

IV. ARTICLES RELATING TO THE CHURCH IN ITS CORPORATE ASPECTS (XIX. to XXXVI.).

ARTICLE XIX.

Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Source.—Composed by the English Reformers, 1552. The definition of 'the Church' closely resembles the language of the Augsburg Confession: 'The Church is a congregation of the saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.'

Object.—The Church of England, in view both of its breach with Rome and of the claims to catholicity of various heretical bodies, aims in this Article at showing (1) what are the essential 'notes' or characteristics of the visible Church of Christ, and (2) that as various branches of the Catholic Church erred in the past, so the Church of Rome has erred as regards (a) matters of conduct, (b) manner of ceremonies, and (c) matters of faith.

Analysis:

I. Definition of the visible Church:

(a) The Church is a congregation of believers in our Lord Jesus Christ;

(b) It is characterized by two notes, viz.:

i. The preaching of the pure Word of God;

ii. The due administration of the Sacraments, according to Christ's institution, in all things that are requisite.

II. Local churches are liable to error, and the Church of Rome has erred and still errs.

* 'Exiguntur' in many editions.

Notes.—'The visible Church.' The word 'Church' is used to denote (1) the whole mystical body of Christ, the members of which are known to God only; (2) the visible body of professed believers who have been baptized into Christ and are in communion with Him. The Article takes no cognizance of the former, the invisible Church; it is concerned exclusively with the visible Church. Christ did not seek merely to preach to individual souls; He established a visible society, bound together in organic union with Himself as its Head, by unity of doctrine, by corporate Sacramental acts, by a duly appointed ministry, and by corporate discipline. The Greek word *Ecclesia*, which represents our word 'Church,' is used in classical Greek to denote an assembly at Athens called together for purposes of legislation. In the Septuagint it was adopted from Deuteronomy onwards, but not in the Pentateuch, to translate the Hebrew word rendered in our R.V. *assembly*, which is always used of some kind of gathering, either of individuals or of nations. From being frequently used in connection with 'the congregation of Israel,' it came to be used for that congregation. Cf. Exod. xii. 19 with Ps. lxxiv. 2. In the Gospels it is used only in two passages in St. Matthew, viz., (1) xviii. 17, where our Lord is speaking of the way in which His disciples were to deal with an offending brother, and (2) xvi. 18, where He is speaking of the Church that was to be built upon St. Peter's confession that Christ was the Messiah, the Son of the living God. In the former case it refers to the local community to which the offender belonged; in the latter it refers to the congregation of faithful believers in the Son of God, the kingdom of heaven as set forth in the parables. In the later books of the New Testament the word 'Church' is applied to (1) the whole body of Christians, (2) local communities of Christians, (3) single bodies of Christians living or meeting in a private house.

'A congregation.' Not a local body of believers, but the whole number of such believers. Lat., *cœtus*.

'Faithful men.' Not merely trustworthy men, but believers in the Lord Jesus Christ.

'The pure Word of God,' i.e., the great doctrines of the Church as entrusted to the Church, and formulated in the Creeds. Not merely the letter of the Bible, but the whole body of sound doctrine as entrusted to the Church. Cf. 2 Tim. i. 13.

'The Sacraments.' The requisites to the due administration of the Sacraments are, in Baptism (1) water, and (2) the formula 'In the Name of the Father,' etc.; in Holy Communion (1) the elements of bread and wine, (2) the use of the words of Institution, (3) a duly ordained minister (see Ordinal).

The two essentials in Baptism are made the subject of special

inquiry when children who have been privately baptized are received into the Church. The questions asked are, 'With what matter was this child baptized?' 'With what words was this child baptized?'

'Duly,' *i.e.*, rightly, as regards those things which are necessarily demanded according to the institution of Christ.

'The Church of Jerusalem, Alexandria, and Antioch.' The great patriarchates of the Eastern Church are named as having erred in the past, the reference being probably with regard to ancient heresies, such as Arianism, etc. Scriptural authority might have been urged for asserting the errancy of primitive churches by reference to the Seven Churches of Asia.

'Their living.' Lat., *quoad agenda*. The reference is, probably, to the low state of morality into which Rome sank in the fifteenth and sixteenth centuries. The word 'their' does not occur in the Latin. In the Articles of 1553 we find 'not only in their living but also in matters of their faith.' *Ceremoniarum ritus* appeared in the Latin edition of 1553 (see Hardwick, Cardwell, and Lamb); 'and maner of ceremonies' was in the English edition of 1563 (see Cardwell), and in the 'Little Book.'

'Manner of ceremonies.' Lat., *ceremoniarum ritus, i.e.*, the form and manner of religious observances. The reference is probably to such matters as the denial of the cup to the laity, the adoration paid to the consecrated elements, even the worship of images, etc.

'Matters of faith,' *e.g.*, Transubstantiation, Invocations of Saints, Indulgences, etc.

Romanists enumerate among the Notes of the Church antiquity, succession, universality, and the very name and title of Catholic, expressing the universality. Dr. Field mentions (1) the profession of those truths which God has revealed in His Son, (2) the use of such ceremonies and Sacraments as He has appointed, (3) lawful 'pastors and guides' ('Of the Church,' II. ii., v.). The Notes specified in the Nicene Creed are (1) one, (2) holy, (3) catholic, (4) apostolic. The Homily for Whitsunday says of the true Church that 'it hath always three notes or marks, whereby it is known: pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline,' *i.e.*, of the power to excommunicate notorious sinners and to absolve the truly penitent. Cf. the language of the Ordinal: 'Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ,' etc. The Article does not specially mention 'Discipline' as a note of the Church, but the words, 'duly ministered,' imply a ministry, and the words, 'the pure word of God is preached,' imply the application

of the word of God to the repression of vice and the encouragement of virtue.

Proofs :

I. The Visible Church a congregation of believers.

Acts ii. 47 (R.V.): 'The Lord added to them day by day those that were being saved.'

II. Two Notes of the Visible Church.

(a) *The preaching of the pure Word of God (Ecclesia docens).*

St. Mark xvi. 15: 'Go ye into all the world, and preach the gospel to every creature.'

Acts xviii. 28: 'He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.'

Rom. x. 17: 'So then faith cometh by hearing, and hearing by the Word of God.'

2 Tim. iv. 2: 'Preach the word.'

2 Tim. i. 13, 14: 'Hold fast the form [R.V. 'the pattern'] of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.'

(b) *The due administration of the Holy Sacraments.*

St. Matt. xxviii. 19, 20: 'Go ye, therefore, and teach all nations [R.V. 'make disciples of'], baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.'

St. Matt. xxvi. 26, 27: 'Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.' Cf. Acts ii. 42 (R.V.).

III. Local Churches liable to error.

Rev. ii. 4: 'Thou hast left thy first love.' Cf. ii. 14, 15, 20; iii. 2, 16. As regards the Church of Rome, it may suffice to point out its action with reference to image worship. Gregory I. condemned it; Gregory II. authorized it.

ARTICLE XX.

Of the Authority of the Church.

De Ecclesie Auctoritate.

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture,

HABET Ecclesia ritus* statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesie non licet quicquam instituire, quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet

* Some editions add after 'ritus,' 'sive cærimonias,' but these words do not appear in the transcript made in 1637 from the Convocation records. 'Scripto' was omitted in 1571. Three editions of 1571 begin 'It is not lawful.'

that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Ecclesia sit divinatorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

Source.—Composed by the English Reformers. When first drawn up, this Article lacked the important first clause, and began ‘It is not lawful,’ etc. The present opening was added in the Latin edition of 1563. It was expressly sanctioned by the Queen, and the whole Article, with the added clause, was approved by Convocation, and ratified by the Crown, in 1571. The ‘Little Book’ supposed to be referred to in the Act of 1571 does not contain it.

The clause does not exist in the copy of the Articles preserved among the Parker MSS. in the library of Corpus Christi College, which bears the autograph signatures of the prelates. It is found in an early Latin draft of the Articles among the Elizabethan State Papers. It appears in the Latin edition, of 1563, as authorized by the Queen, in one English edition of 1571, but not in three others of the same date, in six or more editions from 1581 to 1628, and in all subsequent copies. Archbishop Laud was accused of forging the clause, but was able to refute the charge by producing four editions of the Articles containing it printed in Elizabeth’s reign. He also produced an attested copy of the Articles from St. Paul’s Cathedral. This copy disappeared with the other records in the Great Fire of 1666. As the copy was unchallenged at the time by Laud’s bitterest enemies, we may regard it as absolutely trustworthy. The question is mainly one of antiquarian interest, the Article as it stands being enforced by the Act of Uniformity of 1662. The clause itself was probably based upon the language of the article *De Ecclesia* in the Würtemberg Confession.

Object.—The object of this article is twofold :

1. To check undue depreciation of the authority of the Church in matters ceremonial and doctrinal.
2. To indicate the limits of such authority.

Analysis :

I. The Church has power :

- (1) To decree rites or ceremonies.
- (2) To decide controversies of faith.
- (3) To act as the witness and keeper of Holy Writ.

II. This authority is limited by three conditions :

- (1) The Church cannot ordain anything contrary to the written Word of God.

- (2) It cannot expound one passage of Scripture so as to make the meaning repugnant to another.
- (3) It cannot enforce anything to be believed besides Holy Writ as necessary for salvation.

Notes.—*Rites or Ceremonies.* A rite is an act of religious worship; a ceremony is a detail of a rite, and includes action, position, and even the wearing of a particular vesture. In the Prayer-Book ‘rites’ include such services as Confirmation, the Marriage Service, the Burial Service, etc., all of which stand on a lower level than the two Sacraments, which are unalterable in their essentials even by the Church, whereas the power of the Church to decree rites and ceremonies belongs to each diocese. ‘Ceremonies’ may be illustrated by the sign of the cross in Baptism, the use of the ring in marriage. See the Title-page of the Prayer-Book and the Preface ‘Of Ceremonies.’ The Jewish Church had its ritual minutely prescribed in the Ceremonial Law, but this circumstance did not prevent it from making such additions as seemed desirable, e.g., the Feast of Purim, which commemorated the delivery of the Jews from the plot of Haman; the Feast of Dedication, which commemorated the re-dedication of the Temple after its desecration by Antiochus Epiphanes; the cups used at the Passover, etc. Our Lord sanctioned the Feast of Dedication by His presence, and used the traditional cups at His last Passover. The Primitive Church possessed similar powers. Thus we find it settling at the Council of Jerusalem the question concerning the circumcision of the Gentiles.

‘*Controversies of Faith.*’ In matters of faith national Churches have no authority apart from the standards of the Catholic Church as set forth in the Creeds, and the Catholic Church has no authority apart from the standard of Holy Scripture.

‘*Place,*’ i.e., passage. Cf. ‘The Scripture moveth us in sundry places.’

‘*A witness and a keeper of Holy Writ.*’ Lat., ‘*Divinorum librorum testis et conservatrix.*’ Just as the Jews had the custody of the oracles of God contained in the Old Testament, so the Christian Church has the custody of both the Old Testament and New Testament. It was the Church that drew the line between the canonical and uncanonical books and preserved the Word of God from age to age.

Proofs :

I. The power of the Church.

(a) *To decree rites and ceremonies.*

Acts xv. 28, 29 : ‘For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things,’ etc.

(b) *To decide controversies of faith.*

St. John xvi. 13 : ‘Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.’

- 1 **Tim. iii. 15:** 'The house of God, which is the Church of the living God, the pillar and ground of the truth.'
Tit. i. 13: 'Wherefore rebuke them sharply, that they may be sound in the faith.' Cf. **Tit. iii. 10.**
 3. *To act as the witness and keeper of Holy Writ.*
Rom. iii. 2: 'Unto them [the Jews] were committed the oracles of God.'

II. Conditions by which the authority of the Church is limited.

1. *Nothing to be contrary to the written Word.*
Gal. i. 9: 'If any man preach any other gospel unto you than that ye have received, let him be accursed.'
 2. *No passage of Scripture to be so expounded as to be repugnant to another.*
2 St. Pet. iii. 16: 'In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction.'
 3. *Nothing to be enforced to be believed besides Holy Writ as necessary for Salvation.*
 See Proofs of Article VI.

ARTICLE XXI.

Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

Source.—Composed by the English Reformers 1552. In its original form the clause beginning 'may err and sometimes have erred,' continued, 'not only in worldly matters but also in,' etc.

Object.—The previous Article lays down that the Church has authority in controversies of faith. This Article vindicates the exclusive right of the Civil Power to gather General Councils together for the exercise of this authority, declares the liability of such Councils to error, and lays down that, in matters essential

De Autoritate Consiliorum Generalium.

GENERALIA Concilia sine jussu et voluntate Principum congregari non possunt; et, ubi venerint, quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad normam pietatis pertinent; ideoque, quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

to salvation, their decisions have no validity unless authorized by Holy Scripture.

Analysis:

- I. General Councils cannot be called without the Civil Authority.
 II. Fallibility of General Councils.
 III. Their decrees have no authority unless founded on Holy Scripture.

Notes.—*General Councils.*

The essentials of a General Council are:

1. That it should be Œcumenical, *i.e.*, representative of the Church at large.
 2. That it should be free from any external constraint.

The word 'Œcumenical' means universal, from Greek *oikoumene*, the inhabited world; *oikeō*, I inhabit. The term first occurs in Eusebius. It is used in contradistinction to diocesan and provincial Councils.

The authority of a General Council is, of course, subject to the universal acceptance by the Church of its decrees as correctly setting forth the teaching of Holy Scripture. The first precedent of a Church Council is furnished in the Council of Jerusalem, when the 'Apostles and elders' came together (**Acts xv. 6**), 'all the multitude' being apparently present, but only as listeners (**ver. 12**), to decide the question whether circumcision should be imposed on the Gentile converts, and to issue a decree on the subject. Diocesan and Provincial Councils were held from time to time during the first three centuries to settle questions of order, doctrine, and discipline, such as the time of keeping Easter, the re-baptism of heretics, etc.; but it was, of course, impossible to hold any General Council so long as the Roman emperors were hostile to the Church. This hindrance disappeared when the Emperor Constantine was converted, and Christianity was made the religion of the Empire. The first Œcumenical Council was summoned by Constantine's authority to Nicæa in A.D. 325, and was composed of 318 Bishops, besides priests and deacons from all parts of the Empire.

