

These were inserted in 1662. The first introduction of special forms of prayer to be used at sea was due to the action of the Long Parliament—marking perhaps the fuller organisation and greater importance of the Navy at this period. It was, curiously enough, at the very time of the supersession of the Prayer Book by the "Directory for Public Worship," in 1644, that for the ships, "which have no Ministers with them to guide them in prayer," it was thought right to issue an order, providing, first, a general Service of Prayer, Psalms, and Lessons; and, next, two set forms of Prayers for "the Church Universal" and "for our United Churches and Kingdoms." The Service was to conclude with a Psalm, Thanksgiving and Blessing, and to it were appended two more special Prayers—one "a Prayer particularly fitted for those who travail on the Sea," and the other "a Prayer in a Storm." On the restoration of the Prayer Book the order of the Daily Service, and of the other Services with it, was, of course, revived; and it was only necessary to provide certain special and appropriate prayers, in addition to them, for use at Sea. It is said, though without any certain authority, that these were composed by Bishop Sanderson. Although they bear strong indications of the more diffuse and rhetorical style of the compositions of the 17th century, they are striking specimens of their kind, full of Scriptural quotation and allusion, and having much force of earnestness.

I. THE TWO REGULAR COLLECTS.

The FIRST COLLECT (*a*) in its preamble (quoting Job ix. 8; xxvi. 10) appeals to God, as "the spreader out of the heavens" (with their winds and storms) and the ruler of the rage of the sea, keeping it within its appointed bounds; (*b*) next, commits the Fleet and its sailors to God's protection, against the twofold danger of the storm and the enemy; (*c*) lastly, asks for the results of that protection—safeguard and peace to the country they serve, and for themselves a safe return in joy and thankfulness.

The SECOND COLLECT is simply one of the Occasional Collects from the Communion Service, asking for God's "preventing" and furthering grace in the work of duty.

II. THE PRAYERS IN STORM AND BATTLE.

The FIRST COLLECT (*a*), looking to God's hand as raising and

quelling the storm (see Ps. cvii. 25 and lxxxix. 9), and acknowledging at once our unworthiness and our helplessness, cries to Him in the words of the Apostles to Our Lord in the storm, "Lord, save us; we perish." (*b*) Next, it goes on to confess the thoughtlessness, through which, in the days of God's quiet and continual blessing, we forget Him, and only remember Him when the wonders of His hand are seen in their awfulness; (*c*) and ends with a cry for help, not for our merits, but "for His mercy's sake, through Jesus Christ our Lord."

The ALTERNATIVE COLLECT, except that it omits the confession, follows the same line of thought with perhaps greater fervour of supplication, and under an intenser consciousness of being in "the depths of misery" and "the jaws of death"; quoting the cry of Hezekiah (Isa.

† *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

† *These two following Prayers are to be also used in his Majesty's Navy every day.*

○ ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King GEORGE, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. Amen.

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

† *Prayers to be used in Storms at Sea.*

○ MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. Amen.

Or this.

○ MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down,

we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. Amen.

† *The Prayer to be said before a Fight at Sea against any Enemy.*

○ MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not away the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

† *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake. Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake. Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

xxxviii. 18) in his terror of death, and praying for life as the means of serving and glorifying God.

The PRAYER BEFORE A BATTLE is fuller even than the rest of Scriptural quotation and allusion (see Ps. ix. 4; lxxx. 2; Eccl. ix. 11; 1 Sam. xiv. 6). It may well stand as a model of Christian humility and moderation in prayer for deliverance from our enemies. For (a), addressing God as the Judge and Ruler of the world, it prays that He will "judge between us and our enemies"; and (in an implied trust that our cause is just) calls for His help, even to the weak against the strong, and to the few against the many. (Its prayer is, therefore, virtually conditional, resting on the full conviction that "the Judge of all the world will do right.") Yet (b) with this trust in our cause it unites consciousness of sin in ourselves, and prays that it may not turn away His blessing from us, and that He may still "appear our Saviour and mighty Deliverer."

Of the Short Prayers in emergency, to be used by individuals, the GENERAL PRAYERS are simply ejaculations, crying for forgiveness, deliverance from danger, and salvation.

The SPECIAL PRAYERS IN BATTLE are still ejaculations, dwelling on God's Justice, as well as His Power; and, only in the hope that we are on His side, asking Him to defend, to save, and to fight for us, even in spite of our personal sins, and to help us for "His Name's sake."

The PRAYERS IN THE STORM form a short Service in themselves, having a more express appeal to the Mediation of Our Lord Jesus Christ. For they cry not only to God, as the Ruler of Nature, but also to Him, the Son of God and Man, who once saved His disciples in the hour of danger, to hear and save us; and so pass on to the old *Kyrie Eleeson*, the invocation of the Litany, "O Christ, hear us," to an express prayer for mercy to the Three Persons of the Holy Trinity, and to the Lord's Prayer.

III. THE SERVICE IN IMMINENT DANGER.

This is simply the Confession and Absolution of the Communion Service; which each is bidden to take home specially to himself in the awful and unsparring light of the hour of imminent death. It was felt, and felt truly, that nothing more solemn and more full of comfort could be devised.

IV. THE THANKSGIVING AFTER A STORM.

This Service presupposes, of course, time and quiet. It is made up of Psalms and Collect, strangely, however, departing from the almost invariable custom of the Church in not including the Lord's Prayer.

The PSALMS. — The FIRST PSALM (Ps. lxxvi.) is a singularly beautiful Psalm of Thanksgiving, though having nothing to do with the sea, except the allusion to the passage through the Red Sea in safety (v. 6). It falls into four sections (divided by the "Selah," which indicates an interposed symphony). The first (vs. 1-3) is simply a general call to all men to give God praise and worship; the next (vs. 4-6) a similar call to the contemplation of His wonderful works; the third (vs. 7-13) is a special acknowledgment of deliverance from trouble and danger, and a promise to pay the vow of sacrifice; the last (vs. 14-18), a special invitation to all the world to behold in this God's blessing on those who flee from iniquity, and His unfailing answer to prayer.

The SECOND PSALM (Ps. cvii.) is evidently chosen for the sake of that section (vs. 23-32), which is the only passage in the Psalms dwelling on the dangers of the sea, and which must belong to some time in the later historical period, when the Israelites had experience of the seafaring life. It is, indeed, the great "Psalm of Life," dwelling on all the vicissitudes of trouble and deliverance of "the redeemed of the Lord," gathered from the Captivity. (a) It represents (in vs. 4-9) the wandering in hunger and thirst through the wilderness; in vs. 10-15. the bondage

FORMS OF PRAYER TO BE USED AT SEA.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you

in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. Psalm 66.

BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes beheld the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferdest men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

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

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

Confitemini Domino. Psalm cvii.

GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

of captivity and downfall through sin; in *vs.* 16-22, the anguish of pain and sickness even to death; in *vs.* 23-32, the hopeless danger of the storm on the sea. From all these it declares exultantly God's manifold salvation, and cries out again and again, "O that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!" Then (*b*) in calmer strain (*vs.* 33-43) it looks up to God, as the Giver alike of parched barrenness and well-watered fertility, of sorrow under oppression, and of joyful deliverance. In all alike it recognises His justice and love, which "the wise shall understand," and in which "the righteous shall rejoice."

THE COLLECTS.—The **FIRST COLLECT** implies deliverance from imminent danger. It is one of simple and fervent Thanksgiving to the "God of infinite goodness and mercy," as having saved "out of the jaws of death," and given "wonderful deliverance," when all seemed lost; to Him it offers the "sacrifice of praise and thanksgiving," because He "did not cast out the prayer" of sore distress.

The **SECOND COLLECT** is one of calmer tone, and includes Prayer as well as Praise. (*a*) The Thanksgiving declares how God, whose mercy is over all His works, had shewn His power in the terrible things and wonders of the deep, and yet had shewn that power, as ready to help those who trust in Him, so that even winds and waves read us a lesson of obedience to His Will; and for this it "blesses and glorifies His Name." (*b*) The prayer is for grateful hearts, shewing thankfulness "not only by words but in our lives," and for the continuance still of God's goodness, that we may serve Him all the days of our life.

The **HYMN** which follows (as in some of the State Services of the same period) is made up of passages from many Psalms, in a

few cases slightly altered to suit the occasion. It is perhaps hard to preserve in such composition the unity and freedom of an original. But its general tenour is clear and coherent enough. It is, first, a general thanksgiving for God's continual goodness and mercy to His Redeemed; then a picture of the distress and danger undergone, and the deliverance granted; and finally special praise and adoration for the special mercy.

V. THE THANKSGIVING AFTER VICTORY.

This is of the same kind as the foregoing, but simpler.

The **HYMN** is similarly made up of passages, chiefly from the Psalms (beginning with almost the whole of *Ps.* cxxiv.), dwelling on the formidable danger of the enemy, ascribing the victory to God's hand, not to our own, and giving Him thanks and praise accordingly.

The **COLLECT** (addressed to God, as "the Sovereign Commander" of the world), after thanksgiving for the victory, turns to a twofold prayer, first for the whole country, that through victory it may better perform its true mission, which is nobly described as the advancement of God's glory on earth and His Gospel, the honour of the Sovereign (which is that of the nation itself) and the good of all mankind; next for those actually engaged, that they may shew thankfulness for preservation in the devotion of their lives to God.

VI. AT THE BURIAL OF THE DEAD.

This is, in the first place, the necessary variation of the committal of the body to the grave, looking to the time when "the sea shall give up her dead"; but it also changes the phrase "in sure and certain hope of the Resurrection to eternal life" into the more general phrase "looking for the Resurrection of the Body and the life of the world to come."

Let them give thanks whom the Lord hath redeemed; and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wit's end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the watersprings.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and watersprings of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished, and brought low: through oppression, through any plague, or trouble:

Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice: and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

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

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

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now

rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou hearest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance : for which we, now being in safety, do give all praise and glory to thy holy Name ; through Jesus Christ our Lord. *Amen.*

Or this :

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command : that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life ; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared ; and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

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

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

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm, that saved

us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

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

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

¶ After this Hymn may be sung the Te Deum.

¶ Then this Collect.

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand ; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to im-

prove this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ The Office in the Common Prayer-book may be used ; only instead of these words [We therefore commit his body to the ground, earth to earth, &c.] say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

INTRODUCTION TO THE ORDINAL.

THE EARLY ORDINALS.—It is beyond all question that the existence of a regularly constituted Ministry dates from the first origin of the Christian Church, and must be held to be an essential part of its Constitution. To such a Ministry the Apostles were solemnly ordained and commissioned by Our Lord Himself (John xx. 22, 23); and under their supreme authority lower Orders of the Ministry were constituted in the earliest ages of the Church.

It is equally beyond historic doubt, that, while the choice of such Ministers is left to the whole body of the Church or its representatives, the Confirmation and solemn Ordination of those chosen have always belonged to the Apostles, and their successors in the Ministry, by an authority tracing itself up to Christ Himself, and not derived directly from the Congregation.

The Church of England accordingly, appealing as usual to Holy Scripture and primitive antiquity, lays down in Art. xxiii., "On Ministering in the Congregation," two fundamental principles; first, that the Ministry is not merely a function, to be assumed by any Christian, but that it belongs to a regularly constituted Order of men "lawfully called and sent to execute the same"; next, that the call and mission of such men belong to those "who have public (official) authority given them in the Congregation to call and send Ministers into the Lord's Vineyard."

From very early times forms of Service for this solemn Ordination and Mission grew up in the Church, gradually developing themselves into greater fulness and elaborateness of Ceremonial, both in the East and the West. The essentials of Ordination are perfectly simple. It is universally acknowledged that they are merely what the Apostles themselves used—Imposition of hands with Prayer and Benediction, and solemn Mission in the Name of Jesus Christ. But round these, as was natural, many forms of Examination, Prayer, and Ordination, and much significant Ceremonial gathered, with considerable variety in different ages and portions of the Church. In the East we find existing the Greek, the Coptic, the Jacobite, the Maronite, and Nestorian Ordinals; all having common substance and independent varieties. In the West, the form which prevailed was that of the Roman Church, the gradual development of which can be traced in the Sacramentaries of Leo I., Gelasius, and Gregory the Great. In England, before the Reformation, the Ordinals, following this general type, varied in detail in the different Uses—the Sarum Use being the predominant form.

