

The Teacher's Prayer Book:

being the

Book of Common Prayer,

with

Introductions, Analyses, Notes, and a Commentary
upon the Psalter,

by

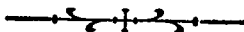
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and

A Glossary,

By the Rev. A. L. MAYHEW, M.A.



London:

Eyre & Spottiswoode (Bible Warehouse), Ltd.,

33, Paternoster Row, E.C.

Edinburgh and New York.

PREFACE TO THE FIRST EDITION.

IN the Introductions and Notes to the TEACHER'S PRAYER BOOK I have endeavoured to keep strictly to the object indicated by the title; and, without any attempt at original research or exhaustive treatment, to supply to Churchmen, and especially to those who have to give religious teaching, some knowledge of the origin, the principles, and the substance of the Prayer Book, which they are continually using, and which, perhaps through that very familiarity, is apt to be imperfectly understood. I have therefore not thought it necessary to encumber its pages, and embarrass its readers, with quotations from authorities, although I have made free use of the many excellent works, ancient and modern, on the Prayer Book itself, and on Christian Antiquities, which are now within the reach of the student, and have embodied in the book the results of the study and teaching of some years. I have also had the advantage of being allowed to submit the sheets to the supervision of my friend and colleague, Archdeacon Cheetham; whom I have to thank for many valuable corrections and suggestions, although I must not lay on him any responsibility for what is written here.

On the many controverted subjects which have necessarily presented themselves, while I have not attempted to conceal my own opinion, I have desired, as far as possible, to fix the attention of my readers mainly on what is historically certain,

PREFACE.

or is plainly expressed in the words of the Prayer Book; and on all other points to give them, not so much my judgment, as sufficient materials for forming a judgment of their own. Having done this as thoroughly and as tersely as I could, I now send the book in the earnest hope and prayer that it may conduce to the serious and intelligent use of the Prayer Book, which has been for centuries the treasure of English devotion, which, alike by its substance and by its tone, has largely determined the history of the Church of England and of English Christianity.

A. B.

PREFACE TO THE NEW EDITION.

THIS Edition (the 16th) represents a complete recension of the original matter. The whole has been again revised, and in great degree re-written. But the alterations are almost entirely in the way of addition and explanation; hardly anything has had to be withdrawn as incorrect or unnecessary. In thankfulness for the proof of past usefulness afforded by the issue of many successive Editions, this last, and (it is hoped) completest Edition, is sent out with prayer for God's further blessing upon it.

A. B.

The Book of
Common Prayer,

And Administration of the Sacraments, and other Rites
and Ceremonies of the Church,
according to the Use of

The Church of England;

together with the

Psalter or Psalms of David,

Pointed as they are to be sung or said in Churches;
and the Form and Manner of Making,
Ordaining, and Consecrating of
Bishops, Priests, and
Deacons.



His Majesty's Printers.

London:

Eyre & Spottiswoode (Bible Warehouse), Ltd.,
33, Paternoster Row, E.C.
Edinburgh and New York.

INTRODUCTION.

THE English Prayer Book embodies, in tangible form, the chief principles of the English Reformation. It was no new book, drawn up by the religious leaders of the 16th century, but was mainly a reformed republication of those old Services, which had grown up through nearly a thousand years of English Christianity, being themselves developments of the Liturgies of an even remoter antiquity. So far it exemplified the famous Declaration (in the Act against suing for dispensations at Rome, A.D. 1533), that the English Church and nation in the Reformation "intended not to decline or vary from the Congregation of Christ's Church, in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God necessary to salvation." But, at the same time, it was the assertion of a right to remodel and reform, to add to and to take from, those old Services, so as to adapt them to the needs of the English people, and to the growth of spiritual knowledge and liberty; and in this respect it implied that claim of national religious independence—under the supreme authority of God's Word, and appeal to a General Council of the Church freely chosen—which was a distinct defiance of the Papal authority, and thus a resolute, though independent, adherence to the Reformation movement.

I. MATERIALS AND HISTORY.—The materials from which it was compiled were large and various. There were, first, the Latin Service Books; which may be, generally speaking, reduced to three, (a) the BREVIARY, containing, besides the Calendar and Rubrical directions, the Psalms, Hymns, Antiphons, Collects, Lections, &c., to be said at the several hours of prayer, whether on ordinary days or days of special observance. (b) The MISSAL, containing its own Calendar, Rubrics, and elaborate ritual directions, and the regular Order of the Holy Communion Service, or "Mass," with the variable Introits, Collects, Epistles, Gospels, &c., for various seasons of the Ecclesiastical year. (c) The MANUAL, containing the Baptismal Service, and other "Occasional Services." To these may be added the PONTIFICAL, containing the Ordination Service, and other Services, which could be performed only by a Bishop. These Service-Books were voluminous and intricate, each (except the Manual) longer than our whole Prayer Book.

Of these various Latin Service Books there were extant several forms or Uses. St. Augustine, on his mission to England, found various Services already existing in the ancient British Church, not improbably framed on the Gallican model, which has strong affinities with the Eastern Liturgies, and differing considerably from the authorized Roman form of his time. By the wise counsel of his superior, Gregory the Great, he refrained from rigidly enforcing ritual uniformity within the sphere of his own influence; and the variety of Service, thus caused, was still further increased by the fact, that Christianity was largely diffused in the north and centre

of England by independent Celtic missionaries from Scotland. To these causes is probably to be traced the co-existence of various "Uses," when England became wholly Christianized. The chief of these was the "Use of Sarum," or Salisbury, drawn up by Osmond, Bishop of Salisbury, in 1085, and prevailing over the greater part of the Southern Province. There were also the "York Use," marking the independence of the old Northumbrian Christianity, the "Uses of Bangor and Hereford," probably indicating the influence of the old British Church of Wales, and others less known. With substantial identity, these Uses presented, nevertheless, some not inconsiderable variations, and did not follow strictly the Roman Use.

Besides these Latin Service Books, there were issued from time to time what were called PRIMERS, vernacular Prayer Books for the people, containing nothing of the Service of the Missal or Manual; but Services for the Hours, taken from the Breviary, Selections of Psalms and Prayers, the Creed, the Lord's Prayer and Ten Commandments, the Ave Maria, a Litany, &c. Of these Primers there are various editions extant, from A.D. 1400 to King Henry's Primer of 1545, gradually increasing in fulness. They served as simple manuals of Prayer and instruction for the people, existing side by side with the Latin Offices, which were to the people as sealed books; and they were probably used largely during Service-time in the Churches, and also in private devotion at home.

Now the Reformation in England, so far as it was a purely religious movement, had two great objects in view—the publication of an English Bible and of an English Service Book. The former was secured in the reign of Henry VIII., when, after the issue of Tyndale's Bible (1525), Coverdale's Bible (1535), and Matthew's Bible (1537), the "Great Bible" was published by authority in 1539, and set up for reading in Churches in 1541, with order in 1542 that the Epistles and Gospels should be read from it. Towards the second, some steps were taken under much difficulty in the same reign. In 1540 a Psalter in Latin and English was published; in 1544 the English Litany followed; in 1547 a Communion Service, supplementary to the Mass, was prepared, but not put forth till early in 1548, after the accession of Edward VI.

Meanwhile some steps were taken, both in England and elsewhere, towards reformation of the Latin Service Books. In 1516, 1531, and 1541, reformed and simplified editions of the Sarum Breviary were issued; in 1533 appeared a reformed Sarum Missal; and a reformed Breviary was published on the Continent by Cardinal Quignonez, under Papal authority, which was evidently of great use to the compilers of our Prayer Book.

II. PRAYER BOOK OF 1549.—These steps were but tentative and preparatory. When the accession of Edward VI. gave a new impulse to the Reformation, it was resolved to supersede both Latin Service-Books and Primers by an English Prayer-Book, which should be the Prayer-Book of both priests and people. This new Service Book was, speaking generally, a reformed Sarum Use, including Breviary,

Missal, Manual, and Pontifical in one. But the compilers had before them the *Consultatio* of Archbishop Hermann of Cologne, containing a vernacular Service, drawn up under Lutheran auspices, and accordingly in a conservative spirit; and from this they borrowed in some degree. Nor did they shrink from original composition where necessary, especially of Collects, and of the hortatory elements of the Service. - The result was the Prayer Book of 1549.

The main principles which guided the compilers were obviously these three (see the original Preface "Concerning the Service of the Church") :—

(a) SIMPLIFICATION. The old Service Books had gradually become so long, so intricate, so full of special variations, so elaborate in ritual directions, that even to the clerics and the highly educated they were difficult, and to the people at large, even if written in English, they would have been useless. It was resolved to cut down this luxuriance, to introduce more regularity, even at the sacrifice of appropriateness and beauty, to group the many Services together, with some simplification and abridgment, to abolish all variety of "Uses," and so to bring the new Service Book within the reach of the mass of the people, as a common standard of faith, and a common manual of devotion.

(b) PURIFICATION, by returning as far as possible to primitive purity of doctrine, ritual, and devotion, removing the accretions of error or superstition which had grown over the old Services in mediæval times, and bringing the whole resolutely to the test of accordance with Holy Scripture. In some cases this process was carried so far as to remove some things, which were in themselves sound and Catholic, but which had become so closely interwoven with falsehood and corruption, that it appeared hopeless to dissociate them from these in the minds of the people.

(c) PUBLICATION, by translating them from Latin into English, so that the people should not only "assist" at the Service, but claim it as their own; and by casting them into such a form—sober in tone, uncontroversial in thought (although clear and definite in doctrine), free and simple in language—as might be sincerely and heartily adopted by all baptized members of Christ. The responsive character of the Services was made effective; the provision for systematic reading of Holy Scripture was singularly complete; the element of exhortation and teaching was considerably strengthened; and the laity were thus plainly recognised as full members of the Church, having, under due spiritual conditions, a full indefeasible right to its Services and Sacraments.

The first Prayer Book of Edward VI., compiled under these guiding principles, was ordered by the first Act of Uniformity to be used on Whitsunday (June 9th), 1549. It was substantially our present book; but (putting aside mere details) it had the following important differences :—

(i) In Morning and Evening Prayer the Introduction, Exhortation, Confession, and Absolution were not found; shewing that the

use of Public Confession and Absolution had not yet superseded, as a rule, the habitual practice of Auricular Confession and special Absolution.

(ii) In the Communion Service ("commonly called the Mass") there was considerable difference both in order and substance—the book of 1549 keeping, in both, to closer accordance with the ancient liturgical forms. This difference is especially notable in the Prayer for the whole estate of Christ's Church, the Consecration Prayer, and the Words of Administration (see Notes on the *Communion Service*).

(iii) In the Occasional Services, the book of 1549 retained in the Baptismal Service the use of the Exorcism, the Chrism and the Chrism (or white garment); in the Visitation of the Sick Extreme Unction was allowed, if desired, but in terms not implying in it any sacramental character; the Funeral Service contained prayers for the soul departed, and provided specially for the celebration of the Holy Communion.

In the First Book there was no Ordinal; but a form of Service was drawn up by a Commission, authorized in 1550, and added in a revised form to the Prayer Book of 1552.

III. REVISIONS.—As the original Liturgy of 1549 embodied the main principles which the English Reformation proposed to itself, so the various Revisions, through which it passed, indicate the course of thought and action, by which the Reformation Settlement was finally established. The changes which have brought the Prayer Book to its present form are the result of four revisions, in 1552 and 1559, in 1604 and 1662; these revisions themselves being, in some degree, reactive one against another, as religious action and reaction prevailed in the public mind. The character and result of each revision may here be briefly indicated, and will be noticed more in detail in notes on the several parts affected.

(A) In 1552, when the Prayer Book of 1549 had hardly yet had a full trial, a revision was pressed on by the Crown, influenced by some foreign reformers of the growing Calvinistic school, against the advice of Cranmer and his chief colleagues in the Episcopate. The objects of this revision were (1) FURTHER SIMPLIFICATION OF CEREMONY, for which object the old Vestments were superseded by the use of the surplice alone: the additional ceremonies in Baptism were disused; the Introits, the *Agnus Dei* in the Communion Service, and the Post-Communion sentences struck out. (2) FURTHER PRECAUTIONS AGAINST SUPERSTITIONS, especially the doctrine of Transubstantiation and its consequences. This led to a reconstruction of the Communion Service, changing the order materially; omitting the Invocation of the Holy Spirit on the Elements, and the Oblation; altering the words of Administration; appending the "Declaration on Kneeling" in such terms as to deny any "real and essential Presence" of Christ in the Sacrament; and disusing the word "Altar." It also led to the entire abolition of the ceremony of Extreme Unction, and to the prefixing of the Confession and Absolu-

tion to the Morning Service, probably indicating a disuse of private Confession, unless in exceptional cases. (3) FURTHER DEPARTURE FROM OLD FORMS, which had been abused. This induced the disuse in the Communion Service and Burial Service of Commemoration of and Prayer for the Departed, and perhaps combined with the desire of simplification to suggest the disuse of some ancient Ceremonies. This revised form marks the extreme point of religious innovation. It could hardly have come into use, for in 1553 the reaction under Queen Mary abolished it altogether: but it materially affected all subsequent forms, and, in its chief points, the revision of 1552 has not been reversed.

(B) The next revision, however, was partly a reaction against it. Elizabeth, on her accession in 1558, desired to rally round the Reformation the mass of the people, even of those who wished to return to the position taken up under Henry VIII. With this view the Prayer Book was revised in 1559; on the basis, however, not of that of 1549 (which it is said that she herself desired), but of that of 1552. The chief alterations were as follows:—(1) The royal title of "Head of the Church" was exchanged for that of "Supreme Governor." (2) The Vestments of 1549 were provisionally restored. (3) The "black-letter Saints' Days" were added to the Calendar (in 1561). (4) The petition against the Pope was struck out of the Litany. (5) The "Declaration on Kneeling" was removed. (6) The Words of Administration in the Communion Service were altered to their present form, including the forms both of 1549 and of 1552.

So revised, the Prayer Book was almost universally accepted; and it is all but certain that Pope Pius IV. offered to sanction it, if only his Supremacy could be recognised in England. It was the first Prayer Book which was used without change for any long period, and approached closely to our present book.

(C) During this period grew up the great Puritan party—Puritan in ritual and discipline, Presbyterian in views of Church government, and Calvinistic in doctrine. After some vacillations in policy, their resistance to the order and ritual established was held down with a strong hand during the reign of Elizabeth. On the accession of James I., educated as he was in a Presbyterian school, the *Millenary Petition* for revision was presented by the representatives of this party; the *Hampton Court Conference* was held under the King's presidency; and the Prayer Book once more revised in 1604.

The result of the Conference, however, was (as the Proclamation prefixed to the Revised Book declared) among "the things which, moving great expectations before they be entered upon, in their issue produce small effects." The changes were chiefly the addition of some Prayers and Occasional Thanksgivings, the restriction of Private Baptism to a "lawful minister," and the addition to the Catechism of the Exposition of the Sacraments. The demand for the adoption of the celebrated "Lambeth Articles" (embodying distinctive Calvinistic doctrine) was rejected. The only important result of the Conference was the formation of the "Authorized Version" of the Bible in 1611.

(D) The dominance of the High-Church School of Andrewes and Laud, under James I. and Charles I., left its traces in the "Scotch Liturgy" of 1637—a revision of the Prayer Book of 1604, compiled by some of the Scotch Bishops, under the general direction of Laud, for use in the public worship of Scotland. It was prefaced by an authoritative Proclamation in the King's name, and by an Introduction dwelling on the value of a "prescript form of Common Prayer," and the desirability of a general unity on the matter in "the Churches under the protection of one Sovereign Prince." There was no attempt in it to conciliate Presbyterian prejudice, except perhaps by the use throughout of the name "Presbyter" instead of "Priest." On the contrary, its chief characteristic was a return substantially in the Service of Holy Communion to the elder Form of 1549, restoring the Prayer of Oblation and the Invocation. Its introduction was the signal for the religious revolt in Scotland, which led to the great Civil War. Accordingly in itself it soon passed away. But it has still its permanent interest in the effect which it produced upon the Revision of 1662, on the "Scotch Office," and through this Office upon the Communion Service of the American Church. Then followed the revolutionary reaction in the Long Parliament against the whole Church system; which, after the outbreak of the Civil War and the alliance of the Parliament with the Scotch Presbyterians, culminated in the abolition of the Prayer Book, and the substitution of the *Directory of Public Worship* in 1645, and in various Acts, prohibiting the use of the Prayer Book, even in private, under severe penalties.

(E) Finally, at the Restoration in 1660, the King, in pursuance of the promise given before his return, and renewed in a Declaration of October 25th, 1660, granted to the Puritan party the *Savoy Conference*, with a view to some revision of the restored Prayer Book. This revision was professedly designed for comprehension. But it was soon clear that this was nearly hopeless. On the one hand, the Presbyterians, headed by Richard Baxter, first, claimed that a Liturgy should "not be too rigorously composed, nor the Minister confined thereto," and, in the next place, pressed for changes, which would have revolutionized the Prayer Book in many points of principle. On the other side, there was not only no readiness for concession, even of a temporary character, but a desire for strict conformity, and some disposition to make changes in the opposite direction. The last opportunity, therefore, of comprehension was lost, and the imposition of the revised Prayer Book of 1662 by the Act of Uniformity led to the permanent establishment of Nonconformity in England. The revision, however, was carried out with great care by a Committee of Convocation, submitted to Convocation, and sanctioned by Parliament.

IV. PRAYER BOOK OF 1662.—Of the numerous alterations the most important were—(1) the prefixing of the new Preface, setting forth the history and nature of the Revision; (2) the insertion (in wilful opposition to the Puritans) of certain Apocryphal Lessons (*Bel and the Dragon* and the *History of Susanna*) in the Calendar; (3) the addition of several Prayers, e.g., the Prayer for all Conditions

of Men, and the General Thanksgiving; (4) the taking of the Epistles and Gospels and most other Scriptural Lessons from the Authorized Version; (5) the addition to the Church Militant Prayer of the commemoration of the faithful departed, and the insertion of various Ritual Rubrics in the Communion Service; (6) the restoration of the "Declaration on Kneeling," with the significant change of "real and essential Presence" into "corporal Presence"; (7) the addition of the Office for Baptism of Adults, of the Forms of Prayer to be Used at Sea, and of the Services for January 30th and May 29th; (8) in the Preface to the Ordination Service, the addition to the words requiring ordination "according to the Form hereafter following" of the words "or hath had formerly Episcopal Consecration or Ordination"; (9) the addition to the Baptismal Service of the Declaration on the Salvation of Baptized Infants, and on the use of the Sign of the Cross.

It will be obvious that hardly any of these indicate concession to the Puritans, that some were simply dictated by a desire for greater completeness and order, and that others tended rather to oppose and alienate those who had asked for the Revision.

V. SUBSEQUENT ALTERATIONS.—The Prayer Book has never again been revised, although Revision has been often proposed. The most serious attempt was made in 1689, with a view to the comprehension of Nonconformists. In connection with the Toleration Act, passed in that year, a Bill was brought in for "uniting His Majesty's Protestant Subjects"—proposing certain immediate concessions, chiefly in relaxation of subscription and ceremonial, and enacting that a Royal Commission of thirty Bishops and Clergy, already appointed, should complete a scheme for the Revision of the Prayer Book, "to be communicated by the King to a Convocation and Parliament." But by a resolution of the House of Commons, in which the Lords afterwards concurred, an Address was presented to the Crown, praying that the whole question should first be referred to the advice of Convocation. The Commission accordingly drew up a Report, recommending very numerous alterations in the Prayer Book and Rubrics, of various kinds and degrees of importance. Some were alterations of form and style; such as additions to the Litany and Versicles, revision and enlargement of Collects, and provision of fresh Rubrics, explanatory and didactic. Some were relaxations, in regard to the enforcement of the use of the Surplice, of kneeling at Holy Communion, of the sign of the Cross and the requirement of Sponsors at Baptism. Some touched matters of doctrine and principle; such as the change of the word "Priest" to "Minister" at the Absolution and elsewhere, the addition of an explanatory Rubric to the Athanasian Creed, and a note to the Nicene Creed as to the position of the Greek Church on the *Filioque*, the change of the words of Ordination to a precatory form, and some modification of the Absolution in the Visitation of the Sick. This Report was, however, never published or presented to Convocation—the temper of the Lower House being obviously hostile to all change—and the whole project of Comprehension through Revision, not being strongly supported by public opinion, fell to the ground.

The only changes which have since taken place are,—

(1) The disuse (in 1859) of the State Services for November 5th, January 30th, and May 29th.

(2) The introduction of the New Lectionary in 1871.

(3) The introduction, by the Amendment of the Act of Uniformity in 1872, of the Shortened Service, of liberty of using other Services by sanction of the Ordinary, of license for separation of Services and use of Hymns.