The following is a complete list of the Councils that have claimed to be Œcumenical, though the claims of all but the first six have been widely disputed:

A. D.

325. Nicæa (1). Condemned Arius with regard to the divinity of our Lord.
 381. Constantinople (1). Condemned Macedonius's heresy with regard to the Holy Ghost.
 431. Ephesus. Condemned Nestorius with regard to the Incarnation.

- A. D.
 451. Chalcedon. Condemned Eutyches with regard to the twofold nature of Christ.
 553. Constantinople (2).
 680. Constantinople (3). Condemned the Monothelite heresy.
 787. Nicæa (2). Sanctioned the adoration of images, and declared the Bread and Wine in the Holy Eucharist to be the very Body and Blood of Christ
 869. Constantinople (4).
 1123. Lateran (1).
 1139. Lateran (2).
 1179. Lateran (3).
 1215. Lateran (4). Transubstantiation declared to be an article of faith.
 1245. Lyons (1).
 1274. Lyons (2).
 1311. Vienne.
 1409. Pisa.
 1414-18. Constance. Cup denied to the laity.
 1431. Basle. Continued at Florence, A. D. 1439.
 1512. Lateran (5).
 1545-63. Trent.
 1869. Vatican. Personal infallibility of the Pope declared.

Of these the decisions of the first four are accepted as authoritative by the Acts of Supremacy (1558). The Orthodox Eastern Church accepts the first seven Councils only, but was willing to recognize the Council of Florence when overtures were considered for the reunion of the Western and Eastern Churches. The break-up of the Roman Empire, and still more the division of the Eastern and Western Churches (1053), rendered a General Council thenceforward well-nigh impossible. The Council of Trent was not Ecumenical, but only a Council of the Latin Church, neither the Greek nor the Reformed Churches being present at it.

'Without the Commandment and Will of Princes,' princes alone having power to secure, by agreement among themselves, attendance at such Councils. The English Bishops and Convocation refused to recognize the authority of the Council of Trent on the ground that 'neither the Bishop of Rome, nor any one prince of what state, degree or pre-eminence soever he may be, may by his own authority, call, indict, or summon any General Council without the express consent, assent and agreement of the residue of Christian princes.'

'They may err.' This is asserted not of the first four General Councils, but of some of the latter so-called General Councils, e.g.,

the Fourth Lateran Council, which sanctioned the belief in transubstantiation; the Council of Constance, which forbade the Cup to the laity.

'Things pertaining unto God.' The Latin of 1552, 1562, and 1571 reads: 'in his quæ ad normam pietatis pertinent' ('in those things which relate to the rule of piety').

'Unless it may be declared.' Lat., *ostendi*, i.e., unless it may be conclusively shown or proved. The power of the Church is limited to interpreting the Holy Scriptures and deducing from them the rule of faith. It has no power to add to 'the faith which was once for all delivered' to the saints (Jude 3, R. V.). 'Declare' in Elizabethan English had a much stronger sense than in modern English; it meant to show conclusively, to make clear. Cf. 'By His outward gesture and deed He declared His good will toward' children (Baptismal Office); 'O God, who *declarest* Thy almighty power most chiefly in showing mercy.' In one of the rubrics in the Office for Holy Matrimony, important practical consequences turn upon the old meaning of the word. 'If any man do allege and *declare* any impediment.' A mere declaration in the modern sense of the word would not justify the postponement of the marriage.

ARTICLE XXII.

*Of Purgatory.**De Purgatorio.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

DOCTRINA Romanensium de Purgatorio, de Indulgentiis, de Veneratione et Adoratione, tum Imaginum, tum Reliquiarum, necnon de invocatione Sanctorum, res est inutilis, inaniter conficta, et nullis Scripturarum testimoniis innitur; immo verbo Dei contradicit.

Source.—Composed by the English Reformers in 1552. Two changes were introduced at the revision in 1562: the words 'Scholasticorum doctrina' ('The doctrine of School Authors'), with which the Article originally began, were altered to 'Doctrina Romanensium' ('The doctrine of Romanists'); (2) the word *pernitiose*, which stood before *contradicit* in the Latin text of 1553, is struck out. The first of these changes was doubtless owing to the fact that at the Council of Trent the erroneous teaching of the Schoolmen found numerous supporters, and was in 1563 formally sanctioned, though the decrees were not actually issued when the Article was revised. In the Article as originally

drafted there was a clause condemning prayers for the dead (*De precatione pro defunctis*). This was struck out. The Church of England has, therefore, deliberately refused to condemn such prayers, which we find in all the ancient liturgies.

Object.—In Article XIX. it was stated that the Church of Rome has erred not only in its living and manner of ceremonies, but also in matters of faith. The object of this Article is to illustrate this assertion in regard to various matters which the Church of England expressly repudiated at the Reformation.

Analysis :

The Romish teaching concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints is :

1. A foolish and groundless invention ;
2. Resting upon no authority of Holy Scripture ;
3. Contrary to God's Word.

Notes.—*'The Romish Doctrine.'* Lat., 'Doctrina Romanensium,' i.e., the teaching of the extreme mediæval party in the Church of Rome, who were called '*Romanenses*' and '*Romanistæ*.' The School Authors referred to in the earlier Article were a series of divines who flourished in the Middle Ages. Among the more illustrious were Albertus Magnus, St. Bonaventura (the Seraphic Doctor), St. Thomas Aquinas (the Angelical Doctor), Duns Scotus (the Subtle Doctor), and William Ockham (the Singular, i.e., Unique, Doctor). The Article does not condemn these illustrious men indiscriminately and wholly, but merely their erroneous teaching on the points specified.

'Purgatory.' The belief in an intermediate state between death and judgment was entertained by the Jews and the Primitive Church, but the Holy Scriptures are very reticent with regard to the present condition of the departed. All we know is that the faithful are with Christ and at rest. Cf. the words of the Burial Office : 'Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity.' In the early Fathers we find traces of a hope, gradually crystallizing into a belief, that in the intermediate state the souls of men, except in the case of the highest saints, pass through purifying fire. Pope Gregory I. laid it down that there is a purgatorial fire which may purify the soul from slight sins ; and after his time the belief rapidly developed, taking form from the dreams of ascetics and from popular legends, and receiving a final shape in the Purgatorio of Dante. The doctrine of purgatory was formally propounded at the Council of Florence in 1439, and in 1563 the Council of Trent decreed that the souls detained in purgatory may be relieved by

'the sacrifice of the altar.' The error probably originated in a misinterpretation of 1 Cor. iii. 11-15, which was the more readily accepted because it fell in with the not unnatural hope that human probation may be extended beyond this life. In the passage referred to St. Paul says : 'If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire.' The primary reference of this passage is to the work of Christian ministers. The 'fire' seems to refer to the terrible ordeal of the Day of Judgment, but there is no indication whatever that it refers to a general cleansing fire through which every human soul must pass. The prayer for Onesiphorus, even assuming that he was dead (2 Tim. i. 16, 18), affords no proof that he was in purgatory. The language of Holy Scripture implies that the faithful pass at once into Christ's immediate presence (Phil. i. 23 ; Rev. xiv. 13). The Romish doctrine concerning purgatory does not stop at declaring that the soul must pass through purgatorial fire : it teaches that relief can be obtained for souls said to be in purgatory by the offering of Masses in consideration of payments of money.

A decree of the Council of Trent anathematizes those who say that 'it is a fiction that when by the power of the Keys the eternal penalty is taken away, the temporal penalty for the most part has yet to be undergone.' It was assumed that if the temporal penalty was not borne here, it must be borne in purgatory, though the period of suffering might be alleviated through the intervention of the Church.

'Pardons.' Lat., *de indulgentiis*. 'Indulgences' were originally mere alleviations or shortenings of the terms of penance imposed by the Church for offences. In process of time it was taught that these relaxations of penance might be purchased by alms-deeds and gifts to the Church. The next step was to claim the power of shortening penance in the intermediate state as well as in this life. The Popes found that a lucrative business might in this way be based upon men's hopes and fears, and a wholesale traffic in indulgences spread rapidly over Europe, which largely contributed to precipitate the Reformation. In the Romish teaching 'plenary indulgence' means the remission of all purgatorial suffering. An indulgence for a given period does not mean that the period spent in purgatory will be shortened by so much time, but that so much punishment will be remitted as would have taken a person that time to expiate on earth.

'Worshipping and adoration of images and relics.' Lat., *de veneratione et adoratione*. Roman theologians distinguish between

- (1) *Latria*, the adoration paid to God alone ;
- (2) *Dulia*, the reverence paid to pictures and images of the saints ;

(3) *Hyperdulia*, the unique honour paid to the Blessed Virgin.

The early Church, having to live side by side with idolatry, regarded image-worship with the greatest horror, and allowed only such symbols as the Lamb, the Cross, the Dove, and the Good Shepherd.

The worship of *images* probably began with the material representation of holy personages, reverence in a dark and superstitious age easily passing into worship. It first appeared in the Christian Church in the fourth and fifth centuries. It was condemned at a Council held at Constantinople in 754, but was sanctioned at the second Council of Nicæa, when it was decreed that images might be saluted and honoured, but not worshipped with the *Latria* due to God alone. Numbers of carved images, credited with miraculous powers, existed in England at the time of the Reformation, and were the objects of frequent pilgrimages.

A decree of the Council of Trent says that 'images of Christ, of the Virgin Mother of God and of other Saints, are to be had and retained, especially in churches, and due honour and veneration are to be paid them, not because it is believed that there is in them any divinity or power, on account of which they are to be worshipped, or that anything is to be asked of them, or that confidence is to be reposed in images, as formerly was done by the heathen, who placed their hope in idols, but because the honour which is shown to them is referred to the prototypes whom they represent, so that through the images which we kiss and before which we uncover our heads and bow down, we adore Christ and venerate the saints, whose likeness they bear.'

It is not surprising that, at a very early period, exceptional respect should be paid to the *relics* of the martyrs, or that, when miracles were ascribed to them, these relics should be venerated.

'*The Invocation of Saints.*' The early Church had a lively belief in the close connection between the saints departed and the Church Militant here on earth, and held that those who have gone before us still help us with their prayers. This conviction gradually led to prayers invoking the intercession of the saints, with the result that the Mediatorship of Christ was greatly obscured and even lost sight of. Individuals and communities placed themselves under the protection of particular saints, and special saints were believed to be capable of rendering help in special cases of sickness and need. The worship of the Virgin, in particular, led to a widespread invocation of her aid and intercession. The Council of Trent decreed that 'the saints, reigning together with Christ, offer their prayers for men to God, and that it is good and useful to invoke them as suppliants and, for the sake of obtaining benefits from God through His Son our Lord Jesus Christ, who is our only Redeemer and Saviour, to have recourse to their prayers, aid, and assistance.' In practice the invocation of saints for the purpose of asking for their intercessions led to invoking them for direct aid, and in modern Roman Catholic devotions prayers for

such aid are of the commonest occurrence. In the Litany of 1544 there were three clauses invoking the intercession of (1) the Blessed Virgin, (2) the holy angels, (3) 'all holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of heaven.' These were all struck out in the Prayer-Book of 1549.

'*Is a fond thing, i.e., a foolish thing. Lat., res est futilis. Cf. 'Thou fond mad man' ('Romeo and Juliet,' Act III., Scene 3).*

'*Vainly invented.*' Lat., *inaniter conficta, i.e.,* idly fabricated, made up with no sufficient warranty.

'*Repugnant to.*' Lat., *contradicit,* is contradictory to.

Proofs :

I. Purgatory repugnant to God's Word.

St. Luke xxiii. 43 : 'To-day shalt thou be with Me in paradise.'

2 Cor. v. 8 : 'Willing rather to be absent from the body, and to be present with the Lord.'

Rev. xiv. 13 : 'Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labours.'

II. Pardons (i.e., indulgences) repugnant to God's Word.

St. Mark ii. 7 : 'Who can forgive sins but God only ?' See Context.

St. Luke xvi. 26 : 'Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence.'

III. Worship and adoration of images repugnant to God's Word.

Second Commandment. What is forbidden is not the mere making of graven images, but the making them in order to worship them.

2 Kings xviii. 4 : The destruction of the brazen serpent because 'the children of Israel did burn incense to it.'

IV. The invocation of saints repugnant to God's Word.

Acts x. 26 : 'Stand up ; I myself also am a man.'

Acts xiv. 15 : 'We also are men of like passions with you.'

Rev. xxii. 8, 9 : 'I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant.'

1 Tim. ii. 5 : 'For there is one God and one Mediator between God and men, the man Christ Jesus.'

ARTICLE XXIII.

Of Ministering in the Congregation.

*De Vocatione Ministrorum.**

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent,

NON licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, qui

* The title in 1562 was 'Nemo in Ecclesia ministret nisi vocatus.'

which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Source.—Composed by the English Reformers, 1552, and founded on the Fourteenth Article of the Confession of Augsburg, which says that 'no one ought to publicly teach or administer the Sacraments unless he be rightly (*rite*) called.' The language of the Augsburg Article had been adopted in Article X. of the Articles of 1538.

Object.—The intention of the Article was (1) to controvert the teaching of certain fanatics, who held that ordination was unnecessary, inasmuch as the Spirit bloweth where He listeth; (2) to declare that those only can ordain who have themselves had public authority given them for this purpose.

Analysis :

I. The distinction between clergy and laity.

II. The need of ordination for the clergy.

III. The conditions of lawful ordination.

Notes.—*In the Congregation.* Lat., *in Ecclesia.* The word 'congregation' is here used, as in Article XIX., not to denote the Christians collected in some one church, but the whole body of Christians in covenant with God. Cf. 'Christ's Holy Catholic Church; that is, for the whole congregation of Christian people dispersed throughout the whole world' (Canon 55).

It is not lawful. Lat., *non licet.* The distinction between the laity and the priesthood was observed by the Jews, and its disregard in the cases of Korah, Dathan, and Abiram, and again in the case of Uzziah, was signally punished. During our Lord's life both the Twelve and the Seventy were chosen and appointed by our Lord Himself. In the New Testament we have distinct traces of the three Orders of the Ministry. See notes on the Ordinal.

1. The seven are ordained as helpers of the Apostles. They bear no name, but are generally identified with the diaconate (see Acts vi.), though the headline to the chapter 'Seven deacons chosen' is, of course, without authority.

