



V. B. Johnstone M.D.

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The **LITANY** to be said or sung in the midst of the **CHURCH**^a. The **PRIEST** goeth from out of his seat into the **Body of the CHURCH**, and (at a low desk before the Chancel door, called the **Fald-stool**), kneels, and says or sings the **LITANY**. See the Prophet **Joel**, chap. ii. 17.

^a Injunct. Elizab. XVIII., A.D. 1559; Spar. Artic. p. 23; Cardwell's *Documentary Aids*, X. p. 16. vol. i.; Bishop Andrewes' *Notes upon the Liturgy*, p. 23, at the end of Nichols on the *Common Prayer*.

A RATIONALE
UPON THE
BOOK OF COMMON PRAYER
OF THE
Church of England.

BY
ANTHONY SPARROW, D.D.,
LATE LORD BISHOP OF NORWICH.

A NEW EDITION.

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JOHN HENRY PARKER.

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A
R A T I O N A L E
UPON THE
B O O K
OF
Common-Prayer
OF THE
CHURCH OF ENGLAND.

By the Right Reverend Father in God
ANTHONY SPARROW,
Lord Bishop of *Exon*.

WITH
His *CAUTION* to his Diocese
against *False Doctrines*.

L O N D O N,
Printed for *Blanche Pawlet*, at the Sign
of the *Bible* in *Chancery-Lane*,
near *Fleet-Street*, 1684.





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THE COMPILERS
OF
THE COMMON PRAYER BOOK
OF THE
Church of England

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Mense Maio, 1549.
Anno Regni Edwardi Sexti tertio.

1

“Hardly can the pride of those that study novelties allow former times any share or degree of wisdom or godliness.”—KING CHARLES, Meditation xvi. upon the Ordinance against the Book of Common Prayer in his ΕΙΚΩΝ ΒΑΣ. p. 93.



EDITOR'S PREFACE.



ANTHONY SPARROW, Bishop successively of Exeter and Norwich, was born at Depden in Suffolk, and was educated at Queen's College, Cambridge, of which Society he became Scholar and Fellow. In 1643 he was ejected, with the rest of the body, for their loyalty to King Charles in refusing the Covenant. Soon afterwards he accepted the Rectory of Hawkenden in his own county, but was again ejected, when he had held it only five weeks, for reading

the Common Prayer. It was during this sorrowful time, in the year 1657, when the enemies of the Church were triumphant, that he published the work now presented to the Christian Reader. On the Restoration, he was reinstated in his living, elected one of the Preachers at St. Edmond's Bury, and promoted to the Archdeaconry of Sudbury, and a Prebendal Stall in the Church of Ely. While in possession of his living he expended a considerable sum of money upon it, and he resigned it, together with his Preachership, in 1662, on his being elected Master of Queen's College. On November 3, 1667, he was consecrated Bishop of Exeter, and on the death of Dr. Reynolds, in 1676, was translated to the See of Norwich, where he died in 1688. Besides his Rationale, he is known as the Author of a Collection of

Articles, Canons, &c. of the English Church, a work which made its first appearance in 1671.

The present Edition is printed from that of 1684, the last which appeared in the Author's lifetime; in which, however, he did not think it necessary to alter the Rubrics and Collects as they stood when it was first published, according to the revised Prayer Book put forth by authority of Convocation in 1661. These necessary substitutions have here been made; the older forms being added at the foot of the page.

The references have all been verified with great care and exactness by the Rev. GEORGE BERKELEY, of Pembroke College, and Curate of St. Aldate's, to whom the Edition is otherwise much indebted.

The Reader will find one or two historical inaccuracies on the part of Bishop Sparrow in the course of the volume, which however are not of consequence enough to require more than this passing allusion ; such as the ascription of the Te Deum to St. Ambrose, the Creed of St. Athanasius to the Father whose name it bears.

J. H. N.

Oriel College,

September 6, 1839.





PREFACE.

THE present age pretends so great love to reason, that this *RATIONALE* may, even for its name, hope for acceptance; which it will the sooner have, if the Reader know that the Author vents it not for a full and just, much less a public and authentic piece, but as his own private Essay (wholly submitted to the censure of our holy mother the Church, and the reverend Fathers of the same), and composed on purpose to keep some from moving that way, which, it

is feared, some will say it leads to. The Author's design was not by rhetoric first to court the affections, and then by their help to carry the understanding; but quite contrary, by reason to work upon the judgment, and leave that to deal with the affections.

The poor Liturgy suffers from two extremes; one sort says it is old superstitious Roman dotage; the other, it is schismatically new. This book endeavours to shew particularly, what Bishop Jewel says in general^a; I. That it is agreeable to PRIMITIVE USAGE, and so, not novel. II. That it is A REASONABLE SERVICE, and so not superstitious. As for those that love it, and suffer for the love of it, this will shew them reasons why they should suffer on, and love it still more

^a Juell. Apoll. p. 155. Lond. 1692.

and more. To end, if the Reader will cast his eye upon the sad confusions in point of prayer, (wherein are such contradictions made as God Almighty cannot grant,) and lay them as rubbish under these fundamental considerations; first, how many set forms (of petition, blessing, and praise) be recorded in the Old and New Testament, used both in the Church militant and triumphant; secondly, how much of the Liturgy is very Scripture; thirdly, how admirable a thing Unity, (unity in time, form, &c.) is; fourthly, how many millions of poor souls are in the world, ignorant, infirm by nature, age, accidents, (as blindness, deafness, loss of speech, &c.) which respectively may receive help by set forms, but cannot so well (or not at all) by extemporary voluntary effusions, and then upon all these will build what he reads in this book;

he will, if not be convinced to join in communion with, yet perhaps be so sweetened as more readily to pardon those who, still abiding in their former judgments, and being more confirmed hereby, do use THE ANCIENT FORM.





A

SHORT RATIONALE

UPON THE

Book of Common Prayer.

THE Common Prayer Book contains in it many Holy Offices of the Church ; as Prayers, Confession of Faith, Holy Hymns, Divine Lessons, Priestly Absolutions, and Benedictions ; all which are set and prescribed, not left to private men's fancies, to make or alter. So was it of old ordained^a, "It is ordained that the prayers, prefaces, impositions of hands, which are confirmed by the Synod, be observed and used by all men." These and no other. So is our English canon^b. The council of

^a Con. Carth. Can. cvi. ap. Balsamon. p. 726.

^b Can. xiii. Due celebration of Sundays and holydays.

Milevis gives the reason of this constitution^e,
 “Lest through ignorance or carelessness, any thing
 contrary to the faith should be vented or uttered
 before God, or offered up to Him in the church.”

And as these offices are set and prescribed, so
 are they moreover appointed to be one and the
 same throughout the whole national Church. So
 was it of old ordained^d. “That all governors of
 Churches, and their people, should observe one
 and the same rite and order of service, which they
 knew to be appointed in the metropolitan see.”
 The same is ordered in the 2nd Council of Braga^e,
 and at the 4th Council of Toledo^f. “It is appointed
 that one and the same order of praying and singing
 be observed by us all; and that there should not be
 variety of usages by them that are bound to the
 same faith, and live in the same dominion. This
 for conformity’s sake, that according to Divine
 Canon, “we may with one mind and one mouth
 glorify God^g.”

^e Can. xii. tom. ii. p. 1540.
 tom. vi. p. 546.

^f Can. ii. tom. v. p. 1704.

^d Conc. Tolet. xi. Can. iii.

^e Can. i. tom. v. p. 840.

^g Rom. xv. 6.



OF DAILY SAYING OF

Morning and Evening Prayer.

ALL PRIESTS SHALL BE BOUND TO SAY DAILY THE MORNING AND EVENING PRAYER^h. *The end of the preface before the service, Rubric 2.*

So was it of old ordered in the Church of Christⁱ. And this is agreeable to God's own law. "Thou shalt offer upon the altar two lambs of the first year, day by day continually; the one lamb in the morning, the other at evening^k." Besides the daily private devotions of every pious soul, and the more solemn sacrifices upon the three great feasts of the year; Almighty God requires a daily public worship, a continual burnt-offering, every day, morning and evening. "Teaching us by this," saith St. Chrysostom, "that God must be worshipped daily when the day begins, and when

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

ⁱ S. Chrysostom. Hom. vi. 1 Ep. ad Tim. cap. ii. tom. xi. p. 579. Clement. Constit. l. II. cap. xxxix. Pat. Apost. Coteler. tom. i. p. 252.

^k Exod. xxix. 38, 39.

it ends, and every day must be a kind of holy day." Thus it was commanded under the law; and certainly we Christians are as much at least obliged to God, as the Jews were; our grace is greater, our promises clearer, and therefore our righteousness should every way exceed theirs, our homage to Almighty God should be paid as frequently at least. Morning and evening, to be sure, God expects from us as well as from the Jews, a public worship; "a sweet savour," or, "savour of rest," as it is in the Hebrew¹; without which God Almighty will not rest satisfied.

This public service and worship under the law was appointed by God Himself, both for matter and manner of performance^m, but under the Gospel, our Lord hath appointed only the materials and essentials of His public worship: in general, prayers, thanksgivings, confessions, lauds, hymns, and eucharistical sacrifices are commanded to be offered up in the name of Christ; in the virtue and merits of that Immaculate Lamb, whereof the other was but a type, and for whose sake alone that was accepted: but for the manner and order of His public worship, for the method of offering up prayers or praises, and the like, our Lord hath not so particularly determined how, but hath left that to be ordered and appointed by those to whom He said at His departure out of this world,

¹ Num. xxviii. 6.

^m Exod. xxix. 38.

“As My Father sent Me, so send I youⁿ,” to govern the Church in His absence, viz. the Apostles, and their successors in the Apostolic Commission. And therefore, the public prayers of the Church are called the Apostles’ Prayers. The disciples are commended there for “continuing in the Apostles’ doctrine, fellowship, breaking of bread, and prayers^o.” And therefore St. Paul writes to Timothy, the bishop and governor of the Church of Ephesus, to take care that prayers and supplications be made for all men; especially for kings, &c.^p And concerning the manner of celebrating the holy Eucharist, St. Paul gives some directions, and adds, “The rest will I set in order when I come^q.” And, “let all things^r,” i. e. all your public services, for of those he treats in the chapter at large, “be done decently and *κατὰ τάξιν*,” according to Ecclesiastical Law and Canon.

The service and worship of God thus prescribed, according to our Lord’s general rules, by those to whom He hath left a commission and power to order and govern His Church, is the right public service and worship of God, commanded by Himself in His law: for though God hath not immediately and particularly appointed this public worship, yet He hath in general commanded a public worship in the second commandment. For where it is said,

ⁿ John xx. 21.^o Acts ii. 42.^p 1 Tim. ii. 1, 2.^q 1 Cor. xi. 34.^r 1 Cor. xiv. 40.

“Thou shalt not bow down to them, nor worship them;” by the rule of contraries, we are commanded to bow down to God, and worship Him. A public worship then God must have, by His own command; and the governors of the Church have prescribed this form of worship for that public service and worship of God in this Church, which being so prescribed, becomes God’s service and worship by His own law, as well as the lamb was His sacrifice*.

For the clear understanding of this, we must know that some laws of God do suppose some human act to pass and intervene, before they actually bind; which act of man being once passed, they bind immediately. For example, “Thou shalt not steal,” is God’s law, which law cannot bind actually, till men be possessed of some goods and property; which property is not usually determined by God Himself immediately, but by the laws of him, to whom He hath given authority to determine it. God hath given the earth to the children of men, as He gave Canaan to the Israelites in general; but men cannot say this is mine, till human laws or acts determine the property; as the Israelites could not claim a property on this or that side Jordan, till Moses had assigned them their several portions, but when their portions were so assigned, they might say This is mine, by God’s as well as man’s law; and he that took away their right,

* Exod. xxix. 38, 39.

sinned not only against man's, but God's law too, that says, "Thou shalt not steal." In like manner, God hath in general commanded a public worship and service, but hath not, under the Gospel, assigned the particular form and method; that He hath left to His ministers and delegates, the governors of the Church, to determine agreeable to His general rules; which being so determined, is God's service and worship not only by human, but even by Divine law also: and all other public services whatsoever, made by private men, to whom God hath given no such commission, are strange worship^t, because not commanded; for example, as under the law, when God had appointed a lamb for a burnt offering^u, that alone was the right daily worship, the "savour of rest," because commanded, and all other sacrifices whatsoever, offered up in the place of that, though of far more value and price than a lamb, suppose twenty oxen, would have been strange sacrifice: so now the public worship of God prescribed, as we have said, by those to whom He hath given commission, is the only true and right public worship; and all other forms and methods offered up instead of that, though never so exactly drawn, are strange worship, because not commanded. It is not the elegancy of the phrase, nor the fineness of the composition, that makes it acceptable to God, as His worship and

^t Lev. x. 1.^u Exod. xxix.

service ; but obedience is the thing accepted. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams^v."

This holy service offered up to God by the priest, in the name of the Church, is far more acceptable to Almighty God than the devotions of any private man.

For, first, it is the service of the whole Church, which, every man that holds communion with that Church, hath consented to, and said, Amen : and agreed that it should be offered up to God by the priest in the name of the Church, and, "if what any two of you shall agree to ask upon earth, it shall be granted^{*};" how much more, what is asked of God or offered up to God by the common vote and joint desire of the whole body of the Church !

Besides, this public service and worship of God is commanded by God, i. e. by those whom He hath empowered to command and appoint it, to be offered up to Him in the behalf of the Church, and therefore must needs be most acceptable to Him, which is so appointed by Him ; for what He commands He accepts most certainly. Private devotions and services of particular men, which are offered by themselves, for themselves, are sometimes accepted, sometimes refused by God, according as the persons are affected to vice or virtue : but this public

^v 1 Sam. xv. 22.

^{*} Matt. xviii. 19.

worship is like that lamb^y commanded to be offered by the priest for others, for the Church, and therefore accepted, whatsoever the priest be that offers it up. And therefore King David prays, "Let the lifting up of my hands be an evening sacrifice^z," i. e. as surely accepted as that evening sacrifice of the lamb, which no indevotion or sin of the priest could hinder, but that it was most certainly accepted for the Church, because commanded to be offered for the Church^a.

This public service is accepted of God, not only for those that are present, and say Amen to it; but for all those that are absent upon just cause, even for all that do not renounce communion with it and the Church; for it is the common service of them all, commanded to be offered up in the names of them all, and agreed to by all of them to be offered up for them all, and therefore is accepted for all them, though presented to God by the priest alone, as the lamb offered up to God by the priest^b was the sacrifice of the whole congregation of the children of Israel, "a sweet smelling savour, a savour of rest," to pacify God Almighty daily, and to continue His favour to them, and make Him dwell with them^c.

Good reason therefore it is, that this sweet

^y Exod. xxix.

^z Psalm cxli. 2.

^a S. Chrysostom. Hom. in Psalm cxl. tom. v. p. 430. B.C.D.

^b Exod. xxix.

^c Exod. xxix. 42, 45.

smelling savour should be daily offered up to God morning and evening, whereby God may be pacified and invited to dwell amongst His people. And whatsoever the world think, thus to be the Lord's remembrancers, putting Him in mind of the people's wants^d, "being as it were the angels of the Lord," interceding for the people, and carrying up the daily prayers of the Church in their behalf, is one of the most useful and principal parts of the Priest's office. So St. Paul tells us, who in the 1 Ep. to Tim. chap. ii. exhorts Bishop Timothy, that he should take care first of all that this holy service be offered up to God. "I exhort first of all, that prayers and supplications, intercessions and giving of thanks be made for all men; for kings," &c. "What is the meaning," says St. Chrysostom, "of this 'first of all?' I will that this holy service be offered up daily, and the faithful know how we observe this rule of St. Paul, offering up daily this holysacrifice morning and evening^e." St. Paul in the first chapter of this Epistle, at ver. 18, had charged his son Timothy to "war a good warfare, to hold faith and a good conscience;" and presently adds, "I exhort, therefore, that first of all, prayers, &c., be made." As if he had said, you cannot possibly hold faith and a good conscience in your pastoral office, unless "first of all," you be careful to make and offer

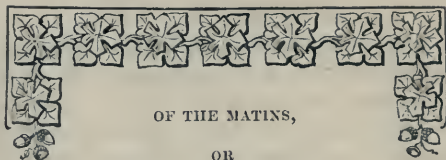
^d Isaiah lxii.

^e S. Chrysostom. Hom. vi. 1 Ep. ad Tim. cap. ii. tom. xi. p. 579. A.

up prayers, &c. For this is the first thing to be done, and most highly to be regarded by you. Preaching is a very useful part of the Priest's office; and St. Paul exhorts Timothy to "preach the word, be instant in season, out of season^f," and the more because he was a Bishop, and to plant and water many Churches in the infancy of Christianity among many seducers and temptations: but yet "first of all" he exhorts, that this daily office of presenting prayers to the throne of grace in the behalf of the Church be carefully looked to. This charge of St. Paul to Timothy holy Church here lays upon all those that are admitted into that holy office of the ministry, that they should offer up to God this holy sacrifice of prayers, praises, and thanksgivings; this "savour of rest," daily, morning and evening. And would all those whom it concerns look well to this part of their office, I should not doubt but that God would be as gracious and bountiful to us in the performance of this service, as He promised to be to the Jews in the offering of the lamb morning and evening^g. He would meet us and speak with us, that is, graciously answer our petitions; He would dwell with us and be our God, and we should know, by comfortable experiments of His great and many blessings, that He is the Lord our God.

^f 2 Timothy iv. 2.

^g Exodus xxix. 43, 44.



OF THE MATINS,

OR

Morning Service.

THE Matins and Evensong begin with one sentence^b of holy Scripture, after which follows the Exhortation, declaring to the people the end of their public meeting; namely, to CONFESS THEIR SINS, TO RENDER THANKS TO GOD, TO SET FORTH HIS PRAISE, TO HEAR HIS HOLY WORD, AND TO ASK THOSE THINGS THAT BE NECESSARY AS WELL FOR THE BODY AS THE SOUL. All this is to prepare their hearts, which it does most excellently, to the performance of these holy duties with devotion, according to the counsel of Ecclus. xviii. 23. "Before thou prayest prepare thyself, and be not as one that tempteth God." To which agrees that of Ecclesiastes v. 2. "Be not hasty to utter any thing before God; for God is in heaven, and thou upon earth."

Of Confession.

The Priest and the people, being thus prepared, make their confession, which is to be done with

^b Some one or more of these sentences.

AN HUMBLE VOICE, as it is in the exhortation. Our Church's direction in this particular is grave and conform to ancient rules. The 6th Council of Const. (in Trullo¹,) forbids all disorderly and rude vociferation in the execution of holy services; and St. Cyprian^k advises thus; "Let our speech and voice in prayer be with discipline, still and modest: let us consider that we stand in the presence of God, who is to be pleased both with the habit and posture of our body, and manner of our speech: for as it is a part of impudence to be loud and clamorous, so on the contrary it becomes modesty to pray with an humble voice."

We begin our service with confession of sins, and so was the use in St. Basil's time^l. And that very orderly. For before we beg any thing else, or offer up any praise or lauds to God, it is fit we should confess and beg pardon of our sins, which hinder God's acceptation of our services. "If I regard iniquity in mine heart, the Lord will not hear me^m."

"This confession is to be said by the whole congregation," says the Rubric. And good reason. For "could there be any thing devised better," says Hooker, "than that we all at our first access unto God by prayer, should acknowledge meekly our sins; and that not only in heart but with tongue; all that are present being made earnest witnesses,

^l Can. lxxv. tom. vi. p. 1176. ^k De Oratione Dominica, p. 140.

¹ Ep. ccvii. cap. 3. B. tom. iii. p. 311. ^m Psalm lxvi. 18.

even of every man's distinct and deliberate assent to each particular branch of a common indictment drawn against ourselves? How were it possible that the Church should any way else with such ease and certainty provide, that none of her children may, as Adam, dissemble that wretchedness, the penitent confession whereof is so necessary a preamble, especially to common prayer ⁿ?"

The Absolution.

Next follows the Absolution, to be pronounced by the Priest alone, *standing*. For though the Rubric^o here does not appoint this posture, yet it is to be supposed in reason that he is to do it here, as he is to do it in other places of the service. And in the Rubric after the General Confession at the communion, the Bishop or Priest is ordered to pronounce the Absolution, *standing*. Besides, reason teaches that acts of authority are not to be done kneeling, but standing rather. And this Absolution is an act of authority, by virtue of a POWER AND COMMANDMENT of God to HIS MINISTERS, as it is in the preface of this Absolution. And as we read, "Whose soever sins ye remit, they are remitted ^p." And if our confession be serious and hearty, this Absolution is effectual

ⁿ Hooker's Eccles. Pol. vol. 2. b. v. ch. xxxvi. § 2. p. 200.

^a The absolution, or remission of sins, to be pronounced by the priest alone, standing; the people still kneeling.

^p John xx. 23.

as if God did pronounce it from heaven. So says the confession of Saxony^a and Bohemia^r; and so says the Augustan Confession^s; and, which is more, so says St. Chrysostom^t, "Heaven waits and expects the Priest's sentence here on earth; the Lord follows the servant, and what the servant rightly binds or looses here on earth, that the Lord confirms in heaven." The same says St. Gregory the Great, in his Homily xxvi.^u upon the Gospels. "The Apostles, and in them all Priests, were made God's vicegerents here on earth in His name and stead to retain or remit sins." St. Augustine and Cyprian, and generally antiquity says the same; so does our Church in many places, particularly in the form of Absolution for the sick: but above all, holy Scripture is clear, "Whose soever sins ye remit, they are remitted unto them^v." Which power of remitting sins was not to end with the Apostles, but is a part of the ministry of reconciliation, as necessary now as it was then, and therefore to continue as long as the ministry of reconciliation, that is, to the end of the world^w. When therefore the Priest absolves, God absolves, if we be truly penitent. Now this remission of sins granted here to the Priest, to which God hath promised a confirmation in heaven, is not the

^a De Pœnitentia Syll. Conf. cap. xvi. p. 251. ^r ch. xiv. of the keys of Christ, p. 250. Prot. Conf. of Faith. ^s De Confessione, p. 163. et de Potest. Eccles. Syll. Conf. p. 188. ^t Hom. v. Isa. vi. l. tom. 1. p. 442. M. Ed. lat. ^u tom. iii. p. 82. F. ^v John xx. 23. ^w Ephes. iv. 12, 13.

act of preaching or baptizing, or admitting men to the holy communion ; for all these powers were given before this grant was made, as you may see St. Matt. x. 7. "As ye go, preach, saying," &c. And St. John iv. 2. "Though Jesus baptized not, but His disciples." And 1 Cor. xi. 23. in the same night that He was betrayed, He instituted and delivered the Eucharist, and gave His Apostles authority to do the like : Do this, that I have done, bless the elements, and distribute them ; which is plainly a power of admitting men to the holy Eucharist. And all these powers were granted before our Saviour's resurrection. But this power of remitting sins ^x, mentioned in St. John, was not granted (though promised ^y) till now, that is, after the resurrection ; as appears, first, by the ceremony of breathing, signifying that then it was given ; and, secondly, by the word "receive," used in that place ^z, which He could not properly have used, if they had been endued with this power before. Therefore the power of remitting, which here God authorizes, and promises certain assistance to, is neither preaching nor baptizing, but some other way of remitting ; namely, that which the Church calls Absolution. And if it be so, then to doubt of the effect of it, supposing we be truly penitent, and such as God will pardon, is to question the truth of God ; and he that under pretence of reverence to God, denies or despises

^x John xx. 23. ^y Matt. xvi. 19. ^z John xx. 22.

this power, does injury to God in slighting His commission, and is no better than a Novatian, says St. Ambrose^a.

After the Priest hath pronounced the Absolution, the Church seasonably prays, WHEREFORE WE BESEECH HIM TO GRANT US TRUE REPENTANCE, AND HIS HOLY SPIRIT, &c. For as repentance is a necessary disposition to pardon, so as that neither God will, nor man can, absolve those that are impenitent ; so is it in some parts of it a necessary consequent of pardon ; and he that is pardoned, ought still to repent, as he that seeks a pardon. Repentance, say divines, ought to be continual. For whereas repentance consists of three parts, as the Church teaches us in the Commination. I. Contrition or lamenting of our sinful lives ; II. Acknowledging and confessing our sins ; III. An endeavour to bring forth fruits worthy of penance, which the ancients call satisfaction ; two of these, contrition and satisfaction, are requisite after pardon. The remembrance of sin though pardoned, must always be grievous to us. For, to be pleased with the remembrance of it, would be sin to us : and for satisfaction or amendment of life, and bringing forth fruits worthy of penance, that is not only necessary after pardon, but it is the more necessary, because of pardon, for divers reasons ; as first, because immediately after pardon, the

^a De Pœnit. l. i. cap. ii. tom. ii. p. 392.

devil is most busy to tempt us to sin, that we may thereby lose our pardon, and he may so recover us again to his captivity, from which by pardon we are freed: and therefore in our Lord's Prayer, as soon as we have begged pardon, and prayed, "Forgive us our trespasses," we are taught to pray, "And lead us not into temptation," suffer us not to fall into sin again: which very method Holy Church here wisely intimates, immediately after pardon pronounced, directing us to pray for that part of repentance which consists in amendment of life, and for the grace of God's Holy Spirit enabling us thereunto. Again, repentance in this part of it, viz. an endeavour of amendment of life, is the more necessary upon pardon granted, because the grace of pardon is a new obligation to live well, and makes the sin of him that relapsed after pardon the greater; and therefore the pardoned had need to pray for that part of repentance and the grace of God's Holy Spirit, that both his present service and future life may please God; that is, that he may observe our Saviour's rule given to him that was newly cured and pardoned by Him, that he may go away and "sin no more, lest a worse thing happen to him^b."

There be three several forms of absolution in the service. The first is that which is used at morning prayer. ALMIGHTY GOD, THE FATHER

^b John v. 14.

OF OUR LORD JESUS CHRIST, &c. AND HATH GIVEN POWER AND COMMANDMENT TO HIS MINISTERS TO DECLARE AND PRONOUNCE TO HIS PEOPLE, BEING PENITENT, THE ABSOLUTION AND REMISSION OF THEIR SINS. HE PARDONETH AND ABSOLVETH.

The second is used at the Visitation of the Sick. OUR LORD JESUS CHRIST, WHO HATH LEFT POWER TO HIS CHURCH TO ABSOLVE ALL SINNERS WHO TRULY REPENT, OF HIS GREAT MERCY FORGIVE THEE: AND BY HIS AUTHORITY COMMITTED TO ME, I ABSOLVE THEE, &c.

The third is at the Communion. 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, &c.

All these several forms, in sense and virtue, are the same; for as when a prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatsoever, it were all one in effect, as to the prisoners' discharge, whether this servant says, By virtue of a commission granted to me under the prince's hand and seal, which here I shew, I release this prisoner; or thus, The prince who hath given me this commission, he pardons you; or lastly, The prince pardon and deliver you, the prince then standing by and

confirming the word of his servant: so is it here all one as to the remission of sins in the penitent, whether the Priest absolves him after this form; Almighty God, who hath given me and all Priests power to pronounce pardon to the penitent, He pardons you; or thus, By virtue of a commission granted to me from God, I absolve you; or lastly, God pardon you, namely, by me His servant, according to His promise, "Whose sins ye remit, they are remitted." All these are but several expressions of the same thing, and are effectual to the penitent by virtue of that commission mentioned in St. John xx. "Whose sins ye remit, they are remitted." Which commission in two of these forms is expressed, and in the last, viz. that at the Communion, is sufficiently implied and supposed. For the Priest is directed, in using this form, *to stand up and turn to the people.* Rubric immediately before it. Which behaviour certainly signifies more than a bare prayer for the people, for if it were only a prayer for the people, he should not be directed to stand and turn to the people when he speaks, but to God from the people; this gesture of standing and turning to the people signifies a message of God to the people by the mouth of His Priest, a part of His ministry of reconciliation, a solemn application of pardon to the penitent by God's Minister, and is in sense thus much, Almighty God pardon you by me. Thus the Greek

Church, from whom this form is borrowed, uses to express it and explain it: Almighty God pardon you by me, His unworthy servant; or, Lord, pardon him, for Thou hast said, "Whose sins ye remit, they are remitted:" sometimes expressing, always including God's commission. So then in which form soever of these the Absolution be pronounced, it is in substance the same; an act of authority by virtue of Christ's commission, effectual to remission of sins in the penitent.

Of all these forms, the last, in the Communion service, was most used in primitive times by the Greek and Latin Church, and scarce any other form is to be found in their rituals or ecclesiastical history till about four hundred years since, say some learned men; but what then? is another form unlawful? Hath not the Church power to vary the expression, and to signify Christ's power granted to her, provided the expression and words be agreeable to the sense of that commission? But it may easily be shewn that those other forms are not novelties. For even of old in the Greek Church there was used as full a form as any the Church of England uses: it is true it was not written, nor set down in their rituals, but delivered from hand to hand down to these times, and constantly used by them in their private absolutions. For when the penitent came to the spiritual man, (so they called their confessor,) for absolution, entreating him in their

vulgar language, Παρακαλῶ νὰ μοῦ συγχωρήσης, I beseech you, sir, absolve me : the confessor or spiritual man, if he thought him fit for pardon, answered, ἔχω σε συγκεχωρημένον, I absolve thee. See Arcudius^c and Goar in his Euchologion^d, where you may find instances of forms of Absolution as full as any the Church of England uses.

The Lord's Prayer.

THEN follows the Lord's Prayer. The Church of Christ did use to begin and end her services with the Lord's Prayer, this being the foundation upon which all other prayers should be built, therefore we begin with it ; that so the right foundation being laid, we may justly proceed to our ensuing requests^e ; and it being the perfection of all prayer, therefore we conclude our prayers with it^f. Let no man therefore quarrel with the Church's frequent use of the Lord's Prayer. For the Church Catholic ever did the same. Besides, if we hope to have our prayers accepted of the Father only for His Son's sake, why should we not hope to have them most speedily accepted, when they are offered up in His Son's own words ?

Both in this place and other parts of the service

^c De Pœnitentia, l. iv. cap. ii. p. 370.

^d Oratio super Pœnitentes, p. 673.

^e Tertullian. de Oratione, cap. ix. x. p. 152, 3. D. A. B.

^f S. August. Epist. cxlix. cap. ii. tom. ii. p. 509. C.

where the Lord's Prayer is appointed to be used, the Doxology, "For Thine is the kingdom" &c., is left out[§]. The reason is given by learned men, because the Doxology is no part of our Lord's Prayer. For though in St. Matt. vi. 13, it be added in our usual copies, yet in the most ancient manuscripts it is not to be found, no nor in St. Luke's copy[¶], and therefore is thought to be added by the Greek Church, who indeed use it in their Liturgies, (as the Jews before them did,) but divided from the prayer as if it were no part of it. The Latin Church generally say it as this Church does, without the Doxology, following St. Luke's copy, who setting down our Lord's Prayer exactly, with this introduction, When you pray say, not "after this manner," as St. Matthew hath it, but say, "Our Father," &c., leaves out the Doxology, and certainly it can be no just matter of offence to any reasonable man, that the Church uses that form which St. Luke tells us was exactly the prayer of our Lord.

In some places, especially among those Ejaculations which the Priest and people make in course, the people are to say the last words—"But deliver us from evil, Amen." That so they may not be interrupted from still bearing a part, and especially in so Divine a prayer as this, thereby giving a fuller testification of their concurrence and communion.

§ In the present Book the Doxology is used here. ¶ Luke xi.

Then follow the verses,

“O Lord, open Thou our lips.”

“And our mouth shall shew forth Thy praise,” &c.