VI. Thus preserving throughout the main characteristics, both of substance and style, which marked it at its first Compilation in 1549, the Prayer Book has exercised a most powerful influence, not only as determining the tone and character of English devotion, and as forming a standard of faith and of religious thought, but also as affecting the whole development of English literature, of which, after the English Bible, it was the first great monument. Nor has its effect been confined to the English Church itself, the sister-Communities in Ireland and Scotland, the daughter-Churches of America and the Colonies, and the Missionary Churches included in the Anglican Communion. There can be little doubt that it has told on Christian bodies separated from the Church, wherever the English language is spoken, and even beyond this limit, wherever its numerous translations have penetrated. For the two great trophies of the Reformation, the English Bible and the English Prayer Book, we may well thank God.

THE

CONTENTS OF THIS BOOK.

	Page
AN Act for the Uniformity of Common Prayer	3
1. The Preface	7
2. Concerning the Service of the Church	8
3. Concerning Ceremonies, why some be abolished, and some retained.....	10
4. The Order how the Psalter is appointed to be read.....	11
5. The Order how the rest of the holy Scripture is appointed to be read	11
6. A Table of Proper Lessons and Psalms	12
7. The Calendar, with the Table of Lessons	16
8. Tables and Rules for the Feasts and Fasts through the whole Year.....	28
9. The Order for Morning Prayer.....	37
10. The Order for Evening Prayer	44
11. The Creed of Saint Athanasius.....	48
12. The Litany.....	50
13. Prayers and Thanksgivings upon several occasions	54
14. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion, throughout the Year..	58
15. The Order of the Ministration of the holy Communion....	138
16. The Order of Baptism both Publick and Private	148
17. The Order of Baptism for those of Riper Years	153
18. The Catechism	156
19. The Order of Confirmation	159
20. The Form of Solemnization of Matrimony.....	160
21. The Order for the Visitation of the Sick, and the Communion of the Sick	163
22. The Order for the Burial of the Dead	168
23. The Thanksgiving of Women after Child-birth	171
24. A Commination, or denouncing of God's anger and judgments against Sinners	172
25. The Psalter	175
26. Forms of Prayer to be used at Sea.....	250
27. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons	264
28. Forms of Prayer on Accession of Sovereign	276
29. Articles of Religion	281

AN ACT

FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE IN THE CHURCH,
AND ADMINISTRATION OF THE SACRAMENTS.

PRIMO ELIZABETHÆ.

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

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of *St. John Baptist* next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations, and Additions therein added and appointed by this Statute, shall stand, and be from and after the said Feast of the Nativity of *St. John Baptist*, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of *England, Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of *St. John Baptist* next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward* the Sixth: with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of *St. John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper, openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the

profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premises, shall after his first conviction afterwards offend, and be thereof in form aforesaid lawfully convict; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premises, shall not be beneficed nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first offence suffer Imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any spiritual Promotion, after his first Conviction shall afterwards offend in any thing concerning the Premises, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer Imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of *St. John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form aboveaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks. And if any Person or Persons, being once convict of any such Offence, afterwards offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form aboveaid lawfully convict, that then every Person so offending and convict, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first Offence concerning the Premises, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premises, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Statute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of *St. John Baptist* next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no

ACT FOR UNIFORMITY OF COMMON PRAYER.

lawful or reasonable excuse to be absent, endeavour themselves, to resort to their Parish Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God, shall be used in such time of let, upon every Sunday, and other days ordained or used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of Punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for the due execution hereof, the Queen's most excellent Majesty, the Lords Temporal and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of *St. John Baptist* next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

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

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of *St. John Baptist* next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of *St. John Baptist*, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

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

ACT FOR UNIFORMITY OF COMMON PRAYER.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of his Act, to enquire, hear and determine the Offences abovesaid, and every of them, yearly within fifteen Days after the Feast of *Easter* and *Saint Michael* the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above-mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises, shall for their Offences, first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence afterwards be convicted before the Justices: And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same Offence afterwards receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be in use, as was in this Church of *England*, by Authority of Parliament, in the second Year of the Reign of King *Eduard* the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

THE PREFACE.

This Preface, first prefixed to the Revised Prayer Book of 1661, was written by Bishop Sanderson, and amended in some trifling points by a Committee of the Upper House of Convocation. Its main purpose is to explain the causes and effects of the Revision just completed. Its general tone, as might have been expected, is averse to all change not absolutely necessary, and hostile to the party pressing for revision; as that which "under the late usurped powers" had made the people disaffected to the Prayer Book, and which now, to maintain its own consistency, attacked it with objections old and new.

It opens with the celebrated phrase, ascribing to the Church of England the keeping "of the mean between two extremes," which has been commonly used as a description of her general character and policy. But the phrase properly refers only to the line taken as to the revision of the Prayer Book, as "avoiding too much stiffness in refusing and too much easiness in admitting variation." In relation to such revision it allows on the one hand (in the spirit of Art. xxxiv.), that forms, rites, and ceremonies are in themselves "indifferent and alterable," and, on the other, claims (with Art. xx.) that all modifications should be determined by "those that are in places of authority" in the Church. Then, glancing at the history of the past, since 1549, it alludes to the three Revisions already made (the first under Edward vi., in 1552, the second under Elizabeth, in 1559, and the third under James i., in 1604), and asserts that through all these "the main body and essentials" of the original Book of 1549 "have still continued the same."

Next, the Preface refers to the prohibition of the use of the Liturgy under the Commonwealth. This was by an Order of Parliament on January 3rd, 1645, "abolishing the Book of Common Prayer," and "establishing" for use in all Churches "the Directory for the Public Worship of God," followed, on August 23rd, by another Order, enjoining the surrender of all Prayer-Books, and making the use of the Liturgy, even in private, punishable by fine and imprisonment. It then recites the demand made, on the Restoration of Charles II., for Revision, enforced by the publication of objections, some old and some new, against the Prayer Book (which, "never having been legally abolished," came at once back into use), and the consent of the King thereto. The Presbyterians, in fact, had presented a petition to the King, allowing the lawfulness of a Liturgy, but asking that the Prayer Book might be revised, and that some ceremonies might be abolished, and the use of others made optional. Charles answered by a "Royal Declaration on Ecclesiastical Affairs," in October 1660, allowing toleration of diversity for a time, and promising a Conference, which met at the Savoy on March 25th, 1661.

Of the demands for alteration then made, which were very numerous, both general and special, it is declared that those representing the two extremes—of changes, on the one hand, in fundamental principles "of the Church of England or indeed of the whole Catholic Church of Christ," and of mere frivolous objections, on the other—have been rejected, and those which seemed "requisite or expedient" willingly accepted, without, however, any allowance of the objections made to the old Book, as unscriptural, unsound, or against the conscience of "a godly man." The objects of the Revision are expressly declared to be, not the satisfaction of the

[T hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity

demands of this or that party, but "the preservation of peace and unity"; "the procuring of reverence and exciting of piety and devotion"; and "the cutting off occasion of cavil or quarrel." Of these, the second was far better secured than either the first or last. For, in fact, for purposes of conciliation and comprehension the Conference was rendered fruitless, by unreasonable demands, involving a virtual reconstruction of the Liturgy, on one side, and, on the other, by not only an unwillingness to make any concession whatever, but also a desire to make some alterations in the opposite direction.

The alterations actually made are then thus summarized:—
 (a) Amendments of the Calendars and Rubrics, for the better direction of the officiating clergy (*e.g.*, especially in the Ritual Rubrics in the Service of the Holy Communion); (b) verbal alteration of ambiguous or obsolete terms; (c) the use of the Authorized Version for all Scriptural passages (except the Psalter, the Decalogue, and the sentences in the Communion Service); (d) addition of some "Occasional" Prayers and Thanksgivings (*e.g.*, the Prayer for Parliament, for All Conditions of Men, for the Ember Weeks, the General Thanksgiving, the Thanksgiving for the Restoration of Public Peace at Home); (e) addition of the Office for those at Sea, and for the Public Baptism of Adults. Besides these, however, there were the insertion of some Apocryphal lessons, the alteration of the Ornaments Rubric, the addition of the last clause to the Church Militant Prayer, the re-insertion, with significant alteration, of the Rubric on kneeling at the Holy Communion, the addition to the Baptismal Service of the Rubric on the Salvation of Baptized Infants and the Note on the Sign of the Cross, and the addition of the Services for January 30th and May 29th.

Finally, the approval of the two Convocations is quoted (without any reference to Parliament), and the book commended to "the sober, peaceable, and truly conscientious sons of the Church of England."

CONCERNING THE SERVICE OF THE CHURCH.

This is the original Preface to the Prayer Book of 1549 (with a few omissions), written, as is usually supposed, by Cranmer, and obviously suggested by the Preface to the reformed Breviary of Cardinal Quignonez, published by authority of Pope Clement VII. in 1535, which it follows in many places.

It is notable that it lays almost exclusive emphasis on the reading of Holy Scripture, and the singing (or saying) of the Psalms, in Divine Service, only referring incidentally or by implication to the offering of Prayer and the administration of the Sacraments; and dwells with approval on the provision made by the ancient Fathers for regularity and completeness in the use of both, alike by Ministers and by the people, as a means of at once securing knowledge and "inflaming love."

Of the continuous reading of Holy Scripture thus provided for, it complains that it had been broken in upon (a) by "planting in uncertain stories and legends," *i.e.* by reading spurious "Acts of Saints and Martyrs"; (b) by "multitude of responds, verses (*versicles*), and vain repetitions," referring clearly to musical responses interspersed in the Service, which were intended (like the

CONCERNING THE SERVICE OF THE CHURCH.

ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them, that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubrics: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

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

CONCERNING THE SERVICE OF THE CHURCH.

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

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest

responses to the Commandments) to accept and apply God's Word, but which had become so elaborate, and sometimes irrelevant, as to obscure it; (c) by "Commemorations," that is, Antiphons, Versicles, and Collects, commemorating Festivals, introduced into other festal or non-festal Services; and (d) Synodals; that is, Canons of Synods (diocesan or provincial), or notices of festivals appointed by authority of such synods, usually read after the Lessons. It is, of course, clear that of these objections, while some are matters of principle, others are merely of method and detail, which might have been met by reform, instead of abolition. Similarly it complains that, whereas the whole Psalter was ordered to be said or sung every week (not, however, in the regular order of the Psalms), yet, in practice, partly by the interference of numerous festivals and partly by negligence, "a few Psalms were daily said, and the rest utterly omitted."

It then protests against the use of Latin instead of the vernacular tongue, and the cumbrousness and artificiality of the rubrical and ritual directions called "the Pie" (in the Latin *Pica*, a word of uncertain derivation), as effectually preventing the Service from being the Service of the people.

It next enunciates the four principles which obviously guided the compilers of the Prayer Book in forming it mainly out of old materials, and returning (as they believed) to the Primitive order, viz., (a) PURIFICATION from all that was untrue or questionable and superstitious, according to a Scriptural standard; (b) TRANSLATION into the vernacular language; (c) SIMPLIFICATION, both in length and order (even at the cost of completeness and beauty), so as to make it intelligible and practically useful to the people; (d) UNIFORMITY, abolishing the ancient variety of "Uses," with a view to unity both of worship and of faith.

Lastly, it establishes an authoritative power of interpretation in the Bishop (or, in cases of special difficulty, the Archbishop), on all points of diversity or doubt, both in theory and in practice, in the fullest and clearest terms.

The Act of Uniformity of Edward VI., "for the further encouragement of learning" sanctions the use of all Services, except the Holy Communion, "commonly called the Mass," in the Universities, "in Greek, Latin, or Hebrew." The Act of Charles II. adds to the Universities "the Colleges of Westminster, Winchester, and Eton, and the Convocations," but mentions only Latin. It also directs the Bishops of Hereford, St. David's, St. Asaph, Bangor, and Llandaff, to see that the Book "be truly and exactly translated into the British or Welsh tongue," and duly circulated and used in Wales.

The Order to the Clergy to say "daily the Morning and Evening Prayer (either privately or openly)," is all but absolute; for it is clear that the "urgent cause" recognised must be one of real emergency. In 1552 "preaching and studying of divinity" are recognised as such causes. It is notable that this order has been increased in stringency in the successive Revisions of the Prayer Book.

The Order for the Public use of the Daily Service is not quite so absolute; but it is still plain that it is intended to secure it as a rule, and that disuse of the Service, without "reasonable hindrance," is a contravention both of the letter and of the spirit of the law.

CONCERNING THE SERVICE OF THE CHURCH.

were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitations, and such like things as did break the continual course of the reading of the Scripture.

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

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

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book: the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES.

This Preface also is probably due to Cranmer. In 1549 it was placed at the end of the Book, after the Communion Service, and followed by certain Ritual directions; in 1552 it was transferred to its present place.

It vindicates the right of the Church to distinguish between the various Ceremonies previously in use "by the constitution of man"; on the ground that some, originally good, had been abused; some were from the beginning the offspring of "indiscreet devotion" and "zeal without knowledge"; some were still good both for decency and edification.

The claim of this right for the Church accords with Art. xxxiv. "Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." Those who act in the name of the Church are "those lawfully called and authorized thereunto." Their action is morally limited by the respect for individual freedom referred to below, and by that desire to break as little as may be from the past, and from the rest of Christendom, which the English Reformation invariably professed; but, once taken, it is asserted (as in the Article) that it cannot be set aside by individual will. It is notable, as illustrating the true sense of the "middle way" spoken of in Bishop Sanderson's Preface, that the course taken is declared to be, not a compromise "to please and satisfy" both parties, but dictated by a simple consideration how "to please God and profit both."

But, while the right to pronounce on this subject by authority is asserted, yet "lest any man should be offended, whom good reason might satisfy," the grounds of the policy adopted are clearly and temperately set forth.

The need of reform of the ancient ceremonial is then urged, against those who are "so addicted to their old customs" as to abhor all change, on three grounds: (a) its exceeding cumbrousness and artificiality, and frequent obscurity of meaning, on which St. Augustine's Letter to Januarius (Ep. xlv. in Bened. Edn., Paris, 1836) is quoted; (b) its tendency to foster formalism, and so to fall away from the freedom and spirituality of the Gospel, which are contrasted with the Ceremonial character of the Mosaic Law; (c) its frequent abuse, by superstitious error and corrupt motive, so engrained that it could only be got rid of by cutting away the ceremony itself. All these may easily be proved by examination of the facts of the case. It is obvious that the third will require the most stringent proof, as being against the general rule, *Abusus non tollit usum*—a rule which, however, cannot be maintained universally by any who understand how largely men are influenced by the power of association.

On the other hand (as against the strong individualism and tendency to innovation, naturally fostered, by reaction, during the Reformation, and afterwards developed in the Puritan party), it is urged that "the wilful and contemptuous breaking of a common order and discipline is no slight offence before God." The ceremonial now authorized is defended (a) by consideration of the need in all Public Worship of Form and Ceremony in the abstract; (b) by

OF CEREMONIES,

Why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, "Let all things be done among you," saith Saint Paul, "in a seemly and due order:" the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs: and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of Moses' Law was,) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have

the presumption in favour of what has been handed down from antiquity, and tried by the experience of centuries; (c) by examination of the ceremonial on its own merits, as to clearness, simplicity, and unlikelihood of abuse. On this question it is interesting to compare Hooker's statement in his Ecclesiastical Polity (Book v., cc. 6-10) of the principles on which all Ceremonial ought to be judged. It is also suggested that it is not immutable, and may be modified, not by individual vagary, but by the authority which imposed it; as was, in fact, done in subsequent Revisions.

Lastly, in strict accordance with the actual course of the English Reformation, all authority to condemn other nations is repudiated. The action of the Church of England is justified as taken independently for the edification of its own people, and the like liberty is claimed for other Branches of the Church.

The Order how the Psalter is appointed to be read.

The "division of the Hebrews" is named in contradistinction from the division of the Greek Septuagint and Latin Vulgate. In this latter, what we call Psalms ix. and x. form one Psalm (Ps. ix.), and our cxlvii. Psalm is divided into two (as Psalms cxlvi., cxlvii.).

The "Great Bible" was the last of the English translations put forth under Henry VIII. (1539-40) (following Tyndale's, Coverdale's, and Matthew's Bibles); and formally authorized to be set up and read in Churches. Its translation of the Psalter is less accurate than our Authorized Bible Version, but perhaps more flowing and rhythmically beautiful.

It may be noted that one clause of the next section properly belongs to this—providing that, independently of the appointment of Proper Psalms in the Calendar, it shall be lawful on occasions appointed by the Ordinary, and with his consent, to appoint Proper Psalms superseding the regular Psalms of the day.

The Order how the rest of holy Scripture is appointed to be read.

Of these directions the second has been modified, and the 4th, 5th, 7th, and 8th added to suit the New Lectionary of 1871.

The chief differences of the Old from the New Lectionary in the Common Lessons are the following:—(a) According to the Old Lectionary, the New Testament was to be read thrice in the year, omitting the Apocalypse altogether from the Order of Common Lessons, the Gospels and Acts being always read in the Morning, and the rest in the Evening Services; (b) the selection from the Old Testament was different, reading the books more continuously, but omitting altogether the Books of Chronicles, introducing only four chapters of Leviticus, and nine of Ezekiel, and appointing a larger number of Lessons from the Apocryphal Books.

In respect of the Proper Lessons, (a) the selection differed considerably in the Lessons for Sundays, much more in the Lessons for Holy-days. (b) The provision for alternative First Lessons at Evensong, and the use of a Second Lesson by choice from the Gospels at a second Evensong, had then no existence. (c) There was no provision for the occasional appointment of Proper Lessons by the Ordinary. (d) The case of coincidence of Holy-days with Sundays was not provided for. The rule now given is a simple substitute for the elaborate rules of the ancient Service Books. It singles out for necessary preference over the Holy-day, Advent Sunday, Easter-Day, Whit-Sunday, and Trinity-Sunday; in all other cases it leaves the choice to the Minister.

OF CEREMONIES.

reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangledness, which (as much as may be with the true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece: It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be recited this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

The Order how the rest of holy Scripture is appointed to be read.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain proper Lessons appointed upon divers feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters and portions of chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the moveable feasts, which are not in the Calendar, and the immoveable, where there is a blank left in the column of lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the table,) the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other lessons may, with his consent, be substituted for those which are appointed in the Calendar.

And note that whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also that upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

Note also that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered.

THE LECTIONARY OF THE CHURCH.

The Lectionary of the Church of England provides, with perhaps greater care than has been shewn by any other Christian body, for the complete and orderly reading of Holy Scripture in Divine Service. Such reading, independently of its spiritual value both for instruction and exhortation to the individual hearer, tends for the Church at large to the continual maintenance of the Scriptural standard of truth, and to the preservation of the "proportion of faith," exhibiting in right order and variety all the elements of Christian doctrine and practice. It has had, moreover, the important effect of stamping a marked Scriptural impress on our English literature.

In carrying out this study of Holy Scripture, the Church has obviously intended to preserve a due harmony between two principles—the principle of REGULARITY, by which the whole Bible is read to the people in order, and the principle of SPECIALITY, bringing into prominence by selection the leading elements of the Scriptural Revelation.

The Lectionary contains (a) the Proper Lessons for Sundays; (b) the Proper Lessons for Holy-days; (c) the Common Lessons of the year; to which may be added (d) the Series of Epistles and Gospels.

(A) THE LESSONS PROPER FOR SUNDAYS.

The First Lessons are so arranged, as to present striking and important chapters from the various books of the Old Testament in order. In this arrangement, according to old practice (see Preface "Concerning the Service of the Church"), Isaiah is read in Advent, and in Epiphany, except for the last three Sundays, on which Lessons are taken from the Books of Job and Proverbs; and the Book of Genesis is begun on Septuagesima, opening the regular series, first of the Historical, then of the Prophetical books, which is only broken in upon by special Lessons for Whit-Sunday and Trinity-Sunday.

Of Second Lessons there are but few—for Septuagesima, Palm Sunday, Easter-Day and the First Sunday after Easter, Whit-Sunday, and Trinity-Sunday; for all other Sundays the course of Common Lessons remains unbroken.

The selection of the Sunday Lessons brings out both the principles above referred to; but on the whole the dominant idea is that of REGULARITY, with a view to give to those who only attend Church on Sundays a course of Scriptural reading

which is orderly, if not complete. As a rule, the Lessons are rather longer than the average of the Common Lessons.

It may be noted that in the Prayer Books of 1549 and 1552, there were no Proper Lessons for ordinary Sundays. From 1561 onwards the series was made complete, and underwent but little change till the establishment of the New Lectionary in 1871.

The New Lectionary, by the provision of alternative Lessons at Evensong, largely increased the number of Proper Lessons from the Old Testament, keeping generally to the same order, and mostly including the old Lessons. It added most of the Proper Lessons from the New Testament.

The tendency has therefore been to increase the number and variety of the Proper Lessons; and it is interesting to observe that this tendency has been carried much further in the present American Prayer-Book. As education and intelligence advance, it is of course possible to introduce more variety, with less fear of making the arrangement too cumbrous for the mass of the people.

1 PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS,
AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

¶ LESSONS PROPER FOR SUNDAYS.