2. Presbyters—*i.e.*, priests—are everywhere ordained by St. Paul and St. Barnabas (Acts xiv.).

3. Presbyters take part in the Council at Jerusalem with the Apostles (Acts xv.).

4. There are presbyters in the Church of Ephesus who are also called *Episcopoi*—overseers, or bishops (Acts xx. 17, 28). In this passage the word 'overseers' is used rather to describe a duty than as a title.

bus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia, cooptati fuerint, et asciti in hoc opus.

5. The presbyters at Jerusalem, with St. James, receive St. Paul (Acts xxi.).

6. There are 'bishops and deacons' at Philippi (Phil. i. 1). Here the word 'bishop' is first used as a title.

7. The qualifications of bishops and deacons are set forth respectively in 1 Tim. iii. 1 and 1 Tim. iii. 8. In the Pastoral Epistles the Greek words rendered 'bishop' and 'presbyter,' or elder, are commutable, no occasion having thus far arisen for the appointment of a special order of presbyters for the discharge of episcopal functions.

8. Timothy is instructed in controlling the teaching of the Church (1 Tim. i. 3), in the treatment of presbyters (1 Tim. v. 19), and in ordaining (ver. 22).

9. Titus is directed to ordain presbyters in every city (Tit. i. 5).

10. Titus is directed to reject heretics (iii. 10).

11. St. John is directed to write to the 'Angels' of the Seven Churches of Asia (Rev. ii., iii.).

This agrees with what St. Paul says in Eph. iv. 11, 12: 'And He [Christ] gave some to be Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ' (R. V.).

The ministers of the Church are variously spoken of as 'ambassadors of Christ,' 'ministers of Christ,' and 'stewards of the mysteries of God.' They are spoken of as 'called,' as 'sent,' as 'made overseers by the Holy Ghost' (Acts xx. 28), as 'ordained.'

'*Before he be lawfully called.*' The mere choice of the people was not sufficient. The so-called 'Seven Deacons' were chosen by 'the whole multitude,' but they were not ordained until the Apostles had prayed and laid their hands on them (Acts vi. 5, 6). Nor was the inward call of the Holy Spirit sufficient. Cf. 'The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away.' A formal Ordination by duly qualified officers of the Church was necessary. It is noteworthy that, as the Apostles were passing away, special provision was made for securing a permanent ordained ministry (see the Pastoral Epistles). Although no official title is given in Holy Scripture to Timothy and Titus, it is clear that they discharged the functions of Bishops in the modern sense of the word. In the Pastoral Epistles themselves the only grades in the ministry recognized are (1) deacons, (2) presbyters or *episcopoi*, the two names being apparently used to denote the same officers.

'*Lawfully.*' Lat., *legitime*, *i.e.*, called by those who have the rightful authority to ordain.

'Chosen and called.' Lat., *co-optati et asciti*, co-opted and received. Both words imply that ministers must be ordained by those who are already themselves duly qualified ministers. Cf. Preface to Ordinal.

Proofs:

I. The original mission.

St. Luke vi. 12, 13: 'And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles.'

St. John xx. 21: 'As My Father hath sent Me, even so send I you.' Cf. 1 Tim. iv. 14; Tit. i. 5-7.

St. Matt. xxviii. 18, 19 (R.V.): 'All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations,' etc.

II. The ministry not to be assumed without authority.

Rom. x. 15: 'How shall they preach except they be sent?'

Heb. v. 4 (R.V.): 'No man taketh the honour unto himself, but when he is called of God, even as was Aaron.'

ARTICLE XXIV.

Of speaking in the Congregation in such a Tongue as the People understandeth.

De precibus publicis dicendis in lingua vulgari.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

LINGUA populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, verbo Dei, et primitivæ Ecclesiæ consuetudini plane repugnat.

Source.—Composed by the English Reformers, 1562. In 1553 the Article ran as follows:

Title, 'Men must speak in the congregation in such tongue as the people understandeth.'

'It is most seemly and most agreeable to the Word of God that in the congregation nothing be openly read or spoken in a tongue unknown to the people, the which thing St. Paul did forbid except some were present that should declare [*i.e.*, interpret] the same.' It will be observed that the present Article is much stronger than the former one in declaring the repugnance of prayers in an unknown language to the Holy Scriptures. The reason probably was that in 1562 the Council of Trent decreed that 'if any should say that the Mass ought to be celebrated only in the vulgar tongue he should be anathematized.'

Object.—The services of the primitive Church were undoubtedly

conducted in the tongue best understood by the congregation. We have conclusive evidence that even in Rome Greek was used by the Greek colony settled in that city, a practice of which the *Kyrie Eleison* retained in the Latin Service is a trace. See Milman's 'Latin Christianity,' vol. i., pp. 32-34. The ancient Liturgies are all written in the language of the countries where they were used. In course of time Latin came to be used throughout the greater part of the Roman Empire, though it was never used in the Greek Church. During the centuries when the Romance languages—Italian, French, Spanish, etc.—were in process of formation, Latin held its ground in the various national Churches in which it had been formerly employed, though the difficulty of understanding it must have gone on increasing until it became absolutely unintelligible. Instead of superseding it by the vernacular, the Roman Church sought to justify its use by such reasons as the advantage to the unity of the Church and of the faith of having a common language that can undergo no corruption such as modern languages are liable to. The Reformers, in order to render the services of the Church intelligible to the common people, and thereby secure a rational and hearty co-operation in them, resolved to present them in the mother-tongue.

Analysis:

Public Services in a language not understood of the people are repugnant

(1) To the Word of God.

(2) To the custom of the Primitive Church.

Notes.—'Plainly repugnant.' Lat., *plane repugnat*, *i.e.*, is unmistakably contradictory.

'The Word of God.'

1. The gift of tongues on the Day of Pentecost was evidently intended to enable the representatives of different nationalities to understand the Gospel that was preached to them.

2. St. Paul's language with regard to the use of unknown tongues in the Church of Corinth. See 1 Cor. xiv. 16-19.

'The custom of the Primitive Church.' See above.

1. Various portions of the Holy Scriptures were translated into different languages, as Greek, Latin, Syriac, Coptic, etc., for use in public worship. St. Athanasius tells us that St. Anthony, knowing nothing but the Egyptian language, entered a church, and hearing the Gospel read, in which the young ruler was enjoined to sell all that he had, straightway went and carried out the injunction himself.

2. The ancient liturgies were in the vernacular. Origen says: 'The Greeks use Greek in their prayers, the Romans Latin, and so every one in his own language prays to God.'

Proofs :

Repugnant to Holy Scripture.

1 Cor. xiv. 18, 19: 'I thank my God, I speak with tongues more than ye all; yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.'

1 Cor. xiv. 16: 'How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?'

ARTICLE XXV.

Of the Sacraments

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not

De Sacramentis.

SACRAMENTA a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficacia signa gratiæ, atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta: scilicet, Baptismus, et Cœna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo et Cœna Domini rationem non habentes,* ut quæ signum aliquod visibile, seu cæremoniam a Deo institutam, non habeant.

Sacramenta non in hoc insti-

ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

tuta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur; et in his duntaxat qui digne percipiunt salutarem habent effectum; qui vero indignè percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Source.—The first clause is taken from Article IX. of the Thirteen Articles of 1538, and this in its turn is based upon Article XIII. of the Augsburg Confession. The corresponding Article in the Articles of 1553 ran as follows:

'Our Lord Jesus Christ hath knit together a company of new people with Sacraments most few in number, most easy to be kept, most excellent in signification, as is Baptism and the Lord's Supper.'

'The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have an wholesome effect and operation, and yet not that of the work wrought, as some men speak, which word as it is strange and unknown to Holy Scripture, so it engendereth no godly, but a very superstitious, sense. But they that receive the Sacraments unworthily purchase to themselves damnation, as St. Paul saith.'

'Sacraments ordained by the Word of God be not only badges and tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.'

It will be observed (1) that the opening paragraph was omitted in 1563; (2) that the words condemning the view that the Sacraments have a saving effect *ex opere operato* (by the mere act of receiving) are omitted; (3) that the concluding paragraph was made the first paragraph of the new Article: (4) that the third section of the Article as it now stands was inserted. As originally composed, this section contained the words, after 'the Lord's Supper': 'In which sort neither is Penance, for that it hath not any visible sign or ceremony ordained of God' (see the 'Little Book' previously referred to). In 1571 the words 'in which sort neither is Penance,' were dropped.

Object.—There was a tendency among some of the Continental Reformers, and more especially among the followers of Zwingli, to depreciate the value of the Sacraments, as there had been among the Romanists to make their efficacy independent of the spiritual attitude of the worshipper. Hence the Church of England found it necessary to assert the real character of the Sacraments as effectual signs (*efficacia signa*) of grace. The opportunity, too, was seized for distinguishing between Sacraments ordained of Christ

* The edition of 1563 inserts after the word 'habentes,' 'quomodo nec Pœnitentia.'

and quasi-sacramental rites, for condemning all superstitious uses of the sacred elements in Holy Communion, and for emphasizing the necessity for a worthy reception.

Analysis :

- I. Definition of the term 'Sacraments ordained of Christ,' viz. :
 - (a) Not only badges or tokens of Christian men's profession, but
 - (b) Rather certain sure witnesses and effectual signs of God's grace.
- II. A statement of the effect of the Sacraments upon the worthy recipient, viz. :
 - (a) They not only quicken (stir up) faith, but
 - (b) Strengthen and confirm it.
- III. The number of Sacraments ordained by Christ in the Gospel.
- IV. The grounds on which the five 'commonly called Sacraments' are rejected, viz. :
 - (a) As having partly grown from the erroneous imitation of the Apostles.
 - (b) As being partly states of life approved in the Holy Scriptures, but not of the same nature as Baptism and the Lord's Supper.
- V. A condemnation of :
 - (a) Superstitious use of the Sacraments.
 - (b) The opinion that they are efficacious irrespective of the spiritual condition of the recipient.

Notes.—'Sacraments.' The word 'Sacrament' meant in classical Latin (1) an oath invoking the Divine judgment if the swearer should commit perjury ; (2) an earnest deposited with the judge by the parties to a lawsuit as a pledge that they would go on with the suit ; (3) an oath taken by a recruit that he would be loyal to his commander. In the celebrated letter of the younger Pliny to Trajan the writer tells the Emperor that the Christians in his province were wont to meet on a fixed day before dawn to sing hymns to Christ, and to bind themselves by a *Sacrament* not to commit any crime. Pliny wrote, of course, as an outsider, with imperfect knowledge, and may not have understood the precise nature of the word 'Sacrament' as used by Christians. The word would most naturally associate itself in his mind with its current secular meaning as an oath. In the early Latin versions of the New Testament the word *Sacramentum* was used to render the Greek *mysterion* (mystery), as in the Vulgate, Eph. i. 9 ; iii. 3 ; v. 32 ; 1 Tim. iii. 16 ; Rev. i. 20. It is not quite clear how the word came to be so used, but it would seem as though the translators fell back upon the primary root meaning of *Sacramentum* as something holy. In early Latin writers

revealed truths and even pious opinions are called Sacraments. The nature of the Godhead is spoken of as 'the Sacrament of the Trinity'; we read of 'the Sacrament of our Lord's Passion and Resurrection,' 'the Sacrament of the Scriptures,' etc. The touching of the catechumen with spittle was a Sacrament, so was the salt given to catechumens. The Creed is called 'the Sacrament of religion' (see 'Dictionary of Christian Antiquities,' *sub voce*).

Our word 'Sacrament' retains something of its original force as a military oath to express the obligation of loyal obedience and faithful service which a Christian takes on himself as a soldier of Christ.

The word 'Sacrament' was still used somewhat loosely at the time of the Reformation. Thus we find in the 'Homily of Common Prayer and Sacraments': 'In a general acceptation the name of a Sacrament may be attributed to any thing whereby an holy thing is signified.' The Council of Trent defines Sacrament as 'a visible sign of invisible grace instituted for our justification.' The Homily a ready quoted speaks, in another place, of Sacraments as 'visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ.' The essentials of a Sacrament 'generally necessary to salvation' are defined in the Church Catechism as :

1. An outward and visible sign of
2. An inward and spiritual grace given unto us ;
3. The sign being instituted by Christ Himself as :
 - (a) a means whereby we receive the same ;
 - (b) a pledge to assure us thereof.

'Not only badges or tokens.' This in opposition to the Zwinglians and Anabaptists, who regarded Baptism as a mere mark by which Christians are distinguished from non-Christians, and held that the grace of God is given directly to the soul, and independently of material symbols. The holy Sacraments *are* 'badges and tokens,' but they are infinitely more. 'Baptism doth,' indeed, 'represent unto us our profession,' but it is also the instrument of our regeneration. Zwingli taught that Baptism only indicated Church membership as a red coat indicates a soldier.

'Certain sure witnesses.' Not merely 'witnesses,' but 'sure witnesses.' Lat., 'certa quædam testimonia.' 'Sure' here means *unquestionable, trustworthy*. The outward signs are pledges of a most certain invisible grace.

'Effectual signs of grace and God's good will towards us.' Not merely 'signs,' but 'effectual signs.' Lat., *efficacia signa*. The Sacraments are means as well as signs. Thus, Baptism is not only a sign of the new birth, but it is the means whereby

regeneration is effected. The Holy Eucharist is not only the sign of our communion with Christ, but it is a means whereby Christ Himself is conveyed to us. 'We dwell in Christ and Christ in us; we are one with Christ and Christ with us.'

'By the which He doth work invisibly in us.' The antecedent to 'which' is 'signs' not 'Sacraments.' Cf. 'An outward and visible sign . . . as a means whereby we receive the same.' God is the *efficient cause* ('He doth work'); the sign of the Sacrament is the *instrumental cause* ('by the which').

'Quicken.' Lat., *excitat*, stirs up.

'Two Sacraments ordained of Christ our Lord.' The qualifying words 'ordained,' etc., should be noticed. The Article does not deny that there are more than two Sacraments, but it asserts that there are two 'ordained of Christ.' The so-called seven Sacraments are first referred to in the 'Sentences' of Peter Lombard (died 1164), and were formally recognized as such at the Council of Florence and at the Council of Trent. The Eastern Church recognizes the same seven as the Church of Rome, except that it calls Confirmation 'Unction, or Holy Ointment,' and Extreme Unction 'Prayer Oil.'

'Those five commonly called Sacraments.' They have an outward sign and an inward grace, but, not having been instituted by Christ, or rather, not having been declared 'in the Gospel' to have been ordained by Him, they do not fulfil all the conditions necessary to a Sacrament in the limited sense in which that word is alone used in the formularies of the Church of England.