This is a most wise order of the Church in assigning this place to these verses; namely, before the Psalms, Lessons, and Collects, and yet after the Confession and Absolution; insinuating that our mouths are silenced only by sin, and opened only by God. And therefore when we meet together in the habitation of God's honour, the Church, to be thankful to Him, and speak good of His name, we must crave of God Almighty first pardon of our sins, and then that He would put a new song in our mouths, that they may shew forth His praise. And because without God's grace we can do nothing, and because the devil is then most busy to hinder us, when we are most desirously bent to serve God: therefore follow immediately those short and passionate ejaculations: “O LORD OPEN THOU OUR LIPS, O GOD MAKE SPEED TO SAVE US!”

“Which verses are a most excellent defence against all incursions and invasions of the devil, against all unruly affections of human nature; for it is a prayer, and an earnest one, to God for His help, an humble acknowledgment of our own inability to live without Him a minute. O God make haste to help us! If any be ready to faint and sink with sorrow, this raises him, by telling

him that God is at hand to help us. If any be apt to be proud of spiritual success, this is fit to humble him, by minding him that he cannot live a moment without Him. It is fit for every man in every state, degree, or condition," says Cassianus ^b.

The Doxology follows ; GLORY BE TO THE FATHER, &c. which is the Christian's both hymn and shorter creed. For what is the sum of the Christian's faith but the mystery of the Holy Trinity, God the Father, Son, and Holy Ghost, which neither Jew nor Pagan, but only the Christian believes, and in this Doxology professes against all heretics old and new? And as it is a short creed, so it is also a most excellent hymn ; for the glory of God is the end of our creation, and should be the aim of all our services ; whatsoever we do, should be done to the glory of that God the Father, Son, and Holy Ghost : and this is all that we can either by word or deed give to God, namely, Glory. Therefore this hymn fitly serves to close any of our religious services, our praises, prayers, thanksgivings, confessions of sins or faith. Since all these we do to glorify God, it cannot be unfitting to close with "Glory be to God the Father, Son, and Holy Ghost." It cannot easily be expressed how useful this Divine hymn is upon all occasions. If God Almighty send us prosperity, what can we better return Him, than Glory? If

^b Collatio, l. x. cap. x. De Oratione, p. 541, 2.

He sends adversity, it still befits us to say, "Glory be to," &c. Whether we receive good, or whether we receive evil at the hands of God, we cannot say a better grace than "Glory be to the Father," &c. In a word, we cannot better begin the day when we awake, nor conclude the day when we go to sleep, than by "Glory be to the Father, and to the Son, and to the Holy Ghost." Then the Hallelujah, or PRAISE YE THE LORD; of which St. Augustine says, "There is nothing that more soundly delights, than the praise of God, and a continual Hallelujah¹."

The Venite.

O COME LET US SING UNTO THE LORD.

THIS is an invitatory psalm; for herein we do mutually invite and call upon one another being come before His presence, to sing to the Lord, to set forth His praises, to hear His voice, as with joy and cheerfulness, so with that reverence that becomes His infinite Majesty, worshipping, falling down, and kneeling before Him, using all humble behaviour in each part of His service and worship prescribed to us by His Church. And needful it is that the Church should call upon us for this duty, for most of us forget the Psalmist's counsel,

¹ In Ps. cxlviii. tom. iii. p. 1672. et Hom. ccclxii. cap. xxviii. tom. v. p. 1435.

“To give unto the Lord the glory due unto His Name^j.” Into His courts we come, before the presence of the Lord of the whole earth, and forget to worship Him in the beauty of holiness.

The Psalms.

THE Psalms follow, which the Church appoints TO BE READ OVER EVERY MONTH, oftener than any other part of Holy Scripture: so was it of old ordained, saith St. Chrysostom. “All Christians exercise themselves in David’s Psalms oftener than in any other part of the Old or New Testament. Moses the great lawgiver, that saw God face to face, and wrote a book of the creation of the world, is scarce read over once a year. The Holy Gospels, where the miracles of Christ are preached, where God converses with man, where death is destroyed, the devils cast out, the lepers cleansed, the blind restored to sight; where the thief is placed in Paradise, and the harlot made purer than the stars, where the waters of Jordan are consecrated to the sanctification of souls, where is the food of immortality, the holy Eucharist, and the words of life, holy precepts, and precious promises, those we read over once or twice a week. What shall I say of blessed

^j Psalm xcvi. 8.

Paul, Christ's orator, the fisher of the world, who by his fourteen Epistles, those spiritual nets, hath caught men to salvation, who was caught up into the third heaven, and heard and saw such mysteries as are not to be uttered? him we read twice in the week. We get not his Epistles by heart, but only attend to them while they are reading. But for holy David's Psalms, the grace of the Holy Spirit hath so ordered it, that they should be said or sung night and day. In the Church's vigils, the first, the midst, and the last, are David's Psalms: in the morning David's Psalms are sought for, and the first, the midst, and the last is David. And in funeral solemnities the first, the midst, and the last is David. In private houses where the virgins spin, the first, the midst, and the last is David: O thing unheard of! Many that know not a letter, can say David's Psalms by heart: in the monasteries, the quires of heavenly hosts, the first, the midst, and the last is David: in the deserts, where men that have crucified the world to themselves converse with God, the first, the midst, and the last is David. In the night, when men are asleep, David awakes them up to sing; and gathering the servants of God into angelical troops, turns earth into heaven, and makes angels of men, singing David's Psalms^k." The holy Gospels and Epistles contain

^k De Pœnitentia, Hom. VI. tom. v. p. 85. ed. Lat.

indeed the words of eternal life, words by which we must be saved : and therefore should be sweeter to us than honey or the honey-comb, more precious than gold, yea than much fine gold ; but they are not of so continual use as David's Psalms, which are digested forms of prayers, thanksgivings, praises, confessions, and adorations, fit for every temper and every time. Here the penitent hath a form of confession ; he that hath received a benefit hath a thanksgiving ; he that is in any kind of need, bodily or ghostly, hath a prayer ; all have lauds, and all may adore the several excellencies of Almighty God in David's forms : and these a man may safely use, being composed by the Spirit of God, which cannot err : whereas other books of prayers and devotions are, for the most part, composed by private men, subject to error and mistake, whose fancies, sometimes wild ones, are commended to us for matter of devotion, and we may be taught to blaspheme, while we intend to adore ; or at least, to abuse our devotion when we approach to the throne of grace, and offer up an unclean beast instead of a holy sacrifice. May we not think that this amongst others hath been a cause of the decay of right and true devotion in these latter days, namely, the neglect of this excellent book, and preferring men's fancies before it ? I deny not but that Collects and other parts of devotion which the consentient testimony and

constant practice of the Church have commended to us may, and especially the most Divine prayer of our Lord, ought to be used by us in our private devotion ; but I would not have David's Psalms disused, but used frequently, and made as they were by Athanasius and St. Jerome, a great, if not the greatest part of our private devotions, which we may offer up to God as with more safety, so with more confidence of acceptation, being the inspiration of that Holy Spirit of God, who, when we know not what to say, helps our infirmities both with words and affections¹. If any man thinks these Psalms too hard for him to understand, and apply to his several needs, let him make trial awhile, and spend that time in them, which he spends in human compositions ; let him study them as earnestly as he does books of less concern ; let him pray the Holy Spirit that made them, to open his eyes, to see the admirable use of them ; let him entreat holy and learned guides of souls to direct him in the use of them, and by the " grace of God, in the frequent use of them, he may attain to the primitive fervour, and come to be a man, as holy David was, after God's own heart."

" In the morning," saith St. Jerome, " at the third, sixth, and ninth hour ; in the evening at midnight David's Psalms are sung over in order,

¹ Rom. viii. 26.

and none of the sisters are suffered to be ignorant of David's Psalms^m."

The Psalms we sing or say by course, "The Priest one verse, and the people another; or else one side of the quire one verse, and the other side another," according to the ancient practice of the Greek and Latin Churchⁿ. And according to the pattern set us by the angels^o, who sing one to another, HOLY, HOLY, HOLY. These reasons may be given for this manner of singing by course.

First, that we may thus in a holy emulation contend, who shall serve God most affectionately, which our Lord seeing and hearing, is not a little pleased^p.

Secondly, that one relieving another we may not grow weary of our service^q.

When we say or sing these Psalms, we are wont to stand; by the erection of our bodies expressing the elevation or lifting up of our souls to God, while we are serving Him in these holy employments.

At the end of every psalm, and of all the hymns, (except *Te Deum*, which because it is nothing else almost, but this, "Glory be to the Father," &c.

^m Ep. lxxxvi. in Epitaph. Paul. tom. iv. pt. ii. p. 682.

ⁿ Socr. Eccles. Hist. l. vi. cap. viii. p. 313. D . . . Theodoret. Eccles. Hist. l. ii. cap. xxiv. p. 107. B . . . S. Basil. Ep. ccvii. tom. iii. p. 311. B.

^o Isaiah vi. 3.

^p Tertullian. ad Uxorem, l. ii. cap. viii. p. 191. D.

^q S. August. De Confess. l. ix. cap. vii. tom. i. p. 162. F.

enlarged, hath not this Doxology added,) we say or sing, "GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST;" which was the use of the ancient Church, never quarrelled at by any till Arius, who, being pressed with this usage as an argument against his heresy of making the Son inferior to the Father, laboured to corrupt this versicle, saying, "Glory be to the Father by the Son in the Holy Ghost^r." The Church, on the contrary, was careful to maintain the ancient usage, adding on purpose against Arius, "AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE^s." Now if this joyful hymn of glory have any use in the Church of God, can we place it more fitly than where it now serves as a close and a conclusion to psalms and hymns, whose proper subject and almost only matter, is a dutiful acknowledgment of God's excellency and glory by occasion of special effects?

As a hymn of glory is fit to conclude the Psalms, so especially this Christian hymn, wherein as Christians, not as Jews and Pagans, we glorify God the Father, Son, and Holy Ghost; by which Christian conclusion of David's Psalms, we do, as it were, fit this part of the Old Testament for the service of God under the Gospel, and make them evangelical offices.

^r Theodoret. Hist. Eccles. l. xi. cap. xxiv. p. 106. B.

^s Conc. Vasio. 11. Can. v. tom. iv. p. 1680.

Lessons.

AFTER the Psalms follow two lessons, one out of the Old Testament, another out of the New. This was the ancient custom of all the Churches in Egypt; Cassianus says it was not taught by men, but from heaven by the ministry of angels^t. This choice may be to shew the harmony of them : for what is the Law but the Gospel foreshewed? What other the Gospel but the Law fulfilled? That which lies in the Old Testament as under a shadow, is in the New brought out in the open sun : things there prefigured are here performed. Thus as the two seraphims cry one to another, "Holy, holy, holy^u," so the two Testaments, Old and New, faithfully agreeing, convince the sacred truth of God. First, one out of the Old Testament, then another out of the New, observing the method of the Holy Spirit, who first published the Old, then the New ; first the precepts of the Law, then of the Gospel. "Which method of their reading either purposely did tend, or at the leastwise doth fitly serve, that from smaller things the mind of the hearers may go forward to the knowledge of greater ; and by degrees climb up from the lowest to the highest things," says incomparable Hooker^x.

A wise constitution of the Church it is, thus to

^t L. ii. de nocturnis orationibus, cap. iv. p. 21.

^u Isaiah vi. 3.

^x Eccles. Pol. b. 5. ch. xx. § 6. vol. ii. p. 96.

mingle services of several sorts, to keep us from wearisomeness. For whereas devout prayer is joined with a vehement intention of the inferior powers of the soul, which cannot therein continue long without pain, therefore holy Church interposes still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any weariness, and yet each be a spur to other. For prayer kindles our desire to behold God by speculation; and the mind delighted with that speculation, takes every where new inflammations to pray; the riches of the mysteries of heavenly wisdom continually stirring up in us correspondent desires to them; so that he which prays in due sort, is thereby made the more attentive to hear, and he which hears, the more earnest to pray.

THE MINISTER, THAT READS THE LESSONS
STANDING AND TURNING HIMSELF SO AS HE MAY
BE BEST HEARD OF ALL SUCH AS ARE PRESENT.
Rubric ii. before Te Deum.

Turning himself so as he may be best heard of all, that is, turning towards the people, whereby it appears that immediately before the lessons he looked another way from the people, because here he is directed to turn towards them. This was the ancient custom of the Church of England, that

7 Instead of the word Minister, the present Rubric is, "he that readeth."

the priest who did officiate in all those parts of the service which were directed to the people, turned himself towards them as in the Absolution. *See the Rubric before Absolution at the Communion.* THEN SHALL THE PRIEST OR BISHOP, IF PRESENT, STAND, AND TURNING HIMSELF TO THE PEOPLE, SAY, &c. So in the Benediction, reading of the lessons, and holy commandments: but in those parts of the office which were directed to God immediately, as prayers, hymns, lauds, confessions of faith, or sins, he turned from the people; and for that purpose in many parish churches of late, the reading-pew had one desk for the Bible, looking towards the people to the body of the church, another for the prayer-book looking towards the east or upper end of the chancel. And very reasonable was this usage; for when the people were spoken to, it was fit to look towards them; but when God was spoken to, it was fit to turn from the people. And besides, if there be any part of the world more honourable, in the esteem of men, than another, it is fit to look that way when we pray to God in public, that the turning of our bodies towards a more honourable place, may mind us of the great honour and majesty of the Person we speak to. “And this reason St. Augustine^z gives of the Church’s ancient custom of turning to the east in their public prayers, because the east is the most honourable part of the world,

^z De serm. Dom. in montem, l. ii. cap. 5. D. tom. iii. pt. 2. p. 207.

being the region of light, whence the glorious sun arises." That this was the constant practice of the Church to turn toward the east in her public prayers, may sufficiently appear by St. Augustine^a, in the place last cited, where he says, "When we stand at our prayers, we turn towards the east." And by Epiphanius, who detests the madness of the impostor Elzæus, because that amongst other things he forbade praying towards the east^b. And the Church of England, who professes to conform to the ancient practices, as far as conveniently she can, as may be seen in many passages of her canons and other places, did observe the same custom in her prayers, as appears by the placing of the desk for the prayer-book above mentioned, looking that way, and as may be collected from this Rubric, which directs the priest in the reading of the lessons to turn to the people, which supposes him, at prayer and the psalms, to look quite another way, namely, as in reason may be concluded, that way which the Catholic Church uses to do for divers reasons; and amongst other, for that which St. Augustine hath given, because that was "the most worthy part of the world," and therefore most fit to be looked to, when we come to worship God in the beauty of holiness. Again, another reason may be given of turning from the people towards the upper

^a Cum ad orationes stamus, ad Orientem convertimur.

^b Adv. Hær. l. i. hær. xix. cap. iii. A. tom. li. p. 42.

end of the chancel in our prayers, because it is fit in our prayers to look towards that part of the church or chancel, which is the highest and chief, and where God affords His most gracious and mysterious presence, and that is the holy table and altar, which anciently was placed towards the upper or east end of the chancel. This is the highest part of the chancel, set apart to the highest of religious services, the consecration and distribution of the holy Eucharist; here is exhibited the most gracious and mysterious presence of God that in this life we are capable of, the presence of His most holy Body and Blood. And therefore the altar was usually called the tabernacle of God's glory, His chair of state, the throne of God, the type of heaven, heaven itself. As therefore the Jews in their prayers looked towards the principal part of the temple, the mercy-seat^c; so the Christians in their prayers turned towards the principal part of the church, the altar, of which the mercy-seat was but a type. And as our Lord hath taught us in His prayer, to look up towards heaven when we pray, saying, "Our Father which art in heaven;" not as if God were there confined, for He is everywhere, in earth as well as in heaven, but because heaven is His throne, whereas earth is but His footstool; so holy Church by her practice teaches us in our public and solemn prayers to turn and look,

^c Psalm xxviii 2.

not towards the inferior and lower parts of the footstool, but towards that part of the church which most nearly resembles heaven, the holy table or altar. Correspondent to this practice was the manner of the Jews of old, for at the reading of the Law and other Scriptures, he that did minister, turned his face to the people, but he who read the prayers turned his back to the people, and his face to the ark^d.

For the choice of these lessons and their order, holy Church observes a several course.

For the ordinary morning and evening prayers she observes only this: to begin at the beginning of the year with Genesis for the first lesson, and St. Matthew for the second in the morning: and Genesis again for the first, and St. Paul to the Romans for the second lesson at even, and so continues on till the books be read over, but yet leaving out some chapters, either such as have been read already, upon which account she omits the Chronicles, being for the most part the same with the Book of Kings which hath been read already; and some particular chapters in some other books, having been the same for the most part read either in the same book or some other; or else such as are full of genealogies, or some other matter, which holy Church counts less profitable for ordinary hearers. Only in this she alters the order of the

^d Thorndyke, of Religious Assemblies, ch. vii. p. 231.

books, not reading the prophet Isaiah till all the rest of the books be done ; because the prophet Isaiah being the most evangelical prophet, most plainly prophesying of Christ, is reserved to be read a little before Advent.

For Sundays somewhat another course is observed ; for then Genesis is begun to be read upon Septuagesima Sunday ; because then begins the holy time of penance and mortification, to which Genesis is thought to suit best, because that treats of our misery by the fall of Adam, and of God's severe judgment upon the world for sin ; then we read forward the books as they lie in order, yet not all the books, but only some choice lessons out of them. And if any Sunday be, as they call it, a privileged day ; that is, if it hath the history of it expressed in Scripture, such as Easter, Whitsunday, &c., then there are peculiar and proper lessons appointed for it.

For Saints' days we observe another order : for upon them, except such of them as are especially recorded in Scripture, and have proper lessons, the Church appoints chapters out of the moral books, such as Proverbs, Ecclesiastes, Ecclesiasticus, and Wisdom, for first lessons, being excellent instructions of life and conversation, and so fit to be read upon the days of holy saints, whose exemplary lives and deaths are the cause of the Church's solemn commemoration of them, and commendation of them

to us. And though some of these books be not in the strictest sense canonical, yet I see no reason but that they may be read publicly in the church, with profit and more safety than sermons can be ordinarily preached there. For certainly sermons are but human compositions, and many of them not so wholesome matter as these which have been viewed and allowed by the judgment of the Church for many ages past to be ecclesiastical and good, nearest to Divine of any writings. If it be thought dangerous to read them after the same manner and order that canonical Scripture is read, lest perhaps by this means they should grow into the same credit with canonical ; it is answered, that many Churches have thought it no great hurt if they should, but our Church hath sufficiently secured us against that danger, whatsoever it be, by setting different marks upon them, styling the one Canonical, the other Apocryphal. As for the second lessons, the Church in them goes on in her ordinary course.

The Hymns.

TE DEUM, &c.

AFTER the lessons are appointed hymns ; the Church observing St. Paul's rule, " Singing to the Lord in psalms and hymns, and spiritual songs," every way expressing her thanks to God.

The antiquity of hymns in the Christian Church

doth sufficiently appear by that of our Saviour, "When they had sung an hymn they went out^e;" upon which place St. Chrysostom says, "They sung a hymn to teach us to do the like^f." "Concerning the singing of psalms and hymns in the Church, we have," says St. Austin, "both the precepts and examples of Christ and His apostles^g;" St. Paul ordered it in the Church of Colosse, "Singing to yourselves in psalms and hymns^h." Which we find presently after practised in the Church of Alexandria, founded by St. Markⁱ, where Philo reports that the Christians had in every place almost monasteries wherein they sang hymns to God in several kinds of metre and verse. St. Ambrose brought them into Milan, to ease the people's sad minds and to keep them from weariness, who were praying night and day for their persecuted Bishop, and from hence came all hymns almost to be called Ambrosiani, because that by him they were spread over the Latin Church. "With the morning and evening hymns God is delighted," says St. Hierome. And Possidius, in the life of St. Augustine, tells us, that towards the time of his dissolution, "St. Augustine wept abundantly, because he saw the cities destroyed, the bishops and priests sequestered, the churches profaned, the holy service and sacra-

^e Matt. xxvi. 30. ^f Hom. LXXXII. tom. vii. p. 784.

^g Epist. LV. cap. xviii. tom. ii. p. 142. ^h Col. iii. 16.

ⁱ Euseb. Hist. Eccles. lib. ii. cap. xvii. p. 55.

ments neglected, either because few or none desired them, or else because there were scarce any priests left to administer to them that did desire them; lastly, because the hymns and lauds of God were lost out of the Church^k."

These hymns are to be said or sung, but most properly to be sung; else they are not so strictly and truly called hymns, that is, songs of praise; and not only by the Church of England, but by all Christian Churches of old, was it so practised: and so holy David directs, "O sing praises, sing praises unto our God: O sing praises, sing praises unto our King^l." The profit of which singing hymns is much many ways; especially in this, that they kindle a holy flame in the minds and affections of the hearers. "O how I wept," says St. Augustine, "in the hymns and holy canticles, being enforced thereunto by the sweet voices of Thy melodious Church! by reason of the proneness of our affections to that which delights, it pleased the wisdom of the Spirit to borrow from melody that pleasure, which, mingled with heavenly mysteries, causes the smoothness and softness of that which touches the ear, to convey as it were by stealth the treasure of good things into men's minds: to this purpose were those harmonious tunes of psalms devised^m." And St. Basil says,

^k Cap. xxviii. F. tom. x. p. 277.

^l Psalm xlvii. 6.

^m S. Austin. Confess. l. x. cap. xxxiii. F. tom. i. p. 187.

“By pleasing thus the affections, and delighting the mind of man, music makes the service of God more easy.”

When we sing or say these hymns we stand, which is the proper posture for thanksgivings and lauds; “Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord^a.” And 2 Chron. vii. 6: “The priests waited on their offices, the Levites also with instruments of music of the Lord, which David the king made to praise the Lord, (with the cxxxvi. Psalm,) because His mercy endureth for ever, when David praised by their ministry, and the priests sounded trumpets before them, and all Israel stood.” The erection of the body fitly expresses the lifting up of the heart in joy: whence it is that rejoicing in Scripture is called the lifting up of the head; “Lift up your heads, for your redemption draweth nigh^o.” So then joy being a lifting up of the soul, and praise and thanksgiving being effects of joy, cannot be more fitly expressed than by erection and lifting up of the body, “standing in the courts of the Lord,” when we sing praise unto Him.

After the morning first lesson follows TE DEUM, WE PRAISE THEE, O GOD, or, O ALL YE WORKS OF THE LORD, &c., called Benedicite. The first of which, WE PRAISE THEE, O GOD, &c., was, as is credibly reported, framed miraculously by St. Am-

^a Psalm cxxxiv. 1.

^o Luke xxi. 28.

brose^p and St. Augustine at his baptism, and hath been in much esteem in the Church ever since as it deserves, being both a creed, containing all the mysteries of faith, and a most solemn form of thanksgiving, praise, adoration, and what not. And so hath that other canticle, "O all ye works of the Lord," in which the whole creation praises God together, been esteemed universally in the Church^q.

After the second lesson at morning prayer is appointed, BLESSED BE THE LORD GOD OF ISRAEL, called Benedictus, or, O BE JOYFUL IN THE LORD, called Jubilate.

After the evening lessons are appointed Magnificat, or, MY SOUL DOTH MAGNIFY THE LORD, and Nunc Dimittis, LORD NOW LETTEST THOU THY SERVANT DEPART IN PEACE, or else two Psalms^r.

And very fitly doth the Church appoint sacred hymns after the lessons. For who is there that hearing God speak from heaven to him for his soul's health can do less than rise up and praise Him? And what hymns can be fitter to praise God with for our salvation, than those which were the first gratulations wherewith our Saviour was entertained into the world? And such are these. Yet as fit as they are, some have quarrelled at them, especially at Magnificat, "My soul doth magnify the Lord;" and Nunc Dimittis, or, "Lord, now lettest Thou

^p Bingham, b. xiv. ch. 11. vol. v. p. 39.
Can. xiv. tom. v. p. 1710.

^q Conc. Tolet. iv.
^r Ps. xeviii. and lxvii.

Thy servant depart in peace." The objections are these: That the first of these was the Virgin Mary's hymn for bearing Christ in her womb; the latter old Simeon's, for seeing and holding in his arms the blessed Babe, neither of which can be done by us now, and therefore neither can we say properly these hymns.

The answer may be, that bearing Christ in the womb, suckling Him, holding Him in our arms, is not so great a blessing "As the laying up His Holy Word in our hearts," "by which Christ is formed in us[†];" and so there is as much thanks to be returned to God for this as for that. He that doth the will of God, taught in His word, may as well say, "My soul doth magnify the Lord," as the holy Virgin, for Christ is formed in him, as well as in the Virgin's womb: "Whosoever doth the will of My Father which is in heaven, the same is My brother and sister and mother^u." And why may not we after the reading of a part of the New Testament, say, "Lord, now lettest Thou Thy servant depart in peace," as well as old Simeon? For in that Scripture, by the eye of faith, we see that salvation which he then saw, and more clearly revealed. We have then the same reason to say it that old Simeon had, and we should have the same Spirit to say it with.

There can nothing be more fitting for us, as we have said, than, having heard the lessons and the

* Luke xi. 28.

† Gal. iv. 19.

^u Matt. xii. 50.

goodness of God therein preached unto us, to break out into a song of praise and thanksgiving, and the Church hath appointed two to be used (either of them) after each lesson, but not so indifferently but that the former practice of exemplary Churches and reason may guide us in the choice ; for the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis* being the most expressive jubilations and rejoicings for the redemption of the world, may be said more often than the rest, especially on Sundays and other Festivals of our Lord ; excepting in Lent and Advent, which being times of humiliation, and meditations on Christ as in expectation, or His sufferings, are not so fitly enlarged with these songs of highest festivity ; (the custom being for the same reason in many Churches, in Lent, to hide and conceal all the glory of their altars, covering them with black to comply with the season ;) and therefore in these times may be rather used the following psalms than the foregoing canticles, as at other times also, when the contents of the lessons shall give occasion ; as when it speaks of the enlargement of the Church by bringing in the Gentiles into the fold of it, for divers passages of those three psalms import that sense.

And for the canticle *Benedicite*, *O ALL YE WORKS OF THE LORD*, it may be used not only in the aforesaid times of humiliation, but when either the lessons are out of *Daniel*, or set before us the won-

derful handiwork of God, in any of the creatures, or the use He makes of them either ordinary or miraculous for the good of the Church. Then it will be very seasonable to return this song, "O all ye works of the Lord, bless ye the Lord, praise Him, and magnify Him for ever;" that is, ye are a great occasion of blessing the Lord, who therefore be blessed, praised, and magnified for ever.

The Apostles' Creed.

The Creed follows. At ordinary morning and evening prayer, and most Sundays and holydays, the Apostles' Creed is appointed; which Creed was made by the Apostles upon this occasion, says Ruffinus*. The Apostles having received a commandment from our Lord to teach all nations, and withal being commanded to tarry at Jerusalem till they should be furnished with gifts and graces of the Holy Spirit, sufficient for such a charge, tarried patiently, as they were enjoined, expecting the fulfilling of that promise. In the time of the stay at Jerusalem, they agreed upon this creed as a rule of faith, according to the analogy of which they and all others should teach, and as a word of distinction by which they should know friends from foes. For as the Gileadites distinguished their own men from

* In Symb. ap. Cyp. Op. p. 17.

the Benjamites, by the word Shibboleth⁷; and as soldiers know their own side from the enemy by their word; so the Apostles and the Church should know who were the Church's friends, and who were enemies, who were right believers, who false, by this word of faith; for all that walked according to this rule, and professed this faith, she acknowledged for hers, and gave them her peace; but all others that went contrary to this rule and word, she accounted enemies² led by false spirits; "For he that is not of God heareth not us; hereby know we the spirit of truth, and the spirit of error^a."

THIS CREED IS SAID DAILY TWICE, MORNING AND EVENING. So it was of old. "Take the rule of faith, which is called the symbol or creed, say it daily, in the morning before you go forth; at night before you sleep^b." "Say your creed daily morning and evening^c." "Rehearse your creed to God, say not, I said it yesterday, I have said it to-day already, say it again, say it every day; guard yourselves with your faith; and if the adversary assault you, let the redeemed know that he ought to meet him with the banner of the cross and the shield of faith, above all, taking the shield of faith^d." "Faith is rightly called a shield; for as a shield is carried

⁷ Judges xii. 6.

² Tertull. de præscript. cap. xiv. p. 236.

^a 1 John iv. 6.

^b August. de Symbol. ad Catechum. l. i. cap. i. A. tom. vi. p. 547.

^c S. Aust. Hom. LVIII. cap. xi. A. tom. v. p. 343.

^d Ephes. vi. 16.

before the body, as a wall to defend it, so is faith to the soul; for all things yield to that. This is our victory whereby we overcome the world, even our faith^e." Therefore we had need look well to our faith, and be careful to keep that entire; and for that purpose it is not amiss to rehearse it often, and guard our soul with it.

When we are affrighted, run we to the Creed^f, and say, "I believe in God the Father Almighty;" this will guard your soul from fear. If you be tempted to despair, guard your soul with the Creed; say, "I believe in Jesus Christ His only Son our Lord, who was conceived," &c., for us men and our salvation; that may secure your soul from despair. If you be tempted to pride, run to the Creed, and a sight of Christ hanging upon the cross will humble you. If to lust or uncleanness, to the Creed, and see the wounds of Christ, and the remembrance of them, if any thing, will quench that fiery dart. If we be tempted to presume and grow careless, take up again this shield of faith, see Christ in the Creed coming to judgment, and this terror of the Lord's will persuade men. In a word, the Creed is a guard and defence against all temptations of the world, all the fiery darts of the devil, all the filthy lusts of the flesh. Therefore, "above all, take the shield of faith," saith St. Paul, and be sure

^e Chrysostom. Hom. XXIV. A. tom. xi. p. 180.

^f Cum horremus aliquid, recurrendum est ad symbolum.

to guard your soul morning and evening with the Creed, the symbol of the most holy faith. Besides, this solemn rehearsing of our Creed is a plighting of our faith and fidelity to God, before devils, angels, and men; an engaging and devoting of our souls in the principal faculties and powers of it, our reason and understanding and will, wholly to God the Father, Son, and Holy Ghost, to believe in the ever blessed Trinity, whatsoever flesh and blood shall tempt to the contrary; which is a high piece of loyalty to God, and cannot be too often performed. It is that kind of confession that St. Paul says is necessary to salvation, as well as believing, (Rom. x. 10.) for it is there said, ver. 9, "If we confess with our mouth," as well as, "If we believe with the heart, we shall be saved;" it is that kind of confession that our Lord Christ speaks of, "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven^g." And therefore since it is a service so acceptable, it cannot be thought unreasonable for the Church to require it morning and evening. The Creed follows soon after the lessons, and very seasonably; for in the Creed we confess that faith that the holy lessons teach.

The Creed is to be said not by the priest alone, but by the minister and people together. (*Rubric before the Creed.*) For since confession of faith in

^g Matt. x. 32.

public before God, angels, and men, is so acceptable a service to God, as is shewn; fit it is that every man, as well as the priest, should bear his part in it, since every man may do it for himself as well, nay, better than the priest can do it for him; for as every man knows best what himself believes, so it is fittest to confess it for himself, and evidence to the Church his sound belief, by expressly repeating of that Creed, and every particular thereof, which is and always hath been accounted the mark and character, whereby to distinguish a true believer from a heretic or infidel.

We are required to say the creed standing, by this gesture signifying our readiness to profess, and our resolution to adhere and stand to this holy faith.

Of Athanasius's Creed.