	Mattins.	Evensong.
Sundays of Advent.		
The First	Isaiah 1	Isaiah 2 or Isaiah 4 v. 2
Second .....	..... 5	..... 11 to v. 11
Third .....	..... 25	..... 26
Fourth .....	..... 30 to v. 27	..... 23 v. 5 to v. 19
.....	.....	..... 32
.....	.....	..... 33 v. 2 to v. 23
Sundays after Christmas.		
The First .....	..... 35	..... 38
Second .....	..... 42	..... 43
Sundays after the Epiphany.		
The First .....	..... 51	..... 52 v. 13 & 53
Second .....	..... 55	..... 57
Third .....	..... 62	..... 65
Fourth	Job 27	Job 28
Fifth	Proverbs 1	Proverbs 3
Sixth .....	..... 9	..... 11
Septuagesima.		
First Lesson	Genesis 1 & 2 to v. 4	Genesis 2 v. 4
Second Lesson	Rev. 21 to v. 9	Rev. 21 v. 9 to 22 v. 6
Sexagesima		
.....	Genesis 3	Genesis 6
Quinquagesima		
.....	..... 9 to v. 20	..... 12
LENT.		
First Sunday .....	..... 19 v. 12 to v. 30	..... 22 to v. 20
Second .....	..... 27 to v. 41	..... 23
Third .....	..... 37	..... 39
Fourth .....	..... 42	..... 43
Fifth	Exodus 3	Exodus 5
Sixth .....	..... 9	..... 10
Second Lesson	Matt. 26	Luke 19 v. 28
Easter-Day.		
First Lesson	Exodus 12 to v. 29	Exodus 12 v. 29
Second Lesson	Rev. 1 v. 10 to v. 19	John 20 v. 11 to v. 19
Sundays after Easter.		
The First	Num. 16 to v. 36	Num. 16 v. 36
Second Lesson	1 Cor. 15 to v. 29	John 20 v. 24 to v. 30
.....	..... 20 to v. 14	Num. 20 v. 14 to 21 v. 10
Third .....	..... 22	..... 23
Fourth	Deut. 4 to v. 23	Deut. 4 v. 23 to v. 41
Fifth .....	..... 6	..... 9
Sunday after Ascension-Day		
.....	..... 30	..... 34
Whit-Sunday.		
First Lesson .....	..... 16 to v. 18	Isaiah 11
Second Lesson	Rom. 8 to v. 18	Gal. 5 v. 16
Trinity-Sunday.		
First Lesson	Isaiah 6 to v. 11	Genesis 18
Second Lesson	Rev. 1 to v. 9	Eph. 4 to v. 17
..... Genesis 1 & 2 to v. 4		
..... Matt. 3		

(B) THE LESSONS PROPER FOR HOLY-DAYS.

The principle of selection is clearly that of SPECIALITY—the endeavour being to select Lessons appropriate for each Holy-day in particular, without reference to those which precede and follow it.

(a) Of the Holy-days, those which we may call “Dominical,” as associated with the various acts of the manifestation of Our Lord Jesus Christ, form a regular series, in which, for the sake of completeness, Palm Sunday, Easter-Day, and Whit-Sunday have to be included. For these (Christmas-Day, Circumcision, Epiphany, Purification, Annunciation, Ash-Wednesday, Holy Week, Good Friday, Easter-Eve, the Monday and Tuesday in Easter-Week and Whitsun-Week, and Ascension-Day) it is easy to find Second Lessons appropriate to the occasion, and not difficult to select First Lessons, especially from the Prophetical books, bearing more or less clearly upon it.

(b) For the other class of Holy-days—the Saints’ Days properly so called—selection is more difficult and has been less successful. When Second Lessons are appointed, it is, indeed, comparatively easy in most cases to select chapters, in which the Saint is mentioned, or in which he speaks to us, and in others to fall back

on those of more general reference to the call and character of the Saints. But for the First Lessons there is often great difficulty in finding chapters which are in any way appropriate. This difficulty, however, is not felt on such days as St. Michael and All Angels, All Saints’ Day, and St. John Baptist’s Day.

In the Prayer Books of 1549 and 1552, the number of Proper Lessons was comparatively small.

From 1561 the selection remained substantially unchanged till 1871, when the New Lectionary introduced alterations and additions amounting almost to a reconstruction of the whole. In the “Dominical” Festivals, indeed, most of the old Lessons remain; but in the other class of Festivals the change is almost complete, the new Lessons from the Old Testament being more carefully selected, and taken exclusively from the Canonical books (except the Evening Lesson for Holy Innocents’ Day), and several Lessons from the New Testament being added. Proper Lessons were, for the first time, appointed for Ash-Wednesday and Monday and Tuesday before Easter.

The tendency, as in the Lessons for Sundays, is to an increase of number and variety.

¶ LESSONS PROPER FOR SUNDAYS.

	<i>Mattins.</i>	<i>Evensong.</i>
<i>Sundays after Trinity</i>		
First.....	Josh. 3 v. 7 to 4 v. 15	Josh. 5 v. 13 to 6 v. 21 or Joshua — 24
Second.....	Judges — 4	Judges — 5 Judges — 6 v. 11
Third.....	1 Samuel — 2 to v. 27	1 Samuel — 3 „ 1 Sam. — 4 to v. 19
Fourth.....	— 12	— 13 „ Ruth — 1
Fifth.....	— 15 to v. 24	— 16 „ 1 Sam. — 17
Sixth.....	2 Samuel — 1	2 Samuel — 12 to v. 24 „ 2 Samuel — 18
Seventh.....	1 Chron. — 21	1 Chron. — 22 „ 1 Chron. — 28 to v. 21
Eighth.....	— 29 v. 9 to v. 29	2 Chron. — 1 „ 1 Kings — 3
Ninth.....	1 Kings — 10 to v. 25	1 Kings — 11 to v. 15 „ — 11 v. 26
Tenth.....	— 12	— 13 „ — 17
Eleventh.....	— 18	— 19 „ — 21
Twelfth.....	— 22 to v. 41	2 Kings — 2 to v. 16 „ 2 Kings 4 v. 8 to v. 38
Thirteenth.....	2 Kings — 5	— 6 to v. 24 „ — 7
Fourteenth.....	— 9	— 10 to v. 32 „ — 13
Fifteenth.....	— 18	— 19 „ — 23 to v. 31
Sixteenth.....	2 Chron. — 36	Nehem. — 1 & 2 to v. 9 „ Nehem. — 8
Seventeenth.....	Jerem. — 5	Jerem. — 22 „ Jerem. — 35
Eighteenth.....	— 36	Ezekiel — 2 „ Ezekiel — 13 to v. 17
Nineteenth.....	Ezekiel — 14	— 18 „ — 24 v. 15
Twentieth.....	— 34	— 37 „ Daniel — 1
Twenty-first.....	Daniel — 3	Daniel — 4 „ — 5
Twenty-second.....	— 6	— 7 v. 9 „ — 12
Twenty-third.....	Hosea — 14	Joel — 2 v. 21 „ Joel — 3 v. 9
Twenty-fourth.....	Amos — 3	Amos — 5 „ Amos — 9
Twenty-fifth.....	Micah — 4 & 5 to v. 8	Micah — 6 „ Micah — 7
Twenty-sixth.....	Habakkuk — 2	Habakkuk — 3 „ Zephaniah — 3
Twenty-seventh.....	Eccles. — 11 & 12	Haggai — 2 to v. 10 „ Malachi — 3 & 4

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

¶ LESSONS PROPER FOR HOLY-DAYS.

	<i>Mattins.</i>	<i>Evensong.</i>
<i>St. Andrew.</i>		
1 Lesson. . . .	Isaiah — 54	Isaiah — 65 to v. 17
2 Lesson. . . .	John — 1 v. 35 to v. 43	John — 12 v. 20 to v. 42
<i>St. Thomas.</i>		
1 Lesson. . . .	Job — 42 to v. 7	Isaiah — 35
2 Lesson. . . .	John — 20 v. 19 to v. 24	John — 14 to v. 8
<i>Nativity of Christ.</i>		
1 Lesson. . . .	Isaiah — 9 to v. 8	Isaiah — 7 v. 10 to v. 17
2 Lesson. . . .	Luke — 2 to v. 15	Titus — 3 v. 4 to v. 9
<i>St. Stephen.</i>		
1 Lesson. . . .	Genesis — 4 to v. 11	2 Chron. — 24 v. 15 to v. 23
2 Lesson. . . .	Acts — 6	Acts — 8 to v. 9
<i>St. John, Evangelist.</i>		
1 Lesson. . . .	Exodus — 33 v. 9	Isaiah — 6
2 Lesson. . . .	John — 13 v. 23 to v. 36	Revelation — 1
<i>Innocents’ Day.</i>		
1 Lesson. . . .	Jeremiah — 31 to v. 18	Baruch — 4 v. 21 to v. 31
<i>Circumcision.</i>		
1 Lesson. . . .	Genesis — 17 v. 9	Deuteronomy — 10 v. 12
2 Lesson. . . .	Romans — 2 v. 17	Colossians — 2 v. 8 to v. 18
<i>Epiphany.</i>		
1 Lesson. . . .	Isaiah — 60	Isaiah — 49 v. 13 to v. 24
2 Lesson. . . .	Luke — 3 v. 15 to v. 23	John — 2 to v. 14

(C) THE COMMON LESSONS.

In the Common Lessons the dominant principle is, of course, that of REGULARITY. The Series of Daily Lessons from the Old Testament is now so arranged that, in the course of the year, the main substance of the whole is read through, with the omission of the Psalter and the Song of Solomon, and (except as regards one chapter) the 1st Book of Chronicles, which runs nearly parallel with 2 Samuel. The principle of selection is, however, still so far applied, that portions are omitted, which for any reason are thought not likely to tend to edification. This is done sparingly in the purely historical books, more frequently in the Books of Leviticus and Numbers, and in some of the Prophetical books; and the Books of Chronicles are only read so far as seems needful to supplement the narrative of the Books of Kings. Under the Old Lectionary the principle of selection was admitted, but far less freely used. It omitted the Books of Chronicles and the Song of Solomon altogether, the Books of Leviticus and Ezekiel almost entirely, and much of the Book of Numbers. Otherwise the reading was almost continuous, and the Lessons generally coincided with the chapters.

To these are now added only a few chapters from the "Apocryphal," or Ecclesiastical, Books of Wisdom, Ecclesiasticus, and Baruch. (The Books of Tobit, Judith, Wisdom, Ecclesiasticus, and Baruch, with the Story of Susannah, and Bel and the Dragon, were read under the Old Lectionary.) The position, which the Church of England assigns to these "Apocryphal" Books is laid down in Art. vi. It may be added that they are, in various degrees, of great interest, as a link between the Old and New Testaments.

The New Testament is read through twice in the year, except the Revelation of St. John, which (with a few omissions) is read once, at the close of the year, falling in with the Advent and Christmas seasons. It is arranged that in the former half of the year, the Gospels are read in the morning and the Acts and Epistles in the evening, and in the latter half this order is reversed. Under the old system the New Testament was read thrice—the Gospels and Acts always in the morning, the Epistles in the evening; but the Apocalypse was altogether omitted.

(D) For the EPISTLES and GOSPELS, see p. 57 a.

	Mattins.	Evening.
<i>Conversion of St. Paul.</i>	Isaiah ———— 49 to v. 13 Galatians ———— 1 v. 11	Jeremiah ———— 1 to v. 11 Acts ———— 26 to v. 21
<i>Purifica. of the Vir. Mary.</i>	Exodus ———— 13 to v. 17	Haggai ———— 2 to v. 10
<i>St. Matthias.</i>	1 Samuel ———— 2 v. 27 to v. 36	Isaiah ———— 22 v. 15
<i>Annunciation of our Lady.</i>	Genesis ———— 3 to v. 16	Isaiah ———— 52 v. 7 to v. 13
<i>Ash-Wednesday.</i>	Isaiah ———— 58 to v. 13 Mark ———— 2 v. 13 to v. 23	Jonah ———— 3 Hebrew ———— 12 v. 3 to v. 18
<i>Monday before Easter.</i>	Lamentations ———— 1 to v. 15 John ———— 14 to v. 15	Lamentations ———— 2 v. 13 John ———— 14 v. 15
<i>Tuesday before Easter.</i>	Lamentations ———— 3 to v. 34 John ———— 15 to v. 14	Lamentations ———— 3 v. 34 John ———— 15 v. 14
<i>Wednesday before Easter.</i>	Lamentations ———— 4 to v. 21 John ———— 16 to v. 16	Daniel ———— 9 v. 29 John ———— 16 v. 16
<i>Thursday before Easter.</i>	Hosea ———— 13 to v. 15 John ———— 17	Hosea ———— 14 John ———— 13 to v. 36
<i>Good Friday.</i>	Genesis ———— 22 to v. 20 John ———— 18	Isaiah ———— 62 v. 13 & 53 1 Peter ———— 2
<i>Easter Even.</i>	Zechariah ———— 9 Luke ———— 23 v. 50	Hosea ———— 5 v. 8 to 6 v. 4 Romans ———— 6 to v. 14
<i>Monday in Easter-Week.</i>	Exodus ———— 15 to v. 22 Luke ———— 24 to v. 13	Cant. ———— 2 v. 10 Matthew ———— 28 to v. 19
<i>Tuesday in Easter-Week.</i>	2 Kings ———— 13 v. 14 to v. 22 John ———— 21 to v. 15	Ezekiel ———— 37 to v. 15 John ———— 21 v. 15
<i>St. Mark.</i>	1 Lesson. Isaiah ———— 62 v. 6	Ezekiel ———— 1 to v. 15
<i>SS. Philip and James.</i>	1 Lesson. 2 Lesson. Isaiah ———— 61 John ———— 1 v. 43	Zechariah ———— 4
<i>Ascension-Day.</i>	1 Lesson. 2 Lesson. Daniel ———— 7 v. 9 to v. 15 Luke ———— 24 v. 44	2 Kings ———— 2 to v. 16 Hebrews ———— 4
<i>Monday in Whitsun-Week.</i>	1 Lesson. 2 Lesson. Genesis ———— 11 to v. 10 1 Corinthians ———— 12 to v. 14	Numbers ———— 11 v. 16 to v. 31 1 Corinthians ———— 12 v. 27 & 13
<i>Tuesday in Whitsun-Week.</i>	1 Lesson. 2 Lesson. Joel ———— 2 v. 21 1 Thess. ———— 5 v. 12 to v. 24	Micah ———— 4 to v. 5 1 John ———— 4 to v. 14
<i>St. Barnabas.</i>	1 Lesson. 2 Lesson. Deuteronomy ———— 33 to v. 12 Acts ———— 4 v. 31	Nahum ———— 1 Acts ———— 14 v. 8
<i>St. John Baptist.</i>	1 Lesson. 2 Lesson. Malachi ———— 3 to v. 7 Matthew ———— 8	Malachi ———— 4 Matthew ———— 14 to v. 18

¶ LESSONS PROPER FOR HOLY-DAYS.

	<i>Mattins.</i>	<i>Evensong.</i>
<i>St. Peter.</i>		
1 Lesson.	Ezekiel — 3 v. 4 to v. 15	Zechariah — 3
2 Lesson.	John — 21 v. 15 to v. 23	Acts — 4 v. 8 to v. 23
<i>St. James.</i>		
1 Lesson.	2 Kings — 1 to v. 16	Jeremiah — 26 v. 8 to v. 16
2 Lesson.	Luke — 9 v. 51 to v. 57	
<i>St. Bartholomew.</i>		
1 Lesson.	Genesis — 28 v. 10 to v. 18	Deuteronomy — 18 v. 15
<i>St. Matthew.</i>		
1 Lesson.	1 Kings — 19 v. 15	1 Chronicles — 29 to v. 20
<i>St. Michael.</i>		
1 Lesson.	Genesis — 32	Daniel — 10 v. 4
2 Lesson.	Acts — 12 v. 5 to v. 18	Revelation — 14 v. 14
<i>St. Luke.</i>		
1 Lesson.	Isaiah — 55	Ecclus. — 38 to v. 35
<i>SS. Simon & Jude.</i>		
1 Lesson.	Isaiah — 28 v. 9 to v. 17	Jeremiah — 3 v. 12 to v. 19
<i>All Saints.</i>		
1 Lesson.	Wisdom — 3 to v. 10	Wisdom — 5 to v. 17
2 Lesson.	Hebrews 11 v. 33 & 12 to v. 7	Revelation — 19 to v. 17

THE PROPER PSALMS FOR CERTAIN DAYS.

These mark the four great Festivals, and the two chief Fasts of the year. Those for Ash-Wednesday and Good Friday were inserted only at the last Revision in 1662.

The reasons for the selections made will generally be obvious. In most cases they follow the old Church usage; in some the corresponding usage among the Jews.

It is also provided (see above, *The Order how the Psalter is appointed to be read*) that on occasions appointed by the Ordinary, and with his consent, selections of Proper Psalms may be used.

It may be noted that in the American Prayer Book the number of days on which Proper Psalms are to be used has been largely increased, and twenty selections of Psalms appointed, which the Minister may at any time substitute for the Psalms of the day.

¶ PROPER PSALMS ON CERTAIN DAYS.

	<i>Mattins.</i>	<i>Evensong.</i>		<i>Mattins.</i>	<i>Evensong.</i>
<i>Christmas-Day.</i>	Psalm — 19	Psalm — 89	<i>Easter-Day.</i>	Psalm — 2	Psalm — 113
	45	110		57	114
	85	132		111	118
<i>Ash-Wednesday</i>	Psalm — 6	Psalm — 102	<i>Ascension-Day.</i>	Psalm — 8	Psalm — 24
	32	130		15	47
	38	143		21	108
<i>Good Friday.</i>	Psalm — 22	Psalm — 69	<i>Whit-Sunday.</i>	48	Psalm — 104
	40	88		68	145
	54				

THE MINOR FESTIVALS OF THE CHURCH.

Of the "red letter" Festivals, that is, the Festivals for which Services are provided, notices will be found in connection with the Collect, Epistle, and Gospel of each. It should be noted that in 1549 the Festival of St. Mary Magdalene was included in these. But it was omitted in 1552, and has never since been restored.

Of the Minor or "black letter" Saints' Days none were found in the Calendar of 1549. In 1552 St. George, St. Lawrence, and St. Clement were inserted. In 1559 no change was made; but in 1561 a Commission was appointed, which selected a list, substantially that which is now found in our Prayer Book. They were taken mainly from the old Sarum Calendar, which differs considerably from the Roman. The principle of selection is not always easy to discern, and in many cases may have been affected by deference to old custom, general or local, and even by connection with secular anniversaries. But, on the whole, the commemorations are almost exclusively of Saints of the Western Church, and, among these, do special honour to martyrs, and to Saints connected either with the English or the Gallican Church. It is to be observed that they are not marked in the Church of England by any special religious observance, and therefore stand on an altogether different footing from the "red letter days."

JANUARY.

8th. *Lucian, Priest and Martyr.*—A Gallican saint, of Roman birth, sent as a priest to be one of the companions of St. Denys in his mission from Rome to Gaul in A.D. 245. He is said to have been especially the Apostle of Beauvais, and perhaps also its Bishop, and to have suffered martyrdom there, A.D. 290.

13th. *Hilary, Bishop (of Poitiers) and Confessor (Note).*—The title of "Confessor" is usually given to those who bore for Christ suffering short of martyrdom; but occasionally to those who had witnessed for Christ by special sanctity and austerity of life).—An eminent Gallican prelate and writer, converted from Paganism in manhood, and (like St. Ambrose) raised by acclamation from a lay position to the Episcopate, as Bishop of Poitiers (A.D. 350). His life was chiefly devoted to the struggle against Arianism and Semi-Arianism, both in the East and in the West; for this service he was exiled by Constantius, but in A.D. 365 restored to his See, where by union of firmness and conciliation he succeeded in rallying the Gallic Episcopate to the Nicene faith. He died in peace in 368. He was one of the earliest of the greater Latin Fathers in exegetical, dogmatic, and polemical works. From his day "Hilary Term" is named.

18th. *Prisca, Virgin and Martyr.*—A Roman lady, martyr in the 3rd century, unknown except by legend.

20th. *Fabian, Bishop and Martyr.*—Fabianus was Bishop of Rome A.D. 236-250; designated to the office while still a layman, and, according to legend, selected by miracle; a man of high character and energy; celebrated by St. Cyprian as having improved the organization of the Church, and ruled it with great integrity. He suffered martyrdom in the persecution of Decius; and a tombstone bearing his name was recently found in the crypt of an ancient cemetery on the Appian Way.

21st. *Agnes, Virgin and Martyr.*—A young Roman maiden, vowed to purity, vilely assailed by lust, and, in revenge for her steadfast resistance, brought before the tribunal in the persecution of Diocletian (A.D. 304), and put to death. Her memory is celebrated by St. Ambrose, St. Jerome, and St. Augustine (in whose time her holy-day was already kept), as a type of chastity and innocence.