THE FORMATION OF OUR SERVICES.—The Prayer Book of 1549 contained no Ordinal; but Cranmer, with six Bishops and six other Divines, was appointed, under an Act of Parliament, to draw up a form of Service "for Making and Consecrating Archbishops, Bishops, Priests, and Deacons, and other Ministers of the Church," and the result of their labours was published by authority in March 1550. The Service so published—confining itself to the three Orders, and taking no notice of "other Ministers of the Church" (the Minor Orders)—was taken, as usual, from the ancient form (the *Sarum Pontificale*), with much alteration, especially in the hortatory portions, and much ritual simplification. Thus in the Ordination of Deacons, the Investiture with the Stole was omitted; in the Ordination of Priests, the Investiture with Stole and Chasuble and the anointing and blessing of the hands; in the Consecration of Bishops, the anointing of the head and hands, and the delivery of the ring and the mitre. Variations were also made in the prayers and in the formula of Ordination. But substantially the order and general character of the Service remained the same.

This Service passed through two subsequent stages.

In 1552 it was added to the Revised Prayer Book, in a modified form, omitting in the Ordination of Priests the delivery of the Paten and Chalice, and in the Consecration of Bishops the delivery of the Pastoral Staff; and in the Ordination of Priests and Deacons the direction that the Candidates should appear in Ecclesiastical habits. Otherwise no considerable change was made.

The Ordinal remained unaltered till 1662, when it was carefully revised and some changes, generally tending to greater solemnity, were introduced. Still, however, the general structure and character of the Service were preserved, in spite of some objections and suggestions of alteration.

THE PREFACE.

In this Preface, written in 1552, and, with the rest of the Service, formally sanctioned in Art. xxxvi., the Church of England declares with unmistakeable clearness her deliberate adhesion to the ancient law of the Catholic Church, in respect of the Ministry. The position, taken up on the authority of "Holy Scripture and ancient Authors," is distinctly historical. It asserts unhesitatingly that "from the Apostles' time" there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons; and that the call and mission to the Ministry have always been given through Imposition of Hands, with public Prayer "by lawful authority." That lawful authority is shewn by the Service to rest properly with the Bishops, although in the Ordination of Priests the Priests present take a subsidiary part. To this ancient rule, thus traced up to Apostolic times, and so presumably to Apostolic authority, our Church declares her steadfast obedience—in this case, as in all others, desiring to follow the guidance of the Primitive Church—and refuses to allow any to minister within her own borders, unless ordained according to that rule.

THE HISTORICAL QUESTION.—The historical assertion, on which her rule is based, is absolutely unquestioned as regards Priests and Deacons. (a) The existence of Presbyters in the Church at Jerusalem is recognised from the first (in Acts xi. 30 & xv. 4, 6, 23); the ordination of Presbyters in Gentile Churches is described as a matter of course (in Acts xiv. 23 & xx. 17); the Pastoral Epistles are full of the work and qualifications of the Order. No record is given of the first institution of this Order; and some ancient authorities suggest (without any historic certainty, but with much probability) that its germ was found in the Seventy, appointed by Our Lord (Luke x. 1) to a lower kind of Apostolate. (b) The Diaconate is clearly traceable to the Institution of the Apostles (in Acts vi. 1-6); in which the Seven—who, though not formally called Deacons, were appointed to discharge the functions always assigned to the Diaconate—were chosen by the people, but ordained by the Apostles. It also is fully described and regulated in the Pastoral Epistles; and from this beginning has continued unbroken.

The Episcopate alone has been questioned; and even here the question is confined within narrow limits, and, in spite of much controversy, its main points are now clearly ascertained. For, first, it is perfectly certain that the name "Bishop" (or Overseer) is in the New Testament attached as a descriptive title to the office of Presbyter (see Acts xx. 17, 28; Tit. i. 5-7; 1 Tim. iii. 1-7); and hence it is evident that the Episcopal Order did not appear, as a fully developed and distinct Order, so long as the Apostolate remained. It is, in the next place, clear that in the New Testament the germ of the Episcopate can be plainly traced, in the presidency of St. James over the Church at Jerusalem, in the delegated authority of Timothy, Titus, and perhaps Epaphras (see Col. i. 7 & iv. 12, 13).

and not improbably in the recognition of "the Angels" of the Seven Churches of Asia in the Apocalypse. Lastly, it is equally certain that, from the early part of the 2nd century onwards, the distinctive existence of the Episcopate, as the highest Order in the Ministry, was universally recognised in every portion of the Church, and even in the heretical Sects seceding from it. The one question therefore is, How did this rapid and universal development of the Episcopate take place? Of usurpation, or radical change of system, there is no historical trace whatever. Nor is it accounted for by a merely natural development of organization; for in the case of Archbishoprics and Patriarchates, such natural development of jurisdiction created no distinct Order. The only adequate cause, to which it can be referred, is the sanction of such natural development by distinct Apostolic authority—especially the authority of St. John, for many years the last survivor of the Apostolic band—on the approaching withdrawal of the Apostolate. This is evidently the answer implied in the Preface, and it has on its side, not only universal ancient tradition, but also an almost overwhelming preponderance of probability.

THE MINOR ORDERS.—There were in the old Pontifical Forms of Service for admission to the Minor Orders of the Ministry, which gradually grew up—viz., Sub-deacon, Acolyte, Exorcist, Singer, Reader, Doorkeeper. But it is universally acknowledged that these stand on a wholly different footing from the three greater Orders, as not being essential to the constitution of the Church, and not carrying with them distinct Ministerial authority. It is wholly in the power of any Branch of the Church to constitute, abolish, or revive them. They were accordingly disused at the Reformation, and, although proposals have been made to revive some of them, have never been restored. They form, indeed, a kind of link between clergy and laity, and are not in themselves incompatible with some secular employments.

THE RULE OF EPISCOPAL ORDINATION.—The clause, "or hath had formerly Episcopal Ordination," was added in 1662. Up to that time our Prayer Book here recognised as Ministers of the Church only those who were ordained under our own form. But it appears certain that, while the rule of the Church was clearly enunciated in the Preface and carried out in general practice, yet men having Presbyterian Ordination were in exceptional cases (especially of those ordained abroad) allowed to minister in the Church, in consideration, no doubt, of the disturbed and disorganized condition of Christendom. In 1662, however, the conditions had changed. Presbyterian Ordination had been asserted, not as an exception, but as the rule, and the Presbyterian system, in general, had been raised on the ruins of the Episcopal. The old rule was, therefore, re-enacted with this additional provision, clearly distinguishing Episcopal Ordination from all other, and all exceptions to it for the future disallowed.

THE AGE FOR ORDINATION.—Various limitations of age for Ordination are found in different ages and different branches of the Church. In the Church of England, till the revision of the Ordinal in 1662, the minimum age for the Diaconate was fixed in this place at 21, the ages for the Priesthood and the Episcopate being, as now, 24 and 30. This would give, in the regular condition of things, a Diaconate of at least three years before Priest's orders, and a Presbyterate of at least six years before Consecration to the Episcopate. In the Canons of 1604, however, the alteration of the age for the Diaconate to 23 is already found (Canon xxxiv.). An exception is here allowed by "Faculty," that is, dispensation, apparently from the Archbishop; but an Act of Parliament in 1804 (44 Geo. iii. c. 43.), enforcing the rule without naming any exception, might make the legal value of such a dispensation doubtful. The old rule had at

THE
FORM AND MANNER
OF
MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE ORDER OF
THE CHURCH OF ENGLAND.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Oraers may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

least this advantage, that it recognised a longer duration, and so a more substantial reality, in the Diaconate.

THE QUALIFICATIONS OF CANDIDATES.—The right to judge of personal qualifications seems to rest wholly in the discretion of the Bishop. The only requirements here laid down are simply “virtuous conversation and without crime,” and sufficient education—the “learning in the Latin tongue” representing general education, and the acquaintance with Holy Scripture the special education in religious knowledge. The method by which the existence of these requirements shall be ascertained is left to the Bishop, who is also evidently the judge of general fitness. (On this see 1 Tim. iii. 1-13.) In Canon xxv. of 1604 it is provided that the Bishop shall examine the Candidate “in the presence of those Ministers that shall assist him in the laying on of hands.” In Canon xxiv. it is laid down, that (a) a Candidate “shall have taken some degree in the Universities, or shall be able to yield an account of his faith in Latin, according to the Articles . . . and to confirm the same out of Holy Scripture”; and shall also present College testimonials to character, or testimonials from “three or four grave Ministers . . . who have known his life and behaviour at least three years before.” (b) Besides these personal qualifications, it is ordered, by Canon xxxvi. and Act of Parliament, that he shall take the “Oath of the King’s Sovereignty,” accept the Prayer Book, and subscribe the xxxix. Articles. The present form of Clerical Subscription is provided by an Act of 1865, amending the provisions of the Acts of Uniformity: “I assent to the Thirty-nine Articles, and to the Book of Common Prayer, and of the ordering of Bishops, Priests, and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in Public Prayer and Administration of the Sacraments, I will use the Form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority.” (c) It is also provided in Canons xxxiii., xxxiv. that the Bishop shall not ordain outside his own diocese without Letters Dimissory, and that in all cases he shall see that a Candidate has “a title,” that is, a call to a definite sphere of work, with some suitable maintenance. No distinction as to educational and personal qualifications is made between the Deacon and the Priest, although the nature of the two offices would seem to suggest such a distinction.

THE TIMES APPOINTED IN THE CANON are, of course, “the Ember Seasons.” (On these, see above, *Table of Fasts, &c.*) These Seasons, as seasons of periodical fasting, were gradually fixed, as appropriate and convenient for “the laying on of hands with prayer and fasting.” It was probably about the 5th century that the appointment of these for Ordination became a rule in the Western Church, and this rule was accepted in the Church of England as early as the 8th century.

THE FORM AND MANNER

OF

MAKING OF DEACONS.

The comparison of this Service with that for the Ordination of Priests shows clearly the marked difference which properly exists between the two offices, and which is indicated in their titles. The name “Deacon” (corresponding in Greek to the Latin word *Minister*) is simply Servant of Christ and of the brethren for His sake. Used of all orders (1 Cor. iii. 5; 2 Cor. vi. 4, &c.), it is especially applicable to the lowest and humblest. The name “Presbyter” (or “Elder”) is a name of dignity—properly the dignity of age—and so

THE FORM AND MANNER

OF

MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited), saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

The Litany and Suffrages.

O GOD the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from

the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please

of authority. Applied by the Apostles even to themselves (1 Pet. v. 1), it however naturally attaches itself to the central Order—the very backbone of the Ministry—through which Pastoral authority is most widely exercised. This difference of character will be traced again and again in the Services.

(A) THE INTRODUCTORY PART OF THE SERVICE.

The SERMON is to be addressed primarily *ad clerum*, especially to those about to be ordained, to explain the nature and the duty of the Diaconate; but secondarily *ad populum*, to enforce the necessity and accordingly the right dignity of the office. From this, as from all else, it is clear that Ordinations as a rule ought to be public.

THE PRESENTATION OF THE CANDIDATES by the Archdeacon, or his deputy, represents the ancient practice of the positive "Testimony of the Clergy" (whose head the Archdeacon is), after due examination and enquiry; as the notice to the people following represents the negative "testimony" (by absence of objection) "of the Laity." In the old Service the form was, "Reverend Father, the holy Church demands that these men," &c.; and this form has an evident reference to the ancient choice by clergy and people of those to be ordained to any charge.

The provision that "each shall be decently habited" was inserted in 1662. In 1549 it was expressly provided that "each should have on him a plain Alb," and that the Deacon who read the Gospel should "put on the tunicle." This was struck out in 1552. The present provision, though it does not order, seems to suggest, that the habit should

(B) THE COMMUNION SERVICE AND ORDINATION.

The COLLECT (a) in its preambles distinctly asserts the Ministry in its various Orders (see 1 Cor. xii. 28; Eph. iv. 11) as an Ordinance of God, not of man, and claims for the Diaconate the authority of Apostolical Institution. (b) Its prayer is for the twofold qualification of knowledge of truth and innocence of life, and the twofold result of faithful Ministry, the setting forth of God's glory and the edification of His Church.

The EPISTLE may be either (a) St. Paul's exposition of the qualifications of Deacons and of

be that of ordinary subsequent ministrations.

The notice to the people in the Service follows up the previous reading in the congregation of the *Si quis*, or invitation of objection in case of necessity, on a previous Sunday.

THE USE OF THE LITANY, though not universal, is found in most of the ancient Western Ordinals. It is natural, as a provision for carrying out the Apostolic practice (Acts vi. 6; xiii. 3), of ordaining after fasting and prayer. For the Litany is, in itself, the form of most fervent and detailed prayer, claiming emphatically the Intercession of Our Lord Jesus Christ by being addressed mainly to Him; and is made specially appropriate by the inserted Suffrage for those about to be ordained. It may be noted that it is not terminated by the Prayer of St. Chrysostom and "the Grace of Our Lord," but made distinctly an introduction to the Communion Service, of which the Ordination is a part.

their families, and of the position of the Order, as capable of becoming a preparation for the Priesthood; or (b) the historic record of the appointment of the Seven (who, though not expressly called Deacons, are undoubtedly the first representatives of the office of the Diaconate), and the subsequent progress and enlargement of the Church.