BESIDES the Apostles' Creed, holy Church acknowledges two other, or rather two explications of the same Creed, the Nicene and Athanasius's Creed. Of the Nicene Creed shall be said somewhat in the proper place, the Communion Service, where it is used. Athanasius's Creed is here to be accounted for, because it is said sometimes in this place instead of the Apostles' Creed. It was composed by Athanasius, and sent to Pope Julius, for

to clear himself and acquit his faith from the slanders of his Arian enemies, who reported him erroneous in the faith. It hath been received with great veneration as a treasure of an inestimable price, both by the Greek and Latin Churches^h; and therefore both for that authority, and for the testification of our continuance in the same faith to this day, the Church rather uses this and the Nicene explanations than any other gloss or paraphrase devised by ourselves; which though it were to the same effect, notwithstanding could not be of the same credit or authority.

This Creed is appointed to be said upon the days named in the Rubric, for these reasons; partly, because those days, many of them, are most proper for this confession of the faith, which, of all others, is the most express concerning the Trinity, because the matter of them much concerns the manifestation of the Trinity, as Christmas, Epiphany, Trinity Sunday, and St. John Baptist's Day, at the highest of whose acts, (the baptizing of our Lord,) was made a kind of sensible manifestation of the Trinity; partly, that so it might be said once a month at least; and therefore on St. James's and St. Bartholomew's days, and withal at convenient distance from each time, and therefore on St. Matthew's, Matthias's, Simon and Jude's, and St. Andrew's.

^h S. Greg. Naz. in laudem Magn. Athanas. orat. xxi. tom. i. p. 394.

THE LORD BE WITH YOU.

This Divine salutation, taken out of Holy Scriptureⁱ, was frequently used in ancient liturgies before prayers, before the gospel, before the sermon, and at other times; and that by the direction of the holy Apostles, says the second Council of Braga^k. It seems as an introit or entrance upon another sort of Divine Service; and a good introduction it is, serving as a holy excitation to attention and devotion, by reminding the people what they are about, namely, such holy services as, without God's assistance and special grace, cannot be performed; and therefore when they are about these services, the priest minds them of it by saying, THE LORD BE WITH YOU. And again, it is a most excellent and seasonable prayer for them, in effect thus much: The Lord be with you, to lift up your hearts and raise your devotions to His service. The Lord be with you, to accept your services. The Lord be with you, to reward you hereafter with eternal life. The people answer,

AND WITH THY SPIRIT. Which form is taken out of 2 Tim. iv. 22, and is as much as this: Thou art about to offer up prayers and spiritual sacrifices for us, therefore we pray likewise for thee, that He, without whom nothing is good and acceptable,

ⁱ Ruth ii. 4.^k Can. iii. tom. v. p. 840.

may be with thy spirit while thou art exercised in these spiritual services, which must be performed with the spirit, according to St. Paul¹. Thus the priest prays, and wishes well to the people; and they pray, and wish well to the priest. And such mutual salutations and prayers as this and those that follow, where priest and people interchangeably pray each for other, are excellent expressions of the communion of saints, both acknowledging thus that they are all one body, and each one members one of another, mutually caring for one another's good, and mutually praying for one another; which must needs be, if well considered and duly performed, excellent incentives and provocations to charity and love one of another; and, as St. Chrysostom observes^m, if these solemn mutual salutations were religiously performed, it were almost impossible that priest and people should be at enmity. For can the people hate the priest that blesses them, that prays for them, "The Lord be with you," or, "Peace be with you?" which was anciently the Bishop's salutation, instead of "The Lord be with you." Or can the priest forget to love the people that daily prays for him, "And with thy spirit?"

¹ 1 Cor. xiv. 15.

^m Hom. III. Coloss. c. i. v. 15. 20. tom. xi. p. 347, 8.

LET US PRAY.

These words are often used in ancient liturgies as well as in ours, and are an excitation to prayer, to call back our wandering, and re-collect our scattered thoughts, and to awaken our devotion, bidding us mind what we are about, namely, now when we are about to pray, to pray indeed, that is, heartily and earnestly. The deacon in ancient services was wont to call upon the people often, *ἐκτενῶς δεηθῶμεν*, "Let us pray vehemently," nay, *ἐκτενέστερον*, "still more vehemently." And the same vehemency and earnest devotion which the manner of these old liturgies breathed, does our Church in her liturgy call for in these words, LET US PRAY; that is, with all the earnestness and vehemency that we may, that our prayers may be such as St. James speaks of, active, lively-spirited prayers; for these are they that avail much with God. And there is none of us but must think it needful thus to be called upon and awakened; for thoughts will be wandering, and devotions will abate, and scarce hold out to the prayer's end, though it be a short one: so that well said the old hermit, whom Melancthon mentions in his discourse, "There is nothing harder than to pray."

These words, LET US PRAY, as they are an in-

▪ De Invocatione et Precatione, tom. i. p. 278.

citation to prayer in general, so they may seem to be sometimes an invitation to another form of petitioning, as in the Litany and other places ; it being as much as to say, Let us collect our alternate supplications by versicles and answers into collects or prayers. In the Latin liturgies (their Rubrics especially) *preces* and *orationes* seem to be thus distinguished ; that *preces*, or supplications, were those alternate petitions where the people answered by responsive versicles ; *oratio*, or prayer, was that which was said by the priest alone, the people only answering, Amen.

LORD HAVE MERCY UPON US.

CHRIST HAVE MERCY, &c.

LORD HAVE MERCY, &c.

This short Litany (as it was called by some ancients), this most humble and piercing supplication to the blessed Trinity, Father, Son, and Holy Ghost, was frequently used in ancient liturgies, as it is to be seen in them, and also in the second Council of Vaison^o ; “Because,” saith that Council, “the sweet and wholesome custom of saying *Kyrie Eleeson*, or, LORD HAVE MERCY UPON US, with great affection and compunction, hath been received into the whole Eastern and most of the Western Church : therefore be it enacted, that the same be used in our churches at Matins, Evensong, and Communion Service.” It was anciently

^o Can. iii. tom. iv. p. 1680.

called *ἐκτενὴς ἱκεσία*, “ the earnest or vehement supplication ;” because as it is a most pathetic petition of mercy to every Person of the blessed Trinity, so it was uttered by those primitive good men with much earnestness and intention of spirit, being sensible of their danger of sinking into endless perdition, without the mercy of the blessed Trinity ; and therefore (with no less earnestness than St. Peter cried, “ Master, save,” when he was sinking into the sea) did they cry out, “ Lord have mercy.” God the Father have mercy, God the Son have mercy, God the Holy Ghost have mercy : have mercy upon us in pardoning our sins, which make us worthy to be cast out of Thy favour, but unworthy to serve Thee : have mercy in helping our weakness and inability of ourselves to serve Thee : many are our dangers, many are our wants, many ways we stand in need of mercy, therefore, “ LORD HAVE MERCY,” &c. This excellent comprehensive litany is seasonable at all times and all parts of the service, after our singing of hymns and psalms, after our hearing and confession of faith ; such is our unworthiness, such our weakness, that it cannot be thought amiss to beg God’s mercy, after we have prayed ; such is our dulness and coldness in our prayers, that we had need pray, “ Lord have mercy upon us.”

It may be observed, that this earnest and humble supplication was usually in old Services, and so is

in ours, set immediately before the Lord's Prayer, as a preparation to it, and very fitly; for as we cannot devise a more suitable preparation to prayer than this humble petition of mercy, and acknowledgment of our own misery, so is there no prayer whereto greater preparation is required than that Divine Prayer sanctified by the sacred lips of our Lord, wherein we say, "Our Father," &c. Clement, in his Constitutions^p, advises when we say this prayer to be careful to prepare ourselves, so that we may in some manner be worthy of this Divine adoption to be the sons of God; lest if we unworthily call Him Father, He upbraid us as He did the Jews, "If I be a Father, where is Mine honour^q?" The sanctity of the Son is the honour of the Father. Indeed it is so great an honour to call God "Our Father," that we had need with all humility beg pardon of His Majesty, before we venture upon so high a title. Therefore our mother the Church hath been careful to prepare us for this Divine Prayer, sometimes by a confession of our sins and absolution, as at Morning and Evening Service; but most commonly by this short litany: first, teaching us to bewail our unworthiness, and pray for mercy; and then with an humble boldness to look up to heaven and call God our Father, and beg further blessings of Him.

^p Clement. Constitut. l. vii. cap. xxv. Pat. Ap. Cot. tom. i. p. 373.

^q Malachi i. 6.

^r 1 John iii. 1, 2.

Versicles and Answers.

AFTER the Lord's Prayer follow short Versicles and Answers taken out of Holy Scripture; Psalm lxxxv. 7; Psalm xx. 9; Psalm cxxxii. 9; Psalm xxviii. 9; 1 Chron. xxii. 9; Psalm xxxiii. 16—20; Psalm li. 10, 11.

The priest beginning and the people answering, contending in a holy emulation who shall be most devout in these short, but pithy ejaculations, or darts cast up to heaven. Such short ejaculations were much used by the devout brethren, which St. Augustine commends as the most piercing kind of prayer^a. Such as these were that of the leper, "Lord, if Thou wilt, Thou canst make me clean^t:" and that of the disciples, "Master, save us, we perish^u." Short, but powerful, as you may see by our Saviour's gracious acceptance of them.

And here I must further commend the order of ANSWERS of the PEOPLE in all places of the service where it stands. It refresheth their attention, it teaches them their part at public prayers, not to stand by and censure how well the priest plays the mouth of the congregation. Lastly, it unites the affections of them all together, and helps to keep them in a league of perpetual amity. For if the prophet David did think that the very meeting of

^a S. August. Ep. cxxx. c. x. F. tom. ii. p. 389.

^t Matt. viii. 2.

^u Matt. viii. 25.

men together in the house of God, should make the bond of their love indissoluble, Psalm lv. 14, how much more may we judge it reasonable to hope that the like effects may grow in each of the people toward other, in them all towards the priest, and in the priest towards them; between whom there daily and interchangeably pass, in the hearing of God Himself, and in the presence of His holy angels, so many heavenly acclamations, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving. In all which particulars, as when the priest makes their suits, and they with one voice say, Amen; or when he joyfully begins, and they with like alacrity follow, dividing betwixt them the sentences wherewith they strive which shall most shew his own, and stir up others' zeal to the glory of God, as in the psalms and hymns; or when they mutually pray for each other, the priest for the people, and the people for him, as in the Versicles immediately before the morning Collects; or when the priest proposes to God the people's necessities, and they their own requests for relief in every of them, as in the Litany; or when he proclaims the law of God to them as in the Ten Commandments; they adjoining an humble acknowledgment of their common imbecility to the several branches thereof, together with the lowly requests for grace to perform the things commanded, as in the *Kyries*, or, "Lord have mercy upon us," &c. at

the end of each commandment: all these interlocutory forms of speech, what are they but most effectual, partly testifications, partly inflammations of all piety?

THE PRIEST WHEN HE BEGINS THESE SHORT PRAYERS IS DIRECTED BY THE RUBRIC TO STAND.

It is noted that the priest in the holy offices is sometimes appointed to kneel, sometimes to stand. The reason of this we shall here once for all inquire.

The priest or minister being a man of like infirmities with the rest of the congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins, and penitential prayers, such as the Litany is, is directed to beg His pardon and grace upon his knees. He being moreover a priest or minister of the most high God, that hath received from Him an office and authority, sometimes stands to signify that his office and authority. Which office of his may be considered either in relation to God or the people. As it relates to God, so he is God's ambassador, 2 Cor. v. 18, to whom is committed the ministry of reconciliation, in which respect he is to teach, baptize, consecrate the Holy Eucharist, bless and absolve the penitent; and in all these acts of authority, which he does in the name and person of Christ, he is to stand.

As his office relates to the people, so he is in their stead, for them appointed by God to offer up

gifts and sacrifices to God, particularly the sacrifice of praise and thanksgiving, together with their prayers: so we read, Heb. v. 1; "Every high priest," or priest, (so the words are promiscuously used, Heb. viii. 3, 4,) "taken from among men, is ordained for men," or in their stead, "in things pertaining to God, to offer both gifts and sacrifices for sins." Which definition of a priest, belongs not only to a priest of the Law, but also to a priest or minister of the Gospel. For St. Paul from his definition proves that our Lord Christ, who was after the order of Melchisedec, not of Aaron, a priest of the Gospel, not of the Law, ought not to call Himself, (v. 5,) but was appointed by God, and moreover, that He ought to have gifts and sacrifices to offer; because "every high priest," or priest, "is ordained to offer gifts and sacrifices*." These arguments of St. Paul, drawn from this definition, are fallacious and unconcluding, unless this be the definition of a gospel priest, as well as a legal. Seeing then that we must not conclude St. Paul's arguments to be unconcluding, we must grant that the ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the people, thus to stand betwixt God and them; and to shew this his office, in these services he is directed to stand. By this we may

* Heb. viii. 3.

see what advantage it is to the people, that their prayers are offered up by a priest. For God having appointed him to this office, will certainly assist and accept His own constitution: and though the minister be wicked, or undevout in his prayers, yet God, that will punish this neglect in himself, will certainly accept of his office for the people. Upon this ground probably it was that God sent Abimelech to Abraham to pray for him, for he was a prophet, Gen. xx. 7.

The Collects.

THE Collects follow, which are thought by divers to be so called, either because they were made by the priest, *super collectum populi*, over, or in behalf of the congregation, meeting, or collection of the people; or rather because the priest doth herein collect the devotions of the people, and offer them up to God; for though it hath been the constant practice from the beginning for the people to bear a vocal part by their suffrages and answers in the public service of God (which for that very reason was by the ancients called Common Prayer, as may be gathered out of Justin Martyr and others^v;)

^v Apologia I. cap. lxxv. B. p. 85. S. August. Epist. liv. tom. ii. p. 123.

yet for the more renewing and strengthening of their earnestness, importunity, and, as it were, wrestling with God, and hope of prevailing, they desired that themselves and their devotions should in the close be recommended to God by the priest, they all adjoining their assent, and saying Amen to it. And that is the reason why in many of the Collects God is desired to hear the petitions of the people, (to wit, those that the people had then made before the Collect,) that they come in at the end of other devotions, and were by some of old called *missæ*, that is to say, dismissions, the people being dismissed upon the pronouncing of them and the Blessing, the Collects themselves being by some of the ancients called Blessings, and also *Sacramenta*, either for that their chief use was at the Communion, or because they were uttered *per sacerdotem*, by one consecrated to holy offices.

But it will not be amiss to inquire more particularly what may be said of these very Collects which we use, they being of so frequent use, and so considerable a part of the devotion of our Church.

And first concerning their authors and antiquity, we may observe, that our Church endcavouring to preserve, not only the spirit but the very forms (as much as may be, and in a known tongue) of ancient primitive devotion, hath retained these very Collects (the most of them) among other precious remains of it: for we find, by ancient testimony, that they

were composed or ordered, either by St. Ambrose, Gelasius, or Gregory the Great, those holy bishops and fathers of the Church ; and therefore, having daily ascended up to heaven like incense from the hearts and mouths of so many saints in the ages since their times, they cannot but be very venerable, and relish well with us, unless our hearts and affections be of a contrary temper.

Secondly, for the object of these Collects, they are directed to God in the name of Jesus Christ our Lord, for so usually they conclude, and very fitly ; for Christ is indeed the altar upon which all our prayers are to be offered, that they may be acceptable ; “ Whatsoever ye shall ask the Father in My name, He will give it you^z. ” And so it was the custom of old : “ Itaque orationes nostras, vitam et sacrificia, et omnia nostra offerimus tibi, Pater, assidue per Dominum nostrum Jesum Christum,” &c.^a But yet we may observe that a few Collects are directed to Christ, and in the Litany some supplications to the Holy Ghost, besides that precatory hymn of *Veni Creator* in the Book of Ordination, and that some Collects, especially for great festivals, conclude with this acknowledgment, “ that Christ with the Father and the Holy Ghost, liveth and reigneth one God world without end.” And this seems to be done to testify

^z John xvi. 23.

^a Bernard. de Contemplando Deo, cap. viii. D. tom. ii. p. 240.

what the Scripture warrants, that although for more congruity we in the general course of our prayers go to the Father by the Son, yet that we may also invoke both the Son and the Holy Ghost, and that while we call upon one, we equally worship and glorify all three together; "*Quia dum ad solius Patris personam honoris sermo dirigitur, bene credentis fide tota Trinitas honoratur,*" saith Fulgentius^b.

Thirdly, for their form and proportion, as they are not one long-continued prayer, but divers short ones, they have many advantages to gain esteem: the practice of the Jews of old, in whose prescribed devotions we find a certain number of several prayers or Collects to be said together; the example of our Lord in prescribing a short form; the judgment and practice of the ancient Christians in their Liturgies, and St. Chrysostom, among others, commends highly short and frequent prayers with little distances between^c; so doth Cassian also, and from the judgment of others that were much exercised therein^d. And lastly, as they are most convenient for keeping away coldness, distraction, and illusions from our devotion; for what we elsewhere say in praise of short ejaculations, is true also concerning Collects, and that not only in respect of the Minister, but the people also, whose

^b *Ad Monimum*, l. ii. cap. v. p. 14.

^c *Hom. II. de Hanna*, tom. iv. p. 714.

^d *De Institutis Cœnobiorum*, l. ii. cap. x. p. 31.

minds and affections become hereby more erect, close, and earnest, by the oftener breathing out their hearty concurrence, and saying all of them Amen together at the end of each Collect.

Fourthly, the matter of them is most excellent and remarkable: it consists usually of two parts, an humble acknowledgment of the adorable perfection and goodness of God, and a congruous petition for some benefit from Him. The first is seen not only in the Collects for special festivals or benefits, but in those also that are more general; for even in such what find we in the beginning of them but some or other of these and the like acknowledgments? that God is Almighty, everlasting, full of goodness and pity; the strength, refuge, and protector of all that trust in Him; without whom nothing is strong, nothing is holy, no continuing in safety or being; that such is our weakness and frailty that we have no power of ourselves to help ourselves, to do any good, to stand upright, cannot but fall; that we put no trust in any thing that we do, but lean only upon the help of His heavenly grace; that He is the Author and Giver of all good things, from whom it comes that we have a hearty desire to pray or do Him any true or laudable service; that He is always more ready to hear than we to pray, and to give more than we desire or deserve, having prepared for them that love Him such good things as pass man's understanding.

These and the like expressions can be no other than the breathings of the primitive Christians, who with all self-denial made the grace of God their hope, refuge, protection, petition, and profession against all proud heretics and enemies of it: and the petitions which follow these humble and pious acknowledgments and praises, are very proper, holy, and good, which will better appear if we consider the matter of each Collect apart.

The first in order among the Collects is that for the day. Now as on every day or season there is something more particularly commended to our meditations by the Church; so the first Collect reflects chiefly upon that, though sometimes more generally upon the whole matter of the Epistle and Gospel, desiring inspiration, strength, and protection from God Almighty, in the practice and pursuance of what is set before us. But concerning the matter of the Collects for the day, is spoken afterward, in the particular account that is given of each Epistle, Gospel, and Collect.

The second Collect is for peace, according to St. Paul's direction, 1 Tim. ii. 1, 2, and *orbem pacatum*, that the world might be quiet, was ever a clause in the prayers of the primitive Church; and good reason, for peace was our Lord's legacy—My peace I leave with you; His new year's gift—*pax in terris, Xenium Christi*. He prayed for peace, paid for peace, wept for it, bled for it: peace should there-

fore be dear to us, all kind of peace, outward peace and all: for if there be not a quiet and peaceable life, there will hardly be godliness and honesty^e. This Collect then is fit to be said daily, being a prayer for peace, and so is that which follows.

The third, for grace to live well: for if there be not peace with God by a holy life, there will never be peace in the world. No man can so much as think a good thought, much less lead a godly life, without the grace of God; therefore that is also prayed for, together with God's protection for the day or night following.

Then the prayers: according to St. Paul, who exhorts that "prayers and supplications be made for all men^f." In particular for kings; and the reason he there gives, sufficiently shews the necessity of praying particularly and especially for them; namely, that we may lead "a quiet and peaceable life in all godliness and honesty;" which can hardly be done if they do not help towards it. For as the son of Sirach says, "As the judge of the people is himself, even so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein^g." A good Josiah, Hezekiah, or David, promote religion and honesty, and the right worship of God among the people; but a Jeroboam, by setting up calves in Dan and Bethel, makes all the people sin.

^e 1 Tim. ii. 2.

^f Ver. 1, 2.

^g Eccclus. x. 2.

After this follows a prayer for the Church, excellently described by bishops, curates, and the people committed to their charge. By curates here are not meant stipendiaries, as now it is used to signify, but all those, whether parsons or vicars, to whom the bishop, who is the chief pastor under Christ, hath committed the cure of souls of some part of his flock, and so are the bishop's curates. The bishop with these curates, a flock or congregation committed to their charge, make up a Church. For according to our Saviour's definition, a Church is a shepherd, and His sheep that will hear His voice; to which St. Cyprian's description agrees, "The Church is a congregation of believers united to their bishop, and a flock adhering to their shepherd^b;" whence you ought to know, says he, that the Church is in the bishop, and the bishop in the Church, and they that are not with the bishop are not in the Church. Now because the bishops are the guides and governors of the Church, so that all acts of the Church are ordered and directed by them, as the same Cyprian says; therefore the custom of the Church always was, and not without reason, to pray particularly by name for their bishop, as they did for the king.

To make this Church, to gather it from among infidels and heathens, and to preserve it from all her

^b " Illi sunt Ecclesia, plebs Sacerdoti adunata, et pastori suo grex adhærens." Epist. LXVI. p. 168.

subtle and potent enemies, by the healthful Spirit of His grace, is an act of as great power, and a greater miracle of love, than to create the world. Although Thou beest wonderful, O Lord, in all Thy works, yet Thou art believed to be most wonderful in Thy works of piety and mercy, says St. Augustine, and therefore the preface is suitable, **ALMIGHTY GOD, WHICH ONLY WORKEST GREAT MARVELS, SEND DOWN UPON Thy Church, BISHOPS, CURATES, AND THE CONGREGATIONS COMMITTED TO THEIR CHARGE, THE HEALTHFUL SPIRIT OF THY GRACE.**

The Blessing.

WE end our service with a BLESSING, which is to be pronounced by the bishop, if he be present. See the Rubric before the Blessing in the Communion Service. Then the priest or bishop, if present, shall let them depart with his blessing. This is ordered for the honour of the bishop's authority, "without contradiction the less is blessed of the greater¹."

Therefore blessing being an act of authority, the bishop ought not to be blessed by the priest, but the priest by the bishop.

¹ Heb. vii. 7.

This blessing of the bishop or priest was so highly esteemed in the primitive times, that none durst go out of the church till they had received it, according to the Councils of Agde^k, in the year 506, and Orleans the third^l.

And when they received it, they did it kneeling or bowing down their heads. And the deacon, to prepare them to it, was wont to call out immediately before the time of the blessing in such words as these, "Bow down yourselves to the blessing^m." The Jews received it after the same manner, Ecclus. l. 19, 21, "When the service was finished, the high priest went down, and lifted up his hands over the congregation to give the blessing of the Lord with his lips, and they bowed down themselves to worship the Lord, that they might receive the blessing from the Lord the most High." And doubtless did we consider the efficacy and virtue of this blessing of priest or bishop, we could do no less than they did. For it is God from heaven that blesses us by the mouth of His minister. We have His Word for it, "And the Lord spake unto Moses, saying, Speak to Aaron and his sons, saying, On this wise shall ye bless the children of Israel; The Lord bless thee, &c. And they shall put My name upon the children of Israel, and I will bless

^k Can. xlvii. tom. iv. p. 1391.

^l Can. xxix. tom. v. p. 302.

^m S. Chrysost. Liturg. ap. Goar. Euch. p. 86.

them^a." And the same promise of God's assistance, and ratifying the priest's blessings, we have in the Gospel, where our Saviour charges His Apostles and disciples, that "into whatsoever house they enter, they should say," not pray, say with authority, "Peace be to this house^o," and (not if your prayers be fervent, or if they in the house join in prayer with you, but) if the son of peace be there; that is, if he that dwells in the house hinders not, nor resists your blessing, if he be a person capable of so much good as your blessing (for this is signified by this Hebrew phrase, son of peace), your peace shall rest upon him: but if he be not such a son of peace, your blessing shall return to you again, which it could not be said to do, unless virtue, together with the blessing, had gone out from them.

The EVENING SERVICE differs little or nothing from the Morning, and therefore what hath been said concerning the morning office, may be applied to that.

The Litany.

LITANY signifies an humble and earnest supplication. These forms of prayers called Litanies, (wherein the people are more exercised than in any other part of the service, by continual joining in

^a Numb. vi. 22-27. ^o Matt. x. 13; Luke x. 5.

every passage of it,) are thought by some to have been brought into the Church about four hundred years after Christ, in times of great calamity, for the appeasing of God's wrath. True it is that they are very seasonable prayers in such times, and therefore were by Gregory and others used in their processions, for the averting of God's wrath in public calamities; but it is as true, that they were long before that time, even in the first services that we find in the Church, used at the Communion Service, and other offices, as ordination of priests, and the like; witness the Clementine Constitutions^p, where we find the deacon ministering to the people, and directing them from point to point what to pray for, as it is in our Litany, and the people are appointed to answer to every petition, *Domine miserere*, "Lord have mercy." And in all liturgies extant, (as Mr. Thorndike hath well observed in his book of Religious Assemblies^q;) the same allocutions or *πρὸς-φωνήσεις*, which are indeed litanies, may be seen. And St. Augustine^r tells us of the common prayers, which were indited or denounced by the voice of the deacon. All which make it probable, that the practice of litanies is derived from the Apostles, and the custom of their time. And St. Chrysostom, on Rom. viii. 26, seems to assert the same; for upon

^p L. viii. cap. v. p. 395, 6; vi. 397, 8; x. 400, 1. Cot. Pat. Apost. tom. i.

^q Ch. x. p. 342.

^r Epist. lv. cap. xviii. B. tom. ii. p. 142.

that verse, "we know not what we should pray for as we ought, but the Spirit helpeth our infirmities," he says thus^s: in those days, amongst other miraculous gifts of the Spirit, this was one, *donum precum*, the gift of making prayers for the Church, to help the ignorance of the people that knew not what to pray for as they ought: he that had this gift, stood up and prayed for the whole congregation, and taught them what to pray for; whose office now the deacon performs: viz. by directing them from point to point, what to pray for. To every of which petitions, says Clement, above cited, the people were to answer, *Domine miserere*. This continual joining of the people in every passage of it, tends much both to the improving and evidencing that fervour and intention which is most necessary in prayers. Hence was it that these forms of prayers (where the people's devotion is so often excited, quickened, and exercised by continual suffrages, such as, "Good Lord deliver us," "We beseech Thee to hear us, good Lord") were called ἐκτενείς δεήσεις, earnest or intense petitions. In which, if they were relished aright, the earnest and vehement devotion of primitive times still breathes; and in these prayers, if ever, we pray with the Spirit.

Concerning the Litany of our Church, we may boldly say, and easily maintain it, that there is not

^s Chrysost. in Rom. Hom. xiv. tom. ix. p. 585. C.

extant any where, I. a more particular, excellent enumeration of all the Christian's either private or common wants ; nor, II. a more innocent, blameless form, against which there lies no just exception ; nor, III. a more artificial composure for the raising of our devotion, and keeping it up throughout, than this part of our Liturgy.

In the beginning, it directs our prayers to the right object, the glorious TRINITY. For necessary it is, that we should know whom we worship. Then it proceeds to deprecations, or prayers against evil ; lastly, to petitions for good. In the deprecations, as right method requires, we first pray against sin, then against punishment ; because sin is the greatest evil. From all which we pray to be delivered by the holy actions and passions of CHRIST, the only merits of all our good. The like good order is observed in our petitions for good. First, we pray for the Church catholic, the common mother of all Christians ; then for our own Church, to which, next the Church catholic, we owe the greatest observance and duty. And therein in the first place for the principal members of it, in whose welfare the Church's peace chiefly consists. After this we pray particularly for those sorts of men that most especially need our prayers, such amongst others as those whom the Law calls *miserable persons*.

The Litany is not one long-continued prayer, but broken into many short and pithy ejaculations ; that

the intention and devotion which is most necessary in prayer may not be dulled and vanish, as in a long prayer it is apt to do, but be quickened and intended, by so many new and quick petitions; and the nearer to the end, the shorter and livelier it is, strengthening our devotions by raising in us an apprehension of our misery and distress, ready as it were to sink and perish, and therefore crying out as the disciples did, "Master, save us, we perish;" O LAMB OF GOD HEAR US, O CHRIST HEAR US, LORD HAVE MERCY UPON US. Such as these are the active, lively-spirited prayers, *ἐνεργούμεναι*, which St. James mentions, and tells us avail much^t.

The Doxology, or Glory be to the Father, &c., is much used in our service, after Confession, after Athanasius' Creed, and especially after each psalm and canticle, as a most thankful adoration of the holy Trinity, upon reflection on the matter going before, and therefore is very fitly divided betwixt the priest and people in saying it, according as the matter going before was; and it is in those places said standing, as the most proper posture for thanksgiving or adoration. Here in the Litany it is said in a way somewhat different; for after that the priest and people have in the supplications aforegoing besought God that He would arise, help and deliver them, as He did their forefathers of

^t James v. 16.

old, for His name's sake and honour, the priest does collect-wise sum up this; praying that by such deliverances, all glory may redound to God the Father, Son, and Holy Ghost, as it was in the beginning, is now and ever shall be, &c. the people answering only, Amen, as it were after a Collect, and continuing kneeling; because both this, as it is here used, and other parts of the Litany before and after, are matters of humble supplication, and so most fit to be tendered to God in that posture.

In the former part of the Litany the priest hath not a part so proper but that it may be said by a deacon or other, and it useth to be sung by such in cathedral and collegiate churches and chapels, and both it and all other our alternate supplications, which are as it were the lesser Litanies, do much resemble the ancient prayers indited by the deacons, as we have said; but in the latter part of the Litany, from the Lord's Prayer to the end, the priest hath a part more peculiar, by reason of the eminency of that prayer, and that other Collects follow wherein the priest doth recommend again the petitions of the people to God, (as in that prayer, "We humbly beseech thee, O Lord, mercifully to look upon our infirmities," &c.) and solemnly offers them up to God in the behalf of the people, to which the people answer, Amen; and therefore these Collects after the Litany, though the matter of them hath been prayed for before,

particularly in the supplications foregoing, may be said without the charge of needless tautology; for here the priest does by virtue of his sacred office solemnly offer up and present to God these petitions of the people, as it was usually done in ancient liturgies; praying God to accept the people's prayers, as he doth more than once in St. Chrysostom's liturgy, particularly in that prayer which we have out of it in our Litany. For when the deacon hath (as we have observed) ministered to the people several petitions, to which they answer, Lord have mercy, litany-wise, then the priest, collect-wise, makes a prayer to God to accept the people's petitions, the deacon in the mean time proceeding to dictate to the people more supplications which the priest in another Collect offers up to God solemnly but secretly, so that though in some of those Collects the priest at the latter end spake out so that the people might hear and answer, Amen, or Glory be to the Father, or the like, (which they might well do, for though the prayer were said by the priest secretly, yet it was prescribed, and such as the people knew beforehand,) yet some of them were said throughout secretly by the priest, to which the people were not required to make any answer.