22nd. *Vincent, Martyr.*—A Spanish Deacon, of Saragossa, martyred with torture under Diocletian (A.D. 304); celebrated as "the invincible," as early as the time of St. Ambrose and St. Augustine.

THE CALENDAR, WITH THE TABLE OF LESSONS.

JANUARY			MORNING PRAYER.			
HATH XXXI DAYS.			First Lesson.		Second Lesson.	
1	A	<i>Circumcision</i>	Genesis	17 v. 9	Romans	2 v. 17
2	b	.....	-----	1 to v. 20	Matthew	1 v. 18
3	c	.....	-----	2 v. 4	-----	2
4	d	.....	-----	3 v. 20 to 4 v. 16	-----	3
5	e	.....	-----	5 to v. 28	-----	4 to v. 23
6	f	<i>Epiphany</i>	Isaiah	60	Luke	3 v. 15 to v. 23
7	g	.....	Genesis	6 v. 9	Matth.	4 v. 23 to 5 v. 13
8	A	Lucian, P. & M...	-----	8	-----	5 v. 13 to v. 33
9	b	.....	-----	11 to v. 10	-----	5 v. 33
10	c	.....	-----	13	-----	6 to v. 19
11	d	.....	-----	15	-----	6 v. 19 to 7 v. 7
12	e	.....	-----	17 to v. 23	-----	7 v. 7
13	f	Hilary, Bp. & C...	-----	18 v. 17	-----	8 to v. 18
14	g	.....	-----	20	-----	8 v. 18
15	A	.....	-----	21 v. 33 to 22 v. 20	-----	9 to v. 18
16	b	.....	-----	24 to v. 29	-----	9 v. 18
17	c	.....	-----	24 v. 52	-----	10 to v. 24
18	d	Prisca, V. & M...	-----	25 v. 19	-----	10 v. 24
19	e	.....	-----	26 v. 18	-----	11
20	f	Fabian, Bp. & M...	-----	27 v. 30	-----	12 to v. 22
21	g	Agnes, V. & M...	-----	29 to v. 21	-----	12 v. 22
22	A	Vincent, Mart....	-----	31 v. 36	-----	13 to v. 24
23	b	.....	-----	32 v. 22	-----	13 v. 24 to v. 53
24	c	.....	-----	35 to v. 21	-----	13 v. 53 to 14 v. 13
25	d	<i>Conv. of St. Paul</i> ..	Isaiah	49 to v. 13	Galatians	1 v. 11
26	e	.....	Genesis	37 v. 12	Matthew	14 v. 13
27	f	.....	-----	40	-----	15 to v. 21
28	g	.....	-----	41 v. 17 to v. 53	-----	15 v. 21
29	A	.....	-----	42 v. 25	-----	16 to v. 24
30	b	.....	-----	43 v. 25 to 44 v. 14	-----	16 v. 24 to 17 v. 14
31	c	.....	-----	45 to v. 25	-----	17 v. 14

EVENING PRAYER.

			First Lesson.		Second Lesson.	
1	A	<i>Circumcision</i>	Deut.	10 v. 12	Colos.	2 v. 8 to v. 16
2	b	.....	Genesis	1 v. 20 to 2 v. 4	Acts	----- 1
3	c	.....	-----	3 to v. 20	-----	2 to v. 22
4	d	.....	-----	4 v. 16	-----	2 v. 22
5	e	.....	-----	5 v. 28 to 6 v. 9	-----	3
6	f	<i>Epiphany</i>	Isaiah	49 v. 13 to v. 24	John	2 to v. 12
7	g	.....	Genesis	7	Acts	4 to v. 32
8	A	Lucian, P. & M...	-----	9 to v. 20	-----	4 v. 32 to 5 v. 17
9	b	.....	-----	12	-----	5 v. 17
10	c	.....	-----	14	-----	6
11	d	.....	-----	16	-----	7 to v. 35
12	e	.....	-----	18 to v. 17	-----	7 v. 35 to 8 v. 5
13	f	Hilary, Bp. & C...	-----	19 v. 12 to v. 30	-----	8 v. 5 to v. 26
14	g	.....	-----	21 to v. 22	-----	8 v. 26
15	A	.....	-----	23	-----	9 to v. 26
16	b	.....	-----	24 v. 29 to v. 52	-----	9 v. 23
17	c	.....	-----	25 v. 5 to v. 19	-----	10 to v. 24
18	d	Prisca, V. & M...	-----	26 to v. 18	-----	10 v. 24
19	e	.....	-----	27 to v. 30	-----	11
20	f	Fabian, Bp. & M...	-----	28	-----	12
21	g	Agnes, V. & M...	-----	31 to v. 25	-----	13 to v. 26
22	A	Vincent, Mart....	-----	32 to v. 22	-----	13 v. 26
23	b	.....	-----	33	-----	14
24	c	.....	-----	37 to v. 12	-----	15 to v. 30
25	d	<i>Conv. of St. Paul</i> ..	Jeremiah	1 to v. 11	-----	26 to v. 21
26	e	.....	Genesis	39	-----	15 v. 30 to 16 v. 16
27	f	.....	-----	41 to v. 17	-----	16 v. 16
28	g	.....	-----	41 v. 53 to 42 v. 25	-----	17 to v. 16
29	A	.....	-----	43 to v. 25	-----	17 v. 16
30	b	.....	-----	44 v. 14	-----	18 to v. 24
31	c	.....	-----	45 v. 25 to 46 v. 3	-----	18 v. 24 to 19 v. 21

FEBRUARY.

3rd. *Blasius, Bishop and Martyr* ("St. Blaise").—Bishop of Sebaste, in Armenia, of whom nothing is known but the tradition that he was tortured (torn by iron combs) and beheaded under Diocletian (A.D. 316). He was honoured as Patron of the Woolcombers, and of the city of Ragusa.

5th. *Agatha, Virgin and Martyr*.—Like St. Agnes a type of purity vainly assailed, and (in revenge) martyred with torture under Decius (or Diocletian) at

Catana, in Sicily; mentioned by Damasus, Bishop of Rome (366), and put into the Calendar by Gregory the Great.

14th. *Valentine, Bishop*.—Only known in tradition as a priest and martyr at Rome, about A.D. 270. The title *Bishop* is probably a simple error. The habit of "choosing Valentines" seems to have been a Pagan custom, probably connected with the season of the year, and associated by pure accident with the Christian Festival.

FEBRUARY
HATH XXVIII DAYS,
And in every Leap-Year 29 Days

1	d	..... Fast.
2	e	<i>Purific. of V. M...</i>
3	f	<i>Blasius, Bp. & M.</i>
4	g	.....
5	A	<i>Agatha, V. & M...</i>
6	b	.....
7	c	.....
8	d	.....
9	e	.....
10	f	.....
11	g	.....
12	A	.....
13	b	.....
14	c	<i>Valentine, Bishop.</i>
15	d	.....
16	e	.....
17	f	.....
18	g	.....
19	A	.....
20	b	.....
21	c	.....
22	d	.....
23	e	..... Fast
24	f	<i>St. Matthias, Ap..</i>
25	g	.....
26	A	.....
27	b	.....
28	c	.....
29	..	.....

MORNING PRAYER.

First Lesson.	Second Lesson.
Gen. 46 v. 26 to 47 v. 13	Matthew 18 to v. 21
Exodus 13 to v. 17	18 v. 21 to 19 v. 3
Genesis 1 to v. 48	19 v. 3 to v. 27
..... 50	19 v. 27 to 20 v. 17
Exodus 1 to v. 2	20 v. 17
4 to v. 24	21 to v. 23
5 v. 15 to 6 v. 14	21 v. 23
7 v. 14	22 to v. 15
8 v. 20 to 9 v. 13	22 v. 15 to v. 41
10 to v. 21	22 v. 41 to 23 v. 13
12 to v. 21	23 v. 13
12 v. 43 to 13 v. 17	24 to v. 29
14 v. 10	24 v. 29
15 v. 22 to 16 v. 11	25 to v. 31
17	25 v. 31
19	26 to v. 31
21 to v. 18	26 v. 31 to v. 57
23 v. 14	26 v. 57
25 to v. 23	27 to v. 27
28 v. 29 to v. 42	27 v. 27 to v. 57
31	27 v. 57
32 v. 15	28
33 v. 12 to 34 v. 10	Mark 1 to v. 21
1 Sam. 2 v. 27 to v. 36	1 v. 21
Exodus 34 v. 27	2 to v. 23
39 v. 30	2 v. 23 to 3 v. 13
40 v. 17	3 v. 13
Leviticus 14 to v. 23	4 to v. 35
19 to v. 19	Matthew 7

EVENING PRAYER.

First Lesson.	Second Lesson.
Genesis 47 v. 13	Acts 19 v. 21
Haggai 2 to v. 10	20 to v. 17
Genesis 49	20 v. 17
Exodus 1	21 to v. 17
3	21 v. 17 to v. 37
4 v. 27 to 5 v. 15	21 v. 37 to 22 v. 23
6 v. 28 to 7 v. 14	22 v. 23 to 23 v. 12
8 to v. 20	23 v. 12
9 v. 13	24
10 v. 21 & 11	25
12 v. 21 to v. 43	26
13 v. 17 to 14 v. 10	27 to v. 18
15 to v. 22	27 v. 18
16 v. 11	28 to v. 17
18	28 v. 17
20 to v. 22	Romans 1
22 v. 21 to 23 v. 10	2 to v. 17
24	2 v. 17
28 to v. 13	3
29 v. 35 to 30 v. 11	4
32 to v. 15	5
33 to v. 12	6
34 v. 10 to v. 27	7
Isaiah 22 v. 15	8 to v. 18
Exod. 35 v. 29 to 36 v. 8	8 v. 18
40 to v. 17	9 to v. 18
Levit. 9 v. 22 to 10 v. 12	9 v. 18
16 to v. 23	10
19 v. 30 to 20 v. 9	12

1st. *David, Archbishop*, the Patron Saint of Wales. According to the accepted traditions he was son of a Welsh prince, founder and abbot of a monastery; thence drawn to take victorious part in the Pelagian controversy, and made Archbishop of Caerleon, whence he removed the See far west to Menevia (St. David's)—possibly in consequence of Saxon invasion—possibly in connection with some mission to Ireland. His death is fixed at different dates, from A.D. 541 to 601. (The earliest extant account of him was not written till 500 years after his death, and has many legendary elements in it.)

2nd. *Chad, Bishop (Ceaddu)*.—He was by birth a Northumbrian, but brought up in Ireland, and afterwards at Lindisfarne under St. Aidan. He was one of the representatives of the independent refounding of Christianity in the North (after the expulsion of Paulinus, who had been sent to York as missionary bishop from Canterbury in 625) by the Irish ("Scottish") missionaries. His appointment to be Bishop of York in rivalry to the absent Wilfrid (664), marks the conflict then going on, between the older Irish Christianity and the growing supremacy of Rome and Canterbury. On the ground of irregularity of consecration, he was deposed by Archbishop Theodore in favour of Wilfrid (669); and, after a brief retirement, established as Bishop in the kingdom of Mercia, at Lichfield, where he died in 672. Bede gives a beautiful picture of his simple character and saintly life and death.

7th. *Perpetua, Martyr*.—One of the African martyrs under Severus (A.D. 203). The "Acts of St. Perpetua," written in part by herself, have been preserved to us. They give a vivid and detailed account of the imprisonment, trials, and martyrdom of herself and her fellow sufferers, and of several symbolic visions seen by her. The whole record is full of reality and some beauty, although showing touches

of the visionary and ascetic tendencies of Montanism.

12th. *Gregory the Great, Bishop*.—Bishop of Rome (590—604), the chief founder of the greatness of the Papacy. Of noble birth, and high rank and education, he became a monk, and continued till the end his love for monastic life and principles. Made Pope against his will in 590, he rose to the exigencies of the critical time, when the extinction of the Western Empire made him at once Bishop of the Roman Church, Patriarch of the West, and virtual sovereign and representative of Rome itself; and proved himself as a ruler and organizer, a preacher and writer, unquestionably the greatest man of his age. His pontificate was marked by the conversion from Arianism of the Spanish Visigoths and the Lombards; and by the English Church he deserves special commemoration, as having been (through St. Augustine of Canterbury) the true Apostle of Anglo-Saxon Christianity. He was the introducer of the "Gregorian" music, superseding the simpler Ambrosian; and his *Sacramentary*, following the earlier one of Gelasius, is a great storehouse of the ancient Liturgical forms of the Western Church, from which our Collects are largely borrowed. Of his writings the most famous is the *Magna Moralia*—a symbolic and allegorical interpretation of the Book of Job—which became a textbook in the Western Church.

18th. *Edward, King of the West Saxons* (A.D. 975—978).—The youthful son of King Edgar, murdered, at the age of 16, by order of his step-mother Elfrida, at Corfe Castle, while drinking the stirrup cup, and canonized for his piety and his devotion to the ecclesiastical and monastic cause.

21st. *Benedict (of Nursia), Abbot* (A.D. 480—543).—The founder of the great Benedictine order at Monte Cassino, on the site of an old temple of Apollo, and author of the Benedictine rule. Of noble birth, repelled by the licentiousness and utter con-

MARCH		MORNING PRAYER.	
HATH XXXI DAYS.		First Lesson.	Second Lesson.
1	d	Levit. 25 to v. 18	Mark 4 v. 35 to 5 v. 21
2	e	26 to v. 21	5 v. 21
3	f	Numbers 6	6 to v. 14
4	g	10 v. 11	6 v. 14 to v. 30
5	A	11 v. 24	6 v. 30
6	b	13 v. 17	7 to v. 24
7	c	14 v. 26	7 v. 24 to 8 v. 10
8	d	16 v. 23	8 v. 10 to 9 v. 2
9	e	20 to v. 14	9 v. 2 to v. 30
10	f	21 to v. 10	9 v. 30
11	g	22 to v. 22	10 to v. 32
12	A	23	10 v. 32
13	b	25	11 to v. 27
14	c	Deuteronomy 1 to v. 19	11 v. 27 to 12 v. 13
15	d	2 to v. 26	12 v. 13 to v. 35
16	e	3 v. 18	12 v. 35 to 13 v. 14
17	f	4 v. 25 to v. 41	13 v. 14
18	g	5 v. 22	14 to v. 27
19	A	7 to v. 12	14 v. 27 to v. 53
20	b	8	14 v. 53
21	c	11 to v. 18	15 to v. 42
22	d	15 to v. 16	15 v. 42 & 16
23	e	18 v. 9	Luke 1 to v. 26
24	f	26	1 v. 26 to v. 46
25	g	Annunc. of Vir. 3 to v. 16	1 v. 46
26	A	Deut. 28 to v. 15	2 to v. 21
27	b	28 v. 47	2 v. 21
28	c	30	3 to v. 23
29	d	31 v. 14 to v. 30	4 to v. 16
30	e	32 v. 44	4 v. 16
31	f	34	5 to v. 17

MARCH		EVENING PRAYER.	
HATH XXXI DAYS.		First Lesson.	Second Lesson.
1	d	Levit. 25 v. 18 to v. 44	Romans 11 to v. 25
2	e	26 v. 21	11 v. 25
3	f	Num. 9 v. 15 to 10 v. 11	12
4	g	11 to v. 24	13
5	A	12	14 & 15 to v. 8
6	b	14 to v. 26	15 v. 8
7	c	16 to v. 23	16
8	d	17	1 Cor. 1 to v. 26
9	e	20 v. 14	1 v. 26 & 2
10	f	21 v. 10 to v. 32	3
11	g	22 v. 22	4 to v. 18
12	A	24	4 v. 18 & 5
13	b	27 v. 12	6
14	c	Deuteron. 1 v. 19	7 to v. 25
15	d	2 v. 26 to 3 v. 18	7 v. 25
16	e	4 to v. 25	8
17	f	5 to v. 22	9
18	g	6	10 & 11 v. 1
19	A	7 v. 12	11 v. 2 to v. 17
20	b	10 v. 8	11 v. 17
21	c	11 v. 18	12 to v. 28
22	d	17 v. 8	12 v. 28 & 13
23	e	24 v. 5	14 to v. 20
24	f	27	14 v. 20
25	g	Annunc. of Vir. 52 v. 7 to v. 13	15 to v. 35
26	A	Deut. 28 v. 15 to v. 47	15 v. 35
27	b	29 v. 9	16
28	c	31 to v. 14	2 Cor. 1 to v. 23
29	d	31 v. 30 to 32 v. 44	1 v. 23 to v. 14
30	e	33	2 v. 14 & 3
31	f	Joshua 1	

fusion of his age, he dedicated himself from boyhood to an ascetic life, first as a hermit, then as a founder and organizer of monasteries. His work marked a new era in Western Monasticism, reviving it from de-

APRIL.

3rd. *Richard, Bishop* (of Chichester, from 1245 to 1253).—A man of high education and character, Professor at Bologna, afterwards Chancellor of Oxford; nominated to the See by Archbishop Boniface, against a nominee of the King, and confirmed by the Pope. Hence a struggle, and confiscation for a time of the revenues of the See; but he lived down enmity, and ruled and died in universal honour and veneration. He was buried in Chichester Cathedral, and subsequently revered as "St. Richard."

4th. *Ambrose, Bishop* (340—397)—the great Bishop of Milan from 374—397. Of noble birth and high education, governor of Liguria at the time of vacancy in the See of Milan, he was designated by acclamation to the See while yet a catechumen, baptized, ordained, and consecrated at onetime. He at once became the leading prelate of the West, strong in the confidence of Emperors and in the loyalty of his people, able to meet and to mould a critical time of growth and conflict by firm ecclesiastical authority. He waged successful war against Arianism and dying Paganism, and in the name of Christ stood forth to rebuke the great Theodosius for a bloody massacre at Thessalonica. He is known as the organizer of the Ambrosian ritual and music (introduced from the East) at Milan, the converter of St. Augustine, and a writer of vigour, fervour, culture, and high ability, although his strength lay mainly in action and rule over men.

19th. *Alphege, Archbishop* (954—1011).—Abbot of a Benedictine monastery near Bath, Bishop of Winchester, and Archbishop of Canterbury during the great invasion of the Danes, in revenge for the massacre of the Danish mercenaries on St. Brice's Day

generacy to a lofty and refined ideal, free from excessive austerity, and admitting of high culture and learning. His own character, though not without severity, was full of beauty and holiness.

(1002). He was a man of a gentle and saintly character, taken prisoner by the Danes on the sack of Canterbury, and murdered at Greenwich after long imprisonment and insult, because he would not ransom himself from the treasures of the Church. His body was buried in St. Paul's, and afterwards translated with great pomp to Canterbury.

23rd. *St. George, Martyr*, called in the Eastern Church "the Great Martyr," and commemorated in Syria by churches founded in the 4th or 5th century. By early tradition he is described simply as a military tribune, born in Cappadocia and martyred at Nicomedia under Diocletian (A.D. 303); some accounts making him the young man who tore down the Imperial Edict of persecution, and was put to death by torture. Afterwards, by accident or intention, he was confused with George of Cappadocia, the intruding Arian Bishop of Alexandria against Athanasius (A.D. 356). Certain "Acts of St. George," forged or corrupted by the Arians, bringing him into conflict with "the magician Athanasius," were condemned by a Synod under Pope Gelasius in 494. Even his independent historical existence has been unnecessarily doubted. How the well-known legend of St. George—first found in complete form in the Golden Legend, A.D. 1280—was formed, and how his special connection with England arose, is uncertain. The legend was known in England in the 7th century, and recognised in Anglo-Saxon ritual in the 9th. But his special fame dates from the Crusade of Richard I., and he was acknowledged as the Patron Saint of England (in place of St. Edward) by Edward III., founder of the Order of the Garter, and of St. George's Chapel at Windsor.

APRIL
HATH XXX DAYS.

1	G	.....
2	A	.....
3	B	Richard, Bp....
4	C	S. Ambrose, Bp.
5	D	.....
6	E	.....
7	F	.....
8	G	.....
9	A	.....
10	B	.....
11	C	.....
12	D	.....
13	E	.....
14	F	.....
15	G	.....
16	A	.....
17	B	.....
18	C	.....
19	D	Alphege, Abp...
20	E	.....
21	F	.....
22	G	.....
23	A	St. George, M..
24	B	.....
25	C	St. Mark, Evan.
26	D	.....
27	E	.....
28	F	.....
29	G	.....
30	A	.....

MORNING PRAYER.

First Lesson.		Second Lesson.	
Joshua	2	Luke	5 v. 17
—	4	—	6 to v. 20
—	6	—	6 v. 20
—	9 v. 3	—	7 to v. 24
—	21 v. 43 to 22 v. 11	—	7 v. 24
—	23	—	8 to v. 26
Judges	2	—	8 v. 26
—	5	—	9 to v. 28
—	6 v. 24	—	9 v. 28 to v. 51
—	8 v. 32 to 9 v. 25	—	9 v. 51 to 10 v. 17
—	11 to v. 29	—	10 v. 17
—	13	—	11 to v. 29
—	15	—	11 v. 29
Ruth	1	—	12 to v. 35
—	3	—	12 v. 35
1 Samuel	1	—	13 to v. 18
—	2 v. 21	—	13 v. 18
—	4	—	14 to v. 25
—	6	—	14 v. 25 to 15 v. 11
—	8	—	15 v. 11
—	10	—	16
—	12	—	17 to v. 20
—	14 to v. 24	—	17 v. 20
—	15	—	18 to v. 31
Isaiah	62 v. 6	—	18 v. 31 to 19 v. 11
1 Samuel	17 to v. 31	—	19 v. 11 to v. 28
—	17 v. 55 to 18 v. 17	—	19 v. 28
—	20 to v. 18	—	20 to v. 27
—	21	—	20 v. 27 to 21 v. 5
—	23	—	21 v. 5

EVENING PRAYER.