At this point of the Service (up to 1865) the Oath of allegiance to the Sovereign was administered. It has passed through several forms since 1552. It then contained a special repudiation of

THE ORDERING OF DEACONS.

thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *GEORGE*, our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his enemies:

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Mary*, *Edward* Prince of Wales, and all the Royal Family:

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [or Priests,] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endure the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

the claims of the "Bishop of Rome," with an undertaking to observe all the statutes made against them, and to oppose all who maintain them; and it formally accepted the Sovereign as "the Supreme Head on earth of the Church of England." In 1662 this was changed to a repudiation of the authority of any "foreign Prince, Person, Prelate, State, or Potentate," and an acceptance of the Sovereign as "Supreme Governor of this Realm in all Spiritual or Ecclesiastical things or causes, as well as Temporal." In 1689 it was made "to abhor, detest, and abjure" the doctrine "that Princes excommunicated or deposed by the Pope may be deposed or murdered." In 1858 it was finally settled to an undertaking to bear true allegiance to the Sovereign, to defend the crown, to maintain the Act of Settlement, and to abjure all foreign allegiance. In 1865 it was ordered that this Oath should be administered previously, instead of being taken during the Service.

THE EXAMINATION OF THE CANDIDATES.

Of the searching questions now put, we note—

(a) **THE CALL.**—The first dwells on the "Inward Call" to the Ministry by the witness of the Holy Spirit in the heart, to be sought by earnest meditation and prayer, as the first and most essential of all requirements.

The second, on the "Outward Call," according to the Law of Christ in His Church, in the form in which it is embodied in "the Order of this Realm" (that is, clearly, in the Ecclesiastical Law) and in the practice of the Church. This implies the willingness to accept, as accordant to Christ's Law, all the regulations under which the Ministry is to be exercised in the Church of England, and to submit to all constituted authority therein.

(b) **THE RULE OF FAITH.**—The third and fourth refer to the basis of Christian doctrine and morality, as contained in Holy Scripture (see Art. vi.), and require readiness to read (and, if

authorised, expound) it in the Church.

(c) **THE DUTY OF THE DIACONATE.**—The fifth (enlarged from the old Sarum form) describes the proper duty of the Deacon, according to the ancient model, which the Church of England clearly desired to retain, although in modern practice the distinction between it and the duty of the Priest is much obscured. It is, first, the duty of simple Assistance to the Priest in Divine Service, and especially in the Holy Communion; next, the duty of public Reading of Scriptures and Homilies, and of giving Catechetical instruction to the young; thirdly, the duty of acting as deputy of the Priest in ministering Baptism; fourthly (as evidently exceptional), on "licence of the Bishop himself," the duty of preaching; and, lastly, that duty, out of which the Diaconate originally sprang, of visiting the poor and sick, in order that, under the direction of the parish Priest, they may be relieved by alms. It will be seen that of these duties many may be performed by laymen; that the properly ministerial duty of the Deacon is simply subordinate, carrying very little Pastoral authority; and that licence to preach is supposed to be given only when the Deacon is exceptionally qualified for it, or in case of exceptional necessity. If the Diaconate were kept strictly to these, and not necessarily regarded as a stepping-stone to the higher Orders, it would seem that a lower standard of educational and other qualifications might be accepted for it, and that it might serve as a link between the Presbyterate and the people. In the revival of the ancient Order of Diaconess in the Church, this original idea of the Diaconate is strictly observed.

(d) **THE INDIVIDUAL LIFE AND OBEDIENCE.**—The sixth dwells on the right accordance with "the doctrine of Christ" of the lives of the Deacon and his family, as an example to the Church.

(e) The seventh, on Canonical Obedience to the constituted

THE ORDERING OF DEACONS.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtlety of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

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

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

From our enemies defend us, O Christ. Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people. Favourably with mercy hear our prayers.

O Son of David, have mercy upon us. Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and

didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this, out of the sixth of the Acts of the Apostles.

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration

authorities of the Church, in which is, of course, included special subordination to the Priest under whom he is to serve.

The ORDINATION itself is notable as containing in extreme simplicity the essentials of Ordination, viz., Imposition of Hands and Mission in the Name of the Holy Trinity; and stands in marked contrast with the extreme solemnity of the Ordination of Priests. The delivery to the Candidate of the New Testament marks his main duty as a Reader of the Gospel, with power to expound it if specially licensed. In the old Sarum Service the Bishop was directed to say secretly, "Receive the Holy Ghost," and then with appropriate words to invest the Deacon (on the left shoulder only) with the stole—called "the stole of immortality,"

The concluding RUBRIC states as a minimum of time of continuance in the Diaconate what has now become the common average, with the effect of almost obliterating it as a substantive Order in the Church.

THE FORM AND MANNER OF ORDERING OF PRIESTS

The general plan of this Service is the same as that of the preceding, and it contains many common elements. It will be sufficient to notice the striking points of difference.

The EPISTLE (substituted in 1662 for Acts xx. 17-35 or 1 Tim. iii. 1-16) is Eph. iv. 7-13, the close of the doctrinal portion of that great Epistle, immediately following the grand passage on the Unity of the Church (see *Epistle for Seventeenth Sunday after Trinity*), describing the variety of gifts and offices in the Church from the One glorified Lord, and their concentration on the work of the perfecting of the Saints and the collective edification of the Church. In this enumeration the extraordinary functions of Apostles and Prophets have passed away. There remains the office of the regular Ministry, to be Evangelists to the unconverted, to be Pastors

and supposed to represent the "easy yoke" of the Ministry of Christ—and deliver to him the Gospel (as now).

The GOSPEL, read by one of the Deacons (generally the one who has most distinguished himself in the Bishop's examination), is Luke xii. 35-38—substituted in 1662 for the Gospel of the day—containing simply Our Lord's charge of watchfulness and earnestness to all His Ministers.

The FINAL PRAYER at the close of the Communion Service, while it thanks God for His great goodness in receiving those newly ordained to their office, marks especially the humility and obedience which it implies, and prays that by strength in Christ they may so exercise it as to be found worthy of the higher Ministries of the Church.

and Teachers to those who have been converted to Christ; so that both may come to fulness of growth in Him.

The GOSPEL may be (a) the brief description of Our Lord's mission of His labourers into the spiritual harvest, under the impulse of the Divine compassion, which brought Him down from Heaven to seek and to save the lost. (It immediately precedes His Pastoral Charge to the Twelve.) The alternative Gospel (b), is the passage (John x. 1-16), of which a portion forms the Gospel for the *Second Sunday after Easter* (which see), containing the whole description by Our Lord Himself of His Office to the

THE ORDERING OF DEACONS.

to serve God for the promoting of his glory, and the edifying of his people?
Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ Then one of them, appointed by the Bishop, shall read the Gospel.

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.

¶ The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline: that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun,

Church. By a mixture of metaphor He, as the One Mediator, is the Door of Entrance into the Fold of Salvation, and also the Good Shepherd, sacrificing even His life for all who have entered in, from far and near alike. The greater emphasis is perhaps on the latter Office, in which all His Ministers are shepherds under the Chief Shepherd (1 Pet. v. 4), while in the former He is absolutely alone.

(In 1552 John xx. 19-23 was provided as an alternative Gospel.)

At this point, as in the Ordination of Deacons, followed "the Oath of allegiance to the Sovereign."

The EXHORTATION of the Bishop to the Candidates, before putting the questions, is peculiar to this Service. It is a striking picture of the whole Pastoral duty and life. In accordance with this general idea, it first (a) brings out with great emphasis the dignity and gravity of the Office of Priesthood, as the true Pastoral Office, in which they are to be God's messengers to teach, His watchmen to premonish, His stewards to feed and provide for the Lord's family; and beyond this to seek the wandering, and those who are already His children "in this naughty world"; (b) next, it dwells on the heavy responsibility of the Office in its solemn duty to the sheep of Christ, bought with His Blood, and to the Church as His Spouse and Body, and the need of unremitting labour to discharge it rightly, by perfecting in those under their charge both Christian faith and Christian life; (c) from this it passes on to the need of prayer for the Spirit of God, study of Holy Scripture, and practical conformation of life thereto; and (d) ends with an expression of confidence that by God's grace they who come to be ordained have resolved to give their whole hearts to His service, and to grow by these means to ripeness and strength, and a desire that by answer to the questions they will express this resolution before the "Congregation of Christ."

The QUESTIONS, while they repeat in some points those in the Ordination of Deacons, agree with the tone of this more special Exhortation.

(a) THE CALL.—The first dwells on the call to the Ministry—the inward call being presupposed before entering on the lower office, and the outward call alone being here brought out.

(b) THE RULE OF FAITH AND PRACTICE.—The second requires acceptance (see Art. vi.) of Holy Scripture as the Rule of Faith, containing all things necessary to salvation, and therefore as the basis of their future teaching.

The third calls for adhesion, in all Ministry of the Doctrine, the Sacraments, and the Discipline of Christ, to the standard laid down by the Church of England (as especially in the Prayer Book).

The fourth accordingly claims from them resistance to all that infringes on these standards of truth, and diligence to impress them on the people by teaching and exhortation.

(c) THE INDIVIDUAL LIFE.—The fifth dwells on the duty of constancy in prayer and study of Holy Scripture, and on a distinct tone of unworldliness and spirituality of life.

The sixth, on the duty of Christian example, in themselves and in their families.

(d) THE SUBMISSION TO ORDER AND PEACE.—The seventh requires a promise to seek for the things which make for "quietness, peace, and love among all Christian people."

The eighth, in consonance with this, demands obedience to higher Church authorities, in respect both of advice and of formal judgment.

PRAYER AND BLESSING.—The solemnity of the occasion is now marked by blessing and prayer; to which there is nothing to correspond in the other Service.

The BLESSING of the Bishop prays God, as giving power both to will and to do (Phil. ii. 13), to perfect His work in those who have now dedicated themselves to Him.

THE ORDERING OF PRIESTS.

continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts

and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

¶ And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

THE FORM AND MANNER

OF

ORDERING OF PRIESTS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.

¶ First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ The Archdeacon shall answer,

I HAVE enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the people;

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they

be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit

The SILENT PRAYER following is unique in the order of the Prayer Book, and marks the conviction that the faithful discharge of the Ministry is a matter of personal concernment to every member of the Church.

The VENI CREATOR is an old Latin hymn (probably for Pentecost), ascribed by common tradition to St. Ambrose, but with no sufficient authority. Though its Prayer might be offered for all, yet it has been used in this place, with special reference to the gifts of Ordination, since the 11th century. Both the versions given are free translations; the latter, which is diffuse and paraphrastic, was alone found till 1662, when the former, much closer to the terseness of style in the original, was inserted. It is curious that neither brings out the force of the "Creator," by which in the Latin the Eternal Creative Power of the Holy Spirit over all humanity is contrasted with His Presence in the Church as the Paraclete.

This grand hymn, sung usually by all kneeling (though it is only ordered that the Candidates shall kneel) as a solemn Invocation of the Holy Spirit, seems to gather up what should have been the substance of the preceding private prayers. It is (a) an Invocation of the Holy Spirit as Creator and as Paraclete, whose gift is light through "the celestial fire" and who anoints us in His sevenfold gifts with "comfort, life, and fire of love"; (b) next a Prayer for Light, Grace, Protection, and, above all, for knowledge of God, the Father, the Son, and the Holy Ghost, pouring itself out in praise now and to all eternity.

The FINAL PRAYER—mainly original, although having some likeness to ancient forms—(a) in its preamble dwells on the mission by our heavenly Father of His dearly beloved Son Jesus Christ, and on the mission by Him before His Ascension of His Ministers (John xx. 21)—"Apostles, Prophets, Evangelists, Doctors, and Pastors" (Eph. iv. 11)—to gather in His flock in all parts of the world,

and so to set forth His glory; (b) thanks God for these His blessings, of which the present call of those to be ordained is an exemplification; (c) prays for grace to shew our thankfulness by constant progress in the knowledge and faith of God, so that, both by Ministers and people, His Name may be glorified, and His Kingdom enlarged.