The reason of these *secreta*, secret prayers said by the priest, may be partly for variety to refresh the people, but chiefly, as I conceive, that by this course the people might be taught to understand

and reverence the office of the priest, which is to make an atonement for the people, and to present their prayers to God by that very offering of them up, making them more acceptable to God: all which depends not upon the people's consent or confirmation of his office, but upon God's alone appointment and institution, who hath set him apart to these offices of offering gifts and sacrifices for the people^u. And therefore as it was appointed by God, that when Aaron by his priestly office was to offer for the people and make an atonement for them, none of the people were to be present^x; so the Church ordered that at some times, when the priest was making an atonement for the people, and offering up for them and the acceptation of their prayers, the merits and passion of Christ, none should seem actually to assist, but the priest should say it *μυστικῶς*, secretly and mystically. Yet lest the people should be unsatisfied, and suspicious that the priest had neglected this his office, which they could not be assured that he had performed, because it was done secretly; therefore the Church appointed that the priest should at the end of the service come down from the altar, and standing behind the pulpit, in the midst of the people, say a loud prayer, called *εὐχὴ δπισθάμβωνος*^y, which was a sum or compendium of all that the people had

^u Heb. v. 1.^x Levit. xvi. 17.^y Goar. p. 154.

before petitioned for, which he then solemnly offered up to God.

The Church of England is generally in her Common Prayers, as for an humble, so for an audible voice, especially in the Lord's Prayer, appointing it to be said, in the Rubric before it, with a loud, that is, an audible voice, not secretly; and this, for the more earnest repetition of so Divine words, and to make them more familiar to the people. But though this Church does not order the priest to say these prayers secretly, yet she retains the same order of offering up by the priest in Collects following the people's foregoing supplications.

The Litany is appointed in the Rubrics to be read Wednesdays and Fridays, the days kept in the Greek Church for more solemn fasts, because the Bridegroom was then taken from us, being sold by Judas on Wednesday, and murdered on Friday^z. And though our Church in imitation of the Western hath changed the Wednesday fast to Saturday, yet in memory of the Eastern custom, she still appoints the Litany to be used upon Wednesday.

Friday was both in the Greek Church and Latin, a litany or humiliation day, and so is kept in ours. And whosoever loves to feast on that day rather than another, in that holds not communion with the ancient Catholic Church, but with the Turks, who, in contumely of Christ crucified, feast that day^a.

^z Epiphan. adver. Aerium. tom. i. cap. iii. p. 906. cap. vi. 910. C.

^a Chemnit. in 3. præc.

Of Holy Days.

HOLY in Scripture phrase is all one with separate or set apart to God, and is opposed to common: "What God hath cleansed, that call not thou common^b." Holy days then are those which are taken out of common days, and separated to God's holy service and worship, either by God's own appointment, or by holy Church's dedication. And these are either fasting and penitential days, (for there is a holy fast, Joel ii. 15, as well as a holy feast, Nehem. viii. 10,) such as Ash-Wednesday, Good-Friday, and the whole week before Easter, commonly called the Holy week; which days holy Church hath dedicated to God's solemn worship, in religious fastings and prayers. Or else holy festivals, which are set apart to the solemn and religious commemoration of some eminent mercies and blessings of God. And amongst these holy days, some are higher days than other, in regard of the greatness of the blessing commemorated, and of the solemnity of the service appointed to them. So we read Lev. xxiii. 34, &c. the feast of tabernacles was to continue seven days, but the first and the eighth were the highest days, because then were the most solemn assemblies.

^b Acts x. 15.

This sanctification or setting apart of festival-days, is a token of that thankfulness, and a part of that public honour which we owe to God for His admirable benefits; and these days or feasts so set apart are of excellent use, being, as learned Hooker observes, the

I. Splendour and outward dignity of our religion.

II. Forcible witnesses of ancient truth.

III. Provocations to the exercise of all piety.

IV. Shadows of our endless felicity in heaven.

V. On earth, everlasting records teaching by the eye in a manner, whatsoever we believe.

And concerning particulars. As that Jews had their sabbath, which did continually bring to mind the former world finished by creation; so the Christian Church hath her Lord's-days or Sundays, to keep us in perpetual remembrance of a far better world begun by Him who came to restore all things, to make heaven and earth new^c. The rest of the days and times which we celebrate have relation all unto one head, CHRIST. We begin therefore our ecclesiastical year (as to some accounts, though not as to the order of our service) with the glorious Annunciation of His birth by angelical message. Hereunto are added His blessed Nativity itself, the mystery of His legal Circumcision, the testification of His true Incarnation by the purification of His blessed mother, the Virgin Mary: His glorious

^c Eccles. Pol. b. v. ch. lxx. § 8. vol. ii. p. 496.

Resurrection and Ascension into heaven, the admirable sending down of His Spirit upon His chosen.

Again, forasmuch as we know that CHRIST hath not only been manifested great in Himself, but great in other His saints also; the days of whose departure out of the world are to the Church of Christ, as the birth and coronation-days of kings or emperors; therefore, especial choice being made of the very flower of all occasions in this kind, there are annual selected times to meditate of Christ glorified in them, which had the honour to suffer for His sake, before they had age and ability to know Him, namely, the blessed Innocents; glorified in them which knowing Him, as St. Stephen, had the sight of that before death, whereinto so acceptable death doth lead: glorified in those sages of the East, that came from far to adore Him, and were conducted by strange light: glorified in the second Elias of the world, sent before Him to prepare His way: glorified in every of those Apostles whom it pleased Him to use as founders of His kingdom here: glorified in the angels, as in St. Michael: glorified in all those happy souls that are already possessed of bliss.

Besides these, be four days annexed to the feasts of Easter and Whitsuntide, for the more honour and enlargement of those high solemnities. These being the days which the Lord hath made glorious,

“Let us rejoice and be glad in them^d.” These days we keep not in a secret calendar, taking thereby our private occasions as we list ourselves to think how much God hath done for all men; but they are chosen out to serve as public memorials of such mercies, and are therefore clothed with those outward robes of holiness, whereby their difference from other days may be made sensible, having by holy Church a solemn service appointed to them.

Part of which service are the Epistles and Gospels; of which in the first place we shall discourse, because these are peculiar and proper to each several holy day, the rest of the service for the most part being common to all.

Concerning these, two things are desirable:

I. To shew the antiquity of them.

II. Their fitness for the day to which they belong, or the reason of their choice.

Concerning the antiquity of Epistles and Gospels, it will be sufficient, once for all, to shew that the use of them in the Christian Church was ancient. Concerning the antiquity of the days themselves, to which the Epistles and Gospels appertain, it will be fit to be more particular.

That the use of Epistles and Gospels peculiar to the several holy days was ancient, appears first by ancient liturgies; secondly by the testimony of the ancient fathers. Let ST. AUGUSTINE testify

^d Psalm cxviii. 24.

for the Latin Church; "We heard first," says he, "the apostolical lesson, then we sung a psalm, after that the Gospel was read*." Now let ST. CHRYSOSTOM testify for the Greek; "The minister stands up, and with a loud voice calls, 'Let us attend^f:' then the lessons are begun;" which lessons are the Epistles and Gospels, (as appears in his liturgy,) which follow immediately after the minister hath so called for attention.

The fitness of the Epistle and Gospel for the day it belongs to, and the reason of the choice, will plainly appear, if we observe that these holy festivals and solemnities of the Church are, as I have touched before, of two sorts; the more high days, or the rest: the first commemorate the signal acts or passages of our Lord in the redemption of mankind, His Incarnation and Nativity, Circumcision, Manifestation to the Gentiles, His Fasting, Passion, Resurrection and Ascension, the sending of the Holy Ghost, and thereupon a more full and express manifestation of the Sacred Trinity. The second sort is of inferior days that supply the intervals of the greater, such as are either the remaining Sundays, wherein, without any consideration of the sequence of time, (which could only be regarded in great feasts,) the holy Doctrine, Deeds, and Miracles

* In Epist. Joannis ad Parthos. Prologus, tom. iii. p. 826. Serm. clxxvi. de verbis Apost. 1 Tim. i. 1. D. tom. v. p. 839.

^f Hom. XIX. in Act. Apost. cap. ix. tom. ix. p. 159. E.

of our Lord are the chief matters of our meditations ; or else the other holy days of which already hath been spoken. And for all these holy times we have Epistles and Gospels very proper and seasonable ; for not only on high and special days, but even in those also that are more general and indifferent, some respect is had to the season, and the holy affections the Church then aims at, as mortification in Lent, joy, hope, newness of life, &c. after Easter ; the fruits and gifts of the Spirit, and preparation for Christ's second coming in the time between Pentecost and Advent. But these things I shall shew in the discourse of the holy days severally. As for the lessons, although they have another order, and very profitable, being for each day of the week, following usually the method of chapters, and taking in the Old Testament also, (the Communion dealing chiefly with the New as most fit for the nature of that service,) yet in them also regard is had to the more solemn times by select and proper readings, as hath been shewn. This being the Church's rule and method, (as she hath it from the Apostle,) that all things be done unto edifying, that we may be better acquainted with God and with ourselves, with what hath been done for us, and what is to be done by us. And this visible as well as audible preaching of Christian doctrine by these solemnities and readings in such an admirable order, is so apt to infuse by degrees all necessary Christian

knowledge into us, and the use of it to the ignorant is so great, that it may well be feared (as a reverend person^s hath forewarned) that when the festivals and solemnities for the birth of Christ and His other famous passages of life, and death, and resurrection, and ascension, and mission of the Holy Ghost, and the Lessons, Gospels, (and Collects,) and Sermons upon them, be turned out of the Church, together with the Creeds also, it will not be in the power of weekly sermons on some head of religion to keep up the knowledge of Christ in men's hearts, &c. And no doubt for this and other good reasons which he gives us, it was that the primitive Christians were so exact and religious in these solemnities and meditations on the occasions of them, and therefore the sermons of the fathers were generally on the readings of the day, as hereafter is shewed. And we have from another the like hand thus: "The blessings of God, whereof these solemnities renew the remembrance, are of that esteem to the Church, that we are not able to express too much thankfulness in taking that occasion of solemnizing His service. And the greatest part of Christians are such as will receive much improvement in the principal mysteries of our faith, by the sensible instruction which the observation of such solemnities yieldeth. The remembrance of the birth, the suf-

^s Dr. Hammond's View of the New Directory, chap. i. sect. 36. p. 152.

ferings, the resurrection of Christ, the coming of the Holy Ghost, the conversion of the Gentiles by sending the Apostles, the way made before His coming by the Annunciation of the angel and the coming of the Baptist, as it is a powerful mean to train the more ignorant sort in the understanding of such great mysteries, so it is a just occasion for all sorts, to make that a particular time of serving God, upon which we solemnize those great works of His^h:" and what we have above said concerning the excellent use of festival days at p. 83.

The same method shall be observed in this discourse of holy days, which the service-book uses: not that in the title-page in the beginning of the book, (which perhaps reckons for holy days only those days in which we are solemnly to worship God, and also to rest from usual labour,) but that in the services appointed by the book which adds over and above, that old catalogue of holy days, St. Paul and St. Barnabas, Ash-Wednesday, and the Holy Week; all which must be reckoned for holy days in the Church's account, because they have holy day service, Epistles and Gospels, and second service, appointed to them, though there be no law that inflicts a penalty upon them that do their usual works upon those days, they being only desired to be present at the Church's service at the hours appointed.

^h Thorndike of Religious Assemblies, ch. vii. p. 256.

Of Advent Sundays.

THE principal holy days, as Christmas, Easter, and Whitsunday, have some days appointed to attend upon them; some to go before, some to come after: as it were to wait upon them for their greater solemnity.

Before Christmas are appointed four Advent Sundays, so called because they are to prepare us for Christ's Advent, or coming in the flesh. These are to Christmas-day as St. John the Baptist to Christ, forerunners to prepare for it and point it out.

FIRST SUNDAY IN ADVENT.

The Gospel, Matt. xxi. 1, seems at first more proper to Christ's passion than His birth; yet is it read now principally for those words in it, "Blessed is He that cometh in the name of the Lord," that is, Blessed is He for coming in the flesh, the cause of all our joy, for which we can never say enough, Hosanna in the Highest.

The Epistle, Rom. xiii. 8, labours to prepare us to behold with joy this rising sun, bidding us awake from sleep, according to the Prophet Isaiah, ch. lx. 1, "Arise, and shine, for thy light is come."

The Collect is taken out of both, and relates to

both; the first part of it is clearly the words of the Epistle, "That we may cast away the works of darkness, and put upon us the armour of light." That which follows, "In the time of this mortal life, in the which Thy Son Jesus Christ came to visit us," in effect is the same with that in the Epistle, "Let us put off the works of darkness, &c., because the night is spent, the day is at hand, and our salvation is near;" that is, our Saviour Christ, the light of the world, is coming into the world to visit us in great humility, according to the prophet, Zach. ix. 9, which the Gospel records, "Tell ye the daughter of Sion," (to her great joy,) that behold "her King comes unto her, meek," (or, in great humility,) "sitting upon an ass."

SECOND SUNDAY IN ADVENT.

The Gospel, Luke xxi. 25, treats of Christ's second coming to judgment, an excellent meditation to prepare us for the welcome and joyful entertainment of Christ's first coming. A Saviour must needs be welcome to him that is afraid of damnation.

The Epistle, Rom. xv. 4, mentions the first coming of our Lord for the salvation even of the Gentiles, that is of us, for which all praise is by us to be given to Him. "Praise the Lord, all ye Gentiles, and laud Him all ye nations together."

The Collect is taken out of the Epistle; and though it seems not to relate to the day, yet is it an excellent prayer for all times, and so not unseasonable for this.

THIRD SUNDAY IN ADVENT.

The Epistle, 1 Cor. iv. 1, mentions a second coming of Christ; the Gospel, Matt. xi. 2, the first. The Collect prays for the benefit of THIS LIGHT.

This week is one of the four Ember weeks, concerning which see after the first Sunday in Lent.

FOURTH SUNDAY IN ADVENT.

The Epistle, Phil. iv. 4, and Gospel, John i. 19, set Christ, as it were, before us, not prophesied of, but being even at hand, yea, standing amongst us; pointing Him out as St. John Baptist did to the people; "Behold the Lamb of God that taketh away the sins of the world!"

The Collect prays most earnestly and passionately to Him, to succour us miserable sinners.

Feast of Christmas Day.

THE Epistle, Heb. i. 1, Gospel, John i. 1, and Collect, are plainly suitable to the day, all mentioning the birth of Christ. Besides, this feast hath proper Psalms, in which some verses are peculiar to the day, as will appear if they be well considered. The first psalm for the Morning Service, is xix: "The heavens declare the glory of God;" very suitable to the feast, for at His birth a new star appeared which declared His glory and Deity so plainly, that it fetched the sages of the East to come and worship Him: "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him¹."

The second psalm for the morning is xlv., which, at the beginning of it, is a genethliac, or birth-song of Christ, "Thou art fairer than the children of men," ver. 3. And of His mighty success in subduing the devil and the world by the word of truth, of meekness, and righteousness, ver. 5, &c.

The third is Psalm lxxxv. which is principally set for the birth of Christ: for it is a thanksgiving to God for sending a Saviour, which should save His people from their sins, the greatest captivity that is, and therefore cannot properly be meant of

¹ Matt. ii. 2.

any but Christ, who was therefore called "Jesus, because He should save His people from their sins," Matt. i. 21. And so the primitive Church understood it, and therefore selected it out as a part of their office for this day, as being proper and pertinent to the matter of the feast: for the meeting here specified, of mercy and truth, righteousness and peace, ver. 10, 11, was at Christ's birth, who said of Himself, that He was the Truth; who as He had a birth from heaven, to wit, His Divine nature, so had He another as man from earth from the Virgin; which birth drew righteousness to look from heaven upon poor sinners with a favourable look, and made righteousness and peace kiss, for the delivering of sinners from their captivity. True it is the prophet in the first verses speaks of this delivery as of a thing past, "Lord, Thou hast turned away the captivity of Jacob:" yet for all this it may be a prophecy of our salvation by the coming of Christ hereafter: for as St. Peter says, David being a prophet and seeing this before, Acts ii. 30, 31, spake of Christ's nativity, as if it were already past.

The evening Psalms are lxxxix. cx. cxxxii. The first and last of which are thankful commemorations of God's merciful promise of sending our Lord Christ into the world, that "seed of David, which He had sworn to establish, and set up His throne for ever." For which, "O Lord, the very

heavens shall praise Thy wondrous works, and Thy truth in the congregation of the saints^k." The Church was in affliction now, as is plain in both these psalms ; but such was the joy that they were affected with, at the promise of Christ's birth and coming into the world, that they could not contain, but even in the midst of their misery break forth into thanksgiving for it : and how can the Church excite us better to thanksgiving to God for the birth of Christ upon this day, than by shewing us how much the promise of it afar off wrought upon the saints of old ? Psalm cx. expressly mentions the birth of Christ, " The dew of Thy birth is of the womb of the morning," ver. 3. As the morning dew brings forth innumerable fruit, so shall the birth of Christ bring forth innumerable faithful people ; and therefore the prophet here does, as we should this day, adore and praise the goodness of God for the birth of Christ, the cause of so much good.

It is admirable to behold the frame of the Church's holy office and service this day. In the first Lessons, she reads us the prophecy of Christ's coming in the flesh^l ; in the second Lessons, Epistle and Gospel, she gives us the history of it^m : in the Collect, she teaches us to pray, that we may be partakers of the benefit of His birth ; in the

^k Psalm lxxxix. 5.

^l Isaiah ix. 1—8 ; vii. 10—17.

^m Luke ii. 1—15 ; Titus iii. 4—9.

proper preface for the day, as also in the proper psalms, she sets us to our duty of adoring and glorifying God for His mercy. In the Lessons and Gospels appointed, holy Church does the angel's part, brings us glad tidings of our Saviour's birth; "Behold, I bring you glad tidings of great joy, for unto you is born this day a Saviour, which is Christ the Lord ^a." In appointing the special hymns and psalms, she calls upon us to do the shepherds' part, to "glorify and praise God for all the things that this day we hear and see^o." And to sing with the angels, "Glory to God in the highest, for this good will to men."

For the antiquity of this day, many testimonies might be brought out of the ancients; but, because I intend brevity, I shall be content with two beyond exception. St. Augustine^p witnesses, that it was the custom of holy Church to keep this day: and upon the five and twentieth of December^a. St. Chrysostom makes a sermon to prove that the keeping of Christmas-day was ancient, even from the first times, and that the Church kept the true day. In the same sermon he says, "it is a godly thing to keep this day." Nay, further, that "the keeping of this day was one of the greatest signs of our love to Christ." Amongst other arguments which he uses there, to persuade his hearers to

^a Luke ii. 10, 11. ^o Ver. 20. ^p Ep. lv. cap. 1. B. tom. ii. p. 12S.

^a In Psalm. cxxxii. tom. iv. p. 1490. A.

keep this day, he brings this, that the custom of keeping this day was religious, and of God, or else it could never have been so early spread over the whole world, in spite of so much opposition^r.

St. Stephen, St. John, Innocents.

IMMEDIATELY after Christmas follow, as attendants upon this high festival, St. Stephen, St. John, and Innocents; not because this was the very time of their suffering, but because none are thought fitter attendants on Christ's nativity than the blessed martyrs, who have laid down their lives for Him, from whose birth they received spiritual life. And there being three kinds of martyrdom: I. In will and deed, which is the highest. II. In will, but not in deed. III. In deed, but not in will: in this order they attend. St. Stephen first, who suffered both in will and deed. Next, St. John, who suffered martyrdom in will, but not in deed, being miraculously delivered out of the boiling caldron, into which he was put before Port-Latin in Rome. Lastly, the holy Innocents, who suffered in deed but not in will; yet are reckoned amongst the martyrs, because they suffered for Christ; whose

^r In diem natalem Dom., tom. ii. p. 354.

praise these His witnesses confessed, and SHEWED FORTH NOT IN SPEAKING BUT IN DYING. [Collect for the day^s.]

The reason of the choice of the Epistles^t, Gospels^u, and Collects for these days is plain, these being all privileged days, that is, days which have in Scripture their peculiar histories. But for the Collect^{* for St. Stephen's day}, we may note in particular, that as the Church offers up some of her Collects directly to the second Person of the Trinity, so one of them is this for St. Stephen's day, and very properly; for as St. Stephen in the midst of his martyrdom prayed to Jesus, saying, "Lord Jesus receive my spirit," and, "Lord lay not this sin to their charge;" so the Church in imitation of this blessed proto-martyr upon his day calls upon the Lord Jesus also, desiring of Him such a spirit as that of St. Stephen, to love and pray for our enemies, which is that heroical and transcendant virtue which is peculiar to Christian Religion.

* Old Collect for Innocents' Day. "Almighty God, whose praise this day the young Innocents Thy witnesses have confessed and shewn forth, not in speaking, but in dying; mortify and kill all vices in us, that in our conversation our life may express Thy faith, which with our tongues we do confess; through Jesus Christ our Lord."

^t Acts vii. 55; 1 John i. 1; Rev. xiv. 1.

^u Matt. xxiii. 34; John xxi. 19; Matt. ii. 13.

* Old Collect for St. Stephen's Day. "Grant us, O Lord, to learn to love our enemies by the example of Thy martyr St. Stephen, who prayed for his persecutors to Thee; which livest and reignest," &c. And for St. John the Evangelist's Day, after the words, "Evangelist St. John," followed, "may attain to Thy everlasting gifts; through Jesus Christ our Lord."

Before we endeavour to shew the antiquity of these days in particular, it will not be amiss to give some account of the ancient observation of Saints' days in general.

That the observation of Saints' days was very ancient in the Church, will appear by these testimonies following. The third Council of Carthage^r tells us, that the Church did celebrate the passions and anniversaries of the martyrs. The council was held in St. Augustine's time^z. "Attend therefore, my dearly beloved; all of you unanimously hold fast God your Father, and the Church your mother. Celebrate the Saints' birth-days (so they anciently called the days of their death and martyrdom) with sobriety, that we may imitate them that have gone before us, that they may joy over us, who pray for us, that so the blessing of God may remain upon us for ever." Amen. Amen.

Chrysostom^a. "The sepulchres of the Saints are honourable, and their days are known of all, bringing a festival joy to the world."

Before these St. Cyprian^b, "We celebrate the passions of the martyrs and their days with an anniversary commemoration." And before him, anno 147, the Church of Smyrna says the same^c.

^r Can. xlvii. tom. ii. p. 1177. B.

^z S. Austin, Sermon. ii. in Psalm. lxxxviii. tom. iv. p. 954. C.

^a Hom. LXVI. ad Pop. Antioch. tom. v. p. 325. B. ed. Lat.

^b Epist. xxxix. p. 77.

^c Euseb. Eccles. Hist., l. v. cap. xv. p. 135. A.

If it be demanded why the Church kept the days of the Saints' deaths, rather than of their birth or baptism: the answer may be: I. Because at their deaths they are born citizens of heaven, of the Church triumphant, (which is more than to be born either a man or a Christian, a member of the Church militant,) whence (as above said) these days were usually styled by the ancients, their birth-days. II. Then do they perfectly triumph over the devil and the world, by which the Church militant hath gained, to her comfort, an example of persevering constancy and courage, and the Church triumphant hath gained a new joy by the addition of a new member. For surely if the Saints and Angels in heaven joy at the conversion of a sinner, much more do they joy at the admission of a saint into heaven.

Thus much of the Saints' days in general. For these three holy days in particular, that they are ancient, St. Augustine shews us, who hath sermons upon all these days, vol. v. and Chrysologus, who hath sermons upon St. Stephen and Innocents^d; and Origen in his comment upon these words*, "A voice was heard in Rama," tells us, the Church did, and did well in it, to keep the feast of Innocents; and there is as much reason for the keeping

^d Chrysologus Serm. cliv. in St. Stephan. p. 391. Serm. De Infantium nec. CLII. p. 387.

* In Diversos, Hom. III. tom. ii. p. 436. ed. Lat.

of St. Stephen's day, who was the first martyr, and of St. John's, the beloved disciple and evangelist, as for the keeping of Innocents: and therefore it is to be thought that the Church did then as well observe them as this, since we have proved she did keep the days of martyrs.

Sunday after Christmas.

THIS Sunday hath the same Collect with Christmas-day; and the Epistle, Gal. iv. 1, and Gospel, St. Matt. i. 18, treat about the same business, the birth of Christ; for we have not yet done with the solemnity of Christmas. Thus great solemnities have some days after them, to continue the memory of them, *in prorogationem festi*.

Feast of Circumcision, or New Year's Day.

THE feast of Circumcision is affirmed by learned men to be of later institution; for though many of the ancients mention the *octave* of Christmas and New Year's day, yet they do not mention or seem to keep it, say they, as a feast of the Circumcision.

But suppose it to be so; yet surely it cannot be denied that there is reason enough for the keeping of this day solemn, as it is the feast of Christ's Circumcision; for as at Christmas CHRIST was made of a woman like us in nature, so this day "He was made under the Law^f," and for us took upon Him the curse of the Law; being made sin for us, and becoming a surety to the offended God, for us sinners; which suretyship He sealed this day with some drops of that precious Blood which He meant to pour out whole upon the cross.

As by His birth we received the adoption of sons, so by His Circumcision, the redemption from the Law; and without this His birth had not availed us at all.

The Epistle, Rom. iv. 8, Gospel, St. Luke ii. 15, and Collect, are plainly fit for the day.

This holy day hath no fast before it, the reason we shall shew; and to save trouble, we will here once for all shew "Why some holy days have fasts before them; and then, Why this and some other have none."

For the first. It was the religious custom of the primitive times to spend the night (or a greater part of it) before the holy days, in watching and prayers and tears, partly to prepare them for the more solemn and religious observation of the holy day following; partly to signify that we should be as the blessed Saints were, after a little time of

^f Gal. iv. 4, 5.

mortification and affliction, translated into glory and joy, according to Psalm xxx. 5, "Heaviness may endure for a night, but joy cometh in the morning." Thus after a vigil comes a holy day. These vigils, or night-watches, being in continuance of time abused by the wickedness of some, who, under colour of those holy nightly exercises, stole a liberty of intemperance, lust, and other villainy, were, say some, by the wisdom of holy Church, to avoid scandal, turned into fasts, which still retain the old name of vigils. The truth of this assertion I question; for neither do I find any decree of holy Church forbidding these vigils: (Canon xxxv. of the Council of Eliberis^g, and Canon v. of the Council of Autissiodorum^h (or Auxerre), which are usually produced to this purpose, coming far short of such a prohibition:) nor is it so probable that the Church should, for some particular men's abuse, forbid a practice so religious commanded by our Saviour, St. Matt. xxv. 13; commended to us by His practice at Gethsemane, St. Matt. xxvi. 38; St. Luke vi. 12; earnestly urged by the Fathers of the primitive times. I therefore rather think, that, whereas it was the ancient custom to fast the day and watch the night before the holy day, as St. Bernardⁱ tells us, in time, as charity and devotion grew cold, through sloth and restiness, this more troublesome

^g Tom. i. p. 974. D.

^h Tom. v. p. 958. B.

ⁱ In Vigil. S. Andr. Apost. Serm. tom. i. p. 1058. E.

part of devotion, the nightly watches, were laid aside, and the fast only retained, and that but slenderly observed. But it were to be wished, that as the fast might be still retained, and more strictly observed, so the holy vigils might be in part at least revived; for the night was not made only for sleep. Tradesmen, mariners, merchants, will tell you so much; they spend a good part of the night in watching for gain; will not you do as much for your soul? Besides, the darkness and silence of the night are helps to compunction and holy sorrow; helps to meditation and contemplation; the soul is the more free from outward distraction. The sight of men lying asleep in their beds, like dead men in the grave, suggests a meditation of Doomsday. Let me therefore persuade men and women: bend your knees, sigh, watch and pray in the night, "Blessed is he, whom our Lord when He cometh shall find so doing; and because we know not what hour He will come, watch therefore^k." This for the first; why some holy days have fasts before them.

Now why this feast of CIRCUMCISION, and some other, have no fasts, the reason is double.

First, because sometimes the signification of the vigil or fast, mentioned above, ceases; and the signification or mystery failing, the vigil or fast is omitted. For example, St. Michael upon this account hath no fast, because the angels did not by

^k S. Chrysost. Hom. XXVI. in Act. Apost. tom. ix. p. 212. C.

sufferings and mortifications enter into their joy, but were created in the joy they have. But then, secondly, though this signification and mystery of vigils and fasts holds good in St. Mark, St. Philip, St. Jacob, and some other, yet they have no fasts for another reason; because they fall either betwixt Easter and Whitsunday, or betwixt Christmas and Epiphany, which holy Church held for such high times of joy and festivity, that they would not have one day among them sullied by pensive sorrow and fasting¹.

If the fast for a holy day fall upon a holy day, that is, if the day before the holy day upon which the fast regularly is to be kept, be itself also a holy day, then the fast must be kept the day before that^m.

Epiphany.

THIS Greek word signifies Manifestation, and hath been of old used for Christmas-day, when Christ was manifested in the flesh; and for this day, wherein the Star did appear to manifest CHRIST to the wise men; as appears by Chrysologusⁿ and Epiphanius^o. Upon this identity of the word, some

¹ Conc. Turon. II. can. xvii. tom. v. p. 856. E. Epiphan. in brev. expos. Fidei, cap. xxii. tom. i. p. 1104.

^m Decretal. l. iii. tit. XLVI. cap. i. p. 1523.

ⁿ Serm. clvi. p. 393.

^o In Assumptionem, tom. ii. p. 286. B.

unskilful ones were misled to think that anciently the feasts of Christmas and Epiphany were one and the same; but plain it is by Chrysologus, Epiphanius, and Nazianzen, in their sermons upon this day, that these two feasts were observed, as we do, upon several days. Nazianzen^p calls this day on which Christ was baptized, "The holy lights of Epiphany; which to-day we celebrate," says he, "having already celebrated the holy feast of Christmas." St. Chrysostom^q says, the day of Christ's birth is not so usually and properly called Epiphany, as the day of His baptism.

This feast is called in Latin *Epiphaniæ*, Epiphanies, in the plural; because upon this day we celebrate three glorious apparitions or manifestations, all which happened upon the same day, though not of the same year^r.

The first manifestation was of the Star, (mentioned in the Gospel,) the Gentiles' guide to Christ.

The second Epiphany or manifestation was that of the glorious Trinity at the baptism of Christ, mentioned in the second Lesson at morning prayer^s.

The third was of Christ's glory or divinity, by the miracle of turning water into wine, mentioned in the second lesson at evening prayer^t.

^p In Sanc Lumina, tom. i. p. 624.

^q De Baptismo Christi, tom. ii. p. 369. D.

^r Chrysologus, Serm. clx. p. 403.

^s Luke iii. 1—23.

^t John ii. 1—12.

The Collect is plain. The Epistle, Ephes. iii. 1, and Gospel, St. Matt. ii. 1, mention Christ's manifestation to the Gentiles; for this was the day of the dedication of the Gentiles' faith^u.

For the antiquity of this day, we have already seen Nazianzen, Chrysostom, and Epiphanius, to which I shall add only St. Augustine^x. "The solemnity of this day, known throughout all the world, what joy doth it bring us! But the Donatists," says he, "will not keep it, both because they are schismatics and love not unity, and also because they hate the Eastern Church, where the Star appeared."

FIRST SUNDAY AFTER EPIPHANY.

From Christmas to Epiphany, holy Church's design is, to set forth Christ's humanity, to make Christ manifest in the flesh, which the offices do, as we have seen; but from Epiphany to Septuagesima, especially in the four next Sundays after Epiphany, she endeavours to manifest His glory and divinity, by recounting some of His first miracles, and manifestations of His Deity, so that each Sunday is in this respect a kind of Epiphany.

The Gospel of this day, St. Luke ii. 41, mentions Christ's manifestation to the doctors of the Jews,

^u Chrysologus in diem, p. 293—405.