1	G	.....
2	A	.....
3	B	Richard, Bp....
4	C	S. Ambrose, Bp.
5	D	.....
6	E	.....
7	F	.....
8	G	.....
9	A	.....
10	B	.....
11	C	.....
12	D	.....
13	E	.....
14	F	.....
15	G	.....
16	A	.....
17	B	.....
18	C	.....
19	D	Alphege, Abp...
20	E	.....
21	F	.....
22	G	.....
23	A	St. George, M..
24	B	.....
25	C	St. Mark, Evan.
26	D	.....
27	E	.....
28	F	.....
29	G	.....
30	A	.....

First Lesson.		Second Lesson.	
Joshua	3	2 Cor.	5
—	5	—	6 & 7 v. 1
—	7	—	7 v. 2
—	10 to v. 16	—	8
—	22 v. 11	—	9
—	24	—	10
Judges	4	—	11 to v. 30
—	6 to v. 24	—	11 v. 30 to 12 v. 14
—	7	—	12 v. 14 & 13
—	10	Galatians	1
—	11 v. 29	—	2
—	14	—	3
—	16	—	4 to v. 21
Ruth	2	—	4 v. 21 to 5 v. 13
—	4	—	5 v. 13
1 Samuel	2 to v. 21	—	6
—	3	Eph.	1
—	5	—	2
—	7	—	3
—	9	—	4 to v. 25
—	11	—	4 v. 25 to 5 v. 22
—	13	—	5 v. 22 to 6 v. 10
—	14 v. 24 to v. 47	—	6 v. 10
—	16	Phil.	1
Ezekiel	1 to v. 15	—	2
1 Sam.	17 v. 31 to v. 55	—	3
—	19	—	4
—	20 v. 18	Colos.	1 to v. 21
—	22	—	1 v. 21 to 2 v. 8
—	24 & 25 v. 1	—	2 v. 8

MAY.

3rd. *Invention (i.e. discovery) of the Cross.*—The tradition, dating from the close of the 4th century, is that the Empress Helena, mother of Constantine the Great, went to Jerusalem in A.D. 326, to discover, purify, and rescue from neglect and heathen contamination, the sacred sites. In searching for the place of the Resurrection, the three crosses were discovered, and the true Cross distinguished by its miraculous power to heal. The Empress built the Basilica of the Resurrection on the spot, enshrining therein a portion of the true Cross, and sent the rest with the nails to Constantine. It must, however, be noted that nothing is said on this subject by contemporary records of St. Helena's visit and work at Jerusalem; and that the later accounts vary greatly, and present some obviously legendary features. But the story itself has probably historical foundation. (See "Holy Cross Day," Sept. 14th.)

6th. *St. John ante Portam Latinam.*—The reference is to the legend (as old as the time of Tertullian) that, in the persecution of Domitian, the aged Apostle was cast into a caldron of boiling oil before the Latin Gate of Rome, and, remaining unhurt, was banished to Patmos. The Roman Church of "St. John before the Latin Gate" is of early date.

19th. *Dunstan, Archbishop* (A.D. 924—980).—The victorious champion of the Church and the cause of monasticism and celibacy of the clergy, in the struggle under Edwy and Edgar, and, after his elevation to the primacy, virtually the prime minister and ruler of England. Educated at Glastonbury, of which he became Abbot (introducing the Benedictine rule), afterwards Bishop of Worcester and of London, and Archbishop of Canterbury in 959, he was a man

of high ability and education, fanatic in what he believed to be the cause of God, ready alike to suffer and to persecute for it; a stern reformer and an able ruler, but wanting in gentleness of spirit and scrupulousness of action.

26th. *Augustine, Archbishop*—(St. Augustine of Canterbury). He was a Roman monk, the chief agent in the conversion of the Saxons, which was primarily the work of Gregory the Great. He landed in 596, baptized King Ethelbert in 597, was consecrated in Gaul as first Archbishop of Canterbury in 598, and founded the Bishoprics of Rochester and London before his death in 604. He was apparently an earnest and eloquent, but not a great man, guilty of some harshness and arrogance in relation to the old British Church. But he was happily encouraged and guided in the founding and organisation of the Church by the larger and loftier mind of Gregory; and is rightly honoured as having been privileged to be the chief founder of English Christianity.

27th. *Venerable Bede, Presbyter* (A.D. 673—735).—Monk of Wearmouth and Jarrow. From his childhood to his death, he was the great teacher and writer of the Anglo-Saxon Church; of saintly character and extraordinary scope of acquirements. Besides his invaluable Ecclesiastical History of the English Church, he was the author of many Lives of Saints and Martyrology, Commentaries on the Old and New Testament, and translations into the vernacular, on which (the Gospel of St. John) he was engaged on the very day of his death, besides hymns and some scientific works. The epithet "Venerable," deserved alike by his work and his character, was, according to an old legend, inserted by an angelic hand in his epitaph—"Hac sunt in fossa Bede venerabilis ossa."

		MAY		MORNING PRAYER.		
		HATH XXXI DAYS.		First Lesson.	Second Lesson.	
1	b	St. Philip and St.	Isaiah	61	John	1 v. 43
2	c	.....[James, Ap.	1 Samuel	26	Luke	22 to v. 31
3	d	Invent. of Cross..	.....	31	.....	22 v. 31 to v. 54
4	e	.....	2 Samuel	3 v. 17	.....	22 v. 54
5	f	.....	.....	6	.....	22 to v. 26
6	g	St. John E. ante	.....	7 v. 18	.....	23 v. 26 to v. 50
7	A	..... [Port. Lat.	.....	11	.....	23 v. 50 to 24 v. 13
8	b	.....	.....	13 v. 38 to 14 v. 26	.....	24 v. 13
9	c	.....	.....	15 v. 76	John	1 to v. 29
10	d	.....	.....	16 v. 15 to 17 v. 24	.....	1 v. 29
11	e	.....	.....	18 v. 18	.....	2
12	f	.....	.....	19 v. 24	.....	3 to v. 22
13	g	.....	.....	23 to v. 24	.....	3 v. 22
14	A	1 Kings	1 Kings	1 to v. 28	.....	4 to v. 31
15	b	1 Chron.	1 Chron.	29 v. 10	.....	4 v. 31
16	c	.....	1 Kings	4 v. 30	.....	5 to v. 24
17	d	.....	.....	6 to v. 15	.....	5 v. 24
18	e	.....	.....	8 v. 22 to v. 54	.....	6 to v. 22
19	f	Dunstan, Archbp.	.....	10	.....	6 v. 22 to v. 41
20	g	.....	.....	11 v. 26	.....	6 v. 41
21	A	.....	.....	12 v. 25 to 13 v. 11	.....	7 to v. 25
22	b	.....	.....	14 to v. 21	.....	7 v. 25
23	c	.....	.....	16 v. 8	.....	8 to v. 31
24	d	.....	.....	18 to v. 17	.....	8 v. 31
25	e	.....	.....	19	.....	9 to v. 39
26	f	Augustin, Archbp.	.....	22 to v. 41	.....	9 v. 39 to 10 v. 22
27	g	Von. Bede, Presb.	2 Kings	2	.....	10 v. 22
28	A	.....	.....	5	.....	11 to v. 17
29	b	.....	.....	6 v. 24	.....	11 v. 17 to v. 47
30	c	.....	.....	8 to v. 16	.....	11 v. 47 to 12 v. 20
31	d	.....	.....	10 to v. 18	.....	12 v. 20

		EVENING PRAYER.				
		First Lesson.	Second Lesson.			
1	b	St. Philip and St.	Zechariah	4	Colossians	3 to v. 18
2	c	.....[James, Ap.	1 Samuel	28 v. 3	.....	3 v. 18 to 4 v. 7
3	d	Invent. of Cross..	2 Samuel	1	.....	4 v. 7
4	e	.....	.....	4	1 Thesa.	1
5	f	.....	.....	7 to v. 18	.....	2
6	g	St. John E. ante	.....	9	.....	3
7	A	..... [Port. Lat.	.....	12 to v. 24	.....	4
8	b	.....	.....	15 to v. 16	.....	5
9	c	.....	.....	16 to v. 15	2 Thesa.	1
10	d	.....	.....	17 v. 24 to 18 v. 18	.....	2
11	e	.....	.....	19 to v. 24	.....	3
12	f	.....	.....	21 to v. 15	1 Tim.	1 to v. 18
13	g	.....	.....	24	.....	1 v. 18 & 2
14	A	1 Kings	1 Kings	1 v. 28 to v. 49	.....	3
15	b	.....	.....	3	.....	4
16	c	.....	.....	5	.....	5
17	d	.....	.....	8 to v. 22	.....	6
18	e	.....	.....	8 v. 54 to 9 v. 10	2 Tim.	1
19	f	Dunstan, Archbp.	.....	11 to v. 26	.....	2
20	g	.....	.....	12 to v. 25	.....	3
21	A	.....	.....	13 v. 11	.....	4
22	b	.....	.....	15 v. 25 to 16 v. 8	Titus	1
23	c	.....	.....	17	.....	2
24	d	.....	.....	18 v. 17	.....	3
25	e	.....	.....	21	Philemon.	.....
26	f	Augustin, Archbp.	2 Kings	1	Hebrews	1
27	g	Von. Bede, Presb.	.....	4 v. 8	.....	2 & 3 to v. 7
28	A	.....	.....	6 to v. 24	.....	3 v. 7 to 4 v. 14
29	b	.....	.....	7	.....	4 v. 14 & 5
30	c	.....	.....	9	.....	6
31	d	.....	.....	10 v. 18	.....	7

JUNE.

1st. *Nicomede, Martyr*—commemorated in the Sacramentary of Gregory on September 15th, as the date of his martyrdom. Little is really known of him, but he is said to have been a martyr in the days of Domitian, beaten to death with clubs.

5th. *Boniface, Bishop*.—The "Apostle of Germany," born at Crediton between 675 and 700, educated at Exeter, and a monk at Nutshalting near Winchester, highly honoured for learning and ability. Following in the steps of St. Willibrod and other English monks, he resolved to devote himself under the sanction of Gregory II. to missionary work in Germany, beyond the old Roman frontier, among the Saxons. After some preliminary attempts, and some years of preparation, he entered boldly on the work, defying heathenism by felling the sacred oak at Geismar, preaching and baptizing with marvellous success; afterwards he was consecrated to the new See of Mayence, founding monasteries and bishoprics, to organize conquests already won; finally martyred in Frisia on June 5th, 755. He was a man great indeed, alike in holiness of character, missionary enterprise, and power of rule and organization.

17th. *St. Alban, Martyr*, according to the old tradition, the first martyr of Britain. He is described as a young Roman officer in the days of Diocletian, who sheltered a Christian priest, and was converted by him. Enabling him to escape, and, while yet a catechumen, offering himself boldly as a Christian to martyrdom, he was scourged and beheaded at Verulamium, A.D. 303. There the great Benedictine Abbey of St. Alban's, holding precedence of all others, afterwards arose. The whole tradition is late (in Bede, i. 6. 7); and the Diocletian persecution prevailed but little in Britain (then under the rule of Constantius). But it is difficult to suppose that in it there is no element of historic truth. In the old Sarum and modern Roman calendars St. Alban's Day is the 22nd. Probably the variation is due to a confusion between the two dates in Roman numerals (xvii. and xxii.).

20th. *Translation of King Edward* (see March 18th), commemorates the translation of the body of the murdered young king from a marsh near Corfe Castle, where it was first buried, to Shaftesbury.

JUNE		MORNING PRAYER.				
HATH XXX DAYS.		First Lesson.		Second Lesson.		
1	e	Nicomede, M.....	2 Kings	13	John	13 to v. 21
2	f	.....	17 v. 24	17 v. 24	13 v. 21	13 v. 21
3	g	.....	2 Chron.	13	.....	14
4	A	.....	.....	15	.....	15
5	b	Boniface, Bishop..	.....	19	.....	16 to v. 16
6	c	.....	20 v. 31 & 21	20 v. 31 & 21	.....	16 v. 16
7	d	.....	.....	23	.....	17
8	e	.....	.....	25	.....	18 to v. 28
9	f	.....	.....	28	.....	18 v. 28
10	g	.....	29 v. 3 to v. 21	29 v. 3 to v. 21	.....	19 to v. 25
11	A	St. Barnabas, Ap.	Deut.	33 to v. 12	Acts	4 v. 3a
12	b	.....	2 Kings	18 v. 13	John	19 v. 25
13	c	.....	.....	19 v. 20	.....	20 to v. 19
14	d	.....	Isaiah	38 v. 9 to v. 21	.....	20 v. 19
15	e	.....	2 Kings	22	.....	21
16	f	.....	23 v. 21 to 24 v. 8	23 v. 21 to 24 v. 8	Acts	.....
17	g	St. Alban, Mart..	.....	25 v. 8	.....	2 to v. 22
18	A	.....	Ezra	4	.....	2 v. 22
19	b	.....	.....	7	.....	3
20	c	Tr. of King Edw..	.....	9	.....	4 to v. 32
21	d	.....	Nehemiah	1	4 v. 32 to 5 v. 17	4 v. 32 to 5 v. 17
22	e	.....	.....	4	.....	5 v. 17
23	f	..... Fast.	.....	6 & 7 to v. 5	.....	6
24	g	St. John Baptist..	Malachi	3 to v. 7	Matthew	3
25	A	.....	Nehemiah	13 to v. 15	Acts	7 to v. 35
26	b	.....	Esther	1	7 v. 35 to 8 v. 5	7 v. 35 to 8 v. 5
27	c	.....	.....	4	.....	8 v. 5 to 8 v. 26
28	d	..... Fast.	.....	6	.....	8 v. 26
29	e	St. Peter, Apostle.	Ezekiel	3 v. 4 to v. 15	John	21 v. 15 to v. 23
30	f	.....	Job	1	Acts	9 to v. 23

		EVENING PRAYER.				
		First Lesson.		Second Lesson.		
1	e	Nicomede, M.....	2 Kings	17 to v. 24	Hebrews	6
2	f	.....	2 Chron.	12	.....	9
3	g	.....	.....	14	.....	10 to v. 19
4	A	.....	16 & 17 to v. 14	16 & 17 to v. 14	.....	10 v. 19
5	b	Boniface, Bishop..	.....	20 to v. 31	.....	11 to v. 17
6	c	.....	.....	22	.....	11 v. 17
7	d	.....	.....	24	.....	12
8	e	.....	26 & 27	26 & 27	.....	13
9	f	.....	2 Kings	18 to v. 9	James	1
10	g	.....	2 Chron.	30 & 31 v. 1	.....	2
11	A	St. Barnabas, Ap.	Nahum	1	Acts	14 v. 8
12	b	.....	2 Kings	19 to v. 20	James	3
13	c	.....	.....	20	.....	4
14	d	.....	2 Chron.	33	.....	5
15	e	.....	2 Kings	23 to v. 21	1 Peter	1 to v. 22
16	f	.....	24 v. 8 to 25 v. 8	24 v. 8 to 25 v. 8	1 v. 22 to 2 v. 11	1 v. 22 to 2 v. 11
17	g	St. Alban, Mart..	Ezra	1 & 3	2 v. 11 to 3 v. 8	2 v. 11 to 3 v. 8
18	A	.....	.....	5	3 v. 8 to 4 v. 7	3 v. 8 to 4 v. 7
19	b	.....	8 v. 15	8 v. 15	.....	4 v. 7
20	c	Tr. of King Edw..	.....	10 to v. 20	.....	5
21	d	.....	Nehemiah	2	2 Peter	1
22	e	.....	.....	5	.....	2
23	f	..... Fast.	.....	7 v. 73 & 8	.....	3
24	g	St. John Baptist..	Malachi	4	Matthew	14 to v. 13
25	A	.....	Nehemiah	13 v. 15	1 John	1
26	b	.....	Esther	2 v. 15 & 3	.....	2 to v. 15
27	c	.....	.....	5	.....	2 v. 15
28	d	..... Fast.	.....	7	.....	3 to v. 16
29	e	St. Peter, Apostle.	Zechariah	3	Acts	4 v. 8 to v. 23
30	f	.....	Job	2	1 John	3 v. 16 to 4 v. 7

JULY.

2nd. *Visitation of Virgin Mary*, that is, to Elisabeth (Luke i. 39).—A late Festival, instituted by Urban VI. in 1389, during the great schism, and confirmed at the Council of Basle (1431), in order "that she, being honoured, might reconcile her Son by her intercession, and grant peace and amity among the faithful."

4th. *Translation of St. Martin* (of Tours) from Cande, where he died, to the great Basilica of Tours in 478. St. Martin, Bishop of Tours (371—397), was the son of a Roman tribune, and himself a soldier up to the age of 20. He afterwards became the pupil and friend of St. Hilary of Poitiers, founded a monastery, and was, against his earnest protest, made Bishop of Tours in 371. As a Bishop he still shewed his soldierly character in resolute war, partly against Arianism, but still more against the last remnants of Paganism, and vigorous assertion of spiritual discipline. He is best known by the celebrated story of his dividing his cloak with a naked beggar, and in a dream seeing the Lord Himself clothed in it, and by the vision being converted to Christ. The story of his life is full of miraculous incidents, and he became one of the most famous of Saints in Gaul and in England. (See Nov. 11th.)

15th. *Swithun, Bishop of Winchester, Translation*.—Bishop (838—862) at the beginning of the monastic reforms, and the increase of the authority of Rome, which led to the struggle under Dunstan in the next century. He was buried, by his own desire, outside the Cathedral, where men might walk over his grave. After canonization in 912, his remains were translated to a shrine in the Cathedral; and, according to the legend, the Saint shewed his anger by a rain which stopped the work for forty days. Hence the common belief that rain on

St. Swithun's day presages a continued rain of forty days.

20th. *Margaret, Virgin and Martyr* (in the Greek Martyrologies *Marina*), said to have been martyred at Antioch, in Pisidia (A.D. 278); commemorated as a "Great Martyr" by the Greek Church on July 17th. Nothing is really known about her; but, being usually represented as trampling on or piercing a dragon, she was obviously taken as a type of the power of faith in the weak to confound the strong.

22nd. *St. Mary Magdalene*.—This was a red-letter Saint's Day, with Collect, Epistle, and Gospel, in 1549. In the Collect she was cited as an example of penitence and forgiveness, and in the Gospel (Luke vii. 36—50) she was identified with "the woman who was a sinner," according to the common Western tradition. With this the Eastern tradition disagrees, and Holy Scripture gives no authority for it. All we really know is that "out of her went seven devils," that she ministered to the Lord in Galilee and on His last journey to Jerusalem, at the cross and the grave; and that she was blessed with the first sight of Him after the Resurrection (Luke viii. 2, 3; Mark xv. 40; xvi. 1; John xx. 1—18). Why a Commemoration, so reasonable and spiritually instructive, was dropped in 1552, does not appear.

26th. *St. Anne*, mother of the Blessed Virgin, wife of Joachim. She appears in the Apocryphal Gospels in a legend of long childlessness, followed by special promise and miraculous birth of her child. The name is unknown in Scripture or the early Fathers before Epiphanius (A.D. 368), and the growth of the legend marks the growing *cultus* of the Virgin. The Emperor Justinian built a church to St. Anne in the 6th century.