THE ORDINATION.—THE FORM OF ORDINATION is strikingly different from that of the Ordination of Deacons, and is of peculiar solemnity. It is taken with modifications from the old Service Books, but it is of comparatively late origin, not being in all probability older than the 13th century. The essentials of Ordination (see Acts vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6) are simply Imposition of Hands, with benedictory Prayer and Mission in the name of the Lord Jesus Christ. (This Mission is frequently symbolized by delivery of the insignia of office.) These are conveyed in various forms. Thus in the Greek Church the form of words used is, "The Divine Grace . . . chooses the most pious Deacon for the Office of Priest. Let us pray therefore for him that the grace of the All-holy Spirit may come upon him." In the Early Western Ordinals the actual Ordination seems to have been silent, prefaced by a Prayer that God would send on those to be ordained the "fulness of His heavenly gifts, that they may discharge by His help the office which with His acceptance they have undertaken." In the later Ordinals, a second Imposition of Hands, by the Bishop alone, was afterwards used (before the Post-Communion), with the words "Receive the Holy Ghost, whose sins . . . retained." But this is evidently a late insertion, not older than the 12th century. The special form adopted in our Service is the repetition of the exact words of Our Lord Himself (John xx. 22, 23) to His Apostles, conveying a Mission ("As my Father hath sent Me, even so send I you"), a Gift ("Receive ye the Holy Ghost"), and a Charge

hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

¶ After this shall be read for the Gospel part of the ninth Chapter of Saint Matthew, as followeth.

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or else this that followeth, out of the tenth Chapter of Saint John.

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of stran-

gers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the

“Whose soever sins” . . . “retained”). This repetition of His words rests on the manifest ground that this was a Mission and Consecration of the Ministry of the Church, “even to the end of the world,” which was accordingly to be perpetuated by His Authority and in His Name. The insertion (in 1662) of the words “for the Office and work of a Priest in the Church of God . . . Amen,” was made avowedly, here and in the Consecration Service, in order to emphasize the distinction between the offices of Priest and Bishop. It brings out clearly what previously was, of course, implied—that the reference is to the *Churisma*, or “gift by the laying on of hands” (1 Tim. iv. 14; 2 Tim. i. 6), for the discharge of the solemn duties of the Ministry, without some belief in which no man would dare to enter that Ministry at all. The insertion is obviously a great improvement; but the words, as they previously stood—both in the Ancient Service and in that of 1549—being a literal repetition of Our Lord’s original words, were evidently sufficient for valid Ordination. It is, of course, understood, as in all other acts done in Christ’s Name, that, while His gift to the Apostles was plenary and unconditional, our acts are purely ministerial, and conditional on a right preparation of soul in the recipient; and that the Apostolic Mission, while in essence continued in all time, was in its

own character unique and supernatural.

The CHARGE GIVEN in this Ordination is threefold. (a) The Dispensation of the Word; (b) the Dispensation of the Sacraments; (c) the “Power and Commandment” of Absolution (on which see John xx. 23, and comp. Matt. xvi. 19; xviii. 18). The last is implied by the use of Our Lord’s own words. The other two are plainly enunciated; the former is symbolized by the giving of the Bible; the latter in 1549 was still symbolized by the placing in the hands the Paten and Chalice—a practice old, but of no primitive antiquity, discontinued in 1552.

In this Ordination it is to be noticed that, according to ancient custom, the Priests present take part—the Bishop being thus seen to act after the primitive custom, as the Head of his College of Presbyters. But it has been universally recognised in all ages of the Church that the power of Ordination belongs properly to the Bishop, and that the co-operation of the Priests is not essential.

The FINAL COLLECT is a two-fold Prayer (a) for the newly ordained, that they may be “clothed in righteousness” (Ps. cxxxii. 9), and that the Word spoken by them may avail to the saving of souls; (b) for the people, that they may have grace to receive that Word, and shew forth in act the glory of God.

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end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God’s grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your pro-

mise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God’s grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. Amen.

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love:
Visit our minds, into our hearts
Thy heavenly grace inspire:

That truth and godliness we may Pursue with full desire.

Thou art the very Comforter

In grief and all distress;

The heav'nly gift of God most high,

No tongue can it express:

The fountain and the living spring

Of joy celestial;

The fire so bright, the love so sweet,

The Unction spiritual.

Thou in thy gifts art manifold,

By them Christ's Church doth stand:

In faithful hearts thou writ'st thy law,

The finger of God's hand.

According to thy promise, Lord,

Thou givest speech with grace:

That thro' thy help God's praises may

Resound in every place.

O Holy Ghost, into our minds

Send down thy heav'nly light;

Kindle our hearts with fervent zeal,

To serve God day and night.

Our weakness strengthen and confirm,

(For, Lord, thou know'st us frail;)

That neither devil, world, nor flesh,

Against us may prevail.

Put back our enemy far from us,

And help us to obtain

Peace in our hearts with God and man,

(The best, the truest gain;)

And grant that thou being, O Lord,

Our leader and our guide,

We may escape the snares of sin,

And never from thee slide.

Such measures of thy powerful grace

Grant, Lord, to us, we pray:

That thou may'st be our Comforter

At the last dreadful day.

Of strife and of dissension

Dissolve. O Lord, the hands,

And knit the knots of peace and love

Throughout all Christian lands.

Grant us the grace that we may know

The Father of all might,

That we of his beloved Son

May gain the blissful sight;

And that we may with perfect faith

Ever acknowledge thee,

The Spirit of Father, and of Son,

One God in Persons Three.

To God the Father laud and praise.

And to his blessed Son,

And to the Holy Spirit of grace,

Co-equal Three in One.

And pray we, that our only Lord

Would please his Spirit to send

On all that shall profess his Name,

From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in*

this wise, and say,

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world

his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood: the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others: the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephes. iv 7-13, as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matth. ix. 36-38, as before in this Office; or else St. Luke xii. 52-53, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and ordained, as is in this Office before appointed.*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom: through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

ARCHBISHOP OR BISHOP.

In respect of order this Service differs from the other Services in beginning with the Communion Service, placing the Sermon in its usual place in that Service, and then inserting the Litany after the presentation of the Candidates (immediately following the Gospel) and before the Consecration. In substance a careful examination will shew that there is far less distinction between it and the Service for the Ordination of Priests, than between this latter Service and the Service for the Ordination of Deacons. In fact, with the exception of the charge to ordain, the charge to the Bishop differs only in degree from that of the Priest. This illustrates the historical fact that the Episcopate, although inheriting whatever could be inherited of the Apostolic Commission, was developed under Apostolic authority out of the order of Presbyters, to whom originally the title of "Bishop" belonged.

The Service is to be conducted by the Archbishop or some Bishop appointed by him. The presence of other Bishops is implied throughout, according to the old rule, which prescribed, as a matter of Church order, though not of absolute necessity, that three Bishops at least should concur in the Consecration.

The COLLECT, inserted in 1662 (bearing much similarity to the Collect for St. Peter's Day), is a prayer for Bishops and Pastors, that they may minister God's Word and discipline, and for the people that they may obediently follow the same, so that all may obtain the crown of Glory.

The EPISTLES were till 1662 used also in the Ordination of Priests. The former (a) (1 Tim. iii. 1-7) has been used here from time immemorial. Although it bears forcibly on the Episcopal oversight, yet undoubtedly it was applied originally to the Presbyters (as "Bishops" or "Overseers"), and described the requisites of station and character for all Pastoral Office. The latter (b) (Acts xx. 17-35) is similarly a Pastoral charge given to the elders of the Church of Ephesus by St. Paul, although in its beautiful description of his own Apostolic work it has an implied reference to the work of the Bishop, as now bearing a

higher function—in "declaring the whole counsel of God," in watching night and day with prayer over the Church, in warning against sin and heresy, and in the spirit of absolute self-devotion for love's sake.

The GOSPELS.—In 1552 these were John xxi. 15-17 (as now), and John x. 1-16, as in the Ordination of Priests. In the present Service we have (a) (John xxi. 15-17) the threefold question and Pastoral charge to St. Peter to feed and tend the flock, wiping out the disgrace of his threefold denial; (b) (John xx. 19-23) the solemn mission and charge to all the Apostles, on which the words of Ordination are based; and (c) (Matt. xxviii. 18-20) the charge of Our Lord to His disciples, containing the whole Charter of the Church—the declaration of the universal Power of Christ, the charge to baptize and to teach, and the promise of His continual presence. "even to the end of the world."

ARCHBISHOP OR BISHOP;

Which is always to be performed upon some Sunday or Holy-day.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without: lest he fall into reproach, and the snare of the devil.

Or this:

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from

house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs, He saith to him again the second time,

The PRESENTATION OF THE CANDIDATE, vested in the Rochet (corresponding to the Albe, which was directed for the Deacons and Priests in 1549), by two Bishops is in accordance with a custom of great antiquity. It is followed by the King's mandate for Consecration of the Candidate as duly nominated, elected, and confirmed according to law; and by the "Oath of Canonical Obedience" to the Archbishop (shortened from the old form) in virtue of his Metropolitan authority, saving, of course, all the rights of due Episcopal independence. This oath is not to be taken by any Archbishop.

The INVITATION TO PRAYER after the example of Our Lord Himself (Luke vi. 12, 13), and of His disciples (Acts xiii. 1-4), is followed by the Litany, with special Suffrage and a Prayer for the person to be consecrated, which is a special application to his case of the latter of the two Prayers for the Ember Season.

The QUESTIONS which follow (introduced by a Preface assuming a tone of brotherly equality rather than fatherly authority) and the Benedictory Prayer following them, are substantially the same as in the Ordination of Priests; except that (a) in the sixth to the reference to promotion of love and peace is added an enforcement of the duty of exercising authority and discipline, according to the power given in God's Word, and regulated by the Law of the Realm; (b) the seventh requires a promise to be faithful in ordaining others; and (c) the eighth lays stress on the duty of gentleness and charity.

After this the Bishop is to put on the rest of the Episcopal habit, evidently with a view to

taking part in the ministrations of the Holy Communion, just as the Deacon who was to read the Gospel was directed (in 1549) to "put on a Tunicle" before doing so.

The PRAYER following the pause for silent prayer and the *Veni Creator* is again like that in the Ordination of Priests; except in its closing reference to the exercise of authority, not to destruction but to salvation, and of direction of the family of God.

The form of CONSECRATION itself similarly corresponds to the Ordination of Priests; except that in place of the charge "Whosoever sins," &c., is found St. Paul's exhortation to Timothy (2 Tim. i. 6, 7) to stir up the grace of God given in Consecration, in "power, love, and soberness." Here, as in the Office for "the Ordering of Priests," the words "for the office and work . . . Holy Ghost. Amen" were inserted in 1662. (See note on p. 271.)

The CHARGE at the delivery of the Bible is an earnest and striking exhortation to the new Bishop, first, to study it, both for exhortation and for teaching, so as to save himself and those committed to his charge; next, to use the Pastoral authority as "a shepherd, not a wolf," to help the weak and to seek and bring back the lost; to be "so merciful as to be not too remiss," and so firm in discipline, as "not to forget mercy"; lastly, to look forward to the crown of Glory from the Chief Shepherd at His appearing.

The FINAL COLLECT has little of special reference to Episcopal Office, being only a prayer for grace to preach the Word and to enforce preaching by example, which belongs to all Pastoral charge.

THE CONSECRATION OF BISHOPS.

Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this.

St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Or this.

St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And then shall be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

I N the Name of God. Amen. I N. chosen Bishop of the Church and

See of N. do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitan Church of N. and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place That it may please thee to illuminate all Bishops, &c., the proper Suffrage there following shall be omitted, and this inserted instead of it:*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of

Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ *Then the Archbishop standing up shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
&c.

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*
Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made per-

fect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the

broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

FORMS OF PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD;

For use in all Churches and Chapels within this Realm, every Year, upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

This Service is the only survivor of four STATE SERVICES.

(a) For the FIFTH OF NOVEMBER, appointed in 1605, in commemoration of the frustration of the Gunpowder Plot, revised in 1662, and in 1689 enlarged by commemoration of the landing on that day of William III. in England.

(b) For the THIRTIETH OF JANUARY, appointed in 1662 as a "Form of Prayer with Fasting," in commemoration of "the martyrdom of King Charles the First," and altered in 1685 by authority of James II.

(c) For the TWENTY-NINTH OF MAY, appointed in 1662 for this day as the day of "His Majesty's Birth and happy return to his Kingdoms," and reappointed with the necessary alterations by James II. in 1685.

The observance of these three days was enjoined by various Acts of Parliament; and the three Services were issued in 1662 (the first having been revised and the other two composed) by authority of Convocation and of the Crown. But, although ordered to be printed at the end of the Prayer Book of 1662, they were not included in that book, as submitted to Parliament, and are not, therefore, covered by the Act of Uniformity. The alterations subsequently made in these Services rested on the authority of the Crown alone.