Confirmation may have been ordained by Christ in the forty days that followed His resurrection, but there is no record of His institution of this sacred rite. It was practised in the Apostolic Church, as we see from Acts viii., xix. and Heb. vi. 2. In the early Church it is spoken of as 'the laying on of hands,' 'the seal,' and 'Chrism.' In the Eastern Church, where Confirmation always follows immediately on Baptism, and is administered by a priest with oil consecrated by a Bishop, it is still called 'Unction.' The name 'Confirmation' does not appear to have been used before the sixth century. Confirmation was probably separated from Baptism in the West partly because of the difficulty of securing the presence of a Bishop at baptisms, and partly because of the advantage of waiting until the baptized are of an age to take an active part in the rite. The confirmation of the Baptismal Vow, which has formed part of the Confirmation Service since 1662, although most valuable as an independent act of the persons to be confirmed, is not an integral part of the original rite, and has somewhat obscured the true confirmation by the Holy Spirit, besides giving rise to the popular error that the personal responsibility of the baptized begins at Confirmation.

The Puritans in 1661 objected to the Confirmation of children as 'a corrupt imitation of the Apostles' practice.' To this the Bishops replied that these words may be rightly applied to some of the five commonly-called Sacraments, but not to Confirmation.

The outward sign in Confirmation in the English Church is the laying on of hands; the inward grace is the sevenfold gift of the Holy Spirit.

The rubric at the end of the 'Order of Confirmation' says: 'And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.'

'Penance' (understanding by this term Repentance, Confession and Absolution) has an inward grace, promised by our Lord Himself (St. John xx. 22, 23), but no outward sign. In the Primitive Church Absolution was accompanied by the laying on of hands, and some commentators have thought that the reference in 1 Tim. v. 22 is to this practice, and not to ordination. The Homily for Whitsunday says: 'Christ ordained the authority of the Keys to excommunicate notorious sinners, and to absolve them which are truly penitent.' The laying on of hands is not an essential part of Absolution and is not expressly commanded in the New Testament (see Homily, 'Of Common Prayer and Sacraments'). In the Primitive Church confession was made by individual offenders openly before they could be readmitted to Church privileges, but the obvious objections to public confessions led, at an early period, to private confession and absolution. The Church of England does not make private confession obligatory or encourage its habitual use, or declare it necessary to salvation, but it does recommend it to persons who cannot quiet their conscience and need further comfort or counsel (see First Exhortation in the Communion Service), and it urges it upon sick persons who feel their conscience troubled with any weighty matter (see Office for the Visitation of the Sick). The clergy who receive a confession are straitly charged and admonished to maintain secrecy with regard to the sins confessed to them, 'except they be such crime. as by the laws of this realm his own life may be called into question for concealing the same' (Canon 113, 1604).

'Orders' is the rite by which men are admitted to the sacred ministry. It has an outward sign, viz., the laying on of hands; and an inward grace, viz., the gift of the Holy Spirit needed for the work of the ministry. See Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. We have no express record that the outward sign was instituted by Christ.

'Matrimony' is 'a state of life' allowed, i.e., approved, in the Scriptures, but it falls short of a Sacrament, as defined, in having no outward sign ordained by Christ. In the Vulgate rendering

of Eph. v. 31, 32 the word *sacramentum* is used to translate *mysterion* ('mystery'), but when St. Paul says 'This mystery is great' (R.V.), he is referring to the mystical union between Christ and His Church, of which matrimony is a figure.

'*Extreme Unction*' is a rite which grew out of 'the corrupt following' of the Apostles. They anointed with oil for the healing of the body (see St. Mark vi. 13; St. James v. 14, 15) and for the forgiveness of sins, and this rite is still observed in the Eastern Church, but in the Western Church the rite ceased to be used for curative purposes and, in the twelfth century, was used only for spiritual healing in the case of persons who were at the point of death (*in extremis*). Hence the name. In the Eastern Church this rite is called 'Holy Oil,' or 'Prayer Oil,' and, in literal conformity with St. James v. 14, is administered not by a single priest, but by a number of priests acting together. Extreme Unction was provided for in the Prayer-Book of 1549, but the service was struck out in the Prayer-Book of 1552. It has been spoken of as 'the lost Pleiad of the English Church.' See p. 38.

'*Sacraments of the Gospel.*' A phrase equivalent to 'Sacraments ordained of Christ' in the opening of the Article.

'*Partly . . . partly.*' These distributive words are not exhaustive. Confirmation is neither a corrupt following of the Apostles nor a state of life. Extreme Unction comes under the former head, Matrimony comes under the latter; Confirmation, Penance and Orders do not strictly come under either.

'*Corrupt following,*' *i.e.*, erroneous imitation. Lat., *prava imitatione*.

'*Allowed,*' *i.e.*, approved. Cf. 'The Lord alloweth the righteous' (Ps. xi. 6, Prayer-Book Version). Lat., *alloware*; Fr., *allower*.

'*The Sacraments were not ordained of Christ to be gazed upon, or to be carried about.*' The reference is to Holy Communion. The plural would seem to be used of the two sacred elements. Cf. 'The holy Sacraments of His blessed Body and Blood' (Second Exhortation in Communion Service, Prayer-Book of 1552). 'Mysteries' was similarly used in the plural to denote the two consecrated elements. Cf. 'Who have duly received these holy mysteries' (Post-Communion Thanksgiving).

'*Duly.*' Lat., *rite, i.e.*, in accordance with the mode of Christ's institution.

'*Worthily.*' Lat., *digne*, after careful preparation and devoutly 'discerning the Lord's Body.'

'*Wholesome,*' *i.e.*, saving. Lat., *salutarem*.

'*Damnation,*' *i.e.*, condemnation (see 1 Cor. xi. 29).

Proofs :

I. The Sacraments effectual signs of Divine grace.

Tit. iii. 5 : 'According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.'

1 St. Pet. iii. 21 : 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.'

1 Cor. x. 16 : 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

II. Baptism and the Lord's Supper true Sacraments.

St. Matt. xxviii. 19 : 'Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.'

St. Luke xxii. 19, 20 : 'And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.'

III. The Sacraments are not effectual *ex opere operato*.

St. Mark xvi. 16 : 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned' [R.V., condemned].

1 Cor. xi. 29 : 'He that eateth and drinketh unworthily, eateth and drinketh damnation [R.V., judgment] to himself, not discerning the Lord's body.'

ARTICLE XXVI.

Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution

De vi Institutionum Divinarum, quod eam non tollat malitia Ministrorum.

QUAMVIS in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi et Sacramentorum administrationi præsint; tamen cum non suo sed Christi nomine agent, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrantur.

and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

Source.—From the Confession of Augsburg, through the Thirteen Articles of 1538. In 1553 and 1563 the title, which dates in its present form from 1571, was 'The Wickedness of the Ministers doth not take away the Effectual Operation of God's Ordinances.'

Object.—To refute the belief that the validity of the Sacraments depends on the worthiness of those who minister them. The Donatists of North Africa held that the Sacraments are inefficacious if administered by a bad minister. Wiclif held that, if a bishop or priest be in mortal sin, all Sacraments administered by him are invalid. The Anabaptists refused to come to the Lord's Table if the ministers or other brethren were held to be living in sin. The Council of Trent declared that in the celebration of the Sacraments there must be on the part of the minister 'the intention of doing what the Church does.' If this opinion were well founded, the validity of the Sacraments would clearly depend, not only on the moral character of the minister, but on his caprice. We should never even be certain whether we had been truly baptized. The intention of the Church is to be found in her formularies, but the intention of the minister is, as Bishop Jewel said, 'the very dungeon of uncertainty.'

Analysis :

- I. The mixed composition of the visible Church.
- II. The Ministrations even of evil men, may be used because
 - (a) Their acts are not done in their own name, but in Christ's;
 - (b) The effect of Christ's ordinance is not taken away by their wickedness;
 - (c) The grace of God's gifts depends on the faith of the recipient.
- III. Evil ministers should, nevertheless, be deposed.

Notes.—'The visible Church,' i.e., the Church set up on earth as distinguished from the invisible Church known to God only. See Article XIX.

'By faith and rightly.' Lat. *qui fide et rite*. 'Rightly' refers

Ad Ecclesiæ tamen discipuli nam pertinet, ut in malos ministros inquiratur, accuseturque ab his, qui eorum flagitia noverint, atque tandem justo convicti iudicio deponantur.

to the essentials of *administration* as regards *matter* and *form*, in conformity with Christ's institution; 'by faith' refers to the manner of *reception*. Cf. 'rightly and duly' (Prayer for Church Militant), where the words are used of those who minister, and 'duly received' (Second Thanksgiving in Communion Service), where the words are used of those who receive.

Proofs :

- I. In the Church the evil are ever mingled with the good.
 - St. Matt. xiii. 24-30: the parable of the tares.
 - St. Matt. xiii. 47, 48: the parable of the draw-net.
 - St. Matt. xxii. 8-14: the parable of the marriage feast, at which both bad and good were present.
- II. The clergy minister only by Christ's commission and authority.
 - 1 Cor. iii. 5: 'Who then is Paul, and who is Apollos, but ministers by whom ye believed?'
 - 2 Cor. v. 20: 'We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.'
- III. We may use the ministry of unworthy men.
 - St. Matt. xxiii. 2, 3: 'The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works.'
- IV. The effect of Christ's ordinance not taken away by the unworthiness of ministers.
 - St. Matt. xxviii. 20: 'Lo, I am with you always, even unto the end of the world.'
 - 1 Cor. xi. 26: 'As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.'
- V. Need of Ecclesiastical Discipline.
 - 1 Tim. v. 22 (R.V.): 'Lay hands hastily on no man, neither be partaker of other men's sins.'
 - 1 Tim. v. 20: 'Them that sin rebuke before all, that others also may fear.'

ARTICLE XXVII.

Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed;

De Baptismo.

BAPTISMUS non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, et vi divinæ invocationis gratia

Faith is confirmed, and Grace augmented. Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

Source.—Composed by the English Reformers in 1552. The last paragraph originally ran, ‘The custom of the Church to christen young children is to be commended and in any wise to be retained in the Church.’ This language, which simply approves of Infant Baptism as a Church custom, was altered to the present much stronger form in 1562. In the text of the English Articles both in 1553 and 1563 the Latin ‘*signum Regenerationis*’ was represented by ‘sign and seal of our new birth.’ The words ‘and seal’ were omitted in 1571, though the word ‘*obsignantur*’ was still represented by ‘signed and sealed.’

Object.—To condemn the teaching of the Anabaptists, the Zwinglians, and others, who held that the Sacrament of Baptism is only a badge or token of admission into the Church. The Anabaptists were also opposed to Infant Baptism.

Analysis:

- I. Baptism is not only a sign of our profession, but also
- II. A sign of Regeneration, by which
 - (a) We are grafted into the Church.
 - (b) The promises of forgiveness of sins and of our adoption to be sons of God by the Holy Ghost are visibly signed and sealed.
 - (c) Faith is confirmed and grace increased by virtue of calling upon God.
- III. Infant Baptism is most agreeable to Christ’s institution.

Notes.—‘*Not only a sign of profession and mark of difference.*’ Baptism is an ‘*efficacious sign.*’ It is followed by actual benefits. The washing with water is symbolical of the washing away of sin; the immersion symbolizes our death and burial with Christ; the rising out of the water our rising again to newness of life. Baptism is pre-eminently a sign of regeneration or new birth. Hence, in Article IX. the words ‘regenerate’ and ‘baptized’ are used as equivalent, both being used to translate the Lat. ‘*renatis.*’ In the Church Catechism the inward grace of Baptism is declared to be ‘a death unto sin and a new birth unto righteousness,’ and in the Office for Public Baptism we say, after the act of baptism has been performed, ‘Seeing now, dearly beloved brethren, that this child is regenerate;’ and again, ‘We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.’

The words ‘sign of profession’ are best illustrated from the Baptismal Office: ‘Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ,’ etc. Cf. Rom. vi. 4; Col. ii. 12. See also Collect for Easter Even.

‘*Other that be not christened.*’ Lat., a non Christianis. ‘Other’ is an old plural (see p. 123).

‘*As by an instrument.*’ Lat., *tanquam per instrumentum.* The reference is not to a legal instrument, but to an instrument such as the knife of the gardener used in grafting, as is clear from the words ‘they that . . . are grafted.’

‘*Rightly.*’ Lat., *recte*, not *rite*. The reference is apparently not to the objective requisites of the Sacrament, but to the subjective requirements of repentance and faith. In the next Article the efficacy of the Sacrament of the Lord’s Supper is similarly made to depend on a right reception, though there the words used include both the objective and subjective essentials, ‘rightly, worthily, and with faith’ (‘*rite, digne et cum fide*’).

‘*Grafted into the Church.*’ Cf. ‘wherein I was made a member of Christ.’

‘*Forgiveness of sin.*’ Cf. ‘I acknowledge one Baptism for the remission of sins.’

‘*Adoption to be the sons of God.*’ Cf. ‘Wherein I was made . . . the child of God.’

‘*By the Holy Ghost.*’ These words were first inserted in the English Article in 1563, though the words ‘per Spiritum Sanctum’ occur in the Latin Article of 1553. In the Latin text of 1563 there is no comma after the words ‘per Spiritum Sanctum,’ which might be taken to refer to the words that precede or to those that follow. As the Holy Spirit is the Divine Agent in Baptism, it would seem best to connect them with the words that follow. Cf. Tit. iii. 5.

‘*Visibly signed and sealed.*’ The promise of forgiveness of sins is visibly signed and sealed by the use of water to the mystical washing away of sin; the promises of our adoption to be the Sons of God are visibly signed and sealed by the admission of the child into the Church. The double expression ‘signed and sealed’ (Lat., *obsignantur*) is figurative, and denotes the making sure by unmistakable evidence, as in the signature and seal of a legal contract.

‘*Faith is confirmed.*’ The question arises, Whose faith? In the case of adults the faith of the neophyte is confirmed, but the language of the Baptismal Office would seem to indicate that the reference is to the congregation. Cf. ‘Almighty and everlasting God, heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: increase this knowledge and confirm this

faith in us evermore. Give Thy Holy Spirit to this infant,' etc. Dr. Gibson inclines to the view that the words are descriptive of what takes place in the baptized subsequent to Baptism ('Thirty-nine Articles,' 631, 632).