		MATH XXXI DAYS.		MORNING PRAYER.	
		JULY		First Lesson.	Second Lesson.
1	G	.....	Job	3	Acts 9 v. 23
2	A	Visit. of V. Mary..	5	10 to v. 24	
3	b	.....	7	10 v. 24	
4	c	Tr. of St. Martin..	10	11	
5	d	.....	12	12	
6	e	.....	14	13 to v. 26	
7	f	.....	17	13 v. 26	
8	g	.....	21	14	
9	A	.....	23	15 to v. 30	
10	b	.....	25, 26	15 v. 30 to 16 v. 16	
11	c	.....	28	16 v. 16	
12	d	.....	30 v. 12 to v. 27	17 to v. 16	
13	e	.....	32	17 v. 16	
14	f	.....	38 v. 39 & 39	18 to v. 24	
15	g	Swithun, Bishop..	41	18 v. 24 to 19 v. 21	
16	A	.....	Proverbs 1 to v. 20	19 v. 21	
17	b	.....	2	20 to v. 17	
18	c	.....	3 v. 27 to 4 v. 20	20 v. 17	
19	d	.....	5 v. 15	21 to v. 17	
20	e	Marg. V. & M....	7	21 v. 17 to v. 37	
21	f	.....	9	21 v. 37 to 22 v. 23	
22	g	St. Mary Magd. ..	11 to v. 15	22 v. 23 to 23 v. 12	
23	A	.....	12 v. 10	23 v. 12	
24	b	..... Fast.	14 v. 9 to v. 28	24	
25	c	St. James, Apostle.	1 to v. 16	Luke 9 v. 51 to v. 57	
26	d	St. Anne.....	Proverbs 15 v. 18	Acts 25	
27	e	.....	16 v. 31 to 17 v. 18	26	
28	f	.....	19 v. 13	27	
29	g	.....	21 to v. 17	28 to v. 17	
30	A	.....	23 v. 10	28 v. 17	
31	b	.....	25	Romans 1	

		EVENING PRAYER.	
		First Lesson.	Second Lesson.
1	G	Job	1 John 4 v. 7
2	A	6	5
3	b	9	2 John.
4	c	11	3 John.
5	d	13	Jude.
6	e	16	Matt. 1 v. 18
7	f	19	2
8	g	22 v. 12 to v. 29	3
9	A	24	4 to v. 23
10	b	27	4 v. 23 to 5 v. 13
11	c	29 & 30 v. 1	5 v. 13 to v. 33
12	d	31 v. 13	5 v. 33
13	e	38 to v. 39	6 to v. 19
14	f	40	6 v. 19 to 7 v. 7
15	g	42	7 v. 7
16	A	Proverbs 1 v. 20	8 to v. 18
17	b	3 to v. 27	8 v. 18
18	c	4 v. 20 to 5 v. 15	9 to v. 18
19	d	6 to v. 20	9 v. 18
20	e	8	10 to v. 24
21	f	10 v. 16	10 v. 24
22	g	11 v. 15	11
23	A	13	12 to v. 22
24	b	14 v. 28 to 15 v. 18	12 v. 22
25	c	Jer. 26 v. 8 to v. 16	13 to v. 24
26	d	St. Anne.....	13 v. 24 to v. 53
27	e	Proverbs 16 v. 20	13 v. 53 to 14 v. 13
28	f	18 v. 10	14 v. 13
29	g	20 to v. 23	14 v. 13
30	A	22 to v. 17	15 to v. 21
31	b	24 v. 21	15 v. 21
		26 to v. 21	16 to v. 24

1st. *Lammas Day*.—The Festival of St. Peter *ad vincula* in the Sarum and Roman use. Various derivations of the name are given; but far the most probable is that it is a corruption of "Hlafmas," i.e. "Loaf-mass," the offering of the first-fruits of the new harvest.

6th. *Transfiguration*, observed in the Eastern Church in the 8th century, in the West probably earlier; but first universally authorized by Calixtus III. in 1457, in commemoration of the deliverance of Belgrade from the Turks. The Transfiguration of Our Lord, though it clearly marks an epoch in His earthly life, when He summed up the effects of His ministry, and began to prepare His disciples for His humiliation and death by a revelation of His glory (*see* Matt. xvi. 13—xvii. 23), is but little dwelt upon in Holy Scripture (except in 2 Pet. i. 17), or in ancient Church Commemoration. It has been made a red-letter day in the Calendar of the American Church.

7th. *Name of Jesus*, taken from the Sarum Calendar; formerly observed (as was natural) on the Feast of the Circumcision, and in the Roman Church, on the 2nd Sunday after Epiphany. Why it should be placed here, unless in connection with the display of Our Lord's majesty in the Transfiguration, it is hard to say. The allusion is, of course, to Phil. ii. 9—11.

10th. *St. Lawrence, Martyr*, the chief Deacon of the Church of Rome under Xystus II., and martyred after him in A.D. 258, in the persecution of Valerian. He was tortured for refusing to give up the Church treasures, and broiled to death on an iron frame like a gridiron. His name is commemorated in the Calendar of 354, and found in the Sacramentary of Gregory the Great. No martyrdom seems to have made more impression in the Middle Ages, or to have been more hallowed by festal celebration and dedication of churches, both in the East and the West.

28th. *St. Augustine, Bishop* (354—430), the great Bishop of Hippo, and father of Latin theology, who has perhaps more than any other writer affected Christian thought, especially on the doctrines of Justification and Predestination, and whose influence was dominant with all the great leaders of the Reformation. He was a native of Tagaste in North Africa, in his youth a student of literature and teacher of rhetoric, inclined to passion and self-indulgence. Roused to a higher life by Roman philosophy, he became an enquirer in the Manichean and Neo-Platonic Schools, and although influenced by the prayers of his saintly mother Monica, he was still not persuaded to be a Christian. At Milan he was converted and baptized by St. Ambrose at the age of 33, ordained priest and consecrated Bishop at Hippo in 395, where he ministered till, just before the conquest of North Africa by the Vandals, he was taken from the evil to come, in 430. Although an earnest actor in that critical time, his true power was that of a teacher. The spiritual self-revelation before God of his *Confessions*; the profound theology of his writings against Manichæism, Arianism, Pelagianism, and Donatism; his wonderful Commentaries on Scripture, Sermons, and Letters; his contrast of the "City of God" with the kingdom of the world, expiring in the fall of Rome—all have laid hold of the mind and heart of Christendom with a power fairly unexampled in the history of the Church, if not of the world.

29th. *Beheading of St. John Baptist*.—The observation of this Festival is of early date in both the Eastern and the Western Church, probably from a desire to carry out, in the case of St. John Baptist, the usual commemoration of martyrdom, without trenching on the greater Festival of his Nativity. Why it was fixed to this day does not appear.

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AUGUST		MORNING PRAYER.	
HATH XXXI DAYS.		First Lesson.	Second Lesson.
1	c	Lammas Day.....	Proverbs 27 to v. 23
2	d	.....	Romans — 2 to v. 17
3	e	.....	..... 30 to v. 18
4	f	.....	..... 1
5	g	.....	..... 3
6	A	.....	..... 5
7	b	Transfiguration...	..... 7
8	c	Name of Jesus....	..... 9
9	d	.....	..... 12
10	e	.....	..... 8 to v. 18
11	f	St. Lawrence, M..	..... 2 to v. 14
12	g	.....	..... 5 v. 19
13	A	.....	..... 7 to v. 17
14	b	.....	..... 9 to v. 17
15	c	.....	..... 15
16	d	.....	..... 18 to v. 18
17	e	.....	..... 21
18	f	.....	..... 22 v. 13
19	g	.....	..... 24
20	A	.....	..... 29 v. 4 to v. 26
21	b	.....	..... 31 to v. 15
22	c	.....	..... 33 to v. 14
23	d	.....	..... 35
24	e	..... Fast.	..... 36 v. 14
25	f	St. Bartholomew..	Genesis 28 v. 10 to v. 18
26	g	.....	Jeremiah 38 v. 14
27	A	.....	..... 50 to v. 21
28	b	St. Augustin, B...	Ezekiel — 1 to v. 15
29	c	Beheading of St.	..... 2
30	d	.....[John Baptist.	..... 3 v. 15
31	e	.....	..... 9
			..... 12 v. 17

AUGUST		EVENING PRAYER.	
HATH XXXI DAYS.		First Lesson.	Second Lesson.
1	c	Lammas Day.....	Proverbs 28 to v. 15
2	d	.....	Matt. 16 v. 24 to 17 v. 14
3	e	.....	..... 31 v. 10
4	f	.....	..... 2 to v. 12
5	g	.....	..... 4
6	A	.....	..... 18 v. 21 to 19 v. 3
7	b	Transfiguration...	..... 6
8	c	Name of Jesus....	..... 8
9	d	.....	..... 11
10	e	.....	..... 19 v. 27 to 20 v. 17
11	f	St. Lawrence, M..	..... 20 v. 17
12	g	.....	..... 1
13	A	.....	..... 5 to v. 19
14	b	.....	..... 6 to v. 22
15	c	.....	..... 8 v. 4
16	d	.....	..... 13 v. 8 to v. 24
17	e	.....	..... 17 to v. 19
18	f	.....	..... 19
19	g	.....	..... 22 to v. 13
20	A	.....	..... 23 to v. 16
21	b	.....	..... 25 to v. 15
22	c	.....	..... 28
23	d	.....	..... 30
24	e	.....	..... 31 v. 15 to v. 38
25	f	.....	..... 33 v. 14
26	g	.....	..... 36 to v. 14
27	A	.....	..... 38 to v. 14
28	b	.....	..... 39
29	c	.....	..... 18 v. 15
30	d	.....	..... 19
31	e	.....	..... 21

1st. *St. Giles, Abbot* (Ægidius), a Gallican Saint of the 7th century, first a hermit, then drawn from his hermitage by Flavius, king of the Visigoths, to found the famous Benedictine Abbey of St. Giles, near Nismes. He was the Patron Saint of cripples (from a legend declaring that in his love of mortification he refused to be cured of an accidental lameness). Though unconnected with England, he was here specially honoured, and many churches were dedicated to him.

7th. *Enurchus* or *Evortius*. Bishop of Orleans in the 4th century. He is said to have been a martyr or confessor; but nothing can be said to be really known of him.

8th. *Nativity of the Virgin Mary*, a Festival known at the close of the 7th century; but specially honoured by Papal authority in the 13th and 14th; probably marking the growth of the belief in the Immaculate Conception.

14th. *Holy-Cross Day*, celebrating the exhibition of the True Cross in the Basilica built by the Empress Helena at Jerusalem in 326 (see "Invention of the Cross," May 3rd).

17th. *Lambert, Bishop*, of Maestricht in the 7th century; driven from his See to monastic retirement, but restored by Pepin of Heristal; finally a martyr, A.D. 709. His relics were translated to Liège, the Cathedral of which is dedicated to him.

26th. *St. Cyprian, Archbishop*, the great Bishop of Carthage, exercising a kind of metropolitan jurisdiction (from A.D. 248-258). He was of high education and rank, converted in his manhood, and soon after raised to the Episcopate; notable as the great upholder and establisher in the Western Church of Episcopal dignity and authority, as the secret of Church unity, and in staunch resistance to the growing claims of Rome; stern alike against Puritanism and laxity in the restoration of those who had

"lapsed" under persecution; maintaining even the need of rebaptism of those baptized by heretics, which was rightly opposed by the Bishop of Rome, and disallowed by subsequent Church authority. He was (after Tertullian) the earliest of the great Latin theologians, a writer of great vigour of thought and perfection of style. But his true greatness was that of an ecclesiastical ruler and pastor of unbounded influence and popularity. He became in his old age a martyr under the persecution of Galerius in 258.

30th. *St. Jerome* (Hieronymus; A.D. 342-420), the great critic and scholar of the West, as Origen of the East, standing almost alone among the Latin Fathers in knowledge, not only of Greek, but of Hebrew and Chaldee, and in the instincts of sound and scholarly criticism. He was born at Stridon, in Pannonia, in early life a teacher of grammar and rhetoric; after his baptism he travelled to Gaul, Rome, and the East, and spent some time as a recluse in the desert of Chalcis; thence, after visiting Constantinople, he settled at Rome, as the trusted counsellor of Pope Damasus; afterwards he returned to the East, and spent the last thirty years of his life in seclusion and study at Bethlehem. His character was strong and intensely earnest, but violent, and often undisciplined and fanatic, as in his championship of asceticism and monasticism, and his various controversies. But his service in producing, direct from the original, the great Latin Version of the Western Church (the "Vulgate"), superseding, except in the Psalter and the Apocryphal books, the varying and inaccurate versions previously existing, was simply priceless; and on points of Biblical criticism his authority far outweighs all others in the Patristic literature of the West. His Scriptural Commentaries, his Letters and Treatises, and his historical and biographical works are also of the highest value.

SEPTEMBER			MORNING PRAYER.			
HATH XXX DAYS.			First Lesson.		Second Lesson.	
1	f	Giles, Abbot.....	Ezekiel	13 v. 17	1 Cor.	11 v. 17
2	g	.....	-----	14 v. 12	-----	12 to v. 28
3	a	.....	-----	18 to v. 19	-----	12 v. 28 & 13
4	b	.....	-----	20 to v. 18	-----	14 to v. 20
5	c	.....	-----	20 v. 33 to v. 44	-----	14 v. 20
6	d	.....	-----	24 v. 15	-----	15 to v. 35
7	e	Evurtius, Bishop	-----	27 to v. 26	-----	15 v. 35
8	f	Nat. of Vir. Mary	-----	28 to v. 20	-----	-----
9	g	.....	-----	32 to v. 17	2 Cor.	1 to v. 23
10	a	.....	-----	33 v. 21	-----	1 v. 23 to 2 v. 14
11	b	.....	-----	34 v. 17	-----	2 v. 14 & 3
12	c	.....	-----	37 to v. 15	-----	4
13	d	.....	-----	47 to v. 13	-----	5
14	e	Holy-Cross Day..	Daniel	2 to v. 24	-----	6 & 7 v. 1
15	f	.....	-----	3	-----	7 v. 2
16	g	.....	-----	4 v. 19	-----	8
17	a	Lambert, Bishop..	-----	5 v. 17	-----	9
18	b	.....	-----	7 to v. 15	-----	10
19	c	.....	-----	9 to v. 20	-----	11 to v. 30
20	d	..... Fast.	-----	10 to v. 20	-----	11 v. 30 to 12 v. 14
21	e	St. Matthew, Apos.	1 Kings	19 v. 15	-----	12 v. 14 & 13
22	f	.....	Hosea	2 v. 14	-----	Galatians
23	g	.....	-----	5 v. 8 to 6 v. 7	-----	1
24	a	.....	-----	8	-----	2
25	b	.....	-----	10	-----	3
26	c	St. Cyprian, Abp..	-----	13 to v. 15	-----	4 to v. 21
27	d	.....	-----	1	-----	4 v. 21 to 5 v. 13
28	e	..... [Angels.	Joel	2 v. 15 to v. 28	-----	5 v. 13
29	f	St. Michael and all	Genesis	32	-----	6
30	g	St. Jerom.....	Joel	3 v. 9	-----	Acts 12 v. 5. to v. 18
					-----	Ephesians
					-----	1

			EVENING PRAYER.			
			First Lesson.		Second Lesson.	
1	f	Giles, Abbot.....	Ezekiel	14 to v. 12	Mark	5 v. 21
2	g	.....	-----	16 v. 44	-----	6 to v. 14
3	a	.....	-----	18 v. 19	-----	6 v. 14 to v. 30
4	b	.....	-----	20 v. 18 to v. 33	-----	6 v. 30
5	c	.....	-----	22 v. 23	-----	7 to v. 24
6	d	.....	-----	26	-----	7 v. 24 to 8 v. 10
7	e	Evurtius, Bishop	-----	27 v. 26	-----	8 v. 10 to 9 v. 2
8	f	Nat. of Vir. Mary	-----	31	-----	9 v. 2 to v. 30
9	g	.....	-----	33 to v. 21	-----	9 v. 30
10	a	.....	-----	34 to v. 17	-----	10 to v. 32
11	b	.....	-----	36 v. 16 to v. 33	-----	10 v. 32
12	c	.....	-----	37 v. 15	-----	11 to v. 27
13	d	.....	Daniel	-----	-----	11 v. 27 to 12 v. 13
14	e	Holy-Cross Day..	-----	2 v. 24	-----	12 v. 13 to v. 35
15	f	.....	-----	4 to v. 19	-----	12 v. 35 to 13 v. 14
16	g	.....	-----	5 to v. 17	-----	13 v. 14
17	a	Lambert, Bishop..	-----	6	-----	14 to v. 27
18	b	.....	-----	7 v. 15	-----	14 v. 27 to v. 53
19	c	.....	-----	9 v. 20	-----	14 v. 53
20	d	..... Fast.	-----	12	-----	15 to v. 42
21	e	St. Matthew, Apos.	1 Chronicles	29 to v. 20	-----	15 v. 42 & 16
22	f	.....	Hosea	4 to v. 13	-----	1 to v. 26
23	g	.....	-----	7 v. 8	-----	1 v. 26 to v. 57
24	a	.....	-----	9	-----	1 v. 57
25	b	.....	-----	11 & 12 to v. 7	-----	2 to v. 21
26	c	St. Cyprian, Abp..	-----	14	-----	2 v. 21
27	d	.....	-----	14	-----	3 to v. 23
28	e	..... [Angels.	Joel	2 to v. 15	-----	4 to v. 16
29	f	St. Michael and all	Daniel	2 v. 28 to 3 v. 9	-----	4 to v. 16
30	g	St. Jerom.....	Amos	10 v. 4	-----	Revelation 14 v. 14
			-----	1 & 2 to v. 4	-----	Luke
					-----	4 v. 16

1st. *Remigius, Bishop* (of Rheims, A.D. 485 — 533, "St. Remi"), famous as the converter and baptizer of Clovis, anointing him at his coronation with the sacred oil, from which, as preserved at Rheims, all kings of France subsequently received unction. He became the Metropolitan of the Frankish Church, and died in extreme old age in 533.

6th. *Faith (Fides), Virgin and Martyr*, according to tradition, in Aquitania, under the Diocletian persecution. Although nothing but this is recorded of her, yet, perhaps from her significant name, many churches in England, including one in the crypt of Old St. Paul's, were dedicated to her.

9th. *St. Denys, Bishop*, the patron Saint of France, a missionary bishop (of Paris), and a martyr in the 3rd century (about A.D. 272), under the persecution of Aurelian. He was commonly confused with Dionysius the Areopagite, the convert of St. Paul (Acts xvii. 34), and, by tradition, the first Bishop of Athens; who was famous in the Middle Ages as the supposed author of the celebrated mystic work on the "Celestial and Ecclesiastical Hierarchies," published in his name, probably in the 5th century, and translated into Latin by the celebrated John Erigena in the 9th century.

13th. *Translation of King Edward the Confessor* (reigned 1041 — 1066).—The commemoration is of the translation of his relics from the original shrine in his

own Abbey of Westminster (erected by the Conqueror), to a more magnificent shrine in the Abbey under the auspices of Archbishop Becket, on Oct. 13th, 1163. Edward the Confessor was regarded as the patron Saint of England, until superseded by St. George in the 13th century.

17th. *Etheldreda, Virgin* (died A.D. 679), a famous Saxon Saint ("St. Audrey"), daughter of Anna, King of East Anglia, twice married, and through both marriages resolutely preserving her vow of perpetual virginity. Separated from her second husband, Egfrid, King of Northumbria, she received the veil at the hands of the celebrated Wilfrid, and was the founder and Abbess of the Monastery of Ely, which became the great religious centre of the eastern counties. Her life of great sanctity and severe asceticism is first recorded by Bede, and was dwelt upon at length by Thomas of Ely in the reign of Henry II. Her Festival was of such celebrity, that it seems to have superseded the Vigil of St. Luke's Day.

25th. *Crispin, Martyr*, one of the early missionaries in Gaul, companion of St. Denys, beheaded, according to tradition, with his brother Crispinian, A.D. 288. The brothers (like St. Paul) maintained themselves by labour with their own hands, and, working as shoemakers, became the patron Saints of the craft. The day is memorable in English history as the day of the great victory of Agincourt, in 1415.