(d) For the DAY OF THE SOVEREIGN'S ACCESSION.—The observance of this day has never been ordered by Act of Parliament; nor does it appear that the Service in its earlier forms passed through the hands of Convocation. The first Form of this Service was issued in the reign of Elizabeth (1578); a second at the Accession of Charles I. in 1626; and a third, almost entirely new, at the Accession of James II. This last form, with considerable alteration, was sanctioned at the Accession of Queen Anne, and, with some slight modifications at the

FORMS OF PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD;

For use in all Churches and Chapels within this Realm, every Year, upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

1.

¶ *At Mattins and Evensong the following Psalms, Lessons, Suffrages, and Collects may be used:*

Proper Psalms, xx., ci., cxxi.

Proper Lessons.

The First, Joshua i. to v. 10, or Proverbs viii. to v. 17.

The Second, Rom. xiii. to v. 11, or Rev. xxi. 22—xxii. 4.

¶ *The Suffrages next after the Creed.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. Who putteth his trust in thee. Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Be unto him, O Lord, a strong tower;

Answer. From the face of his enemies.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *After the first Collect, at Morning or Evening Prayer, the following Collect:*

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

¶ *If the Litany be sung or said, these Prayers immediately after the Prayer, "We humbly beseech thee:" and if the Litany be not said, then these Prayers instead of the Prayers for the King and for the Royal Family at Mattins or Evensong.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord, *GEORGE*, as on *this day* set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen *Mary*, *Edward* Prince of *Wales*, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory, by the Merits and Mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

ALMIGHTY God, who rulest over all the kingdoms of the World, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on *this day*, to set thy Servant our Sovereign Lord, King *GEORGE*, upon the Throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake; and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. Amen.

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

Accession of George I., remained in use till the closing years of the reign of Queen Victoria. It was then submitted to the Convocations of both Provinces for revision; and, after such revision, was used on the authority of the Archbishop of Canterbury (acting by consent of the Privy Council) on June 20th, 1897—the 60th Anniversary of the Accession of the Queen. The revised Service in its ultimate form was not sanctioned by the Sovereign in Council till November 9th, 1901.

These four Services were at the beginning of each reign enjoined by Royal Proclamation, and (looking to the Act of Uniformity) were of doubtful legal obligation. They continued, however, in use till 1859, when, in accordance with petition of Convocation and Parliament, the order for the use of the first three was revoked. The petition for their disuse arose from a growing dislike of religious celebrations of political events, and a feeling that there had been introduced into these Services expressions of political opinion and extravagant loyalty, with denunciations of “hellish malice,” “Popish treachery,” “blood-thirsty enemies,” and the like, which were unseemly in the worship of God. These objections do not apply either to the celebration of the day of the Sovereign’s Accession, which, as a national celebration, may well have a religious sanction in the National Church, or to the Form of Service as at present sanctioned, which has now the authority of the Convocations and of the Crown, although it is not enjoined by any Act of Parliament.

The present Order of Service provides for modifications of the Morning and Evening Services and of the Service of Holy Communion, and for a Special Service “to be used on the same day at any convenient time”; and these are to be used “either on the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.”

I. IN THE MORNING AND EVENING SERVICES—

(a) The PROPER PSALMS are Ps. xx., a prayer for the king; Ps. ci., the king’s vow of mercy and judgment; Ps. cxxi. (a “Song of Degrees”), the expression of trust in the blessing and protection of the Lord.

(b) The PROPER LESSONS are, from the Old Testament, Joshua i. 1-10, the blessing and charge of God to the Ruler; or Prov. viii. 1-17, the self-revelation of Wisdom, “by whom kings reign and princes decree justice”; from the New Testament, Rom. xiii. 1-11, St. Paul’s teaching of duty to “the powers that be,” as “ordained of God”; or Rev. xxi. 22—xxii. 4, the picture of the Kingdom of Heaven, and the Throne of God and of the Lamb, exalted over all nations and kings of the earth.

(c) The SUFFRAGES after the Creed are enlarged, so as to lay especial stress on Prayer for the King.

FORMS OF PRAYER FOR THE DAY OF ACCESSION.

2.

THE COMMUNION.

¶ *In the Order of the Administration of Holy Communion in place of the Collect, Epistle, and Gospel of the day shall be said the following:*

The Collect.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord’s sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matt. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar’s. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s. When they had heard these words, they marvelled, and left him, and went their way.

¶ *If this day should fall on a Sunday or other holy-day, the Collect, Epistle, and Gospel of the day shall be used, and the Collect, “O God, who providest,” shall be said after the Collect of the day.*

3.

¶ *The following Service may also be used on the same day at any convenient time.*

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of thy Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee. The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty; Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

THOU art the King of Glory: O Christ. Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin’s womb.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O LORD, save thy people: and bless thine heritage.

Govern them: and lift them up for ever Day by day: we magnify thee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ *Then the Priest shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it

(d) After the Collect for the Day follows a **SPECIAL COLLECT FOR THE KING**, praying God, who "rules His people in love," to grant him, first, grace wisely to govern his people, so that the Church may "serve God in all godly quietness"; and next, such devotion and perseverance in God's service that he may come to His everlasting kingdom.

(e) At the close of the Litany, or instead of the Collects for the King and the Royal Family, **THREE SPECIAL COLLECTS** are to be used—

(1) A Prayer for the King, "set over us by God's grace and Providence"; for the Queen and for the Royal Family, that under His Providence they may have peace and safety, joy and honour here, and come after death to everlasting life and glory.

(2) A Thanksgiving to the God, who "rules all the kingdoms of the world," for having set the King upon the Throne; and a prayer, first, that his reign may be guided by wisdom and goodness, and directed to the glory of God and welfare of the people; next, that we may give him not only cheerful obedience, but the possession of our hearts; and lastly, that a long and prosperous reign may lead to the crown of everlasting glory.

(3) These are followed by the singularly beautiful Collect for Unity—an echo of Eph. iv. 4-6, the great passage on the Unity of the Church in God. It prays (a) for a deep conviction of the sin and danger of "our unhappy divisions," and for the removal of all hindrances to "godly union and concord"; and next (b) for a living unity, in truth accepted by faith, and peace inspired by charity.

II. In the SERVICE OF HOLY COMMUNION—

(a) The first **COLLECT FOR THE KING**, "O God, who providest," &c., is to be used, if the day fall on a Sunday or other holy-day, after the Collect for the Day, in other cases as a substitute for that Collect.

(b) **THE EPISTLE** is 1 Pet. ii. 11-18, St. Peter's exhortation "to submit to every ordinance of man for the Lord's sake." It corresponds to the similar teaching of St. Paul in the Second Lesson, but, with a more distinctively Oriental phraseology, refers expressly to "the King," and closely connects "Honour the King" with "Fear God."

(c) **THE GOSPEL** is Matt. xxii. 16-23, Our Lord's answer to the question about the tribute-money, implying that "the rendering to Cæsar the things that are Cæsar's" is to be distinguished, but not separated, from "the rendering to God the things that are God's."

It is to be noted that this special Epistle and Gospel are not to supersede those appointed on the day, if it be a Sunday or holy-day.

is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, save the King;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage of him.

Answer. Nor the wicked approach to hurt him.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Let us pray.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord **GEORGE**, as on this day set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen **Mary**, **Edward** Prince of **Wales**, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory, by the Merits and Mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost, liveth and reign-

eth ever one God, world without end. Amen.

ALMIGHTY God, who rulest over all the kingdoms of the World, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to set thy Servant our Sovereign Lord, King **GEORGE**, upon the Throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake; and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. Amen.

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee: through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for thy unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

"GEORGE R.I.

"WHEREAS by Our Royal Warrant dated the Twenty-third day of June, One thousand nine hundred and ten, certain Forms of Prayer and Service were made for the Sixth day of May and commanded to be printed and published and annexed to the Book of Common Prayer and Liturgy of the Church of England to be used yearly in all Churches and Chapels in England and Wales and in the Town of Berwick-on-Tweed:

"NOW Our Will and Pleasure is that Our said Royal Warrant be revoked, and that the use of the said Forms of Prayer and Service be discontinued; and that the Forms of Prayer and Service hereunto annexed be forthwith printed and published and annexed to the Book of Common Prayer and Liturgy of the Church of England to be used yearly on the Sixth day of May in all Churches and Chapels within the Provinces of Canterbury and York.

"Given at Our Court at Saint James's the Eighth day of December 1925; in the Sixteenth Year of Our Reign.

"By His Majesty's Command.

"WILLIAM JOYNSON-HICKS."

III. THE SPECIAL SERVICE.

This Service—somewhat unique in construction, opening at once with Praise and passing on to Prayer—consists of—

(a) The *TE DEUM*, presented in three distinct sections, evidently with a view to bring out its threefold character (see p. 39), as, first, a *HYMN OF PRAISE* from all in earth and heaven to the Lord of Hosts, and from the whole Christian Church to the Three Persons of the Holy Trinity; next, a *CREED OF THE LORD JESUS CHRIST* in form of address to Him; and, lastly, a *PRAYER* with praise to the Lord, for all His people and for ourselves as trusting in Him.

(b) The *LORD'S PRAYER*, preceded by the *Dominus Vobiscum* and the *Kyrie Eleison*, and followed by special Suffrages for the King.

(c) The three *COLLECTS* of the Morning Service and the *Prayer for Unity*, concluding with the *Prayer of St. Chrysostom* and the *Grace*.

INTRODUCTION TO THE ARTICLES.

SECTION I.—HISTORY OF THE ARTICLES.

THE CONFESSIONS OF THE 16TH CENTURY.—The Articles of the Church of England form one of the many declarations on faith and discipline, which were put forward in the 16th century by such religious bodies as had thrown off allegiance to Rome, and disowned at the same time many points of the religious and ecclesiastical system of the Mediæval Church. For this action of what is commonly termed "Protestantism" is, by the nature of the case, simply negative. It declares what is repudiated, not what is accepted. It may indicate true Reformation or entire Revolution in things religious. Hence—at a time when the unsettlement of the whole mediæval system gave occasion to much wild speculation and practice, and the repudiation of allegiance to Rome forced on men the necessity of discovering other bonds of Christian unity—it became necessary for the various Reformed bodies to declare positively what they held in faith, and what ecclesiastical constitution they recognised. The result was seen in a series of Confessions, of which the great Augsburg Confession was the chief.

THE AUGSBURG CONFESSION.—This Confession, published in 1530, afterwards enlarged and amended in 1552, and put forth as the "Wurtemberg Confession," has special interest to us, as having considerably affected our own Articles. It was drawn up chiefly by Melancthon, and approved by Luther for presentation to the Diet, at a time when there seemed hope of reconciliation between the Roman Catholic and Lutheran bodies in Germany, and when the extravagances of ultra-Protestantism had so alarmed Luther himself, as to suggest great care and moderation in framing authoritative statements of doctrine. The original Confession contains xxi. Articles of Faith and vii. of Protest against Abuses. Of the former Articles it may be noted (a) that (as is the case of all Lutheran documents) they lay great stress on the reality and efficacy of Sacramental grace, while they insist strongly on the need of spiritual reception; and, in relation to the Holy Communion, declare expressly that "the Body and Blood of Christ are really present"; (b) that they define the Church much as in our Articles, assert the authority of the Church to ordain rites and ceremonies, and claim for it "the preaching of the Word, the Power of the Keys, and the Administration of the Sacraments"; (c) that, while they set forth with great fulness and emphasis the doctrine of Justification by Faith, and the absolute need of God's prevenient grace, they abstain from all declarations on Predestination and Election; (d) that they maintain that nothing in the Lutheran system is alien from Holy Scripture and the primitive Church. The Abuses protested against are mainly the refusal of the Cup to the Laity, Compulsory Celibacy of the Clergy, Monastic Vows, Propitiatory Sacrifice of the Mass, Compulsory Confession, and Papal Supremacy. It will be seen at a glance that in general the Confession adopted much the same basis which was afterwards taken up in England; and indicated a desire, frustrated by unfortunate circumstances, to take the same line of Reformation, as distinct from Revolution.

This Confession was one of many. Not only did every Reformed body put out its own Confession, but even those who retained their obedience to Rome were obliged to define their position, as by the promulgation of the decrees of the Council of Trent, and the acceptance of the Creed of Pope Pius IV.

THE POSITION OF THE CHURCH OF ENGLAND.—The Church of England perhaps especially felt this necessity. For at the very

moment of the repudiation of the Papal Supremacy, it was expressly declared upon her behalf (in 1533) that there was no intention "to decline or vary from the congregation of Christ's Church in things concerning the very Articles of the Catholic faith, or in any other things declared by Holy Scripture and the Word of God necessary to Salvation." It was thought necessary that this declaration—so remarkably exemplified subsequently in the whole composition of the Prayer Book, and the adoption, under limits, of the old Ecclesiastical Law—should be expressed formally from time to time in certain "Articles of Religion," not designed to be an exhaustive statement of the Christian Faith, but confined mainly to the points of faith and discipline then brought into controversy. These Articles assert the position thus taken up by the Church of England; and it will be seen that they bear on her relation primarily to the Church of Rome, but secondarily to the movements of the foreign Reformations, and also to the spirit of revolutionary speculation and action, naturally aroused, in England as elsewhere, at a time of great religious change.