'Grace increased,' viz., the grace of sanctification.

'By virtue of prayer unto God,' Lat., *vi divinæ invocationis*. The Latin might mean either by virtue of prayer to God or by virtue of the invocation of the Divine Name, with reference to the invocation of the name of the three Persons of the Holy Trinity which is an essential part of the Baptismal formula.

'In any wise,' Lat., *omnino*, certainly, by all means.

'Most agreeable with the institution of Christ.' Not only did Christ bid His Apostles suffer the little children to come to Him, but He declared that adults must become as little children in order that they may come to Him. 'Infant Baptism is, therefore, not merely allowable and justifiable, but it is, in the abstract, the normal pattern of Christian Baptism' (Rev. E. Tyrrell Green). See pp. 409, 476.

Proofs :

I. Baptism is not merely a sign of profession.

Gal. iii. 27: 'For as many of you as have been baptized into Christ have put on Christ.'

1 Cor. vi. 11 (R. V.): 'But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.'

2 Cor. v. 17: 'If any man be in Christ, he is a new creature.'

II. Baptism is a sign of regeneration.

Tit. iii. 5: 'Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost.'

St. John iii. 5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'

III. They that receive Baptism rightly are grafted into the Church.

Rom. vi. 3: 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?'

1 Cor. xii. 13: 'By one Spirit are we all baptized into one body.'

IV. The promise of forgiveness of sins is sealed in Baptism.

Acts ii. 38: 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

Acts xxii. 16: 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'

V. The promise of our adoption by the Holy Ghost is sealed in Baptism.

Rom. viii. 14-16 (R. V.): 'For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are children of God.' [Note the tenses. The reference is to some definite point in the life of the Apostle's readers, and that point was clearly their baptism.] Cf. Gal. iv. 5, 6.

VI. Infant Baptism is most agreeable with the institution of Christ.

St. Mark x. 13-16: 'And they brought young children,' etc. This passage shows :

1. That young children (St. Luke says 'infants') are capable of receiving the Divine blessing.

2. That adults cannot enter the kingdom of God unless they receive it as little children.

Five 'households' are expressly mentioned in the New Testament as having been baptized, and though it is possible that these households contained no children, it is highly improbable.

Acts ii. 39: 'The promise is unto you and to your children.'

ARTICLE XXVIII.

Of the Lord's Supper.

De Cœna Domini.

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Cœna Domini non est tantum signum mutuae benevolentiae Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adeo, rite, digne, et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi; similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Cœna, tantum cœlesti et spirituali ratione. Medium autem quo corpus Christi accipitur et manducatur in Cœna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferabatur, elevabatur, nec adorabatur.

Source.—Composed by the English Reformers in 1552 and

revised in 1562, when the following highly significant alterations were made:

1. The statement (§ 2) that transubstantiation 'perverteth (Lat., *vertit*) the nature of a Sacrament' was added.

2. Paragraph 3 was substituted for the following: 'Forasmuch as the truth of man's nature requireth, that the body of one and the self same man can not be at one time in diverse places, but must needs be in some one certain place: therefore the body of Christ can not be present at one time in many and diverse places. And because (as Holy Scripture doth teach) Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe, or openly to confess the *real* and bodily presence (as they term it) of Christ's flesh and blood, in the Sacrament of the Lord's Supper.'

The word 'real' (Lat., *realem*) is to be understood here, not as meaning *existent*, as opposed to *imaginary, fictitious, non-existent*, but in the primary sense of *realis*, as indicating an actual and material subsistence in opposition to a representation in thought. The ambiguity of the word 'real' has led to much confusion on this subject. The presence of Christ in the Lord's Supper is a *real* presence in the sense of being an actual presence, but it is not a *real* presence in the sense of being a *corporal* presence. The present wording of the Article declares that there is a *real* objective presence. The Body of Christ is said to be '*given*' (by the minister), '*taken and eaten*' by the communicant.

It fortunately happens that there is extant a letter of Bishop Guest, who was the author of the Article, in which he says that he did not intend to 'exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof.'

Object.—To declare that the Sacrament of the Lord's Supper is more than a bare sign; to repudiate, on one side, the Roman doctrine of Transubstantiation, and, on the other, the doctrine that there is no real presence of Christ in the Sacrament; and to protest against certain practices growing out of the Romish theory.

Analysis:

- I. The Supper of the Lord is not a mere sign, but a Sacrament, having an inward spiritual grace.
- II. The doctrine of Transubstantiation rejected because:
 1. It not only cannot be proved by Holy Writ, but is repugnant to it.
 2. It overthrows the nature of a Sacrament.
 3. It has given rise to many superstitions.
- III. Christ is objectively present in the Sacrament in a spiritual manner, and is spiritually received by faith.

IV. Certain pre-Reformation practices connected with the Sacrament condemned.

Notes.—'*The Supper of the Lord.*' Lat., *Cæna Domini*. In the last paragraph of this Article the words 'the Sacrament of the Lord's Supper' are represented in Latin by '*Sacramentum Eucharistiæ.*' The names given to the Sacrament in Holy Scripture are: (1) the breaking of Bread (Acts ii. 42); (2) the Eucharist (1 Cor. xiv. 16, 'At thy giving of thanks,' *ἐν τῇ σῆ εὐχαριστίᾳ*); the Communion (1 Cor. x. 16); the Lord's Supper (1 Cor. xi. 20). In the Prayer-Book of 1549 the heading to the Communion Office ran: 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' See Preface to Communion Office.

'*Not only a sign.*' Zwingli taught that the Holy Eucharist was only a commemoration, in which those who believe themselves reconciled to the Father by the death and blood of Christ 'proclaim this *life-giving death.*' The Sacrament is a sign, but it is much more: it is an efficacious sign of an inward and spiritual grace. Cf. 'In the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His death, yea, the communion of the Body and Blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost—the very bond of our conjunction with Christ—is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality' (Homily 'Of the Worthy Receiving, etc., of the Sacrament').

'*A Sacrament,*' having been instituted by Christ 'as generally necessary to salvation,' and having an inward grace as well as an outward sign.

'*Rightly, worthily, and with faith,*' Lat., 'rite, digne, et cum fide.' Of these words 'rightly' (*rite*) refers to the objective conditions of a valid administration of the Sacrament, viz.: the right *matter* and the right *form*; the words 'worthily and with faith' ('digne et cum fide') refer to the subjective conditions of a right reception. Cf. 'For as the benefit is great, if *with a true penitent heart and lively faith* we receive that holy Sacrament' (Third Exhortation, Communion Office). St. Paul's language in 1 Cor. xi. 29 concerning 'worthy' reception implies a reverent 'discerning of the Lord's Body,' and practical obligations arising out of that recognition. The 'faith' that is required is not a mere general trust in God, but faith in the special promise of Christ that He will give us Himself in this holy Sacrament.

'*Partaking,*' Lat., *communicatio*. The full force of the word 'partaking,' as implying not merely an individual reception, but

a sharing with others, is much obscured by the loose way in which the word is used in modern English. To 'partake' is not merely to *take*, but to *take part* with others.

'*Transubstantiation*' is defined in the Article as the 'Change of the Substance of Bread and Wine.' The doctrine first appears in the writings of Paschasius Radbertus (about 830), a monk of Corbey, who was refuted by Bertram, another monk of the same House, and by others. The doctrine gained ground in spite of this, and was expressly decreed at the Fourth Lateran Council (1215). It was finally laid down by the Council of Trent, 1551.

The doctrine is largely mixed up with mediæval metaphysics. The 'substance' of a thing is the imaginary something which underlies its 'accidents' or qualities, and in which they are supposed to inhere. According to the theory of Transubstantiation, the *substance* of our Lord's Body and Blood takes the place of the *substance* of the bread and wine, though the sensible qualities—the 'accidents'—of the latter remain. The language of the Council of Trent is: 'Since Christ, our Redeemer, declared that to be truly His Body, which He offered under the appearance of bread, therefore it has ever been held in the Church of God, and this holy Synod doth now declare it anew that, through the consecration of the bread and wine, a conversion is made of the whole substance of the bread into the substance of the Body of Christ our Lord and of the whole substance of the wine into the substance of His Blood, which conversion has been conveniently and properly called by the Holy Catholic Church transubstantiation.'

'*Cannot be proved by Holy Writ.*' It is difficult to see how a metaphysical theory could be proved by Holy Scripture except by the statement of the theory in explicit terms, but such a statement we do not find—far from it. The consecrated bread is still called 'bread'; the consecrated wine is still 'this cup' (see 1 Cor. xi. 26-28). There is nothing to indicate a change of substance.

'*Repugnant to.*' Lat., *adversatur*, i.e., is contrary to, contradicts.

'*[It] overthroweth* the nature of a Sacrament.*' A Sacrament consists of two parts, the outward sign and the inward grace, but the theory of Transubstantiation converts the outward sign into the inward grace, and thus reduces the two parts to one. Romanists try to avoid this difficulty by saying that the outward sign is not the substance of the bread and wine, but the accidents, and that, as these remain, there is no such destruction of the nature of a Sacrament as is alleged, but this separation of the accidents from the substance is, as we have seen, a purely speculative theory. We assume by a 'postulate of reason' that there is

* The edition of 1563 gives 'perverteth.'

a something in which qualities inhere, but as a matter of fact we know nothing of 'substance' apart from a totality of qualities.

'*Given occasion to many superstitions,*' such as those mentioned in the last paragraph of the Article and beliefs like that of the miracle of Bolsena.

'*The Body of Christ is given, taken, and eaten in the Supper.*' It is given by the priest, and as it is called the Body of Christ when it is given, it is clear that the Church recognizes an objective presence of Christ in the consecrated elements. The Article does not say merely that the *sign* is given, but that the Body of Christ is given. This objective presence is *real*, as opposed to any mere symbolic representation; it is *spiritual* as opposed to any material view like that of Transubstantiation (see note on the Declaration after the Communion Service). The Body of Christ is 'taken and eaten' by the recipient in the same way as it is received, viz., 'after an heavenly and spiritual manner.' A *corporal* presence is distinctly excluded; a *real spiritual* presence is distinctly asserted.

'*The mean whereby the Body of Christ is received and eaten in the supper is faith.*' Note that the word 'given' is not used here, and the reason is obvious. The objective presence of Christ in the consecrated elements is not dependent on the faith of the worshipper; the Body of Christ is 'verily and indeed' given to him, but he does not receive It and eat It unless he have faith.

'*Reserved.*' The consecrated elements were reserved for the communication of the sick (a practice recognized with certain restrictions by the Prayer-Book of 1549), for purposes of worship, for wearing as a charm, for holding in the hand when undergoing the ordeal of fire, and for placing in the mouth of the dead. The practice of reservation was taken away by the Prayer-Book of 1552, but was authorized again by Elizabeth in the Latin Prayer-Book of 1560. The Rubric at the end of the Communion Service directs that, if any of the consecrated elements remain unconsumed, the priest and such other communicants as he shall call to him, shall, 'immediately after the blessing, reverently eat and drink the same.' The purpose of this rubric would seem to be to guard against any profane or superstitious employment of the consecrated elements. 'In the churches of Africa and Egypt, especially in the monasteries and hermitages, it was customary for people to take home with them consecrated bread, and to keep it in store for private Communion, sometimes for a long period' (Bishop John Wordsworth's 'Holy Communion,' p. 127). But this practice evidently grew out of the difficulties of the time and country, which must have often cut off Christians from Communion at church. Justin Martyr tells us that it was part of the deacon's office to carry the consecrated bread to those

who were not present. The Eastern Church provides for the reverent consumption of what remains within the precincts of the church.

'Carried about.' The Festival of Corpus Christi, founded in the thirteenth century, was the natural sequel of the acceptance of the theory of Transubstantiation. It was established in honour of the transubstantiation of the elements, and with a view to adoration. The Host, or consecrated wafer, was carried in procession, at first under a veil, but afterwards in a vessel of glass or crystal, mounted in gold, and called the 'monstrance.' The exposition of the Holy Sacrament is not confined to the festival of Corpus Christi. Since the sixteenth century it has become, under the name of Benediction, a rite of common occurrence. In the pre-Reformation Church in Holy Week the Host was carried in procession on Palm Sunday, laid in a sepulchre on Good Friday, and again carried in procession on Easter Day.

'Lifted up,' viz., for the adoration of the people. The elevation of the consecrated elements in primitive times was symbolical of the pleading of Christ's sacrifice before the Father. A rubric after the Prayer of Consecration in the Prayer-Book of 1549 says: 'These words before rehearsed are to be said, turning still to the Altar, *without any elevation or showing the Sacrament to the people.*' This rubric was removed in 1552, and has not since been restored. The elevation of the elements for the purpose of presenting them as a memorial sacrifice to the Father is of great antiquity. Thus in the Liturgy of St. James the priest says: 'Who, being about to endure His voluntary and life-giving death on the Cross, the sinless for us sinners, in the night wherein He was betrayed, or, rather, surrendered Himself, for the life and salvation of the world' (here the priest takes the bread in his hands) 'taking bread in His holy and spotless and pure and immortal hands, and looking up to heaven, *and showing it to Thee, His God and Father, He gave thanks, and hallowed, and brake, and gave to us His Apostles and disciples, saying,* etc. ('Neale and Littledale,' p. 49).

Proofs:

I. The Supper of the Lord not a mere sign.

1 Cor. x. 16: 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

St. Matt. xxvi. 28: 'This is My blood of the New Testament, which is shed for many for the remission of sins.'

II. To those who receive it rightly it is a partaking of the Body and Blood of Christ.

St. John vi. 53: 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.'

St. John vi. 63: 'It is the Spirit that quickeneth; the flesh profiteth nothing.'

III. Transubstantiation repugnant to Holy Scripture.

1 Cor. xi. 28: 'But let a man examine himself, and so let him eat of that bread and drink of that cup.'

ARTICLE XXIX.

Of the Wicked which do not eat the Body of Christ in the use of the Lord's Supper.

De manducatione Corporis Christi, et impiis illud non manducare.

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

IMPII, et fide viva destituti, licet carnaliter et visibiliter (ut Augustinus loquitur) corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant et bibunt.

Source.—Composed and presented to Convocation in 1562, but struck out in 1563 and not published until 1571. The temporary rejection of the Article was probably owing, partly to the sympathies of the Queen with the Romish doctrine of the Holy Eucharist, partly to a desire to conciliate Romanists who were still in communion with the Church of England, and partly to doubts with regard to the genuineness of the quotation from St. Augustine.