OCTOBER			MORNING PRAYER.	
HATH XXXI DAYS.			First Lesson.	Second Lesson.
1	A	Remigius, Bp.....	Amos 2 v. 4 to 3 v. 9	Ephesians — 2
2	B	.....	— 5 to v. 18	— 3
3	C	.....	— 7	— 4 to v. 25
4	D	.....	— 9	— 4 v. 25 to 5 v. 22
5	E	.....	Jonah — 1	— 5 v. 22 to 6 v. 10
6	F	Faith, V. & M....	— 3	— 6 v. 10
7	G	.....	Micah — 1 to v. 10	Philippians — 1
8	A	.....	— 3	— 2
9	B	St. Denys, Bishop.	— 5	— 3
10	C	.....	— 7	— 4
11	D	.....	Nahum — 2	Col. — 1 to v. 21
12	E	.....	Habakkuk — 1	— 1 v. 21 to 2 v. 8
13	F	Trans. K. Edw...	— 3	— 2 v. 8
14	G	.....	Zeph. 1 v. 14 to 2 v. 4	— 3 to v. 18
15	A	.....	— 3	— 3 v. 18 & 4
16	B	.....	Haggai 2 to v. 10	1 Thess. — 1
17	C	Etheldreda, V....	Zechariah 1 to v. 18	— 2
18	D	St. Luke, Evang..	Isaiah — 55	— 3
19	E	.....	Zechariah — 3	— 4
20	F	.....	— 5	— 5
21	G	.....	— 7	2 Thess. — 1
22	A	.....	— 8 v. 14	— 2
23	B	.....	— 10	— 3
24	C	.....	— 12	1 Timothy 1 to v. 18
25	D	Crispin, Martyr...	— 14	— 1 v. 18 & 2
26	E	.....	Malachi — 2	— 3
27	F	..... Fast.	— 3 v. 13 & 4	— 4
28	G	St. Simon & St. Jude	Isaiah 28 v. 9 to v. 17	— 5
29	A	.....	Wisdom — 2	— 6
30	B	.....	— 6 to v. 22	2 Timothy — 1
31	C	..... Fast.	— 7 v. 15	— 2

			EVENING PRAYER.	
			First Lesson.	Second Lesson.
1	A	Remigius, Bp.....	Amos — 4 v. 4	Luke — 5 to v. 17
2	B	.....	— 5 v. 18 to 6 v. 9	— 5 v. 17
3	C	.....	— 8	— 6 to v. 20
4	D	.....	Obadiah. —	— 6 v. 20
5	E	.....	Jonah — 2	— 7 to v. 24
6	F	Faith, V. & M....	— 4	— 7 v. 24
7	G	.....	Micah — 2	— 8 to v. 26
8	A	.....	— 4	— 8 v. 26
9	B	St. Denys, Bishop.	— 6	— 9 to v. 28
10	C	.....	Nahum — 1	— 9 v. 28 to v. 51
11	D	.....	— 3	— 9 v. 51 to 10 v. 17
12	E	.....	Habakkuk — 2	— 10 v. 17
13	F	Trans. K. Edw...	Zephaniah 1 to v. 14	— 11 to v. 29
14	G	.....	— 2 v. 4	— 11 v. 29
15	A	.....	Haggai — 1	— 12 to v. 35
16	B	.....	— 2 v. 10	— 12 v. 35
17	C	Etheldreda, V....	Zechariah 1 v. 18 & 2	— 13 to v. 18
18	D	St. Luke, Evang..	Ecclus. — 38 to v. 15	— 13 v. 18
19	E	.....	Zechariah — 4	— 14 to v. 25
20	F	.....	— 6	— 14 v. 25 to 15 v. 11
21	G	.....	— 8 to v. 14	— 15 v. 11
22	A	.....	— 9 v. 9	— 16
23	B	.....	— 11	— 17 to v. 20
24	C	.....	— 13	— 17 v. 20
25	D	Crispin, Martyr...	Malachi — 1	— 18 to v. 31
26	E	.....	— 3 to v. 13	— 18 v. 31 to 19 v. 11
27	F	..... Fast.	Wisdom — 1	— 19 v. 11 to v. 28
28	G	St. Simon & St. Jude	Jer. 3 v. 12. to v. 19	— 19 v. 28
29	A	.....	Wisdom — 4 v. 2	— 20 to v. 27
30	B	.....	— 6 v. 28 to 7 v. 15	— 20 v. 27 to 21 v. 5
31	C	..... Fast.	— 8 to v. 19	— 21 v. 5

6th. *Leonard, Confessor* (died about 565), a Gallican Saint, who laboured in what is now the district of Le Mans, and then became a hermit and head of a monastery at a spot, still called St. Leonard-des-bois, near Limoges. He ministered especially to prisoners, often obtaining their liberation, and became the patron Saint of all prisoners and captives.

11th. *St. Martin, Bishop* (of Tours).—See note on July 4th.—This day is one of those which, as "Martinmas Day," became important as a half-quarter day in secular business.

13th. *Britius, Bishop* ("St. Brice"), pupil of St. Martin of Tours, and bishop as his successor (A.D. 397—414). He was in early life a gross sinner, converted by St. Martin; afterwards a victim of slander, and driven for seven years from his See, but restored from 407 till his death. On St. Brice's day (A.D. 1002) was perpetrated the treacherous massacre of the Danes in England, by command of Ethelred, so signally avenged by Swayn and Canute.

15th. *Machutus, Bishop* ("St. Malo"), a Welsh Saint, driven by civil commotion to become a hermit in an island near Brittany (then Pagan), afterwards Bishop of Aleth in Brittany (541—564). The See of Aleth was transferred to St. Malo, named after him.

17th. *Hugh, Bishop*, the great Bishop of Lincoln (A.D. 1186—1200). He was born at Avalon in Burgundy, where he entered, as a deacon, the monastery of the Grande Chartreuse. After ten years he was brought over to England, in 1181, as Prior of the first English Carthusian monastery at Witham; made Bishop of Lincoln against his will, still constantly revisiting his old monastery; famous in his episcopate for holiness, independence, energy, and munificence; builder of a great part of Lincoln Cathedral, where he lies buried in the shrine behind the high altar.

20th. *Edmund, King and Martyr*, a Saxon Saint, the last King of East Anglia (855—870). He was taken prisoner by the Danes after a brave struggle, and, refusing life on condition of apostasy and vassalage, was shot to death with arrows. His relics were translated solemnly in after times to the great Church of Bury St. Edmunds.

22nd. *Cecilia, Virgin and Martyr*.—Of this famous Saint, celebrated in all the ancient Western martyrologies, little definite is known, the accounts being contradictory and legendary in character. She appears to have been a Roman lady, convert of her husband Valerian, who suffered martyrdom with her in the 2nd or 3rd century. According to legend, she enjoyed angelic converse and music. Pope Paschal I. (821), founding a church, to which her relics were translated, ordained and endowed a service of perpetual song of praise. Hence, probably, she became the patron Saint of sacred music, believed to have been the inventress of the organ, and able by her music to "draw an angel down."

23rd. *St. Clement, Bishop* (of Rome) in the 1st century, according to Irenæus the third after the death of St. Peter. Eusebius places his death in A.D. 95 or 100. The old tradition, from Origen downwards (uncertain but not improbable), makes him the "Clement the fellow-labourer" of St. Paul (Phil. iv. 3). His Epistle to the Corinthians, written late in the 1st century (and at one time read as of almost canonical authority), is of deep interest and priceless historical value, in comparison and contrast with the Scriptural Epistles. It ends with a noble prayer, perhaps the first specimen of an incipient liturgy. The (so called) "Second Epistle of Clement" is "an Ancient Homily by an unknown author" (*Lightfoot*). Of his life and death nothing certain is known. Under his name came out the famous apocryphal "Clementine litera-

NOVEMBER			MORNING PRAYER.	
HATH XXX DAYS.			First Lesson.	Second Lesson.
1	d	All Saints' Day...	Wisdom — 3 to v. 10	Heb. 11 v. 33 & 12 to v. 7
2	e	.....	..... 9	2 Timothy — 3
3	f	.....	11 v. 15 to 12 v. 3	..... 4
4	g	.....	Ecclus. — 1 to v. 14	Titus — 1
5	a	.....	3 v. 17 to v. 30	..... 2
6	b	Leonard, Conf....	..... 5	..... 3
7	c	.....	10 v. 18	Philemon. —
8	d	.....	15 v. 9	Hebrews — 1
9	e	.....	18 to v. 15	..... 2 & 3 to v. 7
10	f	.....	19 v. 13	3 v. 7 to 4 v. 14
11	g	St. Martin, Bp....	24 to v. 24	4 v. 14 & 5
12	a	.....	33 v. 7 to v. 23	..... 6
13	b	Britius, Bishop....	..... 35	..... 7
14	c	.....	39 to v. 13	..... 8
15	d	Machutus, Bp....	41 to v. 14	..... 9
16	e	.....	44 to v. 16	10 to v. 19
17	f	Hugh, Bishop....	51 v. 10	10 v. 19
18	g	.....	Baruch 4 v. 36 & 5	11 to v. 17
19	a	.....	Isaiah — 1 v. 21	11 v. 17
20	b	Edmund, King....	3 to v. 16	..... 12
21	c	.....	5 to v. 18	..... 13
22	d	Cecilia, V. & M...	..... 6	James — 1
23	e	St. Clement, Bp...	8 v. 5 to v. 18	..... 2
24	f	.....	9 v. 8 to 10 v. 5	..... 3
25	g	Catherine, V. & M.	10 v. 20	..... 4
26	a	.....	11 v. 10	..... 5
27	b	.....	..... 13	1 Peter — 1 to v. 22
28	c	.....	..... 17	1 v. 22 to v. 11
29	d	.....Fast.	19 to v. 16	2 v. 11 to 3 v. 8
30	e	St. Andrew, Ap...	..... 54	John 1 v. 35 to v. 43

			EVENING PRAYER.	
			First Lesson.	Second Lesson.
1	d	All Saints' Day...	Wisdom 5 to v. 17	Revelation 19 to v. 17
2	e	.....	11 to v. 15	Luke — 22 to v. 31
3	f	.....	..... 17	22 v. 31 to v. 54
4	g	.....	Ecclus. — 2	..... 22 v. 54
5	a	.....	4 v. 10	23 to v. 26
6	b	Leonard, Conf....	7 v. 27	23 v. 26 to v. 50
7	c	.....	14 to v. 20	23 v. 50 to 24 v. 13
8	d	.....	16 v. 17	24 v. 13
9	e	.....	18 v. 15	John — 1 to v. 29
10	f	.....	22 v. 6 to v. 24	1 v. 29
11	g	St. Martin, Bp....	24 v. 24	..... 2
12	a	.....	34 v. 15	3 to v. 28
13	b	Britius, Bishop....	37 v. 8 to v. 19	3 v. 22
14	c	.....	39 v. 13	4 to v. 31
15	d	Machutus, Bp....	42 v. 15	4 v. 31
16	e	.....	50 to v. 25	5 to v. 24
17	f	Hugh, Bishop....	Baruch 4 to v. 21	5 v. 24
18	g	.....	Isaiah 1 to v. 21	6 to v. 22
19	a	.....	..... 2	6 v. 22 to v. 41
20	b	Edmund, King....	4 v. 2	6 v. 41
21	c	.....	5 v. 18	7 to v. 25
22	d	Cecilia, V. & M...	7 to v. 17	7 v. 25
23	e	St. Clement, Bp...	8 v. 18 to 9 v. 8	8 to v. 31
24	f	.....	10 v. 5 to v. 20	8 v. 31
25	g	Catherine, V. & M.	11 to v. 10	9 to v. 39
26	a	.....	..... 12	9 v. 39 to 10 v. 22
27	b	.....	14 to v. 24	10 v. 22
28	c	.....	..... 18	11 to v. 17
29	d	.....Fast.	19 v. 16	11 v. 17 to v. 47
30	e	St. Andrew, Ap...	65 to v. 17	John 12 v. 20 to v. 43

ture" (*Homilies, Recognitions, and Epitome*), accepted as genuine in former times, now known to be an early Christian romance, and, as such, a favourite theme of modern historical and speculative criticism.

25th. *Catherine, Virgin and Martyr* (of Alexandria), of whom nothing certain is really known, is yet the subject of an extraordinary mass of picturesque legend. In this she appears as an Alexandrian princess; vowed solemnly to perpetual virginity, and in

vision wedded to Our Lord Himself. On the rise of the persecution of Maximinus she defends the faith in victorious disputation against the heathen philosophers of Alexandria; then, refusing to yield to the lust of the emperor, is condemned to the spiked wheel of torture, and, when the wheel is shattered by angelic hands, is beheaded, and her body borne by angels to rest on mount Sinai. She was revered as the patron Saint of secular learning, when consecrated to the service of Christ.

DECEMBER.

6th. *Nicolas, Bishop* (of Myra in Lycia), died A.D. 342.—Little record of him remains, except the fame of holiness and charity. He is said to have travelled to visit the holy places in Palestine, and to have been a vehement defender of the faith at the Nicene Council. His relics were translated to Bari, in Italy (1087), in fear of Mohammedan desecration. For some reason unknown, he became the patron of merchants and sailors, and also of boys, especially orphans, who were taught to place themselves under his care. The Christmas legends of "St. Klaus" and his gifts are a remnant of this dedication. The strange mediæval Festival of the "Boy Bishop" began on St. Nicolas' Day.

8th. *Conception of the Virgin Mary*; a Festival connected with the Nativity of the Virgin Mary (Sept. 8th); a part of the same growth of the idea of the Immaculate Conception. Like that Festival, it was earlier in the East than in the West; said to have been introduced into England by St. Anselm; but not held of obligation till the 14th century.

13th. *Lucy, Virgin and Martyr* (of Syracuse); a martyr, according to tradition, in the 4th century, under Diocletian, by torture. Her legend is much like those of St. Agatha and St. Agnes.

16th. *O Sapientia*.—The name marks that on this day began the special Antiphons to the Magnificat, continued up to December 23rd. They were a series of hymns to Our Lord, beginning successively "O Wisdom," "O Adonai," "O Root of Jesse," "O Key of David," "O dawning Light," "O King and desire of all nations," "O Emmanuel."

31st. *Silvester, Bishop* (of Rome), from A.D. 314—335, passing as a Priest through the Diocletian persecution, and as a Bishop through the Nicene period, although from weak health he did not attend the Nicene Council. Little is known of him historically, but in the Middle Ages he was celebrated in the legend of the Baptism and "Donation" of Constantine. An edict of the Emperor, forged at some time between the 8th to the 10th centuries, declares that, on transferring the seat of the Empire to Constantinople, he has bestowed on the Pope and his successors the sovereignty of the West, and decrees for them all the outward insignia of Imperial rank. To this Dante refers in the celebrated lines—

"O Constantine! of how much ill was cause,
Not thy conversion, but those rich domains
Which the first wealthy Pope received
from thee."

THE CALENDAR, WITH THE TABLE OF LESSONS.

DECEMBER			MORNING PRAYER.	
HATH XXXI DAYS.			First Lesson.	Second Lesson.
1	f	.....	Isaiah — 21 to v. 13	1 Peter 3 v. 8 to 4 v. 7
2	g	.....	— 22 v. 15	— 4 v. 7
3	a	.....	— 24	5
4	b	.....	— 26 to v. 20	2 Peter — 1
5	c	.....	— 28 to v. 14	— 2
6	d	Nicolas, Bishop...	— 29 to v. 9	— 3
7	e	.....	— 30 to v. 18	1 John — 1
8	f	Conception of Vir.	— 31	— 2 to v. 15
9	g	.....[Mary.	— 33	— 2 v. 15
10	a	.....	— 35	— 3 to v. 16
11	b	.....	— 40 v. 12	— 3 v. 16 to 4 v. 7
12	c	.....	— 41 v. 17	— 4 v. 7
13	d	Lucy, Vir. & M...	— 42 v. 18 to 43 v. 8	— 5
14	e	.....	— 44 to v. 21	2 John.
15	f	.....	— 45 v. 8	3 John.
16	g	O Sapientia.....	— 47	Jude.
17	a	.....	— 49 to v. 13	Revelation — 1
18	b	.....	— 50	— 2 v. 18 to 3 v. 7
19	c	.....	— 51 v. 9	— 4
20	d	.....Fast.	— 52 v. 13 & 53	— 6
21	e	St. Thomas, Apos.	Job — 42 to v. 7	John 20 v. 19. to v. 24
22	f	.....	Isaiah — 55	Revelation — 8
23	g	.....Fast.	— 57	— 11
24	a	.....Fast.	— 59	— 14
25	b	Christmas-Day....	— 9 to v. 8	Luke — 2 to v. 15
26	c	St. Stephen, M....	Genesis 4 to v. 11	Acts — 6
27	d	St. John, Evang...	Exodus 33 v. 9	John 13 v. 23 to v. 36
28	e	Innocents' Day...	Jeremiah 31 to v. 48	Revelation — 16
29	f	.....	Isaiah — 61	— 19 to v. 11
30	g	.....	— 63	— 20
31	a	Silvester, Bishop.	— 65 v. 8	— 21 v. 15 to 22 v. 6

			EVENING PRAYER.	
			First Lesson.	Second Lesson.
1	f	.....	Isaiah — 22 to v. 15	John 11 v. 47 to 12 v. 20
2	g	.....	— 23	— 12 v. 20
3	a	.....	— 25	— 13 to v. 21
4	b	.....	— 26 v. 20 & 27	— 13 v. 21
5	c	.....	— 28 v. 14	— 14
6	d	Nicolas, Bishop...	— 29 v. 9	— 15
7	e	.....	— 30 v. 18	— 16 to v. 16
8	f	Conception of Vir.	— 32	— 16 v. 16
9	g	.....[Mary.	— 34	— 17
10	a	.....	— 40 to v. 12	— 18 to v. 28
11	b	.....	— 41 to v. 17	— 18 v. 28
12	c	.....	— 42 to v. 18	— 19 to v. 25
13	d	Lucy, Vir. & M...	— 43 v. 8	— 19 v. 25
14	e	.....	— 44 v. 21 to 45 v. 8	— 20 to v. 19
15	f	.....	— 46	— 20 v. 19
16	g	O Sapientia.....	— 48	— 21
17	a	.....	— 49 v. 13	Rev. — 2 to v. 18
18	b	.....	— 51 to v. 9	— 3 v. 7
19	c	.....	— 52 to v. 13	— 5
20	d	.....Fast.	— 54	— 7
21	e	St. Thomas, Apos.	— 55	John — 14 to v. 8
22	f	.....	— 56	Revelation — 10
23	g	.....Fast.	— 58	— 12
24	a	.....Fast.	— 60	— 15
25	b	Christmas-Day....	— 7 v. 10 to v. 17	Titus 3 v. 4. to v. 9
26	c	St. Stephen, M....	2 Chron. 24 v. 15 to v. 23	Acts — 8 to v. 9
27	d	St. John, Evang...	Isaiah — 6	Revelation — 1
28	e	Innocents' Day...	Baruch 4 v. 21 to v. 31	— 15
29	f	.....	Isaiah — 62	— 19 v. 11
30	g	.....	— 64 & 65 to v. 8	— 21 to v. 15
31	a	Silvester, Bishop..	— 66	— 22 v. 6

TABLES AND RULES.

(i.) FOR THE MOVEABLE AND IMMOVEABLE FEASTS.

The weekly Festival of the LORD'S DAY, and the weekly fast of FRIDAY, as the day of the Passion, are probably as old as Christianity itself. All the later system may be considered as a growth from these, or an addition grafted upon them; naturally developing itself, as Christianity became dominant over the life of the world, and so came to express itself in rite and law.

The Ecclesiastical year, as now ordered, is divided into two chief parts; first, the Festal portion of the year, from Advent to Trinity; secondly, the non-festal portion (except in respect of Saints' day Festivals), from Trinity to Advent.

The object of Festal Celebration is clearly threefold: (a) Commemoration of the Manifestation of Our Lord Jesus Christ, both in itself, and as reflected in His chief Saints; (b) Practical lessons therefrom of encouragement, warning, and imitation; (c) Joyful and adoring thankfulness to God for His love thus manifested to us.

I. The Festal system, in relation to the Manifestation of Our Lord Himself, has two centres:—

(a) EASTER, preceded by the period of preparation, from Septuagesima to the end of Lent, and followed by the great *Pentecoste*, or period of fifty days, including Ascension and ending with Whit-Sunday. (Trinity-Sunday was afterwards added.) The celebration of this great Festival, with its preparation and sequel, is probably derived from Apostolic times; and Easter, depending on the Paschal Full Moon, is necessarily, within limits, a moveable Festival. The rule here given for finding Easter is intended to carry out the decree supposed to have been passed at the Council of Nicæa (A.D. 325), settling authoritatively the controversy about the time of keeping the feast. But it would appear that it should name, not the Full Moon, but the 14th day of the moon, which is not always the same thing.

(b) CHRISTMAS, preceded by the season of Advent, and followed by that of the Epiphany. Of the celebration of Christmas Day on Dec. 25th, we learn from a Homily of St. Chrysostom (about A.D. 386) that it had been observed by the Western Church "from the beginning," but had only recently been introduced, not without opposition and variety of practice, into the Eastern Church. It is clear that in the Eastern Church there was great doubt as to the proper day, and, in some cases, the Nativity was celebrated on the same day as the Epiphany. On what ground it was fixed to Dec. 25th is uncertain; whether there is any foundation for the old tradition (referred to by St. Chrysostom) that it was determined by reference to "the archives at Rome," is uncertain. Some have supposed it to have been a Christianization of the Jewish winter Feast of Dedication; others of the heathen Festival of the winter solstice, with some mystic reference to Our Lord as the Sun of Righteousness. It may be noted that the Christmas Festival is still most of all associated with natural joy and domestic affection. By Christmas, the period of Advent and the Feasts of the Circumcision, Epiphany, Purification, and Annunciation are of course determined.

II. The SAINTS' DAY CELEBRATIONS are, in the Church of England, restricted to the Festivals of Apostles (including St. Paul and St. Barnabas) and Evangelists; the Festivals of St. John Baptist, St. Stephen the first Martyr, the Innocents' Day, St. Michael and all Angels, and All Saints. In 1549, the Feast of St. Mary Magdalene was kept on July 22nd. Out of the large number of Saints' days observed in mediæval times, a certain number were afterwards restored to the Calendar ("the black-letter Saints' days"), but without provision of any festal Service.

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES to know when the Moveable Feasts and Holy-days begin.