THE TEN ARTICLES.—The first series of such Articles, called the "Ten Articles," was put forth in 1536, the year of the final rupture with Rome. They were prepared by a Committee of Divines, acting under direction of Henry VIII. and his Vicar-General, Thomas Cromwell; and having subsequently passed both Houses of Convocation, were issued as "Articles to stablish Christian quietness and unity." They dealt with "the principal Articles of Christian faith"; with the "Sacraments of Baptism, Penance, and the Altar"; with Justification; with the veneration of Images and Saints; with the Rites and Ceremonies of the Church, and with Purgatory. Their whole character was transitional, as is strikingly seen in their adoption not of Two or of Seven, but of Three Sacraments; and their general tendency was conservative in doctrine, with reform of abuses in practice. Little influence, if any, of foreign Confessions is to be traced in them. No general subscription to them was required; but they were signed by Cromwell, by the Archbishops and many of the Bishops, and put forth with all the influence of the Royal authority.

THE THIRTEEN ARTICLES.—After this ensued a struggle between two parties in the Church—the party of further innovation, headed by Cromwell and Cranmer, and the party, represented by Gardiner, who would have refused further religious change, though still firm for independence of Rome. The former party was inclined to ally itself with the foreign Reformers of the Lutheran School, who were now, in the face of the Zwinglian and Calvinistic movements, inclining more than ever to conservatism in things religious, and even proposing a federation on the basis of Episcopal Government, in which the Church of England should take the lead. The result of these negotiations is seen in the Thirteen Articles, drawn up about 1539 in conference between Lutheran and Anglican divines at Lambeth, and contained in a document found among Cranmer's papers. These Articles are written in Latin, evidently following the Augsburg Confession, but with characteristic variations; as, for example (a), defining Justification as including "renovation of heart," and necessarily carrying with it regeneration of life; (b) strongly asserting the Independence of National Churches, and enforcing the rights of the Civil Authority; and (c) on Penitence, containing a long Dissertation, dwelling on the need and benefit of Confession and Absolution, but with no mention of any "Sacrament of Penance." They dealt with the doctrine of the Holy Trinity and the twofold nature of Christ; with Original Sin and Justification; with the Church; with the use of the Sacraments; with the doctrine of Baptism and the Eucharist, and with Penitence; with the Ministry and Rites of the Church and the Civil Authority; and with the Resurrection and the Last Judgment. Their tenour is diffuse and

explanatory. For they were evidently designed to be rather the basis of a Concordat with the Lutherans, than a body of Articles to be formally adopted. In fact, they never had any legal force at all; and their chief interest lies in this, that they were probably the channel through which the Augsburg Confession subsequently affected our English Articles.

THE SIX ARTICLES.—The reaction, which followed in favour of the other party, is marked in the well-known Six Articles of 1539, brought forward in Parliament by the Duke of Norfolk, carried against the stout resistance of Cranmer and his friends, and accepted by the Convocation of Canterbury. These Articles, to which submission was enforced by the severest penalties, had little to do with definition of abstract doctrine. The first maintained the doctrine of Transubstantiation with its consequences; the others enforced certain important points of the Mediæval Church system, *viz.*, Communion in One kind, Vows of Chastity, the use of Private Masses, the Celibacy of the Clergy, and the obligation of Auricular Confession. The publication of these Articles, in fact, simply indicated the temporary victory of the party of reaction. It is doubtful how far the cruel penalties provided by Statute against all infringement of them were put in force; but their effect was to stop further progress in doctrinal and ecclesiastical change during the closing years of Henry VIII.

THE FORTY-TWO ARTICLES.—The accession of Edward VI. introduced a complete reversal of this policy, giving to the reforming party an ascendancy, which they used vigorously and even vehemently. The publication of the Prayer Book was the firstfruits of this ascendancy. The principles which it embodies are clearly expressed in the original Preface; and, as it had to be accepted and used by all, laity as well as clergy, under the Act of Uniformity, it might have been thought sufficient in itself to define the doctrinal and ecclesiastical position of the Church of England. But in 1551 it was decided to add to the publication of the Revised Prayer Book, and the proposed reconstitution of the Ecclesiastical Law, the promulgation of a more complete and definite body of Articles. The result was the Forty-two Articles, "agreed upon by Bishops and other learned men in Synod of London, 1552, for avoiding of controversy and establishment of godly concord on certain matters of religion." From this heading it seems doubtful whether these Articles were submitted to the Convocations properly so-called. Cranmer had the chief hand in framing them, acting under an Order of the Council in 1551; probably he submitted them to the "Bishops and other learned men" for consideration and revision; afterwards they passed again through his hands, and were forwarded by him to the Council, with a view to the enforcement of subscription to them upon the clergy by royal authority; finally, they were published by the "King's Majesty's commandment" in May 1553, with the order that all benefited clergy should sign them on pain of deprivation. But the death of Edward VI. in July 1553 put a stop to the whole proceeding; and the Articles remained in abeyance through the whole time of the reaction under Queen Mary.

These Forty-two Articles are, as will be seen hereafter, the basis of our present Articles. Although the heading shews that they were only intended to deal with "certain matters of Religion," in view of the controversies of the time, and although the consideration of their substance confirms this statement, yet they were far the fullest and most precise declaration yet put forth by the Church of England. They shew very clearly the influence (perhaps through the abortive Thirteen Articles) of the Augsburg Confession; but they contain much independent matter, and, even where they follow the Confession, introduce material changes in its substance. In one point especially they go beyond it. At the time when they were drawn up the influence of Calvinism was just beginning to be felt in

England, although it had as yet no great ascendancy; and it is obvious that this had made it necessary to pronounce upon the questions of Predestination and Election, on which the Calvinistic system turns. On the whole they clearly defined the position of the Church as Catholic, in respect of the preservation of the doctrine of the Creeds and the main features of Church organization; and at the same time, as what is usually called "Protestant," in accepting the Reformation principle of adhesion to Holy Scripture as the basis of faith, asserting freedom and independence against Rome, claiming right to reject doctrinal corruptions and practical abuses contrary to Scripture and primitive Church practice, and dealing in complete independence with the doctrines of Justification and Election, which formed the leading principles of the Lutheran and Calvinistic Reformations.

THE ELEVEN ARTICLES.—On the accession of Elizabeth, pending the revision of these Articles, a short preliminary series of Eleven Articles was issued in 1559 by Royal and Episcopal authority. These were of a simple and practical type, accepting Holy Scripture as the basis of faith and the Creeds as its interpretation, asserting the authority of the Church and the Royal Supremacy, maintaining the Prayer Book, rejecting Private Masses, the Veneration of Images and Relics, and restoring the Cup to the Laity.

THE THIRTY-NINE ARTICLES.—Meanwhile the revision of the Forty-two Articles was carried on, mainly under the direction of Archbishop Parker, who, like the Queen herself, was bent on preserving as far as possible the old basis, as against the more revolutionary ideas of the growing Calvinistic party. The Confession of Wurttemberg (1552), a revised and enlarged edition of the Confession of Augsburg, was clearly studied by the revisers. The revised Articles were submitted to Convocation, and passed with alterations reducing them to Thirty-nine in 1563. It was intended that they should be promulgated only by Royal authority. But Parliament claimed a right to discuss them, which was ultimately conceded, and finally subscription to them was enforced by Act of Parliament in 1571. They were put out both in Latin and in English. It is doubtful whether the Latin or English version is to be considered as original; but it appears that the two are substantially of co-ordinate authority, and may be used with great advantage to elucidate and interpret each other.

Of the alterations made in the Forty-two Articles, which are numerous, the chief are the following:—

(a) Some Articles were added or enlarged, evidently for the sake of completeness. Thus Art. ii., *On the Son of God*, was enlarged; Art. v., *On the Holy Ghost*, was inserted; in Art. vi. were added a list of Canonical Books, and a definition of the position of the Apocrypha; Art. xii., *On Good Works*, was inserted. Arts. xxix. and xxx., on the Holy Communion, were also added. These alterations all shew the desire of a fuller and more definite settlement of doctrine.

(b) On the other hand, some Articles were omitted, either as now obsolete, or from a desire to refrain from pronouncing authoritative opinion on the subjects dealt with. Such were the old Article x. on the limits of the action of Grace; the old Article xvi. on "Blasphemy against the Holy Ghost"; and the last Four Articles (the old xxxix., xl., xli., xlii.) condemning the belief that the Resurrection is past (being only a spiritual Resurrection), and that the souls of the departed die with the body or sleep idly, "the fable of Heretics called *Millenarii*," and the opinion that all men, "be they never so ungodly," shall be saved at the last.

(c) On two points there is some historical doubt.

In Art. xx. the celebrated clause, "The Church hath power to decree rites and ceremonies and authority in controversies of faith," was certainly not in Parker's original draft, nor was it inserted in Convocation. In all probability it was inserted by the Council at the instance of the Queen, and afterwards accepted by Convocation and Parliament.

Art. xxix., on the other hand, which was in the original, was omitted in the Authorized Latin Edition published in 1563 by Royal Command, but restored in 1571. In this case also probably the change was made at the instance of the Queen; but the change so made was not accepted.

The Articles thus completed were put forth as "agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy, in the Convocation holden in London in the year 1562, for the avoiding of Diversities of opinion and for the establishing consent touching true Religion." The title shews the claim for them of a greater comprehensiveness and completeness than was advanced in 1552; but at the same time declares the object to be, as before, the settlement of controversy and union of all on a general basis of agreement. Subscription to them was required not only from clergy, but from all persons taking degrees at the Universities. Even in 1688 the Toleration Act required from Dissenting Ministers subscription to all, except xxxiv., xxxv., xxxvi., and parts of xx. and xxvii. The first of these obligations alone remains at the present moment.

THE LAMBETH ARTICLES.—The Articles thus drawn up in 1562 have remained unchanged till the present time. The history, however, would be incomplete without a brief reference to the attempt to supplement them in 1595 by the addition of the well-known "Lambeth Articles." This attempt marks the temporary dominance of the Calvinistic theology, under the influence of the great Puritan party, in the reign of Elizabeth. It arose, indeed, out of a Sermon at Cambridge, which was denounced as heretical, because it ventured to question some of the primary points of the Calvinistic system. There the Articles were drawn up by the theological Professors, and accepted with some modifications by Archbishop Whitgift, and certain other Bishops and Divines with whom he took counsel. They expressed in the most uncompromising and terrible form the main points of the Calvinistic theology; declaring, for example, that—

(a) "God from all eternity has predestinated some to life; some He hath reprobated to death."

(b) "The moving cause of Predestination to life is not prevision of faith, or perseverance, or good works, or of anything which may be in the persons predestinated, but only the will of the good pleasure of God."

(c) "A true justifying faith and the Spirit of God sanctifying is not extinguished, doth not fall away, doth not vanish, in the elect, either finally or totally."

(d) "Saving grace is not given to all men, by which they may be saved if they will."

Happily, however, these Articles were strongly reprobated by the Queen and her advisers, and therefore failed to become in any sense authoritative; and a subsequent petition by the Puritan party at the Hampton Court Conference for their adoption was formally refused. But both the attempt to introduce them and its failure are significant. The attempt shews a conviction on the part of the Calvinistic party that the distinctive tenets of Calvinism are not embodied in the Articles; and that this conviction is well founded will be seen by contrasting the Lambeth Articles with Arts. xv., xvi., xvii., of our

Thirty-nine Articles. The failure shows that, when formally submitted, these tenets were refused deliberately, and that they therefore form no part of the theology of the Church of England.

SECTION II.—THE SUBSTANCE OF THE ARTICLES.

THE DECLARATION.—The Declaration prefixed to the Articles was drawn up by Laud in 1628, in view of the vehement denunciations of Arminianism which had been uttered in Parliament and elsewhere, with constant appeals to the true sense of the Articles. It is put forth simply by Royal Authority, "with the advice of so many of the Bishops as might conveniently be called together." Accordingly it lays great stress on the Prerogative of the King as "Defender of the Faith and Supreme Governor of the Church," and his consequent duty to maintain Unity and Peace; ratifies and confirms the Articles as "containing the true doctrine of the Church of England, agreeable to God's Word"; promises that for all questions of Ecclesiastical Regulation, the Convocation shall have licence to deliberate, and, with the Royal Assent, to act; dwells with satisfaction on the general acceptance of the Articles by all Schools of opinion; forbids going beyond them for "curious and unhappy differences" or putting upon them any other than their "literal and grammatical sense," and threatens penalty in case of disobedience to this prohibition. The advice is wise and sensible enough; but it must have been somewhat marred by the imperious tone in which it is conveyed.

