerate,' 'ark of Christ's Church,' 'the old Adam in this child,' 'partaker of the death of Thy Son.' Quote in each case a sentence of the Baptismal Service in which each of these words occurs.
4. What is the spiritual significance of the following ceremonies in the Baptismal Service?
(a) The priest taking the child in his arms.
(b) Naming the child.
(c) Dipping the child in the water.
(d) Signing with the sign of the cross.

Do you know of any other ceremonies which have been used in the Church at baptism ?

5. What is the 'outward sign' and what the 'spiritual grace' in Confirmation ? How does the latter differ from the grace of Baptism ? Why does Confirmation not come within the definition of a Sacrament in the Catechism ?

6. 'Renew the solemn promise and vow.' When was this promise made, and by whom ? Explain precisely the duties of :

(a) Godparents ;

(b) Baptized children, until they are confirmed.

What is meant by 'years of discretion' ?

7. What authority have we for Confirmation ? Give instances of it in the Acts of the Apostles, and state briefly its after-history in the Church.

HOLY COMMUNION.

1. Give an analysis of the prayer 'for the whole state of Christ's Church Militant here in earth.'

2. Show by quotations from the Communion Service that the Sacrament of Holy Communion is not simply a sign.

3. Show the appropriateness of the different stages of the Communion Service as leading up to the reception of the Sacrament.

4. Show how fitly the 'comfortable words' follow on the Absolution. What does 'Come unto Me' mean in this connection ? Explain 'comfortable,' 'travail,' 'Advocate,' 'propitiation.'

5. 'He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world.'

(a) From which of the 'Prefaces' are these words taken ? and to what do they refer ? Illustrate them from Holy Scripture.

(b) State briefly the points in which the 'Christian Passover' and the Jewish correspond.