EASTER-DAY (on which the rest depend) is always the First Sunday after the Full Moon which happens upon, or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, *Easter-Day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima	} Sunday is	{	Nine	} Weeks before Easter.
Sexagesima			Eight	
Quinquagesima			Seven	
Quadragesima			Six	
Rogation-Sunday	} is	{	Five Weeks	} after Easter.
Ascension-Day			Forty Days	
Whit-Sunday			Seven Weeks	
Trinity-Sunday			Eight Weeks	

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.				
The Days of the Feasts of	of	The Circumcision of our Lord JESUS CHRIST.	The Nativity of St. John Baptist.	
		The Epiphany.		St. Peter the Apostle.
		The Conversion of St. Paul.		St. James the Apostle.
		The Purification of the Blessed Virgin.		St. Bartholomew the Apostle.
		St. Matthias the Apostle.		St. Matthew the Apostle.
		The Annunciation of the Blessed Virgin.		St. Michael and all Angels.
		St. Mark the Evangelist.		St. Luke the Evangelist.
		St. Philip and St. James the Apostles.		St. Simon and St. Jude, Apostles.
		The Ascension of our Lord JESUS CHRIST.		All Saints
		St. Barnabas.		St. Andrew the Apostle.
	St. Thomas the Apostle.			
	The Nativity of our Lord.			
	St. Stephen the Martyr.			
	St. John the Evangelist.			
	The Holy Innocents.			

Monday and Tuesday in Easter-Week. Monday and Tuesday in Whitsun-Week.

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before	{	The Nativity of our Lord.	The	{	St. John Baptist.
		The Purification of the Blessed Virgin Mary.			St. Peter.—St. James.
		The Annunciation of the Blessed Virgin.			St. Bartholomew.
		Easter-Day.—Ascension-Day.			St. Matthew.
		Pentecost.—St. Matthias.			St. Simon and St. Jude.
					St. Andrew.—St. Thomas.
					All Saints.

Note, that if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting, or Abstinence.

- I. The Forty Days of Lent.
- II. The Ember-Days at the Four Seasons, being the Wednesday, Friday, and Saturday after
- III. The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy-Thursaday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas-Day.

A Solemn Day, for which a particular Service is appointed.

The Sixth Day of May, being the Day on which His Majesty began His happy Reign.

(ii.) FOR VIGILS, FASTS, AND DAYS OF ABSTINENCE.

The ideas of the Fast, as such, are especially brought out in connection with the Lenten Season: (a) The natural expression, and, at the same time, the deepening, of religious sorrow and penitence for sin (see Collect for Ash-Wednesday); (b) The use of self-discipline, "subduing the flesh to the spirit," that it may better obey the motions of the Holy Spirit (see Collect for First Sunday in Lent); (c) Preparation and aid to the offering of solemn Prayer (see the connection of Lent with Holy Week). On all these see the First Part of the Homily on Fasting. In all its aspects it is clearly a means to a higher end, and, since its necessity and value vary to each individual, it is left by our Church free, to be determined, as to its method and degree, by each man's conscience.

The VIGIL, as its name implies, was originally a nocturnal Service, held on the eve of a Festival, not perhaps necessarily a fast in the first instance, but naturally, and in process of time invariably, kept as such; evidently with a view to preparation for solemn and joyful festal worship. Afterwards, to remedy certain disorders, the night Services were disused, and the name "Vigil" given to the day preceding the Festival.

In this Table it seems that EVEN (or "Eve") and Vigil are used as synonymous terms; and the same is probably the case in the note prefixed to the Table of Collects (see p. 74). But in the rubric after the Collect for St. Stephen's Day we find mentioned "New Year's Eve," although December 31st is not a Vigil or Fast; and it seems not unlikely that the word Eve was properly used for the day, or the Evening of the day, preceding a Festival, whether a Vigil or not.

The FAST appears to differ from the DAY OF ABSTINENCE in this, that the latter is a day of more partial and limited abstinence.

The Table of VIGILS is, of course, determined generally by the Table of Feasts; but it is

to be noted that no Fast was kept in the two great Festal seasons—from Christmas to the Purification, and from Easter to Whitsuntide. Hence, in the one season, there are no Vigils to St. Stephen, St. John, and Innocents' Day, the Circumcision, Epiphany, and Conversion of St. Paul; in the latter, to St. Mark, St. Philip and St. James, and St. Barnabas. The Feast of St. Michael and All Angels, as commemorating the bliss of heaven, has no Vigil. The omission of the Vigil to St. Luke's Day is less easily accounted for; probably it may be due to the occurrence on the day preceding of the well-known Feast of St. Etheldreda.

The Fast of the FORTY DAYS OF LENT (in which the Sundays are not included) is of very early origin, in commemoration of Our Lord's Fast, and in preparation for the great Festival of Easter.

The name "EMBER DAYS" is either a mutilation of "Quatember" (from the Latin *quatuor tempora*), or is derived from the Anglo-Saxon *Ymbren*, a "revolution" or "recurrence," which, in an English Council of Aenham (A.D. 1009), is expressly referred to as a vernacular rendering of the *Quatuor Tempora*. The observance in the Roman Church, and thence in the Western Church generally, of special fasts, in connection with Christmas, Easter, Pentecost, and perhaps Ascension, is early. By Pope Leo I. (449—461) these fasts are spoken of as the "Winter, Spring, and Summer fasts," and a fourth, or Autumnal fast, is mentioned as kept in the seventh month. From this time onward the fasts appear to have been associated with the four seasons, and with prayer to God for their natural blessings—without, however, complete disconnection from the Ecclesiastical Festivals. The usage was regulated by various Councils (Mayence, in 813, Placentia, 1095, &c.), till it settled down to our present usage. The connection with Ordination is later; and it seems more likely that the time of Ordination fol-

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 2199 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.

GOLDEN NUMBER.	DAYS OF THE MONTH.	SUNDAY LETTERS.
	March 21	C
XIV.	— 22	D
III.	— 23	E
	— 24	F
XI.	— 25	G
	— 26	A
XIX.	— 27	B
VIII.	— 28	C
	— 29	D
XVI.	— 30	E
V.	— 31	F
	April 1	G
XIII.	— 2	A
II.	— 3	B
	— 4	C
X	— 5	D
	— 6	E
XVIII.	— 7	F
VII.	— 8	G
	— 9	A
XV.	— 10	B
IV.	— 11	C
	— 12	D
XII.	— 13	E
I.	— 14	F
	— 15	G
IX.	— 16	A
XVII.	— 17	B
VI.	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is Easter-Day. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is Easter-Day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 2099 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 6: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

For the next following Century, that is, from the Year 2100 till the Year 2199 inclusive, add to the current Year its Fourth Part, and also the Number 5, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the End of the Year.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

lowed the established Fast, than that the Fast was originated with a view to the Ordination.

The ROGATION DAYS were instituted in Vienne by Mamertus, A.D. 452, at a season of special physical calamity, for Litanies and Processions of Supplication. But the use of them gradually extended, partly perhaps from the feeling that there should be

a period of preparation for Ascension, as for Christmas and Easter; partly as associating themselves with prayer and thanksgiving for the fruits of the earth, at the approach of the harvest season, and for other temporal and spiritual blessings. (See the Homily for Rogation-tide "That all good things come from God.")

THE TABLES FOR FINDING EASTER.

The various Tables for finding Easter and the Moveable Feasts dependent upon it are inserted in the Prayer Book (superseding those previously found) from the Act of Parliament of 1752, adopting the Gregorian correction of the Julian Calendar.

The only Tables of any practical use are the third and fourth—a Table of the Moveable Feasts for a fixed period, and a Table of the various Moveable Feasts, according to the day on which Easter falls in any year. The others are explicable only by elaborate mathematical and astronomical calculations.

It will be sufficient here to explain certain principal words and phrases.

1. The GOLDEN NUMBER of a year marks its place in a cycle, called the Metonic cycle (from Meton, an Athenian astronomer of B.C. 432) of 19 years, at the end of which 235 revolutions of the moon will have coincided (within 2 hours and 3 minutes) with the 19 revolutions of the sun, and the Full Moons will accordingly recur on the same days of the month. The year B.C. 1 was fixed as the 1st of such a cycle. Hence the rule to find the Golden Number: Add 1 to the number of the year, and divide by 19; the remainder, if any, is the Golden Number; "if there be no remainder," since the year completes the cycle, "19 is the Golden Number."

2. The SUNDAY LETTER.—The letters A B C D E F G are affixed in order to the successive

days of the year, beginning from January 1st; so that each letter is associated with the same day in each week of the year, except (as will be seen below) in leap-year. The Sunday Letter is the letter which in such arrangement stands before the Sundays of the year. Now since in an ordinary year the number of days exceeds by 1 the 52 weeks, it is clear that if in any such year January 1st be Sunday, or the Sunday Letter be A, the January 1st of the next year will be Monday, and therefore the first Sunday will be January 7th, or the Sunday Letter will be G; and in the case of a leap-year the first Sunday of the next year will be January 6th, or the Sunday Letter will be F. In this case it may be remarked that in the leap-year itself (since no letter is prefixed to February 29th), the Sunday Letter will be A up to February 28th, and G after that day. Hence under the old Julian Calendar, considering B.C. 1 as the 1st year of a cycle, having a Sunday Letter A, it is clear that for each common year there will be one day over an exact number of weeks since B.C. 1, and for each leap-year two days. Hence if we take the number of the year, and add its fourth part for the number of leap-years, the sum will give the accumulation of extra days since B.C. 1; dividing by 7, the quotient will be the number of complete weeks (which will not affect the Sunday Letter), and the remainder the number of odd days, which will move the Sun-

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 2199 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I.	April 16	— 17	— 18	— 19	— 20	— 21	— 15
II.	April 9	— 10	— 4	— 5	— 6	— 7	— 8
III.	Mar. 26	— 27	— 28	— 29	— 30	— 24	— 25
IV.	April 16	— 17	— 18	— 12	— 13	— 14	— 15
V.	April 2	— 3	— 4	— 5	— 6	— 7	— 1
VI.	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII.	April 9	— 10	— 11	— 12	— 13	— 14	— 15
VIII.	April 2	— 3	— 4	Mar. 29	— 30	— 31	Apr. 1
IX.	April 23	— 17	— 18	— 19	— 20	— 21	— 22
X.	April 9	— 10	— 11	— 12	— 6	— 7	— 8
XI.	Mar. 26	— 27	— 28	— 29	— 30	— 31	Apr. 1
XII.	April 16	— 17	— 18	— 19	— 20	— 14	— 15
XIII.	April 9	— 3	— 4	— 5	— 6	— 7	— 8
XIV.	Mar. 26	— 27	— 23	— 29	— 23	— 24	— 25
XV.	April 16	— 17	— 11	— 12	— 13	— 14	— 15
XVI.	April 2	— 3	— 4	— 5	— 6	Mar. 31	Apr. 1
XVII.	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII.	April 9	— 10	— 11	— 12	— 13	— 14	— 8
XIX.	April 2	— 3	Mar. 28	— 29	— 30	— 31	Apr. 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

day Letter, as above explained, for one day to G, two days to F, &c. Hence the rule given in Table I.

Note.—There is a correction to this, dependent on the fact that in the Gregorian Calendar the first year of each century (which under the old Calendar would be a leap-year) is not so reckoned, unless the number of centuries is divisible by 4. But as in this century the number of years so omitted (A.D. 100, 200, 300, 500, 600, 700, 900, 1000, 1100, 1300, 1400, 1500, 1700, 1800) is just 14, a multiple of 7, this correction will not apply to the rule up to 1899.

Without going into details, it is clear that the Golden Number of a year, showing its place on the Metonic cycle, will determine the position of the Paschal Full Moon, and the Sunday Letter on the position of the nearest Sunday to the Full Moon so determined. Hence both are needed for the calculation of Easter.

In the Calendar from March 21st to April 25th the Golden Numbers will be found in the margin, each placed opposite to the day which in the corresponding year is the day of the Paschal Full Moon; the next Sunday is always Easter-Day.

3. The EPACT denotes the number of days which must be added (Greek *epactæ*) to a period of 12 complete lunations, or a lunar year, to bring this up to a solar year. This is a little less than 11 days. Hence taking the cycle of 19 years marked by the Golden Numbers, and supposing at the beginning the lunar and solar year to correspond, the Epact at the beginning of the year 1. will be 0, of year 11. will

be nearly 11, of year 111. nearly 22, of year 111. nearly 33, &c. As soon, however, as the Epact exceeds 30, a correction is made for the error of taking exactly 11 days as the excess of the solar over the lunar year, by taking 30 days, which exceeds a true lunation by about two-thirds of a day, as if it were a true lunation, and accordingly dropping 30 for the Epact. Hence the Epacts of the years will be 0, 11, 22, 3, 14, 25, 6, &c. There are, however, some elaborate corrections which have to be made for the true Epacts under our present corrected Calendar. The Epact clearly denotes the age of the moon on Jan. 1st of a given year, and so on any day of that year, and therefore on the calculation of the Paschal Full Moon.

4. The name BISSEXTILE, applied to leap-year, is derived from the ancient custom of inserting the additional day in such years after the 24th of February. The 24th was called in the Latin Calendar "the sixth day before the kalends of March" (*a.d. vi., Kal. Mart.*); and it kept its name in leap-year, although that name, of course, properly belonged to the inserted day. Hence, the year having two "sixth days" was called *Bissexturns* or *Bissextilis*. In the Calendar of 1549 the inserted day was marked as the 25th, without altering the numbering of the subsequent days; and it was ordered that "the 25th day of February, which in leap-year is counted for two days, shall in those days alter neither Psalm nor Lesson." In 1662, the present arrangement of inserting the day at the end of the month, and calling it the 29th, was introduced.

**A TABLE OF THE MOVEABLE FEASTS FOR TWENTY-EIGHT YEARS,
ACCORDING TO THE FOREGOING CALENDAR.**

YEAR OF OUR LORD.	GOLDEN NUMBER.	THE EPACT.	SUNDAY LETTER.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	EASTER-DAY.	ROGATION SUNDAY.	ASCENSION-DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY
1900	I.	29	G	Five	Feb. 11	Feb. 28	April 15	May 20	May 24	June 3	21	Dec. 2
1901	II.	10	F	Three	— 3	— 20	— 7	— 12	— 16	May 26	25	— 1
1902	III.	21	E	Two	Jan. 26	— 12	Mar. 30	— 4	— 8	— 18	26	Nov. 30
1903	IV.	2	D	Four	Feb. 8	— 25	April 12	— 17	— 21	— 31	24	— 29
1904	V.	13	CB	Three	Jan. 31	— 17	— 3	— 8	— 12	— 22	25	— 27
1905	VI.	24	A	Six	Feb. 19	Mar. 8	— 23	— 23	June 1	June 11	23	Dec. 3
1906	VII.	5	G	Five	— 11	Feb. 28	— 15	— 20	May 24	— 3	24	— 2
1907	VIII.	16	F	Two	Jan. 27	— 13	Mar. 31	— 5	— 9	May 19	26	— 1
1908	IX.	27	ED	Five	Feb. 16	Mar. 4	April 19	— 24	— 28	June 7	23	Nov. 29
1909	X.	8	C	Four	— 7	Feb. 24	— 11	— 16	— 20	May 30	24	— 28
1910	XI.	19	B	Two	Jan. 23	— 9	Mar. 27	— 1	— 5	— 15	26	— 27
1911	XII.	0	A	Five	Feb. 12	Mar. 1	April 16	— 21	— 25	June 4	24	Dec. 3
1912	XIII.	11	GF	Four	— 4	Feb. 21	— 7	— 12	— 16	May 26	25	— 1
1913	XIV.	22	E	One	Jan. 19	— 5	Mar. 23	April 27	— 1	— 11	27	Nov. 30
1914	XV.	3	D	Four	Feb. 8	— 25	April 12	May 17	— 21	— 31	24	— 29
1915	XVI.	14	C	Three	Jan. 31	— 17	— 4	— 9	— 13	— 23	25	— 28
1916	XVII.	26	BA	Six	Feb. 20	Mar. 8	— 23	— 28	June 1	June 11	23	Dec. 3
1917	XVIII.	6	G	Four	— 4	Feb. 21	— 8	— 13	May 17	May 27	25	— 2
1918	XIX.	17	F	Two	Jan. 27	— 13	Mar. 31	— 5	— 9	— 19	26	— 1
1919	I.	29	E	Five	Feb. 16	Mar. 5	April 20	— 25	— 29	June 8	23	Nov. 30
1920	II.	10	DC	Three	— 1	Feb. 18	— 4	— 9	— 13	May 23	25	— 28
1921	III.	21	B	Two	Jan. 23	— 9	Mar. 27	— 1	— 5	— 15	26	— 27
1922	IV.	2	A	Five	Feb. 12	Mar. 1	April 16	— 21	— 25	June 4	24	Dec. 3
1923	V.	13	G	Three	Jan. 28	Feb. 14	— 1	— 6	— 10	May 20	26	— 2
1924	VI.	24	FE	Five	Feb. 17	Mar. 5	— 20	— 25	— 29	June 8	23	Nov. 30
1925	VII.	5	D	Four	— 8	Feb. 25	— 12	— 17	— 21	May 31	24	— 29
1926	VIII.	16	C	Three	Jan. 31	— 17	— 4	— 9	— 13	— 23	25	— 28
1927	IX.	27	B	Five	Feb. 13	Mar. 2	— 17	— 22	— 26	June 5	23	— 27

A TABLE

OF THE

MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGATION SUNDAY.	ASCENSION-DAY.	WHITSUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
23	One	19	5	27	May 1	11	27	30
24	One	20	6	28	2	12	27	Dec. 1
25	Two	21	7	29	3	13	27	2
26	Two	22	8	30	4	14	27	3
27	Two	23	9	May 1	5	15	26	Nov. 27
28	Two	24	10	2	6	16	26	28
29	Two	25	11	3	7	17	26	29
30	Two	26	12	4	8	18	26	30
31	Two	27	13	5	9	19	26	Dec. 1
April 1	Three	28	14	6	10	20	26	2
2	Three	29	15	7	11	21	26	3
3	Three	30	16	8	12	22	25	Nov. 27
4	Three	31	17	9	13	23	25	28
5	Three	Feb. 1	18	10	14	24	25	29
6	Three	2	19	11	15	25	25	30
7	Three	3	20	12	16	26	25	Dec. 1
8	Four	4	21	13	17	27	25	2
9	Four	5	22	14	18	28	25	3
10	Four	6	23	15	19	29	24	Nov. 27
11	Four	7	24	16	20	30	24	28
12	Four	8	25	17	21	31	24	29
13	Four	9	26	18	22	June 1	24	30
14	Four	10	27	19	23	2	24	Dec. 1
15	Five	11	28	20	24	3	24	2
16	Five	12	Mar. 1	21	25	4	24	3
17	Five	13	2	22	26	5	23	Nov. 27
18	Five	14	3	23	27	6	23	28
19	Five	15	4	24	28	7	23	29
20	Five	16	5	25	29	8	23	30
21	Five	17	6	26	30	9	23	Dec. 1
22	Six	18	7	27	31	10	23	2
23	Six	19	8	28	June 1	11	23	3
24	Six	20	9	29	2	12	22	Nov. 27
25	Six	21	10	30	3	13	22	28

Note, that in a Bissextile or Leap-Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap-Year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

A TABLE TO FIND EASTER-DAY,

FROM

THE YEAR 2200, TO THE YEAR 2299 INCLUSIVE.

GOLDEN NUMBERS.	DAYS OF THE MONTH	SUNDAY LETTERS.
VI.	March 21	C
	22	D
XIV.	23	E
III.	24	F
	25	G
XI.	26	A
	27	B
XIX.	28	C
VIII.	29	D
	30	E
XVI.	31	F
V.	April 1	G
	2	A
XIII.	3	B
II.	4	C
	5	D
X.	6	E
	7	F
XVIII.	8	G
VII.	9	A
	10	B
XV.	11	C
IV.	12	D
	13	E
XII.	14	F
I.	15	G
	16	A
IX.	17	B
XVII.	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 2200; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 2200, to the Year 2299 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 2199.

GENERAL TABLES

FOR
FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE
PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

I.	II.	III.	I.	II.	III.
YEARS OF OUR LORD.			YEARS OF OUR LORD.		
B	1600 1700 1800 1900	0 1 1 2	B	5200 5300 5400 5500	15 16 17 17
B	2000 2100 2200 2300	2 2 3 4	B	5600 5700 5800 5900	17 18 18 19
B	2400 2500 2600 2700	3 4 5 5	B	6000 6100 6200 6300	19 19 20 21
B	2800 2900 3000 3100	5 6 6 7	B	6400 6500 6600 6700	20 21 22 23
B	3200 3300 3400 3500	7 7 8 9	B	6900 6900 7000 7100	22 23 24 24
B	3600 3700 3800 3900	8 9 10 10	B	7200 7300 7400 7500	24 25 25 26
B	4000 4100 4200 4300	10 11 12 12	B	7600 7700 7800 7900	26 26 27 28
B	4400 4500 4600 4700	12 13 13 14	B	8000 8100 8200 8300	27 28 29 29
B	4800 4900 5000 5100	14 14 15 16	B	8400 8500 &c.	29 0 0

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

PASCHAL FULL MOON.	SUNDAY LETTERS.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

¶ THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.