The Articles themselves may be divided into the following groups:—

(A) THE ARTICLES OF THE CATHOLIC FAITH.

In these Articles (i.—v.) the Church of England simply accepts, with some exposition, the great Articles of Christian faith, as held in all ages by the Catholic Church, and embodied in the Ancient Creeds.

Thus, Art. i., *Of Faith in the Holy Trinity*, in its former clause asserts the Unity of the Godhead; in its latter clause the Doctrine of the Holy Trinity.

Arts. ii, iii., iv., *Of the Word or Son of God*, declare the doctrine of the Son of God, His Eternal Godhead, His Incarnation, His "two whole and perfect Natures, the Godhead and the Manhood," His Atonement, Descent into Hades, Resurrection, Ascension, and future Coming to Judgment. Here the Articles simply traverse the ground covered by the second paragraph of the Apostles' and Nicene Creeds, and that portion of the Athanasian Creed which treats of the union of the two Natures in Our Lord Jesus Christ; except that Art. ii. dwells more fully on the doctrine of the Atonement (as a reconciliation of the Father to us, and a Sacrifice for sin), which is but

slightly touched upon in the Ancient Creeds.

Art. v., *Of the Holy Ghost*, similarly declares the doctrine of the Holy Ghost in language like that of the Nicene and Athanasian Creeds.

These Articles, except in form of expression, belong not to the Church of England, but to the whole Church of Christ. They express the resolution already quoted, "not to decline or vary from the congregation of Christ's Church in things concerning the very Articles of the Catholic faith."

(B) THE ARTICLES OF THE RULES OF FAITH.

In these (Arts. vi.—viii.) the Church of England adopts the great principle which characterized the Reformation in all its forms, and which stands in direct antagonism to the decree of the Council of Trent on this subject.

This principle is enunciated in Art. vi., *Of the Sufficiency of Holy Scripture*. It declares that "Holy Scripture containeth all things necessary to salvation"—as either "read therein" or "proved thereby"—and so repudiates the

co-ordination of Scripture and Ecclesiastical Tradition laid down in the Tridentine Decree of 1546. The remainder of Art. vi. adopts the true Hebrew Canon of the Old Testament, as against the corrupted Canon of the Roman Church, and fixes the right position of the "Apocryphal" or "Ecclesiastical" books.

Art. vii., *Of the Old Testament*, is subsidiary to Art. vi., simply declaring the unity of the Old Testament and the New—as both having the promise of everlasting life through the Mediation of Christ—and the permanent obligation of the Moral Law.

Art. viii., *Of the Three Creeds*, accepts the three Creeds as true interpretations of Scripture (in which the Church Catholic has exercised the "authority in controversies of faith" maintained in Art. xx.).

In these Articles the Church enunciates the great principle of the English Reformation, claiming the right to reject all accretions of un-Scriptural doctrine, as also all traditions contrary to Scripture. At the same time it is clear (from Art. viii.) that she appeals to the Bible as God actually gave it—that is, with interpretation from both the faith and the practice of the Christian Church.

(C) ARTICLES OF PERSONAL RELIGION.

In this long group (Arts. ix.—xviii.) the Church of England goes on to deal with the application of the "objective" or absolute Articles of the Faith, as enunciated in Holy Scripture, to "subjective religion," that is, to the salvation of the individual soul. This class of subjects had naturally come into striking prominence in the controversies of the Reformation, which in all its phases brought out the personal freedom and responsibility of every Christian, in respect of acceptance of the truth of the Gospel and the authority of the Church. In the Continental Reformations perhaps this had been the case even more strikingly than in England,

and accordingly in dealing with these matters the Church indirectly defines her own position in relation, first, to the Lutheran, and next to the Calvinistic, system.

This group has two sub-divisions:—

(a) Arts. ix.—xiv. have to do with the great question of JUSTIFICATION, which had been the inspiring principle of the whole Lutheran movement.

Then Art. ix., *On Original Sin* (or rather inborn sinfulness), declares the existence of corruption in the nature of man, through which he is "very far gone from original righteousness" and "inclined to sin"—a corruption not wholly extirpated, even in the regenerate; "although there is no condemnation to them that believe and are baptized"; and Art. x., *On Free Will*, is a statement of the limitation of freedom in humanity thus corrupted, and the incapacity of man to turn to God and do good works, without the grace of God in Christ "preventing us" and "working with us." These both lead up to Art. xi., *On the Justification of Man*. This enunciates that which is commonly called "Justification by Faith," but which is more correctly laid down as "Justification for the merit of Our Lord and Saviour Jesus Christ through faith, and not for our own works or deservings"; and so, while allowing the co-operation of man, places the first source of salvation in the free Mercy of God through the mediation of Our Lord Jesus Christ.

From this, Arts. xii., xiii., xiv. go on to deal with the true position of work—that is, conscious exercise of will—in the Christian Life. Art. xii., *On Good Works*, describes this positively by declaring good works to be the necessary fruits of a living faith, and, as such, pleasing and acceptable to God in Christ. Arts. xiii., xiv., *On Works before Justification* and *Works of Supererogation*, describe it negatively by repudiating the independent value and merit of works done

before the grace of Christ and the Inspiration of His Spirit, and the strange figment of "Works of Supererogation," over and above duty to God, which "cannot be taught without arrogance and impiety," and which, indeed, could only have arisen out of a dry narrow legalism of idea.

In this group of Articles the Church, while taking a line of independence towards the Lutheran theology, yet (as a comparison with the Lutheran Confessions shews) expresses a distinct sympathy with it, as it had finally come forth, tempered by the lessons of experience, and guarded from fatalistic and Antinomian extravagance. The whole treatment strikes the keynote of true personal Christianity, by ascribing the source of all salvation to the Love of God in Christ, and yet, by the very requirement of faith, implying the co-operation of man, and making this still clearer by recognising the true function of works.

(b) Arts. xv.—xviii. deal with the chief subjects which had been forced on Christian thought by the resolute logical dogmatism of Calvin.

Art. xv., *Of Christ alone without Sin*, and Art. xvi., *Of Sin after Baptism*, reject in the clearest terms the idea, derived from a consideration of the Omnipotence of God's grace, of "indefectibility of grace" or "of faith"; which leads to the two opposite conclusions—a belief in the attainment by the elect of a state from which they cannot fall, and a despairing hopelessness in those who, "after they are baptized and born again in Christ," fall from grace, as sinning against the Holy Ghost, and, therefore, incapable of pardon.

These lead on to Art. xvii., *On Predestination and Election*, which grapples directly with the primary question. To this there is nothing to correspond either in the Augsburg or Wurtemberg Confession. What were the tenets of the Calvinistic School

thereon may be seen in the Lambeth Articles. Now on this subject it is to be noted that, in the description of the doctrine, the Article, avoiding the technical language of the Schools, follows accurately the words of Holy Scripture, and therefore speaks of Predestination to life, and not to death, and closely connects this with God's call consciously received and through grace obeyed, with free Justification and renewal in the image of Christ, and with the walking religiously in good works—thus implying the co-operation of man, without attempting to solve the insoluble mystery of the reconciliation of God's sovereignty and man's freedom. Next it disclaims the doctrine as the keystone of teaching and system, declaring it fit only for the meditation of those who feel in themselves the grace of God, and who find in it the confirmation of faith, and the kindling of love, but "a most dangerous downfall to curious and carnal persons," apt to lead either to desperation or to wretchedness (recklessness) of unclean living. Lastly, it asserts the generality of God's promises, and declines to speculate on any Will of God except that which is revealed to us.

Art. xviii., *Of obtaining Eternal Salvation only by the Name of Christ*, may be considered a corollary to this; refusing to hold the sufficiency of "Natural Religion" (to those to whom the Gospel has come), and declaring that salvation is assured to us only in the Name of the Lord Jesus Christ.

It will be clear to all who know what the positions of Calvinism on these mysterious subjects really are, that in these Articles the Church of England declines adherence to them, so far as they go beyond the express declarations of Holy Scripture, in their desire of an impossible logical consistency, and refuses to make them the basis of Church doctrine and life. That this declaration was unsatisfactory to the Calvinistic party (as might indeed have been reasonably expected) the history of the Lam-

beth Articles shews unmistakably.

It may be remarked of the whole of this group that it bears more plainly than any other the impress of the theology of the age. It has now ceased to be of the same theological and polemical importance. But in relation to spiritual self-knowledge and dealing with individual souls, the truths referred to must be as important as ever.

(D) ARTICLES ON THE CHURCH AND THE SACRAMENTS.

These Articles (Arts. xix.—xxvi.) go on to dwell, not on personal, but on what may be called "Corporate Christianity"—setting forth the nature, authority, and discipline of the Church, and the true doctrine of the Sacraments, which are ministered by the Church to the individual. The Reformation in England turned in great measure on Sacramental doctrine, especially as exemplified in the Second Great Sacrament; and, moreover, since almost all acts done in it were done collectively, it naturally drew special attention to the true corporate constitution of the Church, and of the various Branches of it. This group of Articles, therefore, though having evident reference to Foreign Confessions, bears a strong Anglican impress, and is illustrated at every point both by the language of the Prayer Book and by the history of the time. In it also, from the nature of the case, are found the strongest protests against the usurpations of Rome.

(a) In this group we have, first, Articles dealing with the fundamental nature, authority, and Ministry of the Church. Thus, Art. xix., *Of the Church*, defines the Church by its tokens—profession of faith in Christ, preaching of God's Word, and right ministry of the Sacraments; Art. xx., *Of the Authority of the Church*, lays down the reality of that authority, both to decree Rites and Ceremonies, and to intervene in controversies of faith; and at the same time its limitation, by the supreme au-

thority of "God's Word written," of which the Church is "the keeper and witness"; and Art. xxi., *Of General Councils*, applies these principles to the General Councils freely chosen, to which the Church of England always appealed, not, indeed, as infallible, but as the highest and fullest expression of Church authority.

Each of these positive statements carries with it a negative protest against the Church of Rome; in Art. xix., against her claim of Infallibility, in Art. xx., against her requirement of faith in things not laid down in Scripture, as necessary to salvation, and in Art. xxi. against the Pope's claim to summon and preside over General Councils, and to confirm their decrees by superior authority.

From these we pass naturally to Art. xxiii., *Of Ministering in the Congregation*, asserting the need of a regular Order of Ministers in the Church, ordained by authority; and to Art. xxiv., *Of Speaking in the Congregation in such a tongue as the People understandeth*, claiming for all members of the Church the right of Worship in their own tongue. Art. xxii., *Of Purgatory, &c.*, which is one of simple protest against the dogma of Purgatory, the abuse of Indulgences, the Veneration of Images and Relics, and the Invocation of Saints, seems to break the natural order, and is probably inserted here only because, in fact, the errors denounced were used as means of usurping absolute authority and of enforcing practices forbidden by the Word of God.

In all these Articles, in distinct accordance with the actual course of the Reformation in England, the Church, taking up its position on Scripture as interpreted by Church History and Tradition, eschews the easy path of sweeping generalities, and attempts the more difficult task of harmonizing unity with individuality and authority with freedom.

(b) The next section of this group contains the doctrine of the Sacraments; first as gene-

rally considered, and next in separate relation to Baptism and Holy Communion. In accordance with the critical importance in the history of the Reformation of the controversies on the latter of the two great Sacraments, it devotes but one Article to Baptism, and no less than four to the Holy Communion; and it is moreover evident that, even in the general treatment, there is more particular reference to the latter.

Thus Art. xxv., *Of the Sacraments*, first defines "Sacraments ordained of Christ" in language suggested by the Augsburg Confession, but so modified as to express even more strongly their reality as not mere badges of Christian profession, but "sure pledges and effectual signs of grace," through which "God invisibly works" in us, and both "quickens and confirms faith"; next, limits the application of this name to "Baptism and the Supper of the Lord," refusing to class with them "the five commonly called Sacraments"—not having a visible sign ordained of God—of which the Church treats each on its own merits; and lastly (in evident reference to the Second Sacrament), declares that they were ordained "not to be gazed upon or carried about," but "duly used," with "wholesome effect" only on "those who worthily receive them." To this is added Art. xxvi., *On the Unworthiness of Ministers*, which denies that this can interfere with the blessing to be derived from Christ's own ordinance "ministered by His commission and authority"; while it lays stress on the need of discipline to remove the unworthy from so sacred a Ministry.

Next, Art. xxvii., *Of Baptism*, applies the principles of the preceding Article, strongly emphasises the regenerating grace of Baptism—as grafting into the Church, and sealing adoption to the sonship of God—and defends Infant Baptism as "agreeable with the institution of Christ," that is, as arising naturally out of the very idea of Baptism.