^x Serm. ccii. In Epiphania Domini, iv. cap. 1. F. tom. v. p. 914.

astonishing all His hearers with His miraculous answers.

The Epistle, Rom. xii. 1, exhorts us to make a spiritual use of the wise men's mysterious offerings, especially of myrrh; which signifies very rightly the mortifying of the flesh, and the offering of our bodies as a holy sacrifice to God by Christ.

The Collect prays for grace to enable us thereunto.

SECOND SUNDAY AFTER EPIPHANY.

The Gospel, St. John ii. 1, mentions Christ's turning water into wine, by which He manifested both His glory by the miracle, and His goodness in ministering to the necessities of others; to which virtue the Epistle, Rom. xii. 6, exhorts us, that whatsoever gifts we have, we should use them, as Christ did, to the good and benefit of others.

The Collect, as divers others, recommends to God the supplications of the people, &c. [See more of the Collects in general, p. 63; and for the day, p. 68.]

THIRD SUNDAY AFTER EPIPHANY.

The Gospel, St. Matt. viii. 1, is concerning our Lord's healing of the leper that believed in Him.

The Epistle, Rom. xii. 16, at first sight seems not to agree to the Gospel; but yet, if rightly applied,

it suits well with it in the mystical sense. For the healing of the leper signifies that Christ will heal us from the leprosy of sin, if we believe in Him, and come to Him for the cure as the leper did.

The Epistle labours to prevent the most over-spreading leprous sins of pride, against which the first verse is directed, "Be not wise in your own conceits," and wrath and revenge in the following words, "Rendering to no man evil for evil." Or rather, the Epistle doth remove the two great impediments of Christ's cure of our sinful leprosy; namely, pride, which "God resists^γ," and malice or revenge, which makes us unpardonable and incurable; "for unless we forgive, Christ will not forgive us^z."

The Collect prays to God through Christ to heal us.

FOURTH SUNDAY AFTER EPIPHANY.

The Gospel, St. Matt. viii. 23, treats of Christ's miraculous stilling of the waves and the wind. By the tempest on the sea, may be signified the tumultuous madness of the people, which endangers the peace of the Church, Christ's ship; so the Psalmist expounds it, "Thou stillest the raging of the sea, and the madness of the people^α," which would never be quiet, unless Christ by His word and power should command it to be still; and

^γ James iv. 6.

^z Matt. vi. 15.

^α Psalm lxxv. 7.

because He does now rule the people's madness by ministers of His vengeance to whom He gives His power: therefore the Epistle, Rom. xiii. 1, teaches and exhorts us to submit conscientiously to that power of Christ, that so the ship of the Church may be still and safe.

The Collect prays to God to keep the Church safe amidst the many storms and waves that shake it^b.

FIFTH SUNDAY AFTER EPIPHANY.

The four preceding Sundays have manifested Christ's glory to us in part, by the miracles He wrought while He conversed with us on earth: the Gospel, St. Matt. xiii. 24, for this day, mentions His second coming to judgment, when He shall appear in His full glory, and all the holy angels with Him; which glorious appearance, as it will be dreadful to those who have resembled the tares, for they shall then be burned with unquenchable fire; so it will be a joyful appearance to such as the Epistle, Col. iii. 12, persuades us to be, viz. the meek and gentle and charitable. And the Collect is for such, pray-

^b Fourth Sunday after Epiphany; Old Collect. "God, which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly, grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome; through Christ our Lord. Amen."

ing to God to keep His Church and Household continually in the true religion, &c.*

Septuagesima Sunday.

MANY reasons are given of this name; but in my apprehension the best is *a consequentia numerandi*, because the first Sunday in Lent is called *Quadragesima*, containing about forty days from Easter; therefore the Sunday before that being still farther from Easter, is called *Quinquagesima*, five being the next number above four; and so the Sunday before that *Sexagesima*, and the Sunday before that *Septuagesima*.

This, and the two next Sundays and weeks, were appointed as preparatives to the Lenten fast, that when it came it might be the more strictly and religiously observed. And the regulars, and those of the strictest life, did fast these weeks, though the common people began not their fast till Ash-Wednesday^d.

The observation of *Septuagesima*, *Sexagesima*,

* The Sixth Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday. Now there is an especial Collect, Epistle, and Gospel, as see Wheatly on the place.

^d S. Bernard, Sermon. I. in Septuages. tom. i. p. 811. F.

and *Quinquagesima*, are, to be sure, as ancient as GREGORY the Great.

The Epistle, 1 Cor. ix. 24, persuades us to works of penance and holy mortification ; and lest we should shrink from these hardships, it encourages us by propounding the reward of these religious exercises, namely, an everlasting crown.

The Gospel, St. Matt. xx. 1, is much to the same purpose. It tells us that God's vineyard is no place for idle loiterers ; all must work that will receive any penny or reward.

SEXAGESIMA SUNDAY.

The Epistle, 2 Cor. xi. 19, propounds the example of St. Paul, who was eminent for works of mortification and Lenten exercises ; and lest we should think that there is no need of such strictness and holy violence in religion, the holy Gospel, St. Luke viii. 4, tells us what danger we are in of coming short of heaven, how that scarce one of four that profess religion, and hear the word, brings forth fruit to salvation, most losing it after they have received it, for want of due care and heed.

QUINQUAGESIMA SUNDAY.

Septuagesima and *Sexagesima* Sundays have persuaded us to fasting and other exercises of mortifi-

cation in the Lent following; and because all these bodily exercises profit little, unless we add faith and charity, or faith working by love; therefore this day the Epistle, 1 Cor. xiii. 1, commends charity, the Gospel, St. Luke xviii. 31, faith in Christ, by which our darkness is enlightened, as the blind man's eyes were, who wisely desired that he may see, for in sight of God consists our happiness.

Lent.

THE antiquity of Lent is plain by these testimonies following: Chrysologus, Serm. II. De Jejunio et Tentationibus Christi, p. 27. D; Chrysostom, Hom. XVII. Heb. x. 9. tom. xii. p. 170. A; Cyril. Catech. iv. cap. iii. p. 52. D, et xviii. cap. xxxii. p. 300. B; S. Austin, Epist. LV. cap. xvii. D. tom. ii. p. 141. *Ut quadraginta dies ante Pascha observentur, ecclesiæ consuetudo roboravit*, "That forty days should be observed before Easter, the custom of the Church hath confirmed." *Nos unam quadragesimam toto anno, tempore congruo jejunamus, secundum traditionem Apostolorum, &c.* "One fast in the year of forty days we keep at a time convenient, according to the tradition of the Apostles^e."

^e S. Hierom. Ep. xxvii. ad Marcellam, tom. iv. pars ii. p. 64.

Epiphanius^f tells us that the Aërians were the most brain-siek heretics that ever were; for they held that bishops and priests were all one; that presbyters might ordain presbyters: besides, they held that they were not bound to keep Lent, and the holy week, as holy Church's laws required, but would then feast and drink drunk in spite, saying that it was against Christian liberty to be tied to fast.

This forty days' fast of Lent was taken up by holy Church in imitation of Moses and Elias in the Old Testament; but principally in imitation of our Saviour's fast in the New Testament, "That we might," says St. Austin, "as far as we are able, conform to Christ's practice, and suffer with Him here, that we may reign with Him hereafter^g."

But if this fast were taken up in imitation of our Saviour, it may be asked why we do not keep it at the same time that He did, who fasted immediately after His baptism^h, which was at Epiphany; whereas our fast begins not till some weeks after?

For answer of this, many reasons may be given why now, rather than at that time, we keep our Lent.

I. Because at this time, when blood and affections are at the highest, it is most fit to restrain

^f *Adversus Aerium*, Hær. LXXV. cap. iii. tom. i. p. 906. D.

^g *S. August. Ep. LV. cap. xv. tom. ii. p. 139. B.*

^h *Matt. iv. 1.*

them; and to that perhaps St. Jerome alludes, when he says, *Jejunamus tempore congruo*, "we fast at a time convenientⁱ."

II. As Christ's sufferings ended in an Easter, a resurrection, so did holy Church think fit that our spiritual afflictions and penances should end, as His did, at Easter. "The fast of Lent signifies this present troublesome life, and Easter signifies eternal happiness and rest^k."

III. Holy Church appoints that all Christians whatsoever should receive the holy Communion at Easter; and therefore appoints this time before, to prepare themselves by fasting and prayer; thus judging themselves that they might not be judged of the Lord; and this is after God's own pattern, who commanded the Israelites to afflict themselves, and eat bitter herbs, before they should eat the Paschal Lamb. All Churches therefore agreed that Lent should end in Easter, though some difference there was when it should begin.

This fast is called Lent from the time of the year in which it is kept, for Lent in the Saxon language is Spring; the Spring fast or Lent.

ⁱ Epist. xxvi. ad Marcellam.

^k S. August. Ep. lv. cap. xv. tom. ii. p. 139. B.

Ash-Wednesday.

THE Church begins her Lent this day to supply the Sundays in Lent, upon which it was not the Church's custom to fast, Sundays being high festivals in memory of our Saviour's joyful resurrection. Now if you take out of the six weeks of Lent six Sundays, there will remain but thirty-six fasting-days; to which these four of this week being added, make the just number of forty.

This was anciently called *caput jejunii*, the head of Lent, and was a day of extraordinary humiliation. Upon this day were ashes sprinkled upon their heads, to mind them of their mortality, and also to mind them what they had deserved to be, namely, burnt to ashes.

Hence was it called *dies cinerum*, ASH-WEDNESDAY; and upon this day they were wont to clothe themselves in sackcloth. These rites are mentioned Isaiah lviii. 5, as the usual rites of penitents. This was common to all penitents; but NOTORIOUS SINNERS WERE THIS DAY PUT TO OPEN PENANCE. WHICH GODLY DISCIPLINE, says our Church, [in her Office of Commination,] IT IS MUCH TO BE WISHED THAT IT MIGHT BE RESTORED AGAIN. Now that we may know what it is the Church wishes there, it will not be amiss to set down in

part the solemnity used upon those sinners at this time, which was ordered thus.

Let all notorious sinners who have been already, or are now to be enjoined public penance, this day present themselves before the Church doors to the bishop of the place, clothed in sackcloth, barefooted, with eyes cast down upon the ground, professing thus by their habit and countenance their guilt. There must be present the deans or arch-presbyters, and the public penitentiaries, whose office is to examine the lives of these penitents, and according to the degree of their sin to apportion their penance, according to the usual degrees of penance. After this, let them bring the penitents into the Church, and, with the clergy present, let the bishop sing the seven penitential psalms, prostrate upon the ground, with tears for their absolution. Then the bishop arising from prayer, according to the Canons, let him lay his hand upon them, (that is, to ratify their penance, not to absolve them,) let him sprinkle ashes upon their head, and cover them with sackcloth; and with frequent sighs and sobs let him denounce to them, that as Adam was cast out of paradise, so are they cast out of the Church for their sins. After this, let the bishop command the officers to drive them out of the church doors, the clergy following them with this response, "In the sweat of thy brow shalt thou eat thy bread¹;" that these poor

¹ Gen. iii. 19.

sinner seeing holy Church afflicted thus, and disquieted for their sins, may be sensible of their penance^m.

FIRST SUNDAY IN LENT.

The Epistle, 2 Cor. vi. 1, exhorts to patience in afflictions. The Gospel, St. Matt. iv. 1, reads to us Christ's victory over temptations, to keep us from despair of conquest, that we should be of good cheer and heart, since He our captain "hath overcome the worldⁿ." The Collect for the day is another of those Collects wherein the Church directs her petitions to Christ, thereby manifesting her belief that He is the true Son of God, for she prays to none but God; in praying to Him, therefore, she professes to believe Him to be God, as it is in the close of the Collect; and this in opposition to the tempter Satan and all his adherents, who are still tempting Christ in His members, to misbelief in that article.

Of Ember-week.

THE week after Ash-Wednesday, is Imber, or Ember-week, of which fast we will here treat in general. There be four Ember-weeks, called in

^m Gratian. Decret. pt. i. Distinct. L. cap. 64. p. 279. B.

ⁿ John xvi. 33.

Latin *Jejunia quatuor temporum*, "the fasts of the four seasons," because they were kept in the four parts of the year, Spring, Summer, Autumn, Winter. The first of these begins upon Wednesday next after Ash-Wednesday. The second upon Wednesday next after Whitsunday. The third upon Wednesday next after Holy Cross, Sept. 14. The last upon Wednesday next after St. Lucy, Dec. 13. The days of fasting and prayers in these weeks are, Wednesday, Friday, Saturday. Wednesday, because then our Lord Christ was betrayed by Judas: Friday, because then He was crucified: Saturday, because then we represent the Apostles' sorrow for the loss of their Lord lying in the grave. The causes of such religious fastings and prayers upon these weeks, were formerly many, as namely, that Christians in these religious duties might let the world know that they were as devout as the Jews formerly had been, whose custom it was to observe four solemn fasts, Zach. viii. 19. That they might dedicate to God, as the first-fruits, the beginnings of the several seasons of the year set apart to His religious worship, and by this means obtain God's blessing upon them the remainders of those times. But the principal cause was for preparation to the solemn ordination of ministers; holy Church imitating the Apostles' practice, who, when they were to set apart men to the ministry, prayed and fasted before they laid on their hands, Acts xiii. 3. And

in after-times, at these solemnities, these Ember fasts, special regard was had to the ordination of priests and deacons. In what manner, and with how much care and Christianity these fasts have been heretofore observed, may be gathered from St. Leo, in his sermons upon them, and from others: and the second Council of Milan decreed herein to good purpose^o, That upon the Sundays before these fasts, the priests should not only in their parishes bid the solemn fast, but every one in his several parish should piously and religiously say the prayers and litanies, &c. That God's assistance being implored, both the bishop may be guided by the Holy Spirit in the choice of those whom he shall ordain, and also that they that are ordained may grow in learning and holiness of life. These four fasts have been anciently observed both in the Church of England and in other Churches. In the laws of king Canute, ch. xvi. p. 130, thus it is said, "Let every man observe the fasts that are commanded, with all earnest care, whether it be the Ember fast, or the Lent fast, or any other fast." And the like decrees are found in other councils of our nation before his time^p. Now for the reason of the name, we find it in Thomas Becon, (as he delivers it out of others that wrote before him,) "By opinion of much people, these days have been

^o Tit. i. Decret. xxii. tom. xv. p. 347. E.

^p See Sir Henry Spelman's *Concilia Britannica*, pp. 256, 518, 546.

called Ember days, because that our fathers would on these days eat no bread but cakes made under embers; so that by eating of that they reduced into their minds that they were but ashes, and so should turn again, and wist not how soon." These fasts are still appointed by the Church of England. For though she hath not reckoned them amongst the holy days, because there is no peculiar office appointed for them, (as there is to all those that are reckoned in the catalogue of holy days,) yet by custom they have been always kept with litanies, prayers, and fasting, and are commanded to be kept still as formerly they were by that excellent Canon—"Forasmuch as the ancient Fathers of the Church, led by example of the Apostles, (who set men apart to the ministry of the Gospel by imposition of hands, with prayer and fasting,) appointed prayers and fasts at the solemn ordering of ministers, and to that purpose allotted certain times in which only sacred orders might be given or conferred; we, following their holy and religious example, do constitute and decree, that deacons and ministers be ordained or made but only upon the Sundays immediately following *jejunia quatuor temporum*, commonly called Ember weeks, appointed in ancient time for prayer and fasting, purposely for this cause at their first institution, and so continued at this day in the Church of England^a."

^a C. xxxi. A.D. 1603.

SECOND SUNDAY IN LENT.

The Epistle, 1 Thess. iv. 1, persuades to temperance, and abstinence from all uncleanness.

The Gospel, St. Matt. xv. 21, tells us how we may subdue that devil, namely, by steadfast faith, and fervent and importunate prayer.

THIRD SUNDAY IN LENT.

The Epistle, Ephes. v. 1, as the time, calls for strictness of life.

The Gospel, St. Luke xi. 14, commends perseverance, shewing the danger of relapsing; "for the end of that man is worse than the beginning."

FOURTH SUNDAY IN LENT.

This is called *Dominica Refectionis*; for the Gospel, St. John vi. 1, tells us of Christ's miraculous feeding and satisfying the hungry souls that hunger after Him and His doctrine; and the Epistle, Gal. iv. 21, tells us of a Jerusalem which is above, which is free, and a joyous place, to which we, as children, are heirs. Thus holy Church mixes joy and comfort with our sorrows and afflictions.

FIFTH SUNDAY IN LENT.

This is called **PASSION SUNDAY**. For now begins the commemoration of the Passion of our Lord, and after a long funeral pomp and train, the corpse follows upon Good Friday.

The Epistle, Heb. ix. 11, treats of the Passion.

The Gospel, St. John viii. 46, of our Lord's being slandered by the bold malice of the Jews, who call Him Samaritan, and tell Him He hath a devil, which must needs be a thorn in His side, and a part of His Passion.

SIXTH SUNDAY IN LENT.

This is **PALM SUNDAY**, on which **CHRIST** came from Bethany to Jerusalem, and was received with joy, some strewing their garments, others cutting down branches and strewing them in the way; whose religion it is fit we should imitate. "We should meet Christ, by keeping innocency; bear olive, by doing works of mercy; carry palms, by conquering the devil and our vices; green leaves and flowers we carry, if we be adorned with virtues; and we strew our garments in the way, when by mortification we put off the old man."—Bernard.

This week was called of old the **GREAT WEEK**,

because it hath a larger service than any other week, every day having a second service appointed.

It was called also the holy week, because men gave over all worldly employments, and betook themselves wholly to devotion this week. The courts were shut up and civil affairs laid aside, and prisoners that were put in for small faults were freed^r.

It was also called the week of fasts, because fasting was then heightened and attended with watching and prayers; for these six days were spent in lying upon the ground and afflicting the body, in prayers, watchings, and fastings longer than ordinary. And when they did eat, their refreshing was only bread, salt, and water, says Epiphanius against Aërius. It will not be amiss to set down Epiphanius somewhat more at large: "Aërius and his disciples had flouted at the Catholic Christians' severities at this time. Why, say they, do you keep Easter? why do you keep such a strict fast before it? it is Jewish thus to keep days of fasting by a law: it is enslaving yourselves to a yoke of bondage: if I would determine to fast at all, I would fast what day I pleased, at mine own liberty^s." Upon this principle it is, saith that Father, that Aërius and his followers affect to fast on Sunday and feast on Friday, and to

^r S. Chrysost. Hom. XXX. Gen. xi. tom. iv. p. 293.

^s Cap. iii. tom. i. p. 908. A.

spend this week of religion and devotion in jollity and sport, rising early to fill themselves with flesh and wine, with which, being full stuffed, they sport and scoff at the Catholic Christians' folly in afflicting themselves with such severities. "But who," says he, "are the more fools; Aërius, a silly fellow of yesterday, still living with us, or we who observe this severe discipline which our fathers delivered us, which they received from their fathers, and they from theirs, and so from the Apostles?"

The Epistles (Phil. ii. 5; Isai. lxiii. 1; 1. 5; Heb. ix. 16; 1 Cor. xi. 17; Heb. x. 1;) and Gospels (St. Matt. xxvii. 1; St. Mark xiv. 1; xv. 1; St. Luke xxii. 1; xxiii. 1; St. John xix. 1;) of this week are concerning Christ's Passion, to the contemplation of which this week is dedicated¹.

Maunday Thursday.

THIS day CHRIST washed His disciples' feet, and gave them a commandment to do likewise. Hence it is called *dies mandati*, mandate, or Maunday Thursday.

This day the penitents that were put out of the

¹ On Sunday, St. Matthew xxvi. and xxvii. to ver. 56, were read till the last review. St. Mark xv. the Gospel for Tuesday, and St. Luke xxiii. on Thursday, and on Good Friday St. John xviii. and xix. were the Gospel. We find this in the older books.

Church upon Ash-Wednesday, were received again into the Church; partly, because there was this day a holy Communion, in memory of our Lord's institution of the same, this day; and the Epistle, 1 Cor. xi. 17, is fitted to that purpose; fit therefore it was that penitents should be reconciled this day (upon which this Sacrament was instituted for the remission of sins) to receive the holy Communion. Partly, because this day our Lord was apprehended and bound, whose binding wrought our deliverance and freedom.

The form of reconciling penitents was in short this. The bishop goes out of the doors of the Church, where the penitents lie prostrate upon the earth, and thrice in the name of CHRIST he calls them, "Come, come, come ye children, hearken to me, I will teach you the fear of the Lord:" then after he hath prayed for them, and admonished them, he reconciles them, and brings them into the Church. The penitents thus received, trim their heads and beards, and laying off their penitential weeds, they re-clothe themselves in handsome apparel. The Church doors were wont to be set all open this day; to signify that penitent sinners coming from north or south, or any quarter of the world, shall be received to mercy and the Church's favour.

Good Friday.

THIS day holy Church keeps a most strict fast; it is called GOOD FRIDAY. For a good day it was for us, even the cause of all our good, and ground of all our joy; and so in respect of the effect of it, Christ's Passion may be a Gospel for a feast; and so it is upon Palm Sunday. But if we consider that our sins were the cause of His sufferings, and that it was we that crowned His head with thorns, nailed His hands and feet, and gored His side with a spear; so His Passion, considered in the cause of it, is matter of the greatest sorrow, and in this respect we keep it a fast.

The Gospel is taken out of St. John xix. 1, rather than out of any other Evangelist, because he was present at the Passion, and stood by the cross when others fled; and therefore the Passion being represented as it were before our eyes this day, his testimony is read who saw it himself; and from whose example we may learn not to be ashamed nor afraid of the cross of Christ.

This day holy Church prays expressly for all Jews, Turks, and Infidels, enemies of the cross of Christ: for this day Christ both prayed and died for His enemies; and as He expressed the height of

His love this day, by dying for them, so does the Church her height of charity in praying for them.

The antiquity of this holy day appears by Eusebius, who tells us that it was a holy day in his time, and long before. "That day of our Saviour's Passion we are wont to celebrate not only with fastings and watchings, but also with attentive hearing and reading of the holy Scriptures^a."

Saturday.

THIS day the Gospel, St. Matt. xxvii. 57, treats of Christ's body lying in the grave: the Epistle, 1 St. Peter iii. 17, of His soul's descent into hell^a.

Of the Collects from Septuagesima to Easter.

THOUGH the Church be always militant while she is upon earth; yet at this time ("the time when kings go out to battle"^b) she is more than ordinary militant, going out to fight against her

^a Euseb. Hist. Eccles. lib. II. cap. xvii. p. 57. B.

^b Till the Scotch Liturgy was compiled, there was no particular Collect for this day; those for Good Friday, I suppose, were repeated. See Wheatly on the place. y 2 Sam. xi. 1.

avowed enemies, the world, the flesh, and the devil, making it her special business to get the mastery over them, so far, that they may not be able to prevail over her the year following. Now because (as St. Paul saith²) "Every one that strives for the mastery is temperate in all things," therefore at this time especially, when she is seeking the mastery over her enemies, holy Church does more than ordinary addict herself to temperance, fasting, and other works of penance and mortification; and accordingly she suits her readings, not aiming to fit them to each particular day, (this is to be expected only upon privileged days, the subject-matter of whose solemnity is more particularly recorded in Holy Scripture,) but to the season in general, and the Church's design at this time, commending to us fasting, repentance, alms, charity, and patience in undergoing such voluntary afflictions. And the Collects are suitable also to the readings and the time, praying earnestly for those graces and virtues before mentioned, which are especially requisite to this her holy undertaking. And because she knows her own weakness, and her enemies' both craft and strength, who will then be most active and busy to hurt when we thus set ourselves to fight against them, therefore does she earnestly and frequently also in divers Collects pray for God's protection and defence from those enemies, for His strength

² 1 Cor. ix. 25.

and assistance whereby she may overcome them. "That He would stretch forth the right hand of His Majesty, and by His power defend us both outwardly in our bodies, and inwardly in our souls, which of ourselves have no power to help ourselves." And in such prayers as these the Church continues, lifting up her hands (as Moses did his against the Amalekites) all the time of this spiritual conflict.

Easter.

THIS is the highest of all feasts, says Epiphanius^a upon the day. This day Christ opened to us the door of life, being the first-fruits of those that rose from the dead; whose resurrection was our life, for He rose again "for our justification^b."

Instead of the usual invitatory, "O come let us sing unto the Lord," holy Church uses special hymns or anthems^c concerning Christ's resurrection, "Christ rising again from the dead," &c. and, "Christ is risen," &c. set down before the Collect on Easter-day. Having kept company with the Apostles and first believers, in standing by the cross weeping upon Good Friday, and kept a fast upon the Saturday

^a In Resur. Christi, tom. ii. p. 276.

^b Rom. iv. 25.

^c 1 Cor. v. 7; Rom. vi. 9; 1 Cor. xv. 20.

following, to comply with the Apostles and Catholic Church, who were that day sad and pensive, because their Lord was taken away from them, we are directed this day to rejoice with them for the rising again of our Lord, and to express our joy in the same words that they then did, and the Church ever since hath done, "Christ is risen^d," the usual morning salutation this day all the Church over; to which the answer in some places was, "Christ is risen indeed;" and in others this, "and hath appeared to Simon."

Holy Church's aim is in all these chief days to represent as full as may be the very business of the day, and to put us into the same holy affections that the Apostles and other Christians were, when they were first done; she represents Christ born at Christmas, and would have us so affected that day yearly, as the first believers were at the first tidings delivered by the angel. So at His Passion she would have us so affected with sorrow, as they were that stood by the cross. And now at His resurrection she desires so to represent it to us, as may put us into the same rejoicing that those dejected Christians were, when the angel told them, "He is not here, but is risen^e." Holy Church supposes us to have fasted and wept upon Good Friday, and the day following, because our Lord was taken away, according to that of our Saviour, "The time

^d St. Luke xxiv. 34.

^e Ibid. 6.

shall come that the bridegroom shall be taken away from them, then shall they fast in those days," and now calls upon us to weep no more, for "Christ is risen." And that she may keep time also with the first tidings of the resurrection, she observes the angel's direction to the women, "Go quickly and tell His disciples that He is risen^f." Supposing us as eager of the joyful news of Christ's resurrection as they were, she withholds not the joy, but immediately after confession and absolution, she begins her office with "Christ is risen^g."

Proper Psalms at morning are ii. lvii. cxi.

The first of these is a triumphant song for Christ's victory over all His enemies that so furiously raged against Him, "Yet have I set My king upon My holy hill of Sion," ver. 6. Notwithstanding all the fury of His enemies that persecuted and murdered Him, "Yet have I set My king upon My holy hill of Sion," by His glorious resurrection from the dead, as it is expounded, Acts xiii. 33.

Psalm lvii. is of the same nature. It mentions Christ's triumph over hell and death, "My soul is among lions," ver. 4; and "the children of men have laid a net for My feet, and pressed down My soul," ver. 7; crucifying the Lord of glory, but "God sent from heaven, and saved Him from" the lions, both devils and men, by a glorious resurrec-

^f St. Matt. xxviii. 7.

^g The verses "Christ our Passover," &c. were added at the last review. See Wheatly.

tion. And therefore He breaks forth, "Awake up My glory, awake lute and harp, I myself will awake right early; I will give thanks unto Thee, O Lord," &c. ver. 9.

Psalm cxi. is a psalm of thanksgiving for "marvellous works of redemption," ver. 9; "works worthy to be praised and had in honour," ver. 3. And therefore though it be not set particularly for the resurrection, but may serve for any marvellous work of mercy, yet is it most fit for this day and the work of this; for amongst all the marvellous works of redemption, this of Christ's resurrection is the chief, and most worthy by us to be had in honour. For "if Christ be not risen, we are yet in our sins^h," we are utterly lost. But "Christ is risen," "the merciful and gracious Lord hath so done His marvellous work of Christ's resurrection, that it ought to be had in remembrance." For which holy Church teaches us to sing, as we are bound, "I will give thanks unto the Lord with my whole heart, secretly amongst the faithful, and in the congregation," ver. 1.

Evening Psalms are cxiii. cxiv. cxviii.

The first is a psalm of thanksgiving, especially for raising up Christ, "taking Him out of the dust, and lifting Him out of the mire, to set Him with" and above "the princes," ver. 6, 7; when "He raised Him from the dead, and set Him at His own right

^h 1 Cor. xv. 14, 17.

hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not only in this world, but also in that which is to come^k."

Psalm cxviii. is (part of it at least) of Christ's resurrection, as it is expounded St. Matt. xxi. 42; Acts iv. 11: "the stone which the builders refused, is become the head of the corner" this day. And therefore "this is the day which the Lord hath made, we will rejoice and be glad in it," ver. 24.

Psalm cxiv. may seem at first sight not so applicable to Christ's resurrection; for it is a thanksgiving for the Jews' deliverance out of Egypt. Yet notwithstanding, if we look well into it, we shall find it proper enough for the day. For as the Apostle teaches us, "all things happened to them in types and figures;" not only words but actions were typical. Egypt was a type of hell, and their captivity there a type of our captivity under sin and the devil. Their deliverance from thence, a type and figure of our deliverance from hell; and that which the Psalmist here gives thanks for as past, in the history, is understood to be meant as much or more in the prophecy of Christ's redemption of His Church (the true Israelites, "that walk in the steps of the faith of our father Abraham,") from sin and hell by the power of His glorious resurrection this day.

^k Ephes. i. 20, 21.

The first Morning Lesson is Exod. xii., in which is mentioned the institution of the Passover, proper for this day, the feast of the Passover; for as St. Augustine observes¹, "we do in this feast not only call to mind the history of our Saviour's resurrection, but also celebrate the mystery of ours." That as Christ this day rose again from death to life, so by Christ and the virtue of His resurrection shall we be made alive, and rise from death to life eternal. Christ is therefore our true Passover, whereof the other was a type. The lesson then is proper for the day.

So is the first Evening Lesson, Exod. xiv., for it is concerning the Israelites' deliverance out of Egypt, a type of our deliverance from hell this day by Christ's glorious resurrection. As that day Israel saw that great work which the Lord did upon Egypt, ver. 31; so this day we see the great conquest over hell and death finished, by Christ's triumphant resurrection from the dead.

The second lessons are plain: Rom. vi; Acts ii. 22.

The Gospel, St. John xx. 1, gives us the full evidence of Christ's resurrection. The Epistle, Coll. iii. 1, tells what use we should make of it, "if Christ be risen, seek those things that are above," &c.

¹ Epist. LV. cap. i. tom. ii. p. 128. B.

The Collect prays for grace to make that use of it which the Epistle directs.

Thus holy Church is careful to teach and instruct all her children in the matter of the feast, preaching Christ's resurrection to us, both in the type and prophecy out of the Old Testament, and in the history of it out of the New. And she does not only teach us to know what God hath done for us this day, but also she is careful that we may do our duty to God for this His marvellous goodness, commanding and directing us to pray for grace to do our duty, prescribing us excellent forms of adoring and blessing God for His mercy this day, such methods as the Holy Ghost hath set down, in which we may be sure to pray and praise God by the Spirit.

For the antiquity of this feast heaps of testimonies might be brought, but these two following may suffice :

I. ST. AUGUSTINE ; “ Those things which are not written, but we keep them by tradition, if they be observed all the world over, are to be understood to be commended to us, and commanded either by general councils, (whose authority in the Church is most safe,) or else by the Apostles ; as, for example, that the Passion of our Lord, His resurrection and ascension into heaven, and the coming of the Holy Ghost, should be observed by an anniversary solemnity^m. ”

^m Epist. LIV. cap. i. tom. ii. p. 124. B.