Object.—To urge the indispensability of faith in those who would be partakers of Christ, and to guard against the awful danger of unworthy participation by those who are void of a true and living faith.

Analysis:

- I. The wicked and those who are destitute of faith are not partakers of Christ.
- II. The unworthy participation by such is limited to the outward sign and adds to their condemnation.

Notes.—'The wicked, and such as be void of a lively faith.' Lat., 'Impii et fide viva destituti.' *Lively* = living. The Romish theories of Transubstantiation and of the *opus operatum* carry with them, as an inference, the belief that all who receive the Holy Sacrament do really receive the Body and Blood of Christ. The Church of England teaches that, though Christ is objectively present in the Sacrament in a heavenly and spiritual manner, the impious and those who have no true faith, though they receive the outward sign and are offered the *inward grace*, do not receive the latter.

Hence we pray that we may 'so eat the flesh of Christ and drink His Blood' that we may derive the benefits of Communion with Him (the Prayer of Humble Access).

'*St. Augustine*' (died 430 A.D.). The whole passage runs: 'He who does not abide in Christ and in whom Christ does not abide, undoubtedly does not [spiritually] eat His flesh nor drink His Blood [though he may visibly and carnally press with his teeth the Sacrament of the Body and Blood of Christ], but rather eateth and drinketh the Sacrament of so great a thing to his own condemnation' (Twenty-sixth Homily on St. John). The words in brackets are held by the Benedictine editors to be interpolated. There is an undisputed reference in the twelfth section of the same Tractate: 'He that eateth inwardly, not outwardly; he that eateth in the heart, not he that presseth with his teeth' (Migne, Aug. iii., 1612).

'*Partakers of Christ.*' Lat., 'Christi particeps.' So in Article XXVIII. 'a partaking' is rendered by *communicatio*. (See p. 645.)

'*The sign or sacrament of so great a thing.*' Lat., 'Tantæ rei sacramentum, seu symbolum.' The word 'Sacrament' is used here, as in the passage from St. Augustine, to denote the consecrated outward sign. Commenting on 1 Cor. xi. 27, 29, Bishop Guest says: 'Note these words "the Lord's Body." It is not here said "the sign or sacrament of the Lord's Body," nor "the grace or fruit of the Lord's Body," nor "the memory of the Lord's Passion," but plainly "the Lord's Body," to teach us that the evil men of the Church do receive Christ's Body' (Letter to Cecil: State Papers, 1571). A distinction is to be drawn between 'receiving' the Body of Christ and 'eating' It, *i.e.*, partaking of Its benefits. The Body of Christ is offered to faithful and unfaithful alike, but the latter do not assimilate It. They do not receive the *virtus sacramenti*. 'The touch of positive unbelief and contempt and disobedience profanes the Sacrament' (Mason, 'The Faith of the Gospel,' p. 320, edition 1892). It will contribute to clearness to recognize in the Holy Eucharist three parts, *viz.*, the *Signum*, or bread and wine, received by faithful and unfaithful alike; the *Res*, or Body and Blood of Christ, offered to all alike; and the *Virtus Sacramenti* or the 'benefits' of the Holy Sacrament, of which only the faithful are partakers.

Proofs:

I. The wicked are not partakers of Christ.

1 Cor. xi. 27, 29 (R.V.): 'Wherefore whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. . . . For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.'

II. Faith essential to participation.

Heb. iii. 14: 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.'

ARTICLE XXX.

Of both Kinds.

De utraque Specie.

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

CALIX Domini laicis non est denegandus; utraque enim pars Dominici Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

Source.—Composed by the English Reformers, 1562.

Object.—To defend the restoration of the Cup to the laity as an essential part of Christ's ordinance and commandment.

In the Eastern Church both elements are given together in a spoon, the consecrated Bread having been first dipped in the Cup; but in the Western Church the Cup was withheld altogether from the laity, by a decree of the Council of Constance: 'And as this custom was reasonably introduced for the avoidance of certain dangers and scandals, although in the Primitive Church this Sacrament was received by the faithful in both kinds (*sub utraque specie*), afterwards by the officiating priests in both kinds, and by the laity only under the species of bread; since it is most firmly to be believed, and by no means to be doubted, that the whole Body and Blood of Christ is truly contained under the species of bread as well as under the species of wine; wherefore when a custom of this kind has been reasonably introduced by the Church and the Holy Fathers, and has been observed for a very long time, it is to be held as a law which may not be rejected or changed at will without the authority of the Church.'—*Sess. xiii.*, A.D. 1415.

The two causes that brought about this change were:

1. The danger of irreverent reception.
2. The growth of the theory of Transubstantiation, which carried with it 'the doctrine of Concomitance,' as it is called, the Blood being assumed to be present in the Body and the Body in the Blood.

In the Church of Rome it is not only the laity who receive in one kind, but the priests, except only the celebrant. The administration in one kind loses, even on the theory of Concomitance, the significant reference to the shedding of Christ's Blood. The Blood of which we partake is expressly spoken of by Him as 'shed' for us. Cf. St. Luke xxii. 20 and the words of administration.

Analysis:

- I. The Cup not to be denied to the laity.
- II. By Christ's command both bread and wine to be administered to all alike.

Proofs:

St. Matt. xxvi. 27: 'Drink ye all of it.'

St. Mark xiv. 23: 'And they all drank of it.'

1 Cor. x. 21: 'Ye cannot drink the Cup of the Lord and the cup of devils.'

1 Cor. xi. 28: 'But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.'

ARTICLE XXXI.

Of the one Oblation of Christ finished upon the Cross.

De Unica Christi oblatione in cruce perfecta.

THE Offering of Christ once made is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Source.—Composed by the English Reformers, 1552. The word *blasphema* ('blasphemous') was inserted in 1562, but 'blasphemous' did not appear until 1571. The expression 'forged fables' was used in the English Article of 1562.

Object.—To oppose (1) the Romish doctrine that in the Holy Eucharist the priest offers a propitiatory sacrifice for the quick and the dead, and as a means of delivering the departed from the pain of purgatory; and (2) the practice of offering Masses for remission of pain or guilt. This erroneous teaching and practice the Church meets by asserting the unique character of the oblation of Christ once made upon the cross as a *perfect* redemption, propitiation and satisfaction for *all* the sins of the whole world, both original and actual.

The title of the Article is instructive. The word 'one' in the English imperfectly represents the word *unica* in the Latin, which means one and no more, the only one of its kind. The word 'finished' is represented by the Latin *perfecta*. The words 'upon the Cross' exclude any repetition of the sacrifice as a fresh propitiation.

Analysis :

- I. The one offering of Christ once made is full, perfect, and sufficient, and there is no other satisfaction for sin.
- II. The sacrifices of Masses, as they are called, are :
 - (a) Blasphemous fables; and
 - (b) Dangerous deceits (*perniciosæ imposturæ*).

Notes.—'Once made,' *i.e.*, once for all.

'Perfect,' *i.e.*, complete, leaving nothing further to be done. Cf. 'A full, *perfect* and sufficient sacrifice, oblation and satisfaction.' The sacrifices of the Law needed constant repetition, but the unique glory of the sacrifice of Christ upon the cross is that it suffices for all time and all cases.

Redemption. Literally, 'a buying back.' This word denotes the effect of Christ's atoning sacrifice in releasing us from the bondage and penal consequences of sin. Care should be taken not to press the figure of redemption too far. The great type of the redemption of mankind from sin was the redemption of Israel from Egypt. As there was no compensation paid to the Egyptians for the release of Israel, so there is no compensation paid to the Evil One. The ransom paid for our redemption was simply an expiation of sin such as the eternal law of holiness required. (See Norris's 'Rudiments of Theology,' pp. 65-67.) It was the Father Himself who gave His Son to be a voluntary sacrifice for our redemption.

'Propitiation,' *i.e.*, a means of 'obtaining mercy from the all-holy God by satisfaction of the law of holiness' (Norris). The heathen sought to propitiate their offended deities by offers of compensation. Christ propitiated the Divine Father by satisfying the law that made death the penalty of sin.

'Satisfaction.' The Divine law of holiness requires a death unto sin as a condition of restoration to God's favour, and this death Christ, as our representative, supplied. We died in Him. The word 'satisfaction' occurs twice in this connection in the Prayer-Book, viz., in the Collect for the Fourth Sunday in Advent and in the Prayer of Consecration in the Communion Office. Here, again, care must be taken in not pressing too far the legal meaning of the word as the liquidation of a debt, or the making amends to a person who has been injured. If we remember the Father's share in the Atonement, we shall see that the satisfaction wrought by Christ was not the satisfaction of Divine anger demanding a victim, but the satisfaction of the law of holiness.

'All the sins of the whole world, both original and actual.' Note the accumulation of words to describe the universal and permanent efficacy of Christ's one sacrifice, and to exclude thereby the necessity for any further sacrifice. Cf. the language used in Articles II. and XV. One effect of the doctrine of the sacrifices of Masses was to lead to the belief that the priest made a fresh expiation for actual sins committed from day to day.

'But that alone.' Lat., 'Præter illam unicam.' See note on title above.

'Wherefore.' Note the logical force of this word—'For which'

reason,' viz., because a complete atonement has been already made, once and for all.

'*The sacrifices of Masses.*' Observe what is here condemned. It is not the doctrine of the Eucharistic pleading of Christ's sacrifice, but the Romish system of offering *Masses* as sacrifices for the quick and the dead, to have remission of pain or guilt. The practice, of course, grew out of the theory of the Mass. The Council of Trent says: 'If any one shall say that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice made upon the cross, and that it is not propitiatory, or that it profits only the receiver, and that it ought not to be offered for the living and the dead, for their sins, punishments, satisfactions, and other necessities, let him be anathema.'

'*For the quick and the dead,*' viz., for the expiation of the sins of the living and the dead. As it was believed that a special Mass offered for an individual was more efficacious than the ordinary Mass offered for the congregation, Masses were infinitely multiplied and as such private Masses could only be obtained for money, the practice led to an infamous traffic which devout souls even in the Roman Communion deplored and denounced. It will be obvious that, on the theory of the Church of Rome, the poor who could not afford to pay for private Masses were placed at a cruel disadvantage.

'*To have remission of pain,*' viz., of purgatorial pain.

'*Blasphemous fables.*' Inasmuch as these Masses were held to be supplementary to the sacrifice of the Saviour Himself, they implied that the sacrifice on the cross was imperfect.

'*Fables.*' Lat., *figmenta*, fictions.

'*Dangerous deceits.*' Lat., *perniciosæ imposturæ*. Leading them away from Christ, and inducing them to trust in false hopes.

Proofs:

I. That Christ's sacrifice needs no repetition.

Heb. ix. 25, 26: 'Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.' See also ver. 28.

II. That Christ's sacrifice was a perfect redemption, propitiation and satisfaction.

Col. i. 14: 'In whom we have redemption through His blood, even the forgiveness of sins.'

Rom. iii. 24, 25: 'Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation.'

2 Cor. v. 19: 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.'

III. That Christ's sacrifice was for all the sins of the whole world, and that there is no other sacrifice for sin.

1 St. John ii. 2: 'He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.'

Heb. x. 26: 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.'

ARTICLE XXXII.

Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

De Conjugio Sacerdotum.

EPISCOPIS, presbyteris, et diaconis nullo mandato divino præceptum est, ut aut celibatum voveant aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrato matrimonium contrahere.

Source.—Composed by the English Reformers. The corresponding Article in 1553 ran as follows. *Title*: 'The State of Single Life is commanded to no man by the Word of God.' *Art.*: 'Bishops, Priests, and Deacons are not commanded to vow the state of single life without marriage, neither by God's law are they compelled to abstain from matrimony.' It will be observed that whereas the old Article states *negatively* that no Divine command can be urged to enforce the celibacy of the clergy, the new Article *positively* declares the marriage of the clergy to be lawful.

Object.—To repudiate the teaching of the Church of Rome that celibacy is obligatory upon the clergy. Our Lord distinctly recognizes the fact that particular individuals may be called, for the kingdom of heaven's sake, to a single life, but He nowhere made celibacy obligatory (see St. Matt. xix. 10-12). St. Peter was a married man, and so were other Apostles (see 1 Cor. ix. 5). St. Paul recognizes the marriage of both bishops and deacons. It is true that he expresses an opinion, in 1 Cor. vii. 7, in favour of the advantage of a celibate life, as being freer from care, and admitting, therefore, of a more undivided service to God. But he is here speaking in view of some present distress, and he distinctly recognizes the fact that 'Every man hath his proper gift of God, one after this manner and another after that' (ver. 7). In 1 Tim. iv. 1-3 we find the forbidding to marry mentioned as one of the characteristic features of the apostasy of latter times. An attempt was made to enforce celibacy on the clergy at the Council of Nicæa (A.D. 325), but was

defeated by the opposition of the aged confessor and celibate, Paphnutius, who held that the Church should be satisfied if the clergy did not marry after ordination. The Trullan Council, held at Constantinople (A.D. 692), declared that priests and deacons might live with their wives. By degrees the rule of the Church became more stringent. In the East priests and deacons were allowed to marry, but bishops were required to observe celibacy. In 1074 Pope Gregory VII. (Hildebrand) held a Council at Rome which made celibacy obligatory on the whole of the clergy; and in 1102, under Anselm, it was decreed that in England no one should be ordained as priest, deacon, or sub-deacon who did not profess celibacy.

Analysis :

I. There is no Divine command forbidding the marriage of the clergy.

II. The same liberty is allowed the clergy as the laity in the matter of marriage.

Notes.—*'Bishops, Priests and Deacons.'* The title of the Article is *'Of the Marriage of Priests.'* The other orders are here mentioned to state the liberty of the Gospel in all its fullness. In the Greek Church, as we have seen, though priests and deacons were allowed to live in marriage, bishops were bound to be celibates. Even in the Roman Church it was long the rule to allow deacons to marry even when priests were forbidden.

'Or to abstain from marriage.' This is not another form of the previous expression *'to vow the estate of single life.'* The Article contemplates the possibility of abstinence from marriage without any formal vow of celibacy, and possibly the marriage even of those who had taken such a vow.

'To serve better to godliness.' Lat., *ad pietatem.* Here is the guiding principle for clergy and laity alike. In connection with this subject it is well to remember what Pascal says. The endeavour to rise above human nature often leads to men's falling below it.