Lastly, four Articles are devoted to the Holy Communion. Art. xxviii., *Of the Lord's Supper*, emphatically disclaims the two opposite errors, which had diverged from the primitive truth—Zwinglianism and Transubstantiation—and sets forth the true doctrine of the Holy Communion in the language of Holy Scripture itself; and then, asserting that in the Sacrament the Body of Christ can only be received spiritually through faith, repeats the former protest against its "being reserved, carried about, lifted up, or worshipped." From this Art. xxix., *Of the wicked which eat not the Body of Christ*, is a corollary, asserting in a strong negative form the necessity of faith for being in it "partakers of Christ." Art. xxx., *Of both kinds*, maintains the right of the Laity to the Cup of the Lord; and Art. xxxi., *Of the One Oblation of Christ finished upon the Cross*, dwelling emphatically (as in the Holy Communion Service) on "the offering of Christ once made" as the one "perfect redemption, propitiation, and satisfaction," protests against "the sacrifices of Masses" (as ordinarily understood) as "blasphemous fables and dangerous deceits"—in terms the vehemence of which can only be explained by reference to the crucial importance of this point in the whole of the religious movement of the age.

These Articles on the Sacraments, perhaps more than any other, illustrate the true nature of the *Via Media* of the Church of England; shewing that it is determined, not by balance between opposite extremes, but by refusing technical theories, and going back to the simple truth as declared in Holy Scripture, from which historically extreme errors have diverged on either hand. They also preserve very distinctly the true harmony between the "objective" and "subjective" elements of Salvation—the absolute reality of the grace of Christ in the Sacraments, and the impossibility of receiving it without spiritual preparation of faith.

(c) To this succeeds a miscellaneous series of Articles on various points of the constitution and discipline of the Church.

Art. xxxii., *Of the Marriage of Priests*, repudiates the compulsory Celibacy, which is known not to have existed in the Primitive Church, but to have been imposed in after ages. Art. xxxiii., *Of Excommunicate Persons*, asserts strongly the right of the Church to exercise Discipline, even to Excommunication, and the duty of all her members in this respect to support her authority. Art. xxxiv., *Of the Traditions of the Church*, has a twofold purpose. As against Roman despotism, it asserts the freedom of National Churches to enact and abolish traditions and ceremonies—provided that "nothing be ordained against God's Word." As against the excessive individualism of the Puritan party, it maintains the duty of individual obedience to such exercise of authority. Art. xxxv., *Of the Homilies*, directs the reading of the two books of Homilies, the one drawn up in 1552, the latter in 1559, with a view to avoidance of controversy and supply of sound vernacular and popular instruction. Art. xxxvi., *Of Consecration of Bishops and Ministers*, defends the Ordinal from attack on the Roman side as insufficient, on the Ultra-Protestant side as superstitious and ungodly; and decrees that all ordained according to it are rightly ordained.

The whole of this group is of great historic interest, illustrating at every point the actual course of the English Reformation; and, as many of the religious questions of our own time bear largely on the Constitution and Authority of the Church, these Articles have considerable importance at the present moment.

CONCLUSION.—The study of the Articles will go far to shew how it is, that, although drawn up only for the immediate needs of the 16th century, and probably under the expectation of future Revision, they have, as a matter of fact, remained unchanged as a standard of doctrine down to the present time. Even as looked at in them-

(E) ARTICLES ON THE CIVIL POWER.

These Articles deal with the relation, first of the Church, and then of the individual Christian, to the Civil Power.

Art. xxxvii., *Of the Civil Magistrate*, is one peculiarly Anglican and of great importance. First, it asserts and limits the Royal Supremacy over the Church, which was at that time regarded as co-extensive with the Nation—all Englishmen, as they were born into the latter, being baptized into the former. It asserts the Supremacy as over all Estates of the Realm, Ecclesiastical as well as Civil, in all causes—the Sovereign being the representative of the whole Church, and, acting, of course, under Ecclesiastical Law. It limits the Supremacy by denying it all power to assume or confer the Ministry of the Word and Sacraments, which derives its authority from Christ Himself. Next, it still further explains the true idea of the Royal Supremacy by repudiating all Supremacy of the Bishop of Rome over the Church of England.

The latter part of Art. xxxvii. and the succeeding Articles deal with certain points of individual duty and privilege in the State, which had been called in question on religious grounds. Thus Art. xxxvii. asserts the right of the State over life, both to inflict capital punishment, and to command its subjects to serve in war. Art. xxxviii., *Of Christian men's Goods*, maintains the right of property, while at the same time it dwells on the moral duty of charity which attaches to it. Art. xxxix., *Of a Christian man's Oath*, distinguishes between the vain swearing which is forbidden in the Gospel, and the solemn use of an Oath before God.

These last Articles are evidently subsidiary, and of inferior importance to the rest.

selves, and still more as viewed in relation to the theology of the time, they are extraordinarily fit to serve the purpose for which they have so long been used.

They are comprehensive, because (in the true sense of the word) they are "moderate"—that is, they refrain from pronouncing on points, on which it is impossible or unnecessary to pronounce. They are thus moderate, because they almost invariably eschew technical theological systems, and go back to the simple language of Holy Scripture. It would be unreasonable to suppose that they could not be amended, in the light of the experience and advance of knowledge gained in the last three hundred years. But substantially they embody the true fundamental principles of Christian faith and Ecclesiastical constitution, which still meet our needs.

They are imposed by authority on the Clergy alone, not as an absolutely perfect and exhaustive statement of doctrine, but as containing substantial Scriptural truth, and as a standard which they agree not to contradict in their public teaching. For the laity they have no coercive force, nor do they constitute conditions of Lay Communion. But they have necessarily a didactic value, as expository of Anglican doctrine on many important points. It is unfortunately obvious, from the loose and depreciatory language often used about them, that they are very imperfectly known and understood; and it is certain that they deserve far more attentive and respectful study.

Articles of Religion

AGREED UPON BY THE

ARCHBISHOPS AND BISHOPS OF
BOTH PROVINCES,
AND THE WHOLE CLERGY,

IN THE

CONVOCATION HOLDEN AT LONDON IN THE
YEAR 1562,

FOR THE AVOIDING OF DIVERSITIES OF OPINIONS, AND
FOR THE ESTABLISHING OF CONSENT TOUCHING
TRUE RELIGION:

*Reprinted by His Majesty's Commandment, with
His Royal Declaration prefixed thereunto.*

ARTICLES

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In the Convocation holden at London in the Year 1562, for the avoiding of Diversities of Opinions; and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with His Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governour of the Church of *England*: And that if any Difference arise about the external Policy, concerning the *Injunctions, Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these Disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,*Exodus,**Leviticus,**Numbers,**Deuteronomy,**Joshua,**Judges,**Ruth,**The First Book of Samuel,**The Second Book of Samuel,**The First Book of Kings,**The Second Book of Kings,**The First Book of Chronicles,**The Second Book of Chronicles,**The First Book of Esdras,**The Second Book of Esdras,**The Book of Esther,**The Book of Job,**The Psalms,**The Proverbs,**Ecclesiastes, or Preacher,**Cantica, or Songs of Solomon,**Four Prophets the greater,**Twelve Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

*The Third Book of Esdras,**The Fourth Book of Esdras,**The Book of Tobias,**The Book of Judith,**The rest of the Book of Esther,**The Book of Wisdom,**Jesus the Son of Sirach,**Baruch the Prophet,**The Song of the Three Children,**The Story of Susanna,**Of Bel and the Dragon,**The Prayer of Manasses,**The First Book of Maccabees,**The Second Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive. and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Where-

fore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour *Jesus Christ* by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; inasmuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in *Jesus Christ*, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as *Saint John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

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

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

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

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

XXII. *Of Purgatory.*

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

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

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

XXV. *Of the Sacraments.*

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

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

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

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as *Saint Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

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

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

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference,

whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

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

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

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

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

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

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

XXX. *Of both kinds.*

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

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE offering of Christ once made is that perfect redemption, propiti-

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

XXXII. *Of the Marriage of Priests.*

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

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

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

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

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

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers,

diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

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

XXXVI. *Of Consecration of Bishops and Ministers.*

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

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of England, and other His Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we

give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

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

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

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

XXXVIII. *Of Christian men's Goods, which are not common.*

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

XXXIX. *Of a Christian man's Oath.*
AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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The Ratification.

TABLE OF KINDRED AND AFFINITY, &c.

The Church, laying emphatic stress on the sacredness of Marriage, as the great bond of human society, sanctioned and hallowed by the Word of God, naturally desires to provide against its contraction in any cases, which may be rightly barred by relationship of kindred or affinity already existing. Accordingly following in this both the Civil and Ecclesiastical Law, the Prayer Book provides this Table for the guidance of the people.

The wording of the title shews that, like the Canon Law of the Church generally, the Marriage Law of the Church of England takes as its basis the prohibitions of "God's Word" (Lev. xviii. 6-18). This is, of course, not simply because these prohibitions form part of the Levitical Law, but because they are conceived to be among "the Commandments, which are called moral" (see Art. vii.)—that is, which rest on great natural principles, belonging to man as man. These prohibitions, however, not being couched in terms of full legal exhaustiveness, require interpretation and extension by analogy. Thus, for example, in its prohibitions the Levitical Law notices the mother, the aunt, and the granddaughter, while it omits the daughter, the niece, and the grandmother; it notices the brother's wife, but omits the wife's sister (unless the disputed passage in v. 18 is supposed to refer to this relation). The tendency of the Canon Law—based on the Levitical rule, but perhaps not unaffected by the provisions of the Roman Law—was to carry such extension to great length, with, however, considerable vari-

ations in different times and different places. Speaking generally, it was larger in its prohibitions than our present Law—not only in extension of the degrees of consanguinity and affinity, but also in taking cognizance of legal relationship (by adoption) and spiritual relationship (*e.g.* by common sponsorship). At the Reformation the Church of England, here as elsewhere, desired to return more closely to the Scriptural standard. The present Law apparently rests on an Act of Henry VIII., revived in the first year of Elizabeth, forbidding marriage between persons "not without the Levitical degrees." (It should be noted that the exceptional provision of what is called the Levirate Law (see Deut. xxv. 5, Matt. xxii. 24)—made to prevent extinction of a family in Israel—has never been adopted in the Law of the Christian Church.) Of that Law our Table, drawn up by Archbishop Parker in 1563, and confirmed in the Canons of 1604 (Can. xcix.), is designed to be the authoritative interpretation.

The principles on which it is constructed are the following:

(a) It places both sexes on the same footing, forbidding to the man whatever is forbidden to the woman.

(b) It forbids marriage to a man on the ground of near kindred or consanguinity within what the old Roman Law called, "the third degree"; either in the direct line upwards or downwards—with mother and grandmother, daughter and granddaughter; or in collateral lines—with aunt, sister, and niece. It omits accordingly all prohibi-

A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his

- 1 GRANDMOTHER,
- 2 Grandfather's Wife,
- 3 Wife's Grandmother.

- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.

- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.

- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.

- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.

- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.

- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.

- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.

- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.

- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 GRANDFATHER.
- 2 Grandmother's Husband,
- 3 Husband's Grandfather.

- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.

- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.

- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.

- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.

- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.

- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.

- 22 Daughter's Daughter's Husband
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.

- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.

- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

THE END.

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tion of marriage between cousins (which was usually found, though with considerable variations, in the old Canon Law), because cousinhood is beyond the third degree. In this respect, as in others, it follows the Levitical Law.

(c) Acting on the broad and infinitely important principle, sanctioned by Our Lord Himself, that man and wife "are one flesh," it puts affinity or connection by marriage on exactly the same footing as kindred or connection by blood, in relation to the prohibited degrees. Hence (1) with the mother it classes the stepmother & mother-in-law; (2) with the grandmother, the grandfather's wife and wife's grandmother; (3) with the daughter, the stepdaughter and daughter-in-law; (4) with the granddaugh-

ter, the wife's granddaughter and the granddaughter-in-law; (5) with the sister (including in this name the half-sister, as in Lev. xviii. 9), the sister-in-law, whether wife's sister or brother's wife; (6) with the aunt, the aunt-in-law, whether the uncle's wife or the wife's aunt; (7) with the niece, the niece-in-law, whether the nephew's wife or the wife's niece.

It will be seen that the Table is constructed on broad and obvious principles, and that, if these be infringed in any case (as, for instance, in that of the deceased wife's sister*) there is no reason why the infringement should not be indefinitely extended.

With the above exception marriages within the degrees are not only voidable by legal process, but are actually void.

* See 7 Edw. 7, ch. 47.