II. CONSTANTINE the Great; “the feast of Easter we have kept from the first day of the Passion until now^a :” and this was not in the practice of some few, but of all Churches, as he there testifies, and is apparent, from the great contention in the Church about the day; some following the Jewish account, who kept this feast the fourteenth day of the first month, (the first month began with the new moon, whose fourteenth day, or moon as they called it, was the day of the vernal equinox, or if none such happened, then that whose fourteenth day came the soonest after the equinox,) but the most Churches kept their Easter the first Sunday after the fourteenth day of the first month, which usage the Council of Nice confirmed for these reasons :

I. Because it was the most general custom of the Churches.

II. Because they would not in this particular comply with the Jews; for though in some other cases they did it on purpose to sweeten them and make them pliable to Christianity, as our Lord Himself did and His Apostles^o, retaining many of their laudable and useful rites, as of excommunication, benediction, imposition of hands, with many more which you may see in Grotius^p, (for they loved not innovation, nor measured the goodness of their religion by their distance from the Jews in

^a Euseb. de vita Constant. lib. iii. cap. xviii. p. 492. B.

^o Acts xxi. 24.

^p Annot. in S. Matt. xviii. tom. i. p. 310. et Append. p. 54.

things lawful and useful,) though, I say, the primitive Christians did not like the Jewish rites ever the worse because they were theirs, i. e. of God's institution, but did use as many of them that were useful as they had occasion for; yet in this of the time of keeping Easter they would not, because it was of ill signification and scandalous, for the Jews keep their Easter as typical, and prefiguring Christ to come; the Christians kept their Easter in thankful remembrance of Christ "come, and risen from the dead;" and therefore differing so much in the main of the feast, they would not comply with them, no, not so much as in the time, lest by that they might have been thought to have complied also in the very feast, and so have seemed to have denied their Lord as the Jews did.

III. Because after the Jews' fashion of keeping of Easter, (they following at that time an erroneous account which had not due regard to the time of the equinox,) it might happen that there might be two Easters in one year, (viz. one in the first month and another in the last,) and none in the next year.

After our English account, Easter is found by finding out Shrove Tuesday; which is always the first Tuesday in the new moon after Candlemas; the Sunday six weeks after is Easter.

Monday and Tuesday in Easter Week.

THESE two holy days are added as attendants upon Easter day in honour of this high feast and the more solemnity of it. And we find St. Austin^a mentioning them; although both from him (elsewhere) and others we may gather that these two days were not all which at that time were added to the feast; for of old, this queen of feasts, as the Fathers call it, was so highly esteemed, that it was in a manner solemnized fifty days together, even from Easter to Whitsuntide. See St. Ambrose^r, “Per hos quinquaginta dies nobis est jugis et continuata festivitas,” &c. See also Eusebius de vita Constantini^s, and Tertullian de Jejuniis^t, and in his book *de Idolatria*^u, where he affirms that all the heathen festivals put together could not equal this one great and solemn feast of the Christians. From these and the like places some conclude, and most probably, that every day of that time the Christians met together in public to sing with greatest joy psalms and hallelujahs to God Almighty, and to take the cup of salvation, the holy Communion, praising the name of the Lord. All which time they did not kneel at their prayers, which was

^a De Civitate Dei, lib. xxii. cap. 8. tom. vii. p. 671.

^r Serm. lxi.

^s De Jejuniis, p. 712. A.

^t Lib. iv. cap. lxiv. p. 558.

^u p. 113. B.

accounted a posture of mourners, but stand, (as upon Sundays they were wont,) in token of joy, thus making every of those days equal in a manner to Sundays. The reason of this so great and long festivity at this time, was principally because it was the feast of Easter, or of our blessed Lord's resurrection, a principal article of our faith: for as St. Paul says, "if Christ be not risen we are yet in our sins, and we Christians are of all men most miserable^v." Now that "Christ is risen," needs must there be in Christians' hearts an overflowing of joy; which in those times they expressed by such daily public exercises of religion, principally of receiving the holy Communion, the pledge of our resurrection, (as our Saviour says, "he that eats My flesh shall live for ever^x,") that by this means the memory of the resurrection might be fixed deeply in their minds. We must not think that the Christians then did keep all this time holy, so as to cease from labour, (for the poverty of many, and the care and charity required in all, would not permit that,) but only as to religious exercises and services. As devotion abated, the feast was shortened; yet long after Tertullian, even till Gratian's time and downward, the whole week of Easter, as also of Whitsuntide, were reckoned among holy days^y. And our Church, though she enjoins only

^v 1 Cor. xv. 17, 19.^x St. John vi. 54.^y Gratian. e Decret. pars iii. de Consecratione, Distinct. iii. 2054. B.

Monday and Tuesday of this week for holy days, yet seems to me to commend the keeping holy of this whole week, as also of the whole week after Christmas, Ascension, and Pentecost: for she directs the proper prefaces for Christmas, Easter, Ascension, and Pentecost, to be used every day the week after; which prefaces are to be used only at the Communion, as appears by the Rubrics; so that by prescribing the prefaces to be used upon every day of the week, she doth withal prescribe the Communion every day likewise, which is properly the keeping of a day solemnly holy; and this week's solemnity is principally, as we have said, for the expressing of our joy for our Lord's resurrection, and the honour of the feast, which Christians were not willing to make shorter than the Jews' feast of unleavened bread.

Among the ancients there was another peculiar reason for the keeping of the whole week of Easter holy, besides that of the resurrection. For they ministering baptism (except in case of necessity) at no other times but the eves of Easter and Whitsunday, did make it a part of their festivity, the week following, to congratulate the access of a new Christian progeny; the new baptized coming each day to Church in white vestures with lights before them; where thanksgivings and prayers were made for them, with instructions also to those that were of years of discretion, (for at that time there were

many such that came in from heathenism,) in the principles and ways of Christianity. But afterwards, when most of the baptized were infants, and so not capable of such solemnities, this custom was altered, and baptism administered all times of the year, as at the beginning of Christianity^z.

FIRST SUNDAY AFTER EASTER.

It was the custom of our forefathers to observe the *octave* or *utis* of their high and principal feasts; and this is the octave or eighth day after Easter. Upon every octave, the use was to repeat some part of that service, which was performed upon the feast itself, and this is the reason that the Collect used upon Easter is renewed upon this day^a.

The Epistle, 1 St. John v. 4, exhorts the new baptized persons that are born of God, to labour to overcome the world, which at their baptism they vowed to do.

The Gospel, St. John xx. 19, shews how Christ conversed with His disciples after His resurrection; instructing and confirming them in the faith of the resurrection.

^z Tertull. de Baptismo, cap. xviii. p. 264. S. Chrysost. Hom. I. in Act. Apost. tom. ix. p. 10.

^a In all the old books, except the first of king Edward, the Collect for Easter day was ordered to be repeated; but at the last review, the Collect prescribed in that first book was again inserted on this day; it being the same which was originally appointed for the second Communion on Easter day itself, which was then also used on the Tuesday following.—See Wheatly.

This Sunday is called Low Sunday, because it is Easter day repeated, the octave of Easter, but the Sunday before is high Easter, and this is a lower feast, Low Easter ; in Latin *Dominica in albis*, or rather, *post albas* (*scilicet de positas*) as some old rituals call it; because those that were baptized on Easter eve, wore, seven days after, white garments called Chrysoms; signs of the purity which they received in baptism; which white clothes they this day put off.

SECOND SUNDAY AFTER EASTER.

As the last Sunday instructed the young and new born Christians how they should imitate Christ in a resurrection from sin and death to life; so this Sunday instructs the shepherds of the flock how to imitate their great Shepherd^b. And the Epistle, 1 St. Peter ii. 19, sets before us His great patience and goodness in the work of our redemption. The Collect prays for thankfulness and imitation of His holy life.

THIRD SUNDAY AFTER EASTER.

Hitherto since Easter the Church hath been as it were overwhelmed in the joyful meditation of Christ's resurrection from the dead, or chiefly about it, and that hath been the subject of all the Collects

^b John x. 11.

since then. Now in this Collect (as somewhat also in one of the readings aforegoing) the Church reflects upon that other ancient Paschal solemnity, the general baptism that was used at that time; so that this Collect is for the new baptized, or new regenerates by baptism; desiring Almighty God, who shews the light of His truth to them that be in error, (enlightening them by baptism, which was therefore called φωτισμὸς, illumination, and the baptized the enlightened,) to grant them that be admitted into the fellowship of Christ's religion, namely, by baptism, that they may eschew those things that be contrary to their profession or vow in baptism, &c. Though this custom of general baptism at Easter be not in use now, yet this Collect is still seasonable, as a general anniversary commemoration of the great blessings received from God by our baptism, and our solemn vow and profession made to Him therein.

The ancients were wont to observe *Pascha annottinum*, in anniversary commemoration of their baptism; they that were baptized at Easter the year before, came the year following the same day to the Church, and solemnly with oblations and other religious offices commemorated the anniversary day of their new birth. Though our Church does not in every particular observe the same custom, yet she draws near to the ancient practice in this solemn though general anniversary commemoration

of baptism this day, minding us all this day of our baptism, and our vow made therein, and praying to God to enable us all to keep it. And for this very reason does she appoint children to be baptized upon Sundays and other holy days when most people are present, that they may be put in remembrance of their own profession made to God in baptism^c; and happy were it for us, if we would make good use of this care of the Church, and be often remembering that solemn vow, by which we have dedicated ourselves to God to be a holy people; the wilful breach of which vow is horrid sacrilege.

In the Gospel, St. John xvi. 16, our Saviour tells His disciples, that though they “should weep and lament, (by reason of His death,) their sorrow should be turned into joy, which no man should take from them,” (namely, after His resurrection.) And such joy belongs to this time and to us in it, if we be also His true disciples and followers; which how we may be, the Epistle, 1 St. Peter ii. 11, shews by minding us of (what we promised and vowed, when admitted into Christ’s school, and gave up our names to Him) “the abstaining from fleshly lusts, and having honest conversation” in all our relations. And this is the main drift of the whole Epistle (1 St. Peter) out of which this is taken, to persuade them that were born again, and

^c Preface before Baptism.

lately become Christians, to walk suitably to such a holy profession, and that chiefly in regard "of the lively hope unto which they were begotten again by the resurrection of Jesus Christ from the dead," and so is most agreeable to the Church's meditations this day and season.

FOURTH SUNDAY AFTER EASTER.

This Collect^d is fit for this Paschal time from Easter to Pentecost, a time of greatest joy; the Church therefore prays that we may rightly observe the time: be full of joy in a joyful time; withal that our joy may be a true and real joy, that "our hearts may surely there be fixed, where true joys are to be found;" such joy as Christ's resurrection and the promised Comforter affords. And one or both of these two grand occasions of joy and exultation (to wit, Christ's resurrection, and the promise of a Comforter) are the principal subject of the Gospels^e, from Easter to Whitsuntide; but lest our joy should grow presumptuous and luxuriant, (as joy is apt to exceed,) the Epistles for the same time admonish us of duties answerable, as to believe in Christ, to rise from the grave of sin,

^d The Collect formerly began "Almighty God, which dost make the minds of all faithful men to be of one will; Grant," &c. —See Wheatly.

^e John xvi. 5; James i. 17.

to be patient, loving, meek, charitable, &c., having our Lord for an example, and the promise of His Spirit for our guide, strength, and comfort.

FIFTH SUNDAY AFTER EASTER.

The Gospel before promised a Comforter. The Epistle, St. James i. 22, and Gospel, St. John xvi. 23, this day direct us what to do to obtain that promise. Two conditions are required on our parts for the receiving of that promised Comforter: I. Prayers or rogations: this the Gospel teaches; "Ask and ye shall receive, that your joy may be full." II. To "love God and keep His commandments^f:" this the Epistle exhorts to; "see that ye be doers of the Word," &c. The Collect prays that we may feel the fruits and comforts of this Holy Spirit in our hearts by good thoughts, and abilities to perform them.

OF ROGATION WEEK.

This is called Rogation Sunday, because upon the three following days rogations and litanies were used, and fasting, for these two reasons: I. Because this time of the year, the fruits of the earth are tender and easily hurt; therefore litanies

^f St. John xiv. 15.

extraordinary are said to God to avert this judgment. II. Because our LORD's ascension is the Thursday following, therefore these three days before are to be spent in prayers and fasting^g, that so the flesh being tamed, and the soul winged with fasting, we may ascend with Christ.

The Gospel is concerning rogations, teaching us how to ask of God, so as we may obtain, and withal foretells His approaching Ascension.

The fast this week is voluntary; for there is no fast commanded betwixt Easter and Whitsunday, as hath been observed before.

The service formerly appointed in the rogation days^h of procession, was Psalm ciii. and civ., with the litany, and suffrages, and homily of thanksgiving. The two psalms were to be said at convenient places, in the common perambulation; the people thus giving thanks to God, in the beholding of God's benefits, the increase and abundance of His fruits upon the earth. At their return to the Church, they were to say the rest of the service mentionedⁱ.

^g Con. Aur. I. Can. xxvii. tom. iv. p. 1408. E.

^h Articles, Eliz. 1564. Spar. Articles, p. 125.

ⁱ Eliz. Injunct. xviii. xix. p. 72.

Ascension Day.

This day was Christ's perfect triumph over the devil, "leading captivity captive^k." This day "He opened the kingdom of heaven to all believers," as we say daily in the *Te Deum*^l. His flesh opened that passage, in that He deserved to enter there first; for when He was taken up on high, then He opened the gates of heaven^m. Therefore the Church appoints for this day Psalm xxiv. "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in." This day gives us hopes of heaven, in that our flesh in the first-fruits is thither ascended. For if God had not intended some great good to our nature, He would not have received the first-fruits up on high: Christ, taking the first-fruits of our nature, this day carried it up to God, and by those first-fruits hath made the whole stock to be sanctified. And the Father highly esteemed the gift, both for the worthiness of Him that offered it up, and for the purity of the offering, so as to receive it with His own hands, and to set it at His right hand. To what nature was it that God said, "Sit thou on My right hand?" To the same, to which formerly He had said, "Dust thou art, and to dust thou shalt

^k Ephes. iv. 8. ^l See St. John iii. 13; Acts ii. 30; Heb. x. 19.

^m Chrysost. in Heb. x. 23; Hom. XIX. tom. xii. p. 181. A.

return." This gift went far beyond the loss; "Paradise was the place from which we fell; but we were this day carried up to heaven, and mansions are there provided for usⁿ." "Christ ascending up into heaven in the sight of His disciples, that they and we might assuredly believe that we should follow, and not deem it impossible for us, body and soul, to be translated thither^o."

This day hath proper Lessons and Psalms.

The first Lesson at Morning Service is Deut. x., wherein is recorded Moses' going up into the mount to receive the Law from God, to deliver it to the Jews, a type of Christ's ascension into heaven to send down the new Law, the Law of faith; "for when He ascended up on high, He led captivity captive, and gave gifts to men, Apostles, Evangelists, pastors, and teachers^p," to publish the new Law to the world.

The first Lesson at Evening Service is 2 Kings ii., wherein Elias ascending into heaven was a type of Christ's Ascension, but Christ went far beyond His type in many particulars. Elias went up with a single chariot, but Christ was attended with thousands: "The chariots of God are twenty thousand, even thousands of angels, and the Lord ascending is among them^q." Elias upon his ascension doubles

ⁿ Chrysost. in diem, tom. ii. p. 447.

^o Cypr. in diem, Spuria. p. 55.

^p Ephes. iv. 8.

^q Psalm lxxviii. 17.

his spirit upon Elisha; but Christ gave such an abundance of the Holy Spirit to His disciples upon His Ascension, that they not only were filled with it themselves, but it ran over upon others from them, "by laying on of hands" they imparted it to others^r.

We have no proper second lessons appointed; but in Edward the Sixth's liturgy were appointed St. John xiv. and Ephes. iv., both very fit for the day^s.

Psalms for the morning are viii. xv. xxi.

Psalm viii. begins, "O Lord our Governor, how excellent is Thy name in all the world, Thou that hast set Thy glory above the heavens!" This was fulfilled this day. For this day He set His glory above the heavens, ascending from earthly humility to heavenly glory. This made Thy name wonderful in all the world; for hereby it appears that Thou that didst before descend so low, and wert for a time so vile reputed, art greater than all principalities and powers in heaven and earth; since some saw, and all men now believe, that Thou didst ascend into heaven, whereby Thou hast gotten "a name above all names, that at the name of Jesus every knee shall bow, both of things in heaven and things in earth^t."

Psalm xv. "Who shall dwell in Thy tabernacle,

^r Acts viii. 17. ^s Lessons were added for this festival in 1661. St. Luke xxiv. 44; Ephes. iv. to ver. 17. These passages are plainly suitable to the day.—Ed. ^t Phil. ii. 9, 10.

or who shall rest upon Thy holy hill? even he that hath clean hands," &c. shews both how just it was that Christ should ascend and rest upon the holy hill, the highest heaven, of which Mount Sion was a type; for He of all others had clean hands and a pure heart; and withal tells us the way which we must walk, viz. the way of righteousness and holiness, if we desire to follow Christ to heaven.

Psalm xxi. is to be understood of Christ; "Thou gavest Him a long life, even for ever and ever, His honour is great in Thy salvation^u." The raising Him from death, hath made His honour great, and all the world to believe in Him. "Glory and great worship shalt Thou lay upon Him," by setting Him at Thy right hand in heaven. The rest of the psalm is to the same purpose, of Christ's absolute triumph over His enemies, which was this day fulfilled, when "He led captivity captive."

The Evening Psalms are xxiv. lxviii. cviii^v.

Psalm xxiv. was sung this day at Christ's Ascension, by a choir of angels, some going before the Lord Christ, knocking, as it were, at heaven's gates, and singing, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in:" to whom other angels in heaven, desirous to know who this King of glory

^u S. August. in Ps. xx. ii. 5, tom. iv. p. 89.

^v It seems that these were the Psalms in King Edward's book; but in the present Liturgy we have xxiv. xlvii. cviii.—Ed.

was, sing the next words, "Who is the King of glory?" The first angels that waited upon our Lord in His Ascension, answer, "The Lord, strong and mighty, even the Lord mighty in battle," as ye may see by the prisoners that He leads captive in His triumph. Therefore, "lift up your heads, O ye gates," that never were yet opened to human nature, "where never man yet entered^x." The other angels as yet, as it were, amazed at the glory of the triumph, ask again, "Who is the King of glory?" what Lord is it that is so mighty? His heavenly guard answer again, "The Lord of Hosts, He is the King of glory^y." Then heaven's gates were opened, and our dear Lord entered and took possession for us, and prepared places for us^z.

Psalm lxxviii. 18. is by the Apostle applied to the Ascension of Christ: "Thou hast ascended up on high, and led captivity captive^a." It is not to be denied, but that it may be applied to others also, (for the Scripture is full of sense,) as to Moses. For he from the bottom of the Red sea went up to the top of Sinai, leading with him the people of Israel, that long had been captive to Pharaoh; and there received gifts, the law, the priesthood, but, above all, the ark of the covenant to be the pledge of God's presence amongst them; this is the literal sense.

This of Moses, by analogy, doth king David

^x St. John iii. 13; Acts ii. 34; Heb. x. 20.

^y Theodoret. in Ps. xxiii. tom. i. p. 485.

^z St. John xiv. 2.

^a Ephes. iv. 8.

apply to himself, to his going up to mount Sion, and to carrying up the ark thither. For all agree, this psalm was set upon that occasion. The very beginning of it ("Let God arise,") shews as much; the acclamation ever to be used at the ark's removing, Num. x. 35. This was done immediately upon his conquest of the Jebusites, whom he had taken captive, what time for the honour of the solemnity he dealt gifts, bread and wine, to the people, 1 Chron. xvi. 3. But in the prophetical sense, this psalm belongs to Christ, to "the testimony of Jesus, which is the spirit of all prophecy^b." For that was the greatest captivity that ever was led captive; His the highest up-going, higher than Sion or Sinai far; that the most gracious and glorious triumph, when Christ made a show of principalities and powers of hell, triumphing over them in His own person, Col. ii. 15, which was this day's triumph^c.

In Psalm cviii. the Prophet awakes himself and his instruments of music, to give thanks to God among the people, and among the nations, for setting Himself above the heavens, and His glory above all the earth, which was most literally fulfilled in "His ascension into heaven, and sitting down at the right hand of God." It is true, this psalm is thought to be set upon another occasion, viz. God's promise of subduing the Ammonites and Idumeans

^b Rev. xix. 10.

^c Bp. Andrewes on Whitsunday, serm. vii. vol. iii. p. 223. 8vo. 1841.

under David, for which he here vows his best thanks; yet for all this, it may be, and that principally, meant of Christ and His triumphant Ascension. For God Almighty did so direct the mind of the Prophets, that that which was spoken by them of other persons and actions, is oftentimes more exactly fulfilled in and by Christ. "Out of Egypt have I called My son^d," was there spoken of the deliverance of the people of Israel out of Egypt; fulfilled in Christ. What David says of himself, "I will open my mouth in a parable," was fulfilled by Christ, St. Matt. xiii. 35. Psalm lxxii. was written for Solomon, as the title shews, but more exactly fulfilled of Christ. David's complaint of his own misery, Psalm xxxv. 19, verified in Christ, St. John xv. 25. Nay more, (which is worth our observation,) some things David speaks of himself, which do not agree to him but in a figure, which agree to Christ in the letter; as, "they parted my garments among them, and cast lots upon my vesture^e." Nay, in the same psalm, (and sometimes in the same verse,) some words will not agree to Christ, as "my faults are not hid from Thee^f;" these cannot be spoken of Christ, who knew no sin. Some words again most properly belong to Christ, as "they gave me gall to eat, and when I was thirsty they gave me vinegar to drink^g."

^d St. Matt. ii. 15; Hosea xi. 1.

^f Psalm lxix. 5.

^e Psalm xxii. 17, 18.

^g Ibid. 22.

Thus holy Church hath in the Lessons and Gospel, St. Mark xvi. 14, preached to us the Ascension of Christ, in the type and antitype. In the Epistle, Acts i. 1, she teaches us our duty not to stand gazing up to heaven, wondering at the strangeness of the sight, but to take heed to demean ourselves so, as that we may with comfort behold Him at His second coming, His coming to judgment: "Why stand ye gazing up into heaven?" there is other business to be done, fit yourselves for another coming, for "this same Jesus which was taken up from you into heaven, shall so come, even as ye have seen Him go into heaven^h."

In the Collect we are taught to pray that we, as far as may be, may conform to our Lord in His Ascension; that like as we believe Him to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell. In the special psalm and hymn we adore and bless God for our Saviour's glorious Ascension. It is pleasant to behold the rare beauty of the Church's offices, as on others, so on this day, how each part suits the other.

The Gospel to the Lessons, the Epistle to the Gospel, the Collect, and psalms and hymns, all fitted to the same, and all to the day.

For the antiquity of this day, see St. Augustine's

^h Acts i. 11.

Epistle LIV. cited upon Easter day; Epiphanius, vol. ii. 276, and Chrysostom upon the dayⁱ.

SUNDAY AFTER ASCENSION.

This is called Expectation Week: for now the Apostles were earnestly expecting the fulfilling of that promise of our Lord, "If I go away, I will send the Comforter to you^k."

The Epistle, St. Peter iv. 7, exhorts to earnest prayer for the Comforter promised in the Gospel; St. John xv. 26, 27; xvi. 1—4; which the Church performs in the Collect.

Whitsunday.

THIS day the HOLY GHOST came down from heaven upon His Church, as the Epistle, Acts ii. 1, tells, according to the promise of the Gospel, St. John xiv. 15.

As in a long war it happens; when the war is ended, and peace concluded, pledges and hostages are mutually sent, both as tokens of, and securities for, the mutual agreement and peace; so was it betwixt God and man. After our Lord Jesus had

ⁱ Epist. LIV. cap. i. tom. ii. p. 124. B. Chrysost. in Ascens. tom. ii. p. 447.

^k St. John xvi. 7.

ended the long war betwixt God and man, and finished the reconciliation, He sent up, or rather He carried up Himself, our hostage, our flesh and nature ennobled by the union with His Divine Person, as a royal pledge to His Father ; on the other side, God sent this day His royal hostage, His Holy Spirit, a security for our future peace^l. The devil had taken us captive, our Lord Christ undertakes the quarrel, His death was His battle, but then He seemed to be overcome ; but up He got again at His Resurrection, that was His victory ; His Ascension was His triumph ; and as ancient custom was for conquerors to scatter gifts amongst the beholders, especially on the last and great day of the triumph, so does our Lord, in this last day of the feast, the conclusion of His triumph, He doth, as it were, make the conduits run with wine ; He poured out His Spirit so upon all flesh, that some mockers said, they were “ full of new wine^m.” He casts abroad His new wine, new gifts and graces of the Spirit, to the amazement of the world, giving “ to some the word of wisdom, to others the gift of knowledge, to others faith, to others the gift of healing, to others the working of miracles, to others prophecy, to others discerning of spirits, to others divers kinds of tongues, to others the interpretations of tonguesⁿ :” all these worketh one and the same

^l 1 John iv. 12, 13. S. Chrysost. de Sanct. Pentecost. Hom. I. tom. ii. p. 465. D.

^m Acts ii. 13.

ⁿ 1 Cor. xii. 4.

Spirit, the Holy Ghost, whom the Lord Christ, as He promised, sent down this day with these gifts, in honour of whom and His gifts we keep this day holy.

This time was also appointed of old for solemn baptism. The reason was, I. Because this day the Apostles were baptized with the Holy Ghost and fire, Acts ii. 3. II. Because this day three thousand were baptized by the Apostle, Acts ii. 41. In memory of which the Church ever after held a solemn custom of baptizing at this feast^o.

This day is called Pentecost, because it is fifty days betwixt the true Passover and Whitsunday.

As there were fifty days from the Jews' Passover to the giving of the Law to Moses in Mount Sinai, which Law was written with the finger of God; (for from the fourteenth day of the first month, the day of the Passover, to the third day of the third month, the day of the Law's giving, *Exod. xix.*, are fifty days;) so from the true Passover, which was celebrated when Christ was offered up for us, are fifty days to this time when the Holy Ghost came down upon the Church, to write the new law of charity in their hearts. Upon this meditation St. Augustine breaks out thus; "Who would not prefer the joy and pleasure of these mysteries, before all empires of the world? Do you not see, that as the two seraphims cry one to another, Holy, holy holy^p, so the

^o Gratian. de Consec. Dis. iv. cap. xiii. p. 2069. ^p Isaiah vi. 3.

two Testaments, Old and New, faithfully agreeing, convince the sacred truth of God's?" Note that we must not count the fifty days from the very day of the Passover, but from the Sunday following; and so God directed the Jews, speaking of their Pentecost, or feast of weeks, "and ye shall count from the morrow after the Sabbath, from that day seven weeks shall be complete*."

It is also called Whitsunday from the glorious light of heaven which was then sent down upon the earth, from the Father of lights; so many tongues, so many lights, which kindled such a light in the world on this day, as never shall be put out to the world's end; as also because the new baptized, which were many at that feast, (Whitsunday and Easter being the two solemn times of baptism,) and of old called *illuminati*, the enlightened, Heb. vi. 4, from the spiritual light they received in baptism, were then clothed in white garments, as types both of that spiritual whiteness and purity of soul, which they received in baptism, and were carefully to preserve all their life after; as also of their joy for being made then by baptism members of Christ, children of God, and heirs of the kingdom of heaven. White is the colour of joy, says Solomon: "Let thy garments be always white, for God now accepts of thy works*." St. Cyril, alluding to this

* Epist. LV. cap. xvi. tom. ii. p. 140. A.

† Lev. xxiii. 15.

* Eccles. ix. 8.

ancient custom of the new baptized, of putting off their old garments, and clothing themselves in pure white, hath words to this effect; "This white clothing is to mind you, that you should always hereafter go in white. I speak not this to persuade you always to wear white clothes, but that you should ever be clothed with spiritual white, brightness and purity of soul, that so you may say with divine Isaiah^t, 'I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.' Of which robe of righteousness and garment of salvation, the white vestment was a resemblance. 'And to her was granted, that she should be arrayed in fine linen, clean and white, for fine linen is the righteousness of the Saints^u.'"

Whitsunday then is as much as *Dominica in albis*, the Sunday in white. The Greeks for the same reason call Easter Κυριακή λαμπρά, the bright Sunday, because then also the new baptized wore white: but the Latins call neither of these days from thence, but give them their names from the Resurrection and Pentecost, and the *octave* of Easter or Low Sunday is by them called *Dominica in albis*, as is above said, p. 143.

This holy day hath proper lessons and psalms.

The second Lessons, Acts x. 34; xix. to ver. 21;

^t Ch. lxi. 10.

^u Rev. xix. 8. Catech. xxii. Myst. iv. cap. viii. p. 322.

are plain. The Morning first Lesson, Deut. xvi. to ver. 18, gives us the Law of the Jews' Pentecost, or feast of weeks, which was a type of ours.

The Evening first Lesson, Wisd. i.,^{*} is fit for this day; for it treats of the Holy Spirit, ver. 5, 6, how it fills the world, ver. 7, which was most exactly fulfilled this day, in which "they were all filled with the Holy Ghost[†]."

The Psalms for the Morning, xlv. xlvii., are very proper to the day[‡]. The beginning of xlv. is concerning the birth of Christ, and therefore used upon Christmas-day; but the latter part is concerning the calling of the Gentiles, ver. 10, 11, and the glory of the Church, the King of heaven's daughter, "who is all glorious within," ver. 14, through the heavenly gifts and graces of the Holy Ghost, sent down this day; which glorious gifts miraculously poured upon the Church brought in the Gentiles to the Christian faith, "the virgins that be her fellows shall bear her company, and shall be brought unto Thee;" ver. 15. For which all the people shall (as holy Church directs us to do this day) give thanks unto Thee, ver. 18, in holy

^{*} Isaiah xi. is a prophecy of the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the Apostles, by the Spirit of God.—Wheatly on Common Prayer, p. 241. This was appointed instead of Wisdom i. in 1661.—Ed.

[†] Acts ii. 4.

[‡] These were the Psalms in King Edward's book; but the proper Psalms in the present Liturgy are xlviii. lxviii.—See Wheatly on Common Prayer, p. 240.

David's Psalms, as we do; so Theodoret on Psalm xlv.,* “‘I will remember Thy name from one generation to another, therefore shall the people give thanks unto Thee, world without end;’ that is, all people to the world’s end shall praise God for these blessings upon the Church, with those psalms which I compose, and so, (though I be dead long before,) yet in my psalms sung by them, I will remember Thy name from one generation to another.”

Psalm xlvii. is a song of praise for the conversion of the Gentiles, by the Gospel published this day in all languages, Acts ii. 1—13, for which the Prophet invites them to active praises: “O clap your hands together, all ye people: O sing unto God with the voice of melody,” ver. 1, for “God is gone up *in jubilo*, with a merry noise,” ver. 5. That was upon Ascension-day. And now “He is set upon His holy and royal seat, He reigns over the heathen, makes the princes of the people join in one body unto the people of the God of Abraham,” brings the Gentiles in to the Jews, and makes one Church of both; and that by the Gospel of the kingdom, published this day to all nations, and so, that was done this day, for which this psalm gives thanks.