Proofs :

Heb. xiii. 4 : *'Marriage is honourable in all, and the bed undefiled.'*

1 Tim. iii. 2, 4 : *'A bishop then must be blameless, the husband of one wife . . . having his children in subjection.'*

1 Tim. iii. 12 : *'Let the deacons be the husbands of one wife, ruling their children and their own houses well.'*

ARTICLE XXXIII.

Of excommunicate Persons, how they are to be avoided. *De excommunicatis vitandis.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

Source.—Composed by the English Reformers, 1552.

Object.—No Church can exist without discipline, and our Lord provided for the exercise of discipline from the beginning. It was especially necessary for the Church of England in the sixteenth century to protect itself against the mischievous influence of unworthy or heretical members. But the object of excommunication was not merely self-protection: it sought also to recover the offender (see 1 Cor. v. 5-7).

Analysis :

I. The Church has power to excommunicate.

II. This power ought to be recognized by the faithful, with whom it largely lies to give excommunication effect.

Notes.—*'Open denunciation,'* i.e., after public trial and the promulgation of the Church's sentence by proper authority.

'Rightly.' Lat., *rite,* i.e., not only justly, but formally and with due regard to all needful forms so as to prevent injustice.

'Excommunicated.' Three stages were observed in dealing with offenders :

1. *Repeated Admonition.* Cf. St. Matt. xviii. 15-17 with Tit. iii. 10.

2. *The Lesser Excommunication,* suspending from Communion, but not excluding from the Church. This was inflicted for persistence in error after warning.

3. *The Greater Excommunication,* or *Anathema,* involving expulsion from the Church and the cutting off of the offender from all Christian fellowship. This was inflicted, in the last resort, for persistent sin after repeated warning and inferior penalties. The excommunicates, if they continued impenitent, were not allowed any Church privileges, not even communion in the hour of death

nor Christian burial. An *interdict* might place a whole nation under sentence of excommunication.

'An heathen and publican,' *i.e.*, as having no claim to Christian fellowship (see St. Matt. xviii. 17).

'Openly reconciled by penance,' *i.e.*, there must be not only repentance and acceptance of the Church's punishment, but a reconciliation to the Church as open and public as was the original exclusion. See the address in the Communion Service. The object of excommunication is twofold: (1) to cut off a diseased member lest the whole body of the Church should be corrupted; (2) to bring the offender to a sense of his sin and to the renunciation of his error, so that his spirit may be saved in the day of the Lord. What is precisely meant by 'deliverance to Satan' (1 Cor. v. 5) is doubtful, but it seems probable that it denotes some temporal chastisement inflicted with a view to the ultimate recovery of the spirit (see 1 Tim. i. 20).

'The Judge,' *i.e.*, the Bishop or Ecclesiastical Court. Even in the case of temporary repelling from Holy Communion the minister is obliged to report the matter to the ordinary within fourteen days, so that proceedings may be formally taken against the offender.

Proofs:

I. That Excommunication was authorized by Christ and exercised by the Apostles.

St. Matt. xviii. 17: 'If he neglect to hear the Church, let him be unto thee as an heathen man and a publican.'

Rom. xvi. 17: 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.'

2 Thess. iii. 6: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.'

1 Cor. v. 2-5: Excommunication for incest.

1 Tim. i. 19, 20: Excommunication for heresy and blasphemy.

II. That the Church has power to restore offenders after open penance.

2 Cor. ii. 6-10: The restoration of the incestuous offender.

ARTICLE XXXIV.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of coun-

De traditionibus Ecclesiasticis.

TRADITIONES atque cæremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles, nam et variæ semper fuerunt, et mutari possunt pro regionum, temporum,

tries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Source.—Composed by the English Reformers, 1552, and mainly derived from the Thirteen Articles of 1538. The last paragraph was added in 1563, when the word *temporum* ('times') was added to the first paragraph.

Object.—The Council of Trent refused to recognize national Churches, and insisted on uniformity of doctrine, ceremonial, and discipline. On the other hand, the Anabaptists claimed the right of exercising their private judgment as to whether ecclesiastical traditions, ceremonies, rites and customs should be observed.

There were great irregularities in the English Church itself in the reign of Elizabeth. 'Some continued to wear the habits, others laid them aside; the communicants received the Sacrament sitting, or standing, or kneeling, according to the minister's taste; some baptized in the font, others in a basin; some with the sign of the cross, others without it' (Hallam's 'History of England,' i. 178).

Analysis:

I. Uniformity in traditions and ceremonies not necessary.

II. Traditions and ceremonies once established not to be broken by private individuals.

et morum diversitate, modo nihil contra verbum Dei instituat. Traditiones, et cæremonias ecclesiasticas, quæ cum verbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Quælibet Ecclesia particularis, sive nationalis auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias, aut ritus ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

III. National Churches have power to ordain, change, and abolish ceremonies or rites 'ordained only by man's authority.'

Notes.—*'Traditions.'* This word means here ecclesiastical usages handed down from the past, such as turning to the east, the sign of the cross, the observance of Easter, the treatment of the Jewish Sabbath, the duration of Lent, etc.

'Ceremonies.' There may be unity without uniformity, yet in the same Church there would be manifest dangers and inconveniences if there were wide diversities in the conduct of the services of the Church.

'Diversity of countries ;' e.g., baptism is performed in some countries by immersion, in others by affusion.

'Diversity of times ;' e.g., in the ages of persecution, when Christians had to meet in secret in caves and catacombs, the whole of the external rites and ceremonies of the Church were necessarily much simpler than they were after the Church was recognized as the religion of the Empire.

'Diversity of men's manners.' In the sixteenth century, when the hours of meals were for gentlefolks, 11 and 5; for merchants, 12 and 6; for husbandmen, 12 and 7 or 8, Matins and Holy Communion were attended fasting by everybody. The Church has discontinued the primitive custom of 'the kiss of peace.' The substitution of the metal pax in the thirteenth century was itself destined to be discontinued, in consequence of the quarrels about precedence to which it gave rise.

'So that nothing be ordained against God's Word,' i.e., against the spirit and express ordinances of God's Word.

'Break the traditions.' Although traditions and ceremonies are not of universal and permanent obligation, they are not to be lightly disregarded by individuals. Not only may they reasonably claim the respect due to long usage, but they have the sanction of authority. They are often more important than they seem as bulwarks to important doctrines or symbolical of important duties. They help to keep before us the duty of decency, order, and union. Once recognized by authority, they cannot be disregarded without disrespect and injury to authority itself.

'The common order,' i.e., the established rule of the Church in the country or in the Church concerned.

'The authority of the magistrate,' i.e., of the civil ruler. When the Article was drawn up the ordinances of religion were not only sanctioned but enforced by the State.

'Woundeth the consciences of the weak brethren.' St. Paul lays down admirable rules on this point (see Rom. xiv. and 1 Cor. xiii. 12). Here it may be remarked that our Lord recognized institutions and rites that were not prescribed by the Law. He

sanctioned the Feast of the Dedication by His presence, and He followed current usage in the mode of celebrating the Passover. An admirable instance of the spirit in which Christians should regard differences in matters of tradition, where no principle is involved, is furnished in the beautiful story of St. Polycarp's visit to Rome, whither he went to try to induce Pope Anicetus to adopt the Eastern mode of fixing the date of Easter. Neither could persuade the other, but this did not prevent them from communicating together. Anicetus showed his large-hearted liberality by yielding the office of consecrating the Holy Eucharist in his church to Polycarp. 'When I come to Rome,' said St. Ambrose, 'I fast on the Sabbath; when I am here [at Milan] I fast not.'

'Every particular or national Church,' i.e., every separate branch of the Church Catholic. It should be carefully noted that the power here claimed for national Churches is limited to rites 'ordained only by man's authority.' Even Catholic traditions, if originally established by man's authority, are not of permanent and universal obligation. Yet just as individuals are not to disregard the traditions of the national Church, so national Churches ought not to disregard the traditions of the Church Catholic.

'Edifying.' Here we have a positive guide, but even this needs some qualification. As we learn from the Preface to the Prayer-Book—'Of Ceremonies: Why some be Abolished and some Retained'—some ceremonies, that were originally well-intended and even now may be profitable in particular circumstances, may be abused by indiscreet devotion and zeal without knowledge.

Proofs :

Heb. xiii. 17 : 'Obey them that have the rule over you, and submit yourselves.'

1 Cor. xiv. 40 : 'Let all things be done decently and in order.'

1 Cor. viii. 12 : 'But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.'

Rom. xiv. 19 : 'Let us therefore follow after the things which make for peace, and things wherewith one may edify another.'

ARTICLE XXXV.

Of Homilies.

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the

De Homiliis.

TOMUS secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior tomus

former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Homiliarum, quæ editæ sunt tempore Edwardi Sexti. Itaque eas in Ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse judicavimus.

OF THE NAMES OF THE HOMILIES.

- | | |
|--|--|
| 1. <i>Of the right Use of the Church.</i> | 10. <i>Of the reverent estimation of God's Word.</i> |
| 2. <i>Against peril of Idolatry.</i> | 11. <i>Of Almsdoing.</i> |
| 3. <i>Of repairing and keeping clean of Churches.</i> | 12. <i>Of the Nativity of Christ.</i> |
| 4. <i>Of good Works: first of Fasting.</i> | 13. <i>Of the Passion of Christ.</i> |
| 5. <i>Against Gluttony and Drunkenness.</i> | 14. <i>Of the Resurrection of Christ.</i> |
| 6. <i>Against Excess of Apparel.</i> | 15. <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 7. <i>Of Prayer.</i> | 16. <i>Of the Gifts of the Holy Ghost.</i> |
| 8. <i>Of the Place and Time of Prayer.</i> | 17. <i>For the Rogation Days.</i> |
| 9. <i>That Common Prayers and Sacraments ought to be ministered in a known tongue.</i> | 18. <i>Of the State of Matrimony.</i> |
| | 19. <i>Of Repentance.</i> |
| | 20. <i>Against Idleness.</i> |
| | 21. <i>Against Rebellion.</i> |

Source.—The statement about the Homilies was first put forth in 1563 as an appendix to the previous Article. The Catalogue of the Homilies constituted the next Article (XXXIV.) of that year. In 1571 the text, as we have it now, was introduced as a separate article with the title 'Of Homilies.' The first Book of Homilies was presented to the Convocation of 1543, but not passed. Its object was 'to make such a stay of errors as were then by ignorant preachers spread among the people.' In 1547 it was printed and ordered, by Royal authority, to be read every Sunday in churches. It did not obtain the authority of Convocation till 1553. It was intended to issue a second Book of Homilies in Edward's reign, to which reference is made in the Rubric in the Prayer-Book of 1552—'After the Creed, if there be no sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority'—but the death of the King frustrated the design. The date of the publication of the second Book is uncertain, but it must have been issued before 1563. The Homily 'Against Rebellion' was added in 1571, after the rising in the north. The American Church adds the following note to this Article:

'This Article is received in this Church so far as it declares the Books of Homilies to be an explication of Christian doctrine and instructive in piety and morals. But all references to the constitution and laws of England are

considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches until a revision of them may be conveniently made for the clearing of them, as well from obsolete words and phrases as from the local references.'

Object.—To commend the Homilies as containing good and wholesome doctrine, to provide the more ignorant clergy who could not preach with authoritative instructions to be used instead of sermons, and to secure something like unity of teaching—the last-mentioned purpose being especially necessary in an age of much unsettlement in religious matters.

Analysis:

I. A commendation of the teaching contained in the two Books of Homilies.

II. A declaration that they ought to be read in Churches.

III. A list of the Homilies in the second Book.

Notes.—'Homilies.' The word 'homily' denotes a familiar discourse. Gk. *homilia*, social intercourse, familiar discourse. The noun occurs in 1 Cor. xv. 33, where it is translated 'communications' and the verb in St. Luke xxiv. 14, Acts xx. 11 and xxiv. 26, where it is respectively translated 'communed,' 'talked,' and 'communed.' The First Book was composed by Cranmer, Bonner, and Bonner's chaplain. The Second Book is supposed to have been mainly written by Bishop Jewel.

'Necessary for these times.' Large numbers of the clergy knew little Latin and less Greek. A catalogue of the clergy in the archdeaconry of Middlesex (1563) describes three only as learned in Latin and Greek; twelve as learned simply; nine as learned in Latin; thirty-one as only understanding Latin fairly well; forty-two as understanding Latin 'inaccurately,' 'in some fashion,' 'a few words,' etc. Seventeen are described as 'not learned,' or 'unlearned.' See note in Hallam's 'History of England,' i. 184. Well might Hallam say: 'If this was the case in London, what can we think of more remote parts?'

The commendation bestowed upon the two Books of Homilies applies only to their general teaching, and does not commit the Church to the approval of every sentiment, explanation of Scripture, and argument which they contain.

'Distinctly.' The Homilies were not received with much favour either by the clergy or the people. Some of the former showed their disapprobation of them by reading them unintelligibly; some of the latter, by talking and babbling in such a way that they could not be heard.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the Rites of that Book, since the second year of the aforementioned King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Source.—Composed by the English Reformers in 1562 to replace the following Article of 1553:

‘OF THE BOOK OF PRAYERS AND CEREMONIES OF THE CHURCH OF ENGLAND.

‘The book which of very late time was given to the Church of England by the king’s authority and the Parliament, containing the manner and form of praying and ministering the Sacraments in the Church of England, likewise also the book of ordering ministers of the Church, set forth by the foresaid authority, are godly and in no point repugnant to the wholesome doctrine of the gospel, but agreeable thereunto, furthering and beautifying the same not a little, and therefore of all faithful members of the Church of England, and chiefly of the ministers of the Word, they ought to be received and allowed’ [*i.e.*, approved] ‘with all readiness of mind and thanksgiving, and to be commended to the people of God.’

It will be observed that the old Article covered the whole Prayer-Book, but that the new Article is restricted to the Ordinal. The part omitted is dealt with in the Preface to the Prayer Book.

Object.—The Ordinal was drawn up by six Bishops and six other learned men, who had been appointed for this purpose, in

De Episcoporum et Ministrorum Consecratione.

LIBELLUS de consecratione Archiepiscoporum, et Episcoporum, et de ordinatione Presbyterorum et Diaconorum, editus nuper temporibus Edwardi VI., et auctoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum aut impium; itaque quicumque juxta ritus illius libri consecrati aut ordinati sunt, ab anno secundo prædicti regis Edwardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime statuimus esse, et fore consecratos et ordinatos.