Evening Psalms are civ. cxlv. These two are thankful commemorations of the various gifts of God the Holy Ghost, who then gave temporal, this day, spiritual gifts; which spiritual gifts of this

* Tom. i. p. 896.

day were shadowed out by those temporal, and "all come from the same Spirit^b," to whom this feast is held sacred; so that in blessing the Author of them, we bless the Author of these, the Holy Spirit, from whom these divers gifts come. Some part of Psalm civ. is more particularly applicable to this feast: "He maketh the clouds His chariots," ver. 3, that was upon Ascension-day, when He went up to heaven in a cloud, Acts i. 9. Then follows, *emittis Spiritum*, "Thou sendest forth Thy Spirit, and they shall be made, Thou shalt renew the face of the earth," ver. 30, which is proper to this day; for this day the Holy Spirit was sent, and renewed the face of the earth, with new creatures, new men of new hearts and new tongues, Acts ii. "old things passed away, and all things are become new."

The same harmony of Epistle, Gospel, and Collect, and Lessons and Psalms that we have observed upon Christmas and Easter and Ascension, may with pleasure be meditated upon this day.

The same ancients testify the antiquity of this feast, that gave in evidence for Easter.

Monday and Tuesday in Whitsun Week.

THE Epistles for both, Acts x. 34; viii. 14; relate not only to the sending of the Holy Ghost, but

^b 1 Cor. xii. 4.

also to baptism, which the Church takes often occasion to remember us of by her readings and usages, and would have us improve them all towards most useful meditations.

This is one of the four Ember weeks; of which see above, after the first Sunday in Lent, p. 118.

Trinity Sunday.

IN ancient Liturgies and Ritualists, we find this day looked upon as an *octave* of Pentecost, or as *Dominica vacans*, (of which name is spoken p. 175,) and that the observing of it as a feast of the Trinity was of later use, and more late in the Roman Church than in some other^c; and there were who objected, that because on each day (and especially Sundays) the Church celebrates the praises of the Trinity in her Doxologies, Hymns, Creeds, &c. therefore there was no need of a feast on one day for that which was done on each. But yet the wisdom of the Church thought it meet that such a mystery as this, though part of the meditation of each day, should be the chief subject of one, and this to be the day. For no sooner had our Lord ascended into heaven, and God's Holy Spirit descended upon the Church, but there ensued the

^c Decretal. Greg. lib. ii. tit. ix. cap. ii. p. 647. C.

notice of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church therefore having solemnized in an excellent order all the high feasts of our Lord, and after, that of the descent of God's Spirit upon the Apostles, thought it a thing most seasonable to conclude these great solemnities with a festival of full, special, and express service to the holy and blessed Trinity. And this the rather in after-times, when Arians and such like heretics had appeared in the world, and vented their blasphemies against this Divine mystery.

Some proper Lessons this day hath, as the Morning first and second^d.

The first Lesson is Gen. xviii., wherein we read of three that appeared to Abraham, or the Lord in three Persons, ver. 1, 2, a type of that mysterious Trinity in Unity, which was after revealed in the Gospel; so Theodoret, "because the Jews had long lived in Egypt, and had learned there the worship of many gods; the most wise God did not plainly deliver to them the mystery of the Trinity, lest they should have mistaken it for a doctrine of a plurality of gods. Yet the doctrine of the Trinity was not wholly hidden in those times, but some seeds of that perfection of divinity were dispersed; and for that cause, the choir of angels sing thrice

^d In the present Liturgy the Lessons are; Morning, Gen. i, St. Matt. iii.; Evening, Gen. xviii., 1 St. John v.

“holy,” but once “Lord ;” “ Holy, holy, holy, Lord God of Hosts ;” and here three men appeared to Abraham^e.

The second Lesson, St. Matt. iii., is thought fit for this feast, because it delivers to us the baptism of Christ, at which was discovered the mystery of the Trinity ; for there the Son is baptized, the Holy Spirit descends upon Him, and the Father speaks from heaven, “ This is My beloved Son.”

The Epistle and the Gospel are the same that in ancient services were assigned for the *octave* of Pentecost, (the Epistle being of the vision of St. John, Rev. iv. 1, and the Gospel the dialogue of our Lord with Nicodemus^f.) and the mentioning (which we find therein) of baptism, of the Holy Spirit and gifts of it, though it might then fit the day, as a repetition (as it were) of Pentecost, so is it no less fit for it as a feast to the blessed Trinity. The mission of the Holy Ghost brings with it (as afore-said) more light and clearness to the doctrine of the Trinity ; and when more fit to think of the gifts of the Spirit than on a solemn day of ordination, (as this is one,) when men are consecrated to spiritual offices ? But besides this, we have in the Gospel set before us all the three Persons of the sacred Trinity, and the same likewise represented in the vision which the Epistle speaks of, with a hymn

^e Theodoret. advers. Gent. Disput. II. tom. iv. pt. ii. p. 744.

^f John iii. 1.

of praise, "Holy, holy, holy, Lord God Almighty," &c. which expressions, by ancient interpretation, relate to the holy Trinity, as is above said.

Of the Sundays after Trinity till Advent.

THE Church hath now finished the celebration of the high festivals, and thereby run, as it were, through a great part of the Creed, by setting before us in an orderly manner the highest mysteries of our redemption by Christ on earth, till the day He was taken up into heaven, with the sending down of the Holy Ghost at Pentecost. Now after she hath in consequence and reflection upon these mysteries, broke out into a more solemn and special adoration of the blessed Trinity, she comes, according to her method in the intervals of great feasts, (of which see p. 83,) to use such Epistles, Gospels, and Collects, as suit with her holy affections and aims at this season. Such, namely, as tend to our edifying, and being the living temples of the Holy Ghost our Comforter, with His gifts and graces; that having oil in our lamps, we may be in better readiness to meet the Bridegroom at His second Advent or coming to judgment. And this is done in the remaining Sundays till Advent, which

in their services are, as it were, so many echoes and reflections upon the mystery of Pentecost, (the life of the Spirit,) or as trumpets for preparation to meet our Lord at His second coming; which will be more manifest if we take a general view of the Gospels together, and afterwards of the Epistles and Collects.

The GOSPELS for this time, according to the method which hath before been declared, p. 85, are of the holy doctrine, deeds, and miracles of our Saviour, and so may singularly conduce to the making us good Christians, by being followers of Christ, and replenished with that Spirit which He both promised and sent, and for which the Church lately kept so great a solemnity: for to be charitable, heavenly-minded, repentant, merciful, humble, peaceable, religious, compassionate, and thankful, to trust in God and abound with such spiritual qualities, are the lessons taught us by our Lord in these Gospels; and that not only by word and deed, but many miracles also, for divers Gospels are of such, and tend much to our edifying. From His healing of the sick, and going about doing good, we may learn to employ that power and ability we have in works of mercy and goodness. He that raised the dead, and did such mighty works, can be no other, we may be sure, than God and man, the Saviour of the world, and able to protect us, even against death itself, to raise

our bodies from the dust, and glorify them hereafter.

Thus we have in general the intent of these Gospels, (as may easily appear by particular observations,) and withal, how pertinent they are to the time. And with them the Church concludes her annual course of such readings; having thereby given us (and in such time and order as most apt to make deep impression) the chief matter and substance of the four Evangelists.

True it is, that in ancient rituals, and particularly in St. Jerome's Comes, (or *Lectionarius*,) where we find this same order of Epistles and Gospels, (*Pamelii Liturg. Eccles. Lat. tom. ii.*,) there are some other besides these which our Church useth, as for Wednesdays, Fridays, and other special times and solemnities. But these for Sundays and other holy days, which are retained by our Church, are so well chosen for the fitness, variety, and weightiness of the matter, and out of that Evangelist that delivers it most fully, that the chiefest passages of all the Evangelists are hereby made known and preached to us; and what we meet not with here, is abundantly supplied by the daily second Lessons. And the like also may be said concerning the Epistles.

In the EPISTLES for this time there is a harmony with the Gospels, but not so much as some have thought in their joint propounding of particular

considerations, and those several and distinct, as the days they belong to, (for that belongs to more special solemnities,) but rather as they meet all in the common stream, the general meditation and affection of the season.

We may therefore observe, that as all the Gospels for Sundays since Easter-day hitherto are taken out of the beloved disciple St. John, who therein gives us many of the last and most tender and affectionate words of our dear Lord before His Passion and Ascension; His promising of a Comforter, bidding them not fear, bequeathing His peace to them, and the like; so now the two first Epistles are taken (and most fitly) out of the same Apostle, who therein minds us with much earnest affection of that Spirit which our Lord promised for our Comforter, and of the great effect and sign of it, the love of one another: "if," saith he, "we love one another, God dwelleth in us, and His love is perfect in us; hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." And the Epistle for the second Sunday exhorteth us in like manner, "to love one another as He gave commandment, and he that keepeth His commandments dwelleth in Him, and He in him; and hereby we know that He abideth in us, even by the Spirit which He hath given us." In the Epistle for the third Sunday, we are put in mind by St. Peter of submission, and being humble,

(for God gives grace to such,) of sobriety, watching, faith, and patience in affliction, with an exhortation "to cast our care upon God, who cares for us, and shall perfect, settle, strengthen, and stablish us," which is according to what Christ said, "that He would not leave us comfortless." The fourth Epistle is out of Rom. viii. and is a comfort against afflictions, "as not worthy of that glory which shall be shewed upon us," provided we be such as they whom the Apostle there speaks of, "who had received the first-fruits of the Spirit." The Epistle for the fifth being taken out of St. Peter, exhorts us to love, peace, innocence, and such spiritual affections; and if any trouble us, "not to be afraid, but to sanctify the Lord God in our hearts." The rest of the Epistles for all the days following relate much to the same business, as newness of life, and all the fruits and gifts of God's Holy Spirit, as a particular insight will sufficiently manifest. But being not the first that are used in this season, they seem to have been chosen with more indifferency, for they are taken out of St. Paul, and keep the very order of his Epistles, and the place they have in each Epistle. For of them the first are out of the Epistle to the Romans, and (so in order) the next out of the Epistles to the Corinthians, (first and second,) Galatians, Ephesians, Philippians, and Colossians, for so far the order reacheth till the time of Advent. Only two of the Sundays (the

eighteenth and twenty-fifth) do vary from this method in the choice of their Epistles, and there is reason for both.

And first, for the twenty-fifth or last Sunday, the reason is manifest; for it being looked upon as a kind of preparative or forerunner of Advent, as Advent is to Christmas, (and in St. Jerome's *Lectio-narius*^g it is comprised within the time of Advent,) an Epistle was chosen not as happened according to the former method, but such an one as prophesied of Christ's Advent or coming; for that plainly appears in this out of Jeremy, "Behold the time cometh, saith the Lord, that I will raise up the righteous Branch of David, which King shall bear rule, and He shall prosper with wisdom, and shall set up equity and righteousness again in the earth." The like prophecy is implied in the Gospel, and applied to Jesus in the words of the people when they had seen His miracle: "This is of a truth the same prophet that should come into the world." And therefore when there are either more or fewer Sundays than twenty-five between Trinity and Advent, if we so dispose of the services as always to make use of this for the last of them, it will be agreable to reason and exemplary practice, and that from time of old, for we find such a rule in *Micrologus*, an ancient ritualist^h.

The other Sunday that follows not the method of

^g Liturg. Pamel. tom. ii. p. 56.

^h Cap. xxix. xxx. p. 752.

the rest is the eighteenth after Trinity; for its Epistle is taken out of the first to the Corinthians, not out of that to the Ephesians, as other are for the Sundays that go next before and after. This seems to be occasioned by a particular circumstance, to which a fit Epistle was to be found out, though it were not taken out of its place in the usual order, and that was the Ordination of Ministers; for the understanding of which, and the ancient care about ordinations, it will not be amiss to be somewhat the larger. We may therefore note that what was said of Collects (p. 64) is true also of this order of Epistles and Gospels, that it comes down to us from ancient times, as appears by St. Jerome's *Lectionarius*¹ above mentioned, and other old liturgists and expositors. And by them we find that it was the custom of old to have proper services for Wednesdays, Fridays, and Saturdays in each Ember week, and then followed (as with us) the conferring of Holy Orders. But care being taken that the ordination should be performed after continuance the same day in prayer and fasting, and yet be done upon the Lord's day also; and because by ancient canon that day was not to be fasted upon, they therefore took this course to perform it on Saturday, (it being one of the Ember fasts,) and yet in the evening of it, for that time was accounted as belonging to the Lord's

¹ Pamel. Lit. tom. ii. p. 50.

day following; or if they would continue so long fasting, to do it early in the morning following^k.

In regard therefore that this was accounted a Sunday's work, and that there had been so much exercise and fasting on Saturday, the Sunday following had no public office, and was therefore called *Dominica vacat*, (or *vacans*), a vacant Sunday. But it was afterwards thought better not to let that day pass in that manner, nor to continue so long and late on Saturday in such abstinence and exercise; and therefore the ordination came to be dispatched sooner on Saturday, and the Sunday following had a service said on it, which at first for some time was borrowed of some other days, but afterwards one was fixed, being fitted to the day or season with some respect in the frame of it to the ordination at that time. For although there were peculiar readings, rites, and prayers for the ordination itself, (as there is also in our Church, much resembling the ancient form,) yet besides that, in the general service of the day, some reflection was made on the business of ordination.

Only the vacant Sunday for the Ember week in September had no constant peculiar service; for being fixed to a certain time of that month, it chanceth that the said Sunday sometimes is the eighteenth after Trinity, sometimes the seventeenth, or sooner, as Easter falls out: and accord-

^k Leo, Epist. Decret. LXXXI. ad Dioscorum, cap. i. p. 435. C.

ingly takes the service of the eighteenth Sunday, or some other before it, as it happens to be that year. But of old, after other vacant days had their proper services, this day continued for some while to make use of borrowing; so Berno¹ and Micrologus^m say it was in their times; and what service can we think could be more useful for that purpose than this of the eighteenth Sunday, especially if we consider it with all the accessaries it had then?

In the ancient rituals of St. Jerome's *Lectonarius*ⁿ, St. Gregory's *Antiphonarius*^o, and in the *Liber Sacramentorum*^p, &c. we find the service of Ember-week placed immediately before that of this Sunday, and the chief reason may be this aforesaid, their affinity of matter. Rupertus Tuitiensis^q is very copious in shewing how much the office of this day (in that largeness it then had) concerned them that had the cure of souls: and Berno Augiensis^r is as large in shewing how well it might serve in that regard for a supplement to the vacant Sunday. All which considered, and withal that the usual order of the Epistles, from the fifth to the twenty-fifth, was changed only in this; and that according to the course of Easter, the ordination falls on this Sunday, or some other before it, we may very probably conclude that the choice of this

¹ Cap. v. p. 715.^m Cap. xxvi. p. 750.ⁿ Pam. Lit. tom. ii. p. 48.^o Tom. ii. pp. 157, 168.^p Tom. ii. p. 343. ^q De divinis officiis, lib. xii. cap. xviii. p. 1085.^r De quibusdam rebus ad Missam spectant, cap. v. p. 705.

Epistle (and Gospel also) was with design to exercise our meditations somewhat on the ordination this day celebrated, or not long before it. And hereby a good ground was given to the preacher in his sermon, (for that was usually upon the readings of the day,) to declare in a fit season the duty of pastors and their flocks according as he saw occasion.

The Epistle, 1 Cor. i. 4, is a thanksgiving "in behalf of the Corinthians for the grace of God which was given them by Jesus Christ:" it appears by what the Apostle saith of them in divers places, that they had been taught by many learned instructors, and that many of them had much profited, and abounded in many spiritual gifts; and such gifts are here mentioned as are specially requisite for them that are ordained to be spiritual guides, as the "being enriched in all utterance, and in all knowledge, and being behind in no good gift." And the Gospel, St. Matt. xxii. 34, is of our Saviour's answering a question of a doctor of the law, of His silencing both Pharisees and Sadducees by His doctrine and questions: whereby he shews how those whom He sends on Divine messages should be qualified, how able to speak a word in due season, to give a reason of their faith, and to convince gainsayers. This is the Gospel in the ancient Lectionary* above mentioned; and though some Churches use other, yet we may observe that they are all

* Tom. ii. p. 50.

very applicable to this occasion. And the old anthems or versicles for the day^t, (which are to be found most of them in some Latin services,) are herein most express; desiring of God "that His prophets may be found faithful;" and speaking of "being glad of going into the house of God, bringing presents, coming into His courts, &c., of telling out among the heathen that the Lord is King; of Moses hallowing an altar, and offering sacrifices, ascending into the mount, praying for the people, of God's shewing Himself to him," &c.

It is true, that other ordination Sundays relate principally (as is most meet) to the chief meditations of those special seasons wherein they fall, but yet therein we may find matter very pertinent to this occasion. How fit the service of Trinity Sunday is in this regard hath already been declared, p. 167, nor could any season have been more aptly chosen for this occasion. In that of Lent the Epistle tells us what holiness of life is required in all, and therefore certainly in them whom God hath called to such a holy profession; and that saying of Christ, (in the Gospel for the same day,) "that He was sent to the lost sheep," &c., may mind them of their duty who are sent by Him to be pastors of His flock. The like advertisements they may gather from both Epistle, 1 Cor. iv. 1, and

^t S. Greg. Antiphonarius, tom. ii. p. 157.

Gospel, St. Matt. xi. 2, of the Sunday of ordination in time of Advent, as may be obvious to view. And no less proper is that Epistle, which the Lectionary^a and some Churches appoint for the same day; "Let a man," saith the Apostle here, "thus wise esteem us, even as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of stewards that a man be found faithful." Which Epistle with us, and some other Churches, is applied to the Sunday next before this, changing place with another Epistle, not unfit for this occasion, and more fit to come next to Christmas; for by those words in it, "the Lord is even at hand," it may excite us to such a preparation for the feast of Christ's coming in the flesh, as may prepare us for that other coming in glory which we look for.

Thus have we taken a view of these Epistles and Gospels, and upon occasion also of those which are used after ordinations, and somewhat also of the time when holy orders were given. Our Church herein keeps to the day that is most proper; and that is to the Sunday which next follows the Ember fast. A day on which Christ bestowed His Spirit upon His Apostles, gave them their commission, and many wonderful gifts for the good of the Church. For this and other reasons doth Leo shew how congruous the Lord's day is for such a work. Besides this may be added, that a business

^a Tom. ii. p. 58.

of such consequence being done upon such a day, is attended with more solemnity and presence of the congregation. See the discourse of Ember weeks, p. 118, and Leo Epist. lxxx. ad Dioscorum, cap. i. p. 435.

The COLLECTS^x remain to be now spoken of; and they in the same manner with the Epistles and Gospels have a general congruity with the affection of the season. For as faith, hope, and charity, the graces and gifts of the Holy Ghost, are the general subject, more or less, of these Epistles, and the same taught, exemplified, and confirmed in the

^x The Collects in the old Books for the following Sundays were as follows : For the second Sunday, "Lord, make us to have a perpetual fear and love of Thy holy name, for Thou never failest to help and govern them whom Thou dost bring up in Thy steadfast love. Grant this." &c.

The third stood as follows : "Lord, we beseech Thee mercifully to hear us, and unto whom Thou hast given an hearty desire to pray ; grant that by Thy mighty aid we may be defended ; through Jesus Christ our Lord."

The eighth began, "God, whose providence is never deceived ; we humbly beseech Thee," &c.

The ninth had, instead of "that we who cannot do," &c. "that we which cannot be without Thee, may by Thee be able to live."

The eleventh had this expression, "Give unto us abundantly Thy grace, that we running to Thy promises may be made partakers."

The twelfth ended thus ; "and giving unto us that that our prayer dare not presume to ask ; through Jesus Christ our Lord."

The fifteenth was without, "from all things hurtful."

The sixteenth had "congregation" for "church."

The eighteenth began thus : "Lord, we beseech Thee, grant Thy people grace to avoid the infections of the devil."

The nineteenth had this expression, "Grant that the working of Thy mercy," whereas we now read, "mercifully grant that Thy Holy Spirit."

In the twentieth, for "cheerfully," there was "with free hearts."

In the twenty-fourth, for "absolve," there was "assist."

Gospels; so are these Collects certain general invocations upon God for the assistance of His Holy Spirit, and bringing forth the fruits of it, and consist usually of a most humble acknowledgment, and a petition suitable, as is above declared, pp. 66, 67.

And as we have taken there a brief view of the pious sense and spirit of these acknowledgments, so will it not be amiss to do the same here concerning the petitions; which in each Collect are some or other of these following, or such like: "That God would be pleased to prevent and follow us always with His grace, and with His mercy, in all things direct and rule our hearts, to stir up our wills, pour into our hearts (graft in them) the love of His holy name, make us to have a perpetual fear and love of it, to ask such things as shall please Him, to have the spirit to think and do always such things as be rightful, (to please Him both in will and deed,) that He would increase, nourish, keep us in true religion and all goodness; give unto us the increase of faith, hope, and charity, that we may live according to His will, with pure and free hearts follow Him; accomplish those things He would have done, may be cleansed, assoyled, delivered from all our offences, have pardon, peace, protection and defence; may plentifully bring forth the fruits of good works, and by Him be plenteously rewarded, and obtain His promises, which exceed all we can desire." Such requests as these, (be-

sides some other, "that God would hear the prayers of the people," of which see pp. 64, and 79,) are by the priest presented to God, fit for the Church's meditations at this time after Pentecost, and not unfitly following the Lessons, the Decalogue, and the following supplications of the people, as the proper place of Collects; being all of them (though in several branches and expressions) in effect thus much; that by the merciful grace, inspiration, defence, and protection of God Almighty, we may be cleansed from our sins, may obey His commandments, may live as Christians ought, not after the flesh but after the Spirit, and so be fitter to meet our blessed Lord at His second Advent to judge the world.

And this meditation of the second Advent of Christ is thought so seasonable in the last place, that some Churches, instead of those readings which we have for the last Sunday of this time, make use of some other which concern the day of judgment: but our Church, as she hath good reason for her method, as we have seen, pp. 172, 173, so is she not at all defective in her thoughts of Christ's second coming: in time of Advent, and often afterwards, she takes occasion to remember it, but most especially at this season. The last Gospel (except that which implies a prophecy of Christ's Advent) sets before us His raising up of one from the dead, a great ground of our faith and hope of a resurrec-

tion. The Epistle that goes with it, and all the rest in a manner aim most evidently at this, the "quickenings us to a life spiritual by the hopes of an eternal." The last Collect, with some other, is for the enjoyment of it according to God's promises. So that we see the Church in her meditations for the conclusion of the year, takes in that for her subject which is the close of our Creed, end of our faith, and crown of our devotions; "the resurrection of the body, and the life everlasting."

St. Andrew.

THIS Saint's day is the first that is kept solemn, because he first came to Christ, and followed Him before any of the other Apostles, (St. John i. 40.) He brought his brother Simon to Christ, ver. 42. He it was that said, "We have found the Messiah," and therefore his day is rightly set at the beginning of Advent for ever, to bring news *de adventu Domini*, of the Advent or coming of our Lord.

Conversion of St. Paul.

WHEREAS other Saints' martyrdoms, or at least the days of their death, are celebrated by holy

Church; St. Paul's Conversion is made the holy day^y; for these reasons:

I. For the example of it; that no sinner, how great soever, might hereafter despair of pardon, seeing Saul, a grievous persecutor, made St. Paul: "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe^z."

II. For the joy which the Church had at his conversion.

III. For the miracle wrought at his conversion.

Purification of St. Mary, or Feast of Candlemas^a.

SOME Churches keep four holy days in memory of the blessed Virgin, namely, the Annunciation, the Assumption, the Nativity, and Purification. Our Church keeps only the Purification and An-

^y Conversion of St. Paul. The old Collect. "God, which hast taught all the world through the preaching of Thy blessed Apostle St. Paul, grant, we beseech Thee, that we, which have this wonderful conversion in remembrance, may follow and fulfil Thy holy doctrine that he taught; through Jesus Christ our Lord." Amen.

^z 1 Tim. i. 16.

^a Purification of St. Mary. The Epistle was the same as that used on the Sunday before, whereas it is now Malachi iii. 1 to 6. The Gospel was St. Luke ii. 22 to 27, but now it goes on to the end of ver. 40.

nunciation, which are common to her and our blessed Lord.

The Purification is a double feast, partly in memory of the Virgin's purification, (this being the fortieth day after the birth,) which she observed according to the Law, Lev. xii. 4, though she needed it not; but chiefly in memory of our Lord's presentation in the temple, which the Gospel commemorates.

Our Saviour thus presented in the temple, offered Himself a live oblation for us, that so the whole obedience of His life might be ours.

This day had one solemnity of old peculiar to it; namely, procession; the order and manner of which I shall set down briefly out of St. Bernard^b.

"We go in procession, two by two, carrying candles in our hands, which are lighted, not at a common fire, but a fire first blessed in the Church by a Bishop. They that go out first return last; and in the way we sing, Great is the glory of the Lord.

"We go two by two, in commendation of charity and a social life; for so our Saviour sent out His disciples.

"We carry lights in our hands: first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the wise virgins (of whom this blessed Virgin is the chief)

^b In diem Serm. ii. tom. i. p. 961.

that went to meet their Lord with their lamps light and burning. And from this usage and the many lights set up in the church this day, it is called *Candelaria*, or Candlemas.

“Because our works should be all done in the holy fire of charity; therefore the candles are light with holy fire.

“They that go out first return last, to teach humility; in humility preferring one before another^c.

“Because God loves a cheerful giver, therefore we sing in the way.

“The procession itself is to teach us, that we should not stand idle in the way of life, but proceed from virtue to virtue, not looking back to that which is behind, but reaching forward to that which is before.”

For the antiquity of this day, see Cyril Alex.^d Gregory Nyss. *in diem*^e. And for the feast of the Annunciation, Athanas. Serm. de Deipare^f.

St. Philip and St. James^g.

WHEREAS, in the primitive Church, the Apostles had not several days of solemnity, it was ap-

^c Phil. ii. 3. ^d Tom. v. pt. ii. p. 379. ^e Tom. ii. p. 876.

^f Serm. in Annunc. S. D. Deiparæ, tom. iii. p. 393.

^g St. Philip and St. James. The Collect formerly ran, after the words, “the way, the truth, and the life,” “as Thou hast taught St. Philip and other Apostles; through Jesus Christ our Lord.”

pointed that one day should be allowed for them all; namely, in the Latin Church, the Calends, or first of May; in the Greek, the feast of St. Peter and St. Paul. Afterwards, when the other Apostles had peculiar days appointed, this first of May was left to St. Philip and Jacob, because it was thought that they suffered upon that day. Thus Durandus^b and some other deliver it; but upon further inquiry, it seems to be a mistake; for if (as hath been proved in the discourse upon St. Stephen's day) Martyrs and other Saints had their several days observed in the first times, it is not probable that the Apostles, those founders of Churches, "those princes over all lands," (as they are called Psalm xlv. 16,) should be huddled up all into one day, and have a less respect given them by the Church than other Saints and Martyrs had. I conceive therefore that they had several days allowed them as well as other Saints; and this mistake of Durandus was occasioned by this, that in some old Martyrologists, this feast of St. Philip and Jacob was called the feast of St. Philip and Jacob and all the Apostles, and in some, the feast of St. Philip and Jacob and all Saints. The reason of which was not because the Apostles had no other feasts appointed them, but only this, because the feast of St. Philip and Jacob is upon the Calends of May, and so falls within the Paschal solemnity betwixt

^b Rational. l. vii. cap. x. p. 438.

Easter and Whitsuntide ; all which time the Church of old was wont to commemorate, not one Saint alone, but all together ; and therefore, not St. Philip and Jacob alone, but all the Apostles and Saints together with them. The reason of which was, says *Gemma de antiquo ritu Missarum*¹, because, in our heavenly country which that time signifies, the joy of all is the joy of every one ; and the joy of every Saint the common joy of all : or because, as Micrologus says^k, “At the general resurrection (of which Easter solemnity is a type) there is a common festivity and joy of the righteous.”

The St. Philip this day commemorated was St. Philip the Apostle, whom the Gospel, St. John xiv. 1, mentions, not Philip the deacon. Yet the Church gives us a Lesson, Acts viii., concerning him ; and it was a thing not unusual in ancient martyrologies to commemorate divers of the same name on the same day.

The St. James that is commemorated this day is not one of the sons of Zebedee, whose day is kept in July, but St. James who was called the brother of our Lord, the first bishop of Jerusalem, who wrote the Epistle called the Epistle of St. James, part of which is this day read, ch. v. 1.

This day hath no fast, because it falls betwixt Easter and Whitsuntide. See feast of Circumcision.

ⁱ De Eccl. Offic. (*Gemma*) l. iii. cap. cxl. p. 129.

^k De Eccl. Offic. c. lv. p. 763.

St. John Baptist.

WE celebrate the birth of St. John Baptist, and of our Saviour, for these reasons :

The births of both were full of joy and mystery. Our Saviour's we have already observed. Now for St. John's, it is plain there was more than ordinary joy at his birth, St. Luke i. 14, and full of mystery and wonder it was. As a virgin conceived our Lord, so a barren woman brought forth St. John, St. Luke i. 36. Again, his birth was prophetic of our Lord, whom he saluted out of his mother's womb. Lastly, his birth was made memorable by the prediction of the angel Gabriel, St. Luke i. 19.

There was formerly another holy day for the beheading of St. John Baptist ; but our Church keeps only this holy day in memory of him, wherein, though she principally commemorates his mysterious nativity, as you may see in the Gospel¹, yet she does not omit his life and death ; his life and office in the morning Lessons^m are recorded ; his death is related in the Second Lessonⁿ evening, and the Collect prays for grace to imitate his example, patiently suffering for the truth's sake.

¹ St. Luke i. 57.

^m Mal. iii. ; St. Matt. iii.

ⁿ St. Matt. xiv. 1—13.

St. Michael.

HOLY Church holds a feast in memory of the holy angels: first, because they minister to us on earth, "being sent forth to minister to them that shall be heirs of salvation^o;" secondly, because they fight against the devil for us, by their prayers and recommendation of us and our condition at the throne of grace; as appears by the Epistle and the Gospel at the end of it.

The Church in this feast particularly commemorates St. Michael, because he was prince, or tutelar angel of the Church of the Jews, Dan. x. 13; xii. 1; and so of the Christian Church; for the Church which was once in the Jews is now in the Christians.

All Saints.

BECAUSE we cannot particularly commemorate every one of those Saints in whom God's graces have been eminent, for that would be too heavy a burden; and because in these particular feasts, which we do celebrate, we may justly be thought to have omitted some of our duty, through infirmity

or negligence; therefore holy Church appoints this day in commemoration of the Saints in general.

Other holy days not here spoken of, are either mentioned in other places, or need no other explanation than what already hath been said in general of holy days, and their readings.

The Communion, or Second Service.

IN the Liturgy it is called the Communion, and well it were that the piety of the people were such as to make it always a Communion. The Church, as appears by her pathetical exhortation before the Communion, and the Rubric after it, labours to bring men oftener to communicate than she usually obtains. Private and solitary Communions of the Priest alone she allows not; and therefore when other cannot be had, she appoints only so much of the service, as relates not of necessity to a present Communion, and that to be said at the holy table; and upon good reason, the Church thereby keeping, as it were, her ground, visibly minding us of what she desires and labours towards, our more frequent access to that holy table, and in the meanwhile that

part of the service which she uses may perhaps more fitly be called the Second Service than the Communion. And so it is often called, though not in the Rubric of the Liturgy, yet in divers fast books and the like, set out by authority. If any should think that it cannot properly be called the second service, because the Morning Service and Litany go before it, which we prove in the following discourse to be two distinct services, whereby this should seem to be the third rather than the second service, it is answered, that sometimes the Communion Service is used upon such days as the Litany is not ; and then it may, without question, be called the second service: nay, even then, when the Litany and all is used, the Communion Service may be very fitly called the second service: for though in strictness of speech the Litany is a service distinct, as is shewn, yet in our usual acceptation of the word service, namely, for a complete service, with all the several parts of it, Psalms, Readings, Creeds, Thanksgivings, and Prayers, so the Litany is not a service, nor so esteemed, but called the Litany, or supplications, and looked upon sometimes, when other offices follow, as a kind of preparative (though a distinct form) to them, as to the Communion, Communion, &c. And therefore it was a custom in some Churches, that a bell was tolled, while the Litany was saying, to give notice to the people that

the Communion Service was now coming on. This service consists of four parts; the first reaches to the offertory, called anciently *missa catechumenorum*, "the service of the catechumens;" the second is the offertory, which reaches to the consecration. The third begins at the consecration, and ends at the angelical hymn, GLORY BE TO GOD ON HIGH. The last is the post-Communion, or thanksgiving, which with us is nothing but that holy hymn.