1550, and, with a few changes, added to the Prayer-Book in 1552. This Ordinal was repealed in Queen Mary’s reign at the same time as the Prayer-Book. When the Prayer-Book was restored at the accession of Elizabeth, the Ordinal was not specified by name, and the Romanist Bishops took advantage of this omission to declare all ordinations since 1559 legally invalid. The object of the Article was to confirm the authority of the Ordinal as against (1) Romanists who objected to it on account of its omission of some alleged essential particulars, and (2) Puritans who objected to certain forms, phrases, and alleged superstitions.

Romanists deny the validity of English Orders on the following grounds:

1. The alleged breach in the continuity of English Orders, the Elizabethan Bishops, it is said, not having been properly consecrated.

2. The alleged invalidity of Parker’s consecration, Barlow, his consecrator, not having, it is said, been himself properly consecrated.

3. The absence of jurisdiction on the part of Parker’s consecrators, who, although consecrated and elected, were not at the time in possession of their sees.

4. The absence of the *traditio instrumentorum* (the handing over the pastoral staff and ring to a Bishop, of the chalice and paten to a priest, and of the dalmatic and stole to a deacon), which was retained in the Ordinal of 1550, but subsequently omitted.

5. The absence of any proof of *intention*, *i.e.*, of a desire on the part of those who officiate to do what the Church does, the form of 1550 containing no mention of the office of Bishop.

6. The absence of any words conferring upon priests the power of offering sacrifice.

Puritans objected to:

1. The threefold ministry.

2. The formula of Ordination.

In reply to Romanists it is urged:

1. That the Nag’s Head Fable, on which the alleged breach of continuity is based, is a story invented long after the event and rejected by the highest Roman Catholic authorities, such as Courayer and Lingard.

2. There is no record of Barlow’s consecration, but neither is there of several other contemporary Bishops. We know for certain that he assisted as Bishop in consecrations in the reign of Henry VIII., and that he was deprived as a Bishop in the reign of Queen Mary. The validity of the Orders of three other Bishops who assisted at Parker’s consecration, *viz.*, Scory, Coverdale, and Hodgkins, has never been disputed.

3. The Bishops who consecrated had been consecrated in previous reigns; they were elected to their new sees and only lacked jurisdiction because there was no Archbishop to confirm them in their sees.

4. The *traditio instrumentorum* never formed part of the ceremony of ordination in the Eastern Church, and cannot be traced further back than the tenth century in the Western.

5. The secret *intention* of the consecrating Bishops is beyond human knowledge, but the intention of the Church is clear from the Preface to the Ordinal.

6. There is no reference to the offering of sacrifice, but it is clear from the preface to the Ordinal that the three Orders were to be 'continued' for the discharge of all such duties as had been assigned them by the Catholic Church.

In reply to the Puritans it may be shown :

1. That the threefold ministry has obtained ever since the time of the Apostles, and that no one has ever been allowed to exercise the office of Bishop, priest, or deacon, without a lawful commission from Church authority.

2. That the formula, 'Receive the Holy Ghost,' etc., is fully justified by St. John xx. 22.

The words 'the Holy Ghost' here mean the gifts of the Holy Spirit, inclusive of authority and power, needed for the discharge of the duties of a priest.

Analysis :

- I. The Ordinal set forth in the reign of Edward VI. contains all things necessary to consecration and ordering.
- II. It contains nothing 'that of itself is superstitious or ungodly' (this against the Puritans).
- III. It declares that all such are 'rightly, orderly and lawfully consecrated and ordered' who either have been or hereafter shall be consecrated or ordered according to the rites prescribed (this against Romanists).

Notes.—'All things necessary.' The only absolute essentials to Ordination are the laying on of hands and prayer by those who have themselves been lawfully ordained or consecrated. Two objections have been made against the form for the consecration of Bishops in the first Anglican Ordinal :

1. That the form of 1550 is invalid because there is no mention in it of the office of a Bishop, and therefore no evidence of the *intention* of the rite.

2. That the addition made in 1662 to the form of words previously used at the imposition of hands is an admission that the old form was inadequate. The old words were: '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, but of power and love and of soberness.' The present form runs: 'Receive the Holy Ghost, for the office and work of a Bishop,' etc.

In reply it may be stated :

1. That the intention is clearly indicated in the prayer 'Mercifully behold this Thy servant, now called to the work and ministry of a Bishop.'

2. That in the Roman Pontifical the words are merely 'Receive the Holy Ghost,' the prayer that follows not even directly mentioning the episcopal office.

'Rightly, orderly and lawfully.' Lat., *rite, atque ordine, atque legitime*; with due regard to the rites and ceremonies used, the order observed, and the laws of the Church and realm. See under 'Object.'

Proofs :

I. The Divine Commission.

St. John xx. 22, 23: 'And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost (*λάβετε Πνεῦμα ἅγιον*); whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.'

Note the omission of the article before *Πνεῦμα*. The words imply not the Holy Spirit in all His fullness, but such gifts of the Spirit as were needed for the functions of their spiritual office.

II. The Making of Deacons and Ordering of Priests.

Acts vi. 6: 'Whom they set before the Apostles; and when they had prayed they laid their hands on them.'

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.' Cf. 2 Tim. i. 6.

III. Bishops.

Tit. i. 5: 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.' Cf. 2 Tim. ii. 2.

V. ARTICLES DEALING WITH THE RELATIONS OF THE CHURCH AND THE INDIVIDUAL TO THE STATE (XXXVII. to XXXIX.).

ARTICLE XXXVII.

Of the Civil Magistrates.

De Civilibus Magistratibus.

The Queen's Majesty hath the chief power in this Realm of England, and other her Do-

REGIA Majestas in hoc Angliæ regno, ac cæteris ejus dominiis, summam* habet potestatem, ad

* Hardwick and the 'Prayer-Book Interleaved' insert 'jure' before 'summam.' Cardwell omits the word. It is not found in the Parker MS. or in Day's edition of 1571.

minions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth*, our Queen, doth most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

Source.—Composed by the English Reformers, 1552. In its original form it ran :

'Of Civil Magistrates.'

'The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland.

'The Bishop of Rome hath no jurisdiction in this realm of England.

quam omnium statuum hujus regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur; sed eam tantum prærogativam, quam in sacris Scripturis a Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam; hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive Civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges regni possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet, ex mandato magistratus, arma portare, et justa bella administrare.

'The civil magistrate is ordained and allowed [Lat., *probatus*] of God: wherefore we must obey him, not only for fear of punishment, but also for conscience' sake.

'The civil laws may punish Christian men with death for heinous and grievous offences.

'It is lawful for Christians, at the commandment of the magistrate, to wear weapons, and to serve in lawful wars.'

In 1563, in order to meet the scruples of Elizabeth, who objected to being styled 'the Head of the Church,' the first paragraph was re-cast. The second paragraph was added at the same time.

Object.—1. To assert the Queen's supremacy as against the Papal.

2. To condemn the Anabaptists, who denied that it was lawful for Christians to assume the government of their fellow-men, and condemned war as unlawful.

Analysis :

I. The royal supremacy asserted over all her subjects, whether civil or ecclesiastical.

II. The jurisdiction of the Pope over England denied.

III. The royal supremacy does not extend to the ministering of God's Word and Sacraments.

IV. The lawfulness of capital punishment.

V. Christian men may lawfully serve in war.

Notes.—'The chief power.' The Sovereigns of England have always claimed a certain supremacy over the Church as well as over the State. Wilfrid, Bishop of York, was imprisoned for appealing to the Pope in 678. William the Conqueror, in order to strengthen his position, made great concessions to the Pope, but refused to receive any Papal legate except by the King's request. His subjects were not allowed to leave the kingdom, or to excommunicate any noble, or publish any Papal decree or letter, without his permission. The Constitutions of Clarendon, in the reign of Henry II. (1164) greatly limited the Pope's power of intervening in the affairs of the English Church. John, on the other hand, consented to hold his crown as a vassal of Rome. Magna Charta (1215) re-affirmed the anti-Papal provisions of the Constitutions of Clarendon. In 1307 Parliament protested against Papal exactions, and refused to allow the legate to carry away the money he had collected. The great Statute of Provisors (1351) denied the right of the Pope to fill vacant livings. The Statute of Præmunire (1353) made it treasonable to appeal to the Pope against the King. In 1534 the Convocations affirmed 'that the Pope of Rome hath no greater jurisdiction conferred upon him by God in Holy Scripture, in this realm of England, than any other foreign bishop.' The Act of Restraint of Appeals and Submission of the Clergy recognized Henry VIII. as 'sole and

supreme lord, and *as far as the laws of Christ allow*, also Supreme Head.' Queen Mary retained the title adopted by her father. Under Edward VI. the supremacy of the Crown was most unconstitutionally abused by the King's Protectors for the spoliation of guilds and chantries, and for the demolition of altars.

'*We give not,*' etc. The object of this paragraph is to disavow any Erastian* interpretation of the royal supremacy.

'*All estates and degrees,*' i.e., all grades and classes.

'*The laws of the Realm may punish Christian men with death.*' See Gen. ix. 6. The New Testament fully recognizes the power of the civil governor to inflict capital punishment (see Rom. xiii. 4).

'*To wear weapons,*' etc. Christ came to send peace on earth, but He does not prohibit the use of the sword in obtaining it. War is a necessity forced upon nations so long as there is no accepted international tribunal to which their differences can be referred. Private individuals can settle their differences by an appeal to the civil courts; nations have not as yet reached this stage, and are obliged to settle their differences by the fell arbitrament of war. History has shown that the profession of a soldier is not incompatible with the sincerest piety. All the centurions mentioned in Holy Scripture are spoken of in terms of commendation. It is also noteworthy that St. John the Baptist, when asked by the soldiers what they should do, did not tell them to abandon their profession, but only to avoid violence and false accusations, and to be content with their wages.

ARTICLE XXXVIII.

Of Christian men's Goods, which are not common. *De illicita Bonorum communicatione.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

FACULTATES et bona Christianorum non sunt communia, quoad jus et possessionem, ut quidam Anabaptistæ falso jactant; debet tamen quisque de his quæ possidet, pro facultatum ratione pauperibus eleemosynas benigne distribuere.

* Erastus, a Grecized form of Lieber, his true name, was a physician of Heidelberg (A.D. 1524-1583). He held that there is no rightful authority over religion except the State, that the minister of religion may dissuade the vicious from Communion but not refuse it, and that the punishment of religious offences belongs to the civil magistrate. The term Erastianism is now applied to all tendencies to unduly subject the control of the Church to the State.

Source.—Composed by the English Reformers, 1552.

Object.—To counteract the communistic teaching of the Anabaptists. The *Reformatio Legum* met this teaching with two arguments: (1) the Old Testament condemns theft; (2) the New Testament praises almsgiving; but neither theft nor almsgiving would be possible unless the right of having goods of their own were left to Christians.

Analysis:

I. Community of goods not a Christian doctrine.

II. Almsgiving obligatory on all.

Notes.—'Anabaptists.' This sect derived its name from its re-baptizing persons baptized in infancy. It regarded all external law as abolished, declared the Bible superseded by the direct inspiration of the Holy Spirit and pronounced war unlawful and oaths unnecessary. For the moral and social outcome of this teaching see p. 57.

'Not common.' It might be inferred from Acts ii. 44, and v. 32, that communism was the rule of the first Christian converts in Jerusalem, but Acts v. 4 shows that Ananias was not obliged to surrender any portion of his property, and that, after he had sold a portion, he was under no compulsion to add the proceeds to the Church exchequer. Communication is obligatory, but communism is not. The obligation must proceed from within, not from without.

Proofs:

I. Communism not a Christian doctrine.

Eph. iv. 28: 'Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.' See 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12.

II. Almsgiving obligatory on Christians.

St. Luke xi. 41: 'But rather give alms of such things as ye have.'
1 Tim. vi. 17, 18: 'Charge them that are rich in this world, that they . . . do good, that they be rich in good works, ready to distribute, willing to communicate.'

ARTICLE XXXIX.

Of a Christian man's Oath.

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle, so we judge that Christian religion doth not prohibit, but that a man may swear when the Magistrate

De Jurejurando.

QUEMADMODUM juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur; ita Christianorum religionem minime prohibere censemus, quin jubente Magis-

requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

tratu in causa fidei et charitatis jurare liceat, modo id fiat juxta prophetæ doctrinam, in justitia, in judicio, et veritate.

Source.—Composed by the English Reformers, 1552.

Object.—Like the previous Article, this is mainly directed against the Anabaptists, who taught that oaths are unlawful, in spite of the authority of the Old Testament (see Deut. vi. 13, Ps. xv. 4, A.V.), the example set by St. Paul (2 Cor. xi. 31), by our Blessed Lord (St. Matt. xxvi. 63, 64), and even by God the Father (Gen. xxii. 16; Ps. lxxxix. 35, A.V.).

Analysis :

I. Vain and rash swearing condemned.

II. Oaths taken before a magistrate perfectly lawful.

Notes.—‘By our Lord.’ See St. Matt. v. 34-37.

‘James His Apostle.’ See St. James v. 12. What was condemned by our Lord and St. James was light and inconsiderate appeals to God on trivial occasions, whereby dishonour was done to God, and the power of simple, unsupported assertions was weakened. ‘Yea’ and ‘nay’ cease to be sufficient when God is invoked in support of the most insignificant assertions and denials. Our Lord did not refuse to reply to the adjuration of the high-priest ‘by the living God’ to say whether He were the Christ or not.

‘The Prophet's teaching.’ See Jer. iv. 2 : ‘And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness.’

Proofs :

I. Vain and rash swearing forbidden.

See Commandment III., which may be literally translated : ‘Thou shalt not take up the name of the Lord thy God for vanity’—i.e., for any light, trivial, or dishonest purpose.

Lev. xix. 12 : ‘Ye shall not swear by My name falsely, neither shalt thou profane the name of thy God.’

II. Oaths taken before a magistrate lawful.

Lev. v. 1 : ‘And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.’

THE RATIFICATION.

This postscript to the Articles dates from 1571. No change has been made since in the Articles except by the caprice of editors. It will be observed that no reference is made to any confirmation by Parliament. The words ‘again approved’ ‘confirmed again,’ refer to the previous publication of the Articles in 1563.

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