Part I. We begin the first part as the Church was wont to begin her services, with the LORD'S PRAYER, concerning which see the Morning Service.

After this follows an excellent prayer to God to CLEANSE OUR HEARTS BY HIS HOLY INSPIRATION.

Then follow the COMMANDMENTS with a *Kyrie*, or LORD HAVE MERCY UPON US, after every one of them; which, though I cannot say it was ancient, yet surely cannot be denied to be very useful and pious. And if there be any that think this might be spared, as being fitter for poor publicans than saints; let them turn to the parable of the publican and pharisee going up to the temple to pray, St. Luke xviii. 9, and there they shall receive an answer.

Then follows the COLLECT for the day, with another for the King, which the priest is to say standing, &c. Of this posture enough hath been said in the Morning Service. Though there hath been a prayer for the King in the Morning Service, and another in the Litany; yet the Church here

appoints one again, that she may strictly observe St. Paul's rule, 1 Tim. ii., who directs that in all our public prayers for all men, an especial prayer should be made for the King. Now the Morning Service, Litany, and this Communion Service, are three distinct services, and therefore have each of them such an especial prayer.

That they are three distinct services will appear, for they are to be performed at distinct places and times. The Morning Service is to be said at the beginning of the day, as appears in the third Collect for grace. *Πρωτα*, says St. Chrysostom, which is translated, St. Matt. xxvii. 1, in the morning, and St. John xviii. 28, early; in St. Mark xiii. 35, it is translated, the dawning of the day. The place for it is the accustomed place in the chancel or church, says the Rubric before Morning prayer, or where the ordinary shall appoint it.

The Litany is also a distinct service, for it is no part of the Morning Service, as you may see, Rubric^p after Athanasius' Creed. Here ends the Morning and Evening Service. Then follows the Litany. Nor is it any part of the Communion Service, for that begins with "Our Father," and the Collect, "Almighty God," &c., and it is to be said after the Litany. The time and place for this is not appointed in the Rubric, but it is supposed to be known

^p That Rubric is now placed at the end of the Morning and Evening prayer, and omitted after St. Athanasius' Creed.

by practice. For in the Communion, Psalm li. is appointed to be said, where they are accustomed to say the Litany, and that was in the church, before the chancel door. "It being a penitential office, is there appointed, in imitation of God's command to the priests in their penitential service^a, 'Let the priests weep between the porch and the Altar^r.'" The time of this is a little before the time of the Communion Service^s.

The Communion Service is to be some good distance after the Morning Service; before the Communion Service, "so many as intend to be partakers of the holy Communion, shall signify their names to the Curate over night, or before Morning Prayer, or immediately after^t," which does necessarily require a good space of time to do it in. The usual hour for the solemnity of this service was anciently, and so should be, nine of the clock, morning^u; this is the canonical hour^x, thence probably called the holy hour^r. In case of necessity, it might be said earlier or later, *Durant. de ritibus*^z; but this was the usual and canonical hour for it.

^a Bishop Andrewes on the Liturgy, p. 56.

^r Joel ii. 17.

^s Eliz. Injunc. xviii. Spar. Art. p. 72.

^t Rubric I. The present Rubric is somewhat different; for after the word "Curate," it merely says "at least some time the day before."

^u Conc. Aurel. III. can. xiv. tom. v. p. 299.

^x Decret. Pars III. de Consec. Distinct. I. cap. xlix. p. 1992. C.

^r Decret. Pars I. Distinct. XLIV. cap. xiii. p. 221. D.

^z Lib. II. cap. viii. p. 122.

One reason which is given for it is, because at this hour began our Saviour's Passion, St. Mark xv. 25, the Jews then crying out, "Crucify," &c. At this hour, therefore, is the Communion Service (part of which is a commemoration of Christ's Passion) performed. Another reason given is, because this hour the Holy Ghost descended upon the Apostles, Acts ii. 15. Lastly, because it is the most convenient hour for all to meet, and despatch this with other offices before noon. For, till the service was ended, men were persuaded to be fasting; and therefore it was thought fit to end all the service before noon, that people might be free to eat^a. Why this service is called the second, see pp. 191, 192.

The place for this service is the Altar, or Communion Table^b. And so it was always in primitive times, which is a thing so plain as needs no proof.

After this, the priest reads the Epistle and Gospel for the day. Concerning the antiquity of which, and the reason of their choice, hath been said already; nothing here remains to be shewn but the antiquity and piety of those rites which were used both by us and the ancient Church, about the reading of the Gospel. As,

I. When the GOSPEL is named, the clergy and the people present say or sing, GLORY BE TO THEE

^a Durantus de ritibus Eccles., l. ii. cap. vii. p. 122.

^b Rubric before the Communion.

O LORD. So it is in St. Chrysostom's Liturgy^c, "Glorifying God that hath sent to them also the word of salvation." As it is in the Acts of the Apostles, xi. 18, "When they heard these things they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

II. While the Gospel is reading, all that are present stand^d: and Sozomen, in his Ecclesiastical History, tells us it was a new fashion in Alexandria, that the Bishop did not rise up when the Gospel was read; "which," says he, "I never observed nor heard amongst any others whatsoever^e." The reason was this: anciently, whensoever the holy Lessons were read, the people stood^f, to express their reverence to the holy word, Nehem. viii. 5. But because this was counted too great a burden, it was thought fit to shew our reverence, especially at the reading of the Gospel, which historically declares somewhat which our Saviour spake, did, or suffered in His own Person: by this gesture shewing a reverend regard to the Son of God, above other messengers, although speaking as from God. And against Arians, Jews, Infidels, who derogate from the honour of our LORD, such ceremonies are most profitable, as judicious Mr. Hooker notes^g.

^c Goar, Euchol. p. 69.

^d Gratian, Decret., Pars III. De Consec. Distinct. I. cap. lxxv. p. 1997. D.

^e Sozomen, Hist. Eccles. l. vii. cap. xix. p. 735. A.

^f S. Austin, Hom. CCC. in Append. tom. v. p. 504. B.

^g B. v. ch. xxx. § 3. vol. ii. p. 179.

III. After the Gospel is ended, the use was to praise God, saying, THANKS BE TO GOD for this Gospel. So was it of old ordained^h, that the lauds or praises should be said, not after the Epistle, but immediately after the Gospel, for the glory of Christ, which is preached in the Gospel.

In some places the fashion was then to kiss the book. And surely this book, by reason of the rich contents of it, deserves a better regard than too often it finds. It should in this respect be used so, as others may see we prefer it before all other books.

Next is the NICENE CREED; so called because it was for the most part framed at the great Council of Nice. But because the great Council of Constantinople added the latter part, and brought it to the frame which we now use, therefore it is called also the Constantinopolitan Creed. This Creed began to be used in Churches at the Communion Service, immediately after the Gospel, in the year of our Lord cccxxxix.

Afterwards it was established in the Churches of Spain and France, after the custom of the Eastern Churchⁱ, and continued down to our times.

The reason why this Creed follows immediately after the Epistle and Gospel, is the same that was given for the APOSTLES' CREED following next after

^h Conc. Toletan. IV. can. xii. tom. v. p. 1709.

ⁱ Conc. Toletan. III. can. ii. tom. v. p. 1009.

the Lessons at Morning and Evening prayer. To which the Canon of Toledo last cited, hath added another reason of the saying it here before the people draw near to the holy Communion, namely, "that the breasts of those that approach to those dreadful mysteries may be purified with a true and right faith^k."

A third reason is given by Dionysius^l. It will not be amiss to set down some passages of his at large, because they will both give us a third reason of using the Creed in this place, and discover to us, as I conceive, much of the ancient beautiful order of the Communion Service.

The Bishop or Priest, standing at the Altar, begins the melody of psalms, all the degrees of ecclesiastics singing with him. This psalmody is used, as in almost all priestly offices, so in this, to prepare and dispose our souls by holy affections, to the celebration of the holy mysteries following; and by the consent and singing together of divine psalms, to work in us a unanimous consent and concord one towards another. Then is read, by some of the ministers, first a lesson out of the Old Testament, then one out of the New, in their order, (for the reasons before mentioned in the discourse of lessons at Morning Service.) After this the catechumens, the possessed, and the penitents are dismissed, and they only allowed to stay who are

^k Tom. v. p. 1010.

^l De Eccles. Hier. cap. iii. §. ii, iii. tom. i. p. 242.

deemed worthy to receive the holy Sacrament; which being done, some of the under ministers keep the door of the Church, that no infidel or unworthy person may intrude into these sacred mysteries. Then the ministers and devout people (reverently beholding the holy signs, not yet consecrated, but blessed and offered up to God on a by-standing table, called the table of proposition, *τράπεζα προθέσεως*) praise and bless the Father of Lights (from whom, as all good gifts, so this great blessing of the Communion does come) with the Catholic hymn of praise, which some call the Creed, others more divinely the pontifical thanksgiving, as containing in it all the spiritual gifts which flow from heaven upon us, the whole mystery of our salvation. When this hymn of praise is finished, the deacons with the Priest set the holy bread and cup of blessing upon the Altar; after which, the Priest or Bishop says the most sacred, that is, the Lord's Prayer, gives the blessing to the people; then they (in token of perfect charity, a most necessary virtue at this time of offering at the Altar, St. Matt. v. 23.) salute each other. After which, the names of holy men that have lived and died in the faith of Christ are read out of the diptychs, and their memories celebrated, to persuade others to a diligent imitation of their virtues, and a steadfast expectation of their heavenly rewards. This commemoration of the Saints, presently upon the setting of the holy signs

upon the Altar, is not without some mystery; to shew the inseparable sacred union of the Saints with Christ, who is represented by those sacred signs. These things being rightly performed, the Bishop or Priest that is to consecrate washes his hands, a most decent ceremony, signifying, that those that are to do these holy offices should have a special care of purity, "I will wash mine hands in innocency, O Lord, and so will I compass Thine Altar^m." After he hath magnified these divine gifts, and God that gave them, then he consecrates the holy mysteries: and having uncovered them, reverently shews them to the people, inviting them to the receiving of them. Himself and the priests and deacons receive first, then the people receive in both kinds; and having all received, they end the service with a thanksgiving, which was Psalm xxxiv.

After the Epistle and Gospel, and the confession of that faith which is taught in holy writ, follows THE SERMONⁿ, which usually was an exposition of some part of the Epistle or Gospel, or proper Lesson for the day, as we may see in St. Augustine in his Sermons *de Tempore*, according to the pattern in Nehem. viii. 8. "They read in the book, in the law of God distinctly, and gave the sense, and caused the people to understand the reading." And

^m Psalm xxvi. 6.

ⁿ S. Ambros. Ep. XX. tom. ii. p. 852. Leo. Sermon. ii. de Resur. Dom. p. 1098.

the preacher was in his exposition appointed to observe the Catholic interpretation of the old doctors of the Church ; as we may see in Can. xix. of the sixth Council of Constantinople, held in Trullo°. The Canon is this: “ Let the governors of Churches every Sunday at the least, teach their clergy and people the oracles of piety and true religion ; collecting out of Divine Scripture, the sentences and doctrines of truth, not transgressing the ancient bounds and traditions of the holy Fathers. And if any doubt or controversy arise about Scripture, let them follow that interpretation which the lights of the Church and the doctors have left in their writings. By which they shall more deserve commendation, than by making private interpretations, which if they adhere to, they are in danger to fall from the truth.”

“ To this agrees the Canon made in Queen Elizabeth’s time, *anno Dom.* 1571^F. The Preachers chiefly shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old Testament and the New, and that which the catholic Fathers and ancient Bishops have gathered out of that doctrine.” These golden Canons, had they been duly observed, would have been a great preservative of truth and the Church’s peace.

° Tom. vi. p. 1152.

F Sparrow’s Articles, &c. p. 238.

The sermon was not above an hour long. Cyril, Catech. xiii. cap. viii. p. 186.

Before the sermon, no prayer is appointed but the Lord's Prayer, the petitions being first consigned upon the people by the preacher or minister, who is appointed to bid the prayers, as it is in Edward VI. and Queen Elizabeth's Injunctions^a; that is, to tell the people beforehand what they are at that time especially to pray for in the Lord's Prayer^r; which is called moving the people to join with the preacher in praying the Lord's Prayer. Of old, nothing was said before the sermon but *gemina salutio*, "the double salutation^s." The Bishop or Priest never begins to speak to the people; but first in the name of God he salutes the people, and the salutation is doubled, that is, the preacher says, "The Lord be with you," and the people answer, "And with thy spirit." Much after this manner was the Jews' practice, "Ezra the scribe stood upon a pulpit of wood, &c. and opened the book in the sight of all the people; and when he opened it all the people stood up, and Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen, and worshipped. Then Ezra read in the book, and gave the sense, and caused them to understand the reading^t." So we see, that both

^a Sparrow's Articles, p. 83.

^r Canon LV. A. D. 1603. p. 19.

^s Clement. Constit. l. viii. c. v. Pat. Ap. tom. i. p. 395. Optatus de Schis. Donat. l. vii. p. 99.

^t Nehem. viii. 4—8.

amongst Jews and Christians of old, the preacher before his sermon used only a short salutation, or blessing, to which the people having answered, the sermon began. And though the Church of England uses not the very same form, yet in this she follows the ancient practice, prescribing only the short prayer of our Lord; and indeed what need any more? For whatsoever we can desire, is abundantly prayed for before in the Liturgy, and needs not be prayed over again immediately. And therefore there being no need of such a solemn prayer, the Church hath appointed none, but only the Lord's Prayer; and no other being appointed, no other should be used by the preacher. For, as hath been shewn, "No prayers should be used publicly but those that are prescribed, lest through ignorance or carelessness any thing contrary to the faith should be uttered before God." p. 1. How necessary such restraint of private men's prayers in public is, and how good that reason is for such a restraint, a little experience of licentious times will abundantly shew. The pulpit is no security from errors. Men may as well speak blasphemy or vanity before the sermon as in it. Is it not reason then that the Church should take care what she can to prevent this danger, by restraining that liberty which is so likely to run men into it? Suppose some preachers should be so careful as not to vent any thing unsavory, yet the Church cannot be

secured of all, and therefore must not allow a general liberty. Nay, suppose the Church could be assured of all preachers' care in this particular, that their prayers should be for matter sound and good; yet how should it be reasonable for the Church to allow any private person or preacher to offer up to God a prayer in the name of the congregation, as their joint desire, to which they never before consented themselves, nor their governors for them. A preacher may pray for his auditory by himself, though they know it not, nor consented to it beforehand; but it is not imaginable how he should offer it up in their name, or call it their prayer to God, as sometimes the use hath been, which neither they themselves, nor their governors, whom Christ hath empowered to make prayer for them, have consented to or acknowledged for theirs; no more than any man can call that the petition of a town, which he shall present in their names, though they never before consented to it, or so much as saw it before it was presented.

This form of bidding prayers is very ancient; we may see the like in St. Chrysostom, and other Liturgies, which they called *προσφωνήσεις*, allocutions, in which the deacon speaks to the people from point to point, directing them what to pray for, (as hath been said before.) This is all the difference betwixt them and this; that in them the people were to answer to every point severally,

“Lord have mercy,” &c. In this, they are taught to sum up all the petitions in the Lord’s Prayer, and to pray for them all together.

This was the practice in King Edward the Sixth’s time, as appears by Bishop Latimer, Jewel, and others in those days, whose forms of bidding prayers before sermon, are to be seen in their writings.

IF THERE BE NO SERMON, THERE SHALL FOLLOW ONE OF THE Homilies SET FORTH. So was it of old appointed, if the parish priest be sick, or cannot preach, let the Homilies of the holy fathers be read by the deacon^u.

Part II. The OFFERTORY^x follows, which are certain sentences out of Holy Scripture, which were sung or said while the people offered^y.

Offerings or oblations are a high part of God’s service and worship, taught by the light of nature and right reason; which bids us to “honour God with our substance,” as well as with our bodies and souls; to give a part of our goods to God as a homage or acknowledgment of His dominion over us, and that all that we have comes from God; “Who am I, and what is my people, that we should be able to offer so willingly after this sort; for all

^u Conc. Vas. II. can. ii. tom. iv. p. 1680.

^x Offertory. The Rubric here was different to the present. “Then shall the Churchwardens, or some others by them appointed, gather the devotions of the people, and put the same into the poor man’s box; and, upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.”

^y Durant. de rit. Eccles. l. ii. cap. xxvi. p. 177.

things come of Thee, and of Thine own have we given Thee^a?" To "bring presents to Him that ought to be feared^a." This duty of offerings was practised by the fathers before the Law, with a gracious acceptance. Witness Abel, Gen. iv. 4. Commanded in the Law: "Speak to the children of Israel that they bring Me an offering^b." So Deut. xvi. 16, confirmed by our Saviour in the Gospel: "Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift^c." If any man conceive that this offering here mentioned was a Jewish perishing rite, not a duty of the Gospel to continue, let him consider,

I. That there is the same reason for this duty under the Gospel, as there was under or before the Law, God being Lord of us and ours as well as of them; and therefore to be acknowledged for such by us, as well as by them.

II. That all the rest of our Saviour's sermon upon the mount was Gospel, and concerning duties obliging us Christians; and it is not likely that our Saviour should intermix one only Judaical rite amongst them.

III. That our Saviour, before all these precepts

^a 1 Chron. xxix. 14.

^b Exod. xxv. 2.

^a Psalm lxxvi. 11.

^c St. Matt. v. 23, 24.

mentioned in this His sermon, whereof this of oblations is one, prefaces this severe sanction; "Whosoever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven^d;" which could not be truly said concerning the breach of a Jewish outward rite.

IV. That our Saviour hath carefully taught us there the due manner of the performance of this duty of oblations, like as He did concerning alms and prayers, and no man can shew that ever He did anywhere else; nor is it probable that He should here carefully direct us how to do that which was presently to be left, and was already out of force, as this was, supposing it to be a Jewish rite. We may then, I conceive, suppose it for a truth, that oblations are here commanded by our Saviour.

Add to this, that offerings were highly commended by the gospel, in the wise men that offered "gold, frankincense, and myrrh^e," and that they were practised by the fathers in the Christian Church. So says Epiphanius^f and Irenæus^g. "By a gift to the king, his honour and our affection is shewn; therefore our Lord, willing us to offer with all simplicity and innocency, preached, saying,

^d St. Matt. v. 19.

^e St. Matt. ii. 11.

^f Hæres. LXXX. cap. v. tom. i. p. 1072.

^g Contra Hæreses, l. iv. cap. xviii. tom. i. p. 250.

‘When thou bringest thy gift to the Altar,’ &c. We must therefore offer of our goods to God, according as Moses commanded, ‘Thou shalt not appear before the Lord empty.’ There are offerings under the Gospel, as well as under the Law: the kind of offerings is the same: here is all the difference, they were offered then by servants, now by sons^b.” “The axe is laid to the root of the tree, if I bring not my gift to the Altar; nor can I plead poverty, since the poor widow hath cast in two mitesⁱ.” We should do well to think of this.

Though oblations be acceptable at any time, yet at sometimes they have been thought more necessary, as,

I. When the Church is in want, Exod. xxxv. 4, &c.

II. When we have received some signal and eminent blessing from God, Psalm lxxvi. When David had recounted the great mercy of God in breaking the bow and the shield of the Church’s enemies; at ver. 11, he presses this duty, “bring presents to Him that ought to be feared.”

III. At our high and solemn festivals, “three times in the year shall they appear before Me, and they shall not appear empty^k,” especially when we receive the holy Communion. Theodoret¹ tells us, “that it was the ancient custom, before the receiving of the holy Sacrament, to come up into

^b Iren. con. Hær.

ⁱ S. Hierom. Epist. V. ad Heliodorum, tom. iv. pt. ii. p. 10.

^k Deut. xvi. 16.

¹ Hist. lib. v. c. xviii. p. 222. D.

the choir and offer at the holy table." And surely it becomes not us to be empty-handed when God comes to us full-handed, as in that Sacrament He does.

Next to the OFFERTORY is that excellent PRAYER^m for the CHURCH MILITANT, wherein we pray for the CATHOLIC and Apostolic CHURCH; FOR ALL CHRISTIAN KINGS, PRINCES, AND GOVERNORS, FOR THE WHOLE CLERGY AND PEOPLE; FOR ALL IN ADVERSITY. Such a prayer hath St. Chrysostom in his Liturgyⁿ, a little before the consecration.

After which follow some wholesome Exhortations^o to those that are coming to the holy Com-

^m The concluding clause in the present prayer for the Church militant, "And we also bless Thy holy name," was not inserted till after Bishop Sparrow published his last edition of this Rationale.

ⁿ Goar, p. 78.

^o In the old books there followed this exhortation, which is similar to the second in the present book. I have only inserted here the passages which were left out at the last revision.

The Rubric is,—“Then shall follow this exhortation at certain times, when the Curate shall see the people negligent to come to the holy Communion.

“We be come together at this time (dearly beloved brethren) to feed at the Lord’s Supper,” &c. &c. “And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness you will not add any more; which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else than a further contempt and unkindness unto God? Truly it is a great unthankfulness to say nay when ye be called; but the fault is much greater when men stand by and will neither eat nor drink this holy Communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, ‘Take ye, and eat, take and drink ye all of this; do this in remembrance of Me.’ With what face then, or with what countenance shall ye hear these words? What will this be else but a neglecting, a despairing, and mocking of the Testament

munion, seriously exhorting the unprepared to forbear. So was the custom of old in the Greek Church. The priest admonishes all that are coming to that holy Sacrament, driving away the unworthy, but inviting the prepared, and that with a loud voice, and hands lifted up, standing aloft, where he may be seen and heard of all^p.

Those that after these exhortations stay to receive, the Church supposing prepared, invites to draw near; and after their humble confession, the priest or Bishop absolves and comforts them with some choice sentences taken out of Holy Scripture. After which the priest says, **LIFT UP YOUR HEARTS.** For certainly at that hour when we are to receive the most dreadful Sacrament, it is necessary to lift up our hearts to God, and not to have them groveling upon the earth; for this purpose the priest exhorts all to leave all cares of this life and domestic thoughts, and to have our hearts and minds

of Christ? Wherefore, rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom ye depart; ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food," &c. &c. Then follows in the old books what is similar to the first exhortation in the present book.

And sometimes shall this be said also at the discretion of the Curate.

"Dearly beloved, forasmuch as our duty is to render to Almighty God, our heavenly Father, most hearty thanks, for that He hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy Sacrament of His blessed Body and Blood," &c. &c.

^p Chrys. in Heb. vi. Hom. IX. tom. xii. p. 100.

in heaven upon the Lover of mankind. The people then answer, *WE LIFT THEM UP UNTO THE LORD*, assenting to the priest's admonition. And it behoves us all to say it seriously; for as we ought always to have our minds in heaven, so especially at that hour we should more earnestly endeavour it.

The priest then goes on, *LET US GIVE THANKS TO OUR LORD GOD*, and many thanks we ought to render Him that calls and invites such unworthy sinners as we be to so high grace and favour, as to eat the flesh and drink the blood of the Son of God.

The people answer, *IT IS MEET AND RIGHT SO TO DO*; for when we give thanks to God, we do a work that is just, and of right due to so much bounty.

"Then follow for great days some proper prefaces, containing the peculiar matter or subject of our thanks that day, which are to be said seven days after," (Rubric,) except Whitsunday preface, which is to be said but six days after, because Trinity Sunday is the seventh day after, which hath a peculiar preface. By this it appears that the Church intends to prorogue and continue these high feasts several days, even eight days together, if another great feast comes not within the time, which requires a peculiar service. But when we say that the Church would have these high feasts continued so long, it is not so to be understood, as if she required an equal observance of those several

days, for some of those days she commands by her canons and rubrics, some she seems only to commend to us to be observed ; some are of a higher festivity, some of less. The first and the last, namely, the *octave* of the first, are usually the chief days for solemn assemblies ; yet every of those days should be spent in more than ordinary meditation of the blessings of the time, and thanksgiving for them ; according to that which the Lord commanded to the Jews concerning the feast of tabernacles, Lev. xxiii. 36. Upon every one of the days of that feast an offering was to be made, but the first and last were the solemn convocations.

The reason of the Church's proroguing and lengthening out these high feasts for several days, is plain. The subject-matter of these feasts, as namely, Christ's Birth, Resurrection, Ascension, the sending of the Holy Ghost, is of so high a nature, so nearly concerning our salvation, that one day is too little to meditate of them, and praise God for them as we ought. A bodily deliverance may justly require a day of thanksgiving and joy ; but the deliverance of the soul, by the blessings commemorated on those times, deserves a much longer feast. It were injurious to good Christian souls to have their joy and thankfulness for such mercies confined to a day ; therefore holy Church, upon the times when these unspeakable blessings were wrought for us, by her most seasonable commands and counsels, here

invites us to fill our hearts with joy and thankfulness, and let them overflow eight days together.

See above, of the continuation of great solemnities, pp. 101, 139, 143, and of the service of *octaves*, p. 142.

But two queries here may be fit to be satisfied.

I. Why eight days are allowed to those high feasts, rather than another number?

For which the reasons given are divers; one is from the example which Almighty God sets us, commanding His people, the Jews, to keep their great feasts some of them seven days, and one, namely, the feast of tabernacles, eight days, Lev. xxiii. If the Jews were to keep their feasts so long by a daily burnt-offering, (which were but as types of the Christians' great feasts,) the Christians ought by no means to come short of them, but offer up to God as long, daily, hearty thanksgivings, presenting ourselves, souls and bodies, a reasonable, holy, and lively sacrifice unto Him. Other reasons for an *octave* to great feasts are given, which are mystical. The *octave*, or eighth day, signifies eternity; for our whole life is but the repetition or revolution of seven days; then comes the eighth day of eternity, to which, by God's mercy, we shall be brought, if we continue the seven days of our life in the due and constant service and worship of God: or else, which is much the same in sense, the eighth day is a returning to the first, it is the first day of the

week begun again, signifying, that if we constantly serve God the seven days of our life, we shall return to the first happy estate that we were created in.

II. How the prefaces appointed for these eight days can be properly used upon each of them ; for example, how can we say eight days together, "Thou didst give Thine only Son to be born this day for us?" as it is in the preface.

To which the answer may be, that the Church does not use the word day for a natural day of twenty-four hours, or an ordinary artificial day, reckoning from sun to sun : but in the usual acception of it in Holy Scripture, where by the word day is signified the whole time designed to one and the same purpose, though it lasts several natural days. Thus all the time that God appoints to the reclaiming of sinners by merciful chastisements or threatenings, is called "the day of their visitation," Luke xix. 42, 44. So all the time allotted us for the working out of our salvation, though it be our whole life long, is called a day, "Work while it is day, the night comes when no man can work;" and most directly to our purpose speaks St. Paul, "Exhort one another daily, while it is called to-day^a," or this day, that is, while you live in this world. In like manner, all that time which is appointed by the Church for the thankful com-

^a Heb. iii. 13.

memoration of the same grand blessing, for the solemnity of one and the same feast, is as properly called a day, and all that time it may be said daily, to-day, as well as all our life, St. Paul says is called *hodie*, this day.

After which follows the thrice holy and triumphant song, as it was called of old, THEREFORE WITH ANGELS AND ARCHANGELS, AND WITH ALL THE COMPANY OF HEAVEN, WE LAUD AND MAGNIFY THY GLORIOUS NAME, EVERMORE PRAISING THEE AND SAYING, "HOLY, HOLY, HOLY," &c. Here we do, as it were, invite the heavenly host to help bear a part in our thanks to make them full. "O praise the Lord with me, and let us magnify His name together." And in this hymn we hold communion with the Church triumphant. Which sweet hymn in all Communion is appointed to be said; and though it should be said night and day, yet could it never breed a loathing^r. All that is in our Service from these words, LIFT UP YOUR HEARTS, to the end of the Communion Service, is with very little difference to be seen in St. Chrysostom's Liturgy^s, and in St. Cyril's Catech. Lectures^t.

Part III. Next is the CONSECRATION. So you shall find in Chrysostom and Cyril last cited. Which consecration consists chiefly in rehearsing the words

^r Conc. Vas. II. can. iii. tom. iv. p. 1680.

^s Goar, p. 75.

^t XXIII. Myst. v. de Sacra Liturg. cap. iv. p. 326.

of our Saviour's institution, **THIS IS MY BODY**, and **THIS IS MY BLOOD**, when the bread and wine is present upon the Communion table". "The holy Sacrament of the Lord's Supper," says St. Chrysostom^v, "which the priest now makes, is the same that Christ gave to His Apostles. This is nothing less than that. For this is not sanctified by men, but by Him that sanctified that; for as the words which God our Saviour spake are the same which the priest now uses, so is the Sacrament the same." Again^x, "Christ is present at the Sacrament now, that first instituted it. He consecrates this also: it is not man that makes the body and blood of Christ by consecrating the holy elements, but Christ that was crucified for us. The words are pronounced by the mouth of the priest, but the elements are consecrated by the power and grace of God. '**THIS IS,**' saith He, '**MY BODY:**' by this word the bread and wine are consecrated."

"Before these words '**THIS IS MY BODY,**' the bread and wine are common food fit only to nourish the body; but since our Lord hath said, '**DO THIS AS OFT AS YOU DO IT IN REMEMBRANCE OF ME: THIS IS MY BODY, THIS IS MY BLOOD:**' as often as by these words and in this faith they are consecrated, the holy bread and blessed cup are profit-

^u Canon XXI. p. 8.

^v Chrys. 2 Ep. Tim. cap. i. Hom. II. tom. xi. p. 671. E.

^x Chrys. Hom. de Proditione Judæ. ed. Lat. tom. iii. p. 300, &c.

able to the salvation of the whole man^r." The same says St. Ambrose^r, St. Austin^a, and others.

After the Consecration, the priest first receives himself. So is it ordained by the twelfth Council of Toledo^b, wherein it is decreed that, "The priest shall receive whensoever he offers up the Sacrifice. For since the Apostle hath said, 'Are not they which eat of the Sacrifice partakers of the Altar^c?' it is certain, that they who sacrifice and eat not, are guilty of the Lord's Sacrament."

After he hath received, he is to deliver it to the people in their hands. So was it in Cyril's time^d; and, "Let every one be careful to keep it, for whosoever carelessly loses any part of it, had better lose a part of himself," says he: and, "whosoever wilfully throws it away, shall be for ever excluded from the Communion^e."

It is to be given to the people KNEELING; for "a sin it is not to adore when we receive this Sacrament^f." And the old custom was to receive it after the manner of adoration^g.

This Sacrament should be received fasting^h. And so was the practice of the universal Church, says St.

^r Cyprian. de Cœn. Dom., tom. ii. p. 39.

^s S. Ambros. de Sacrament., l. iv. cap. iv. et v. tom. ii. p. 368.

^a S. Austin, Sermon. LXXXIV. tom. v. p. 152. F. app.

^b Conc. Tolet. xii. can. v. tom. vi. p. 1230. B. ^c 1 Cor. x. 18.

^d Cat. XXIII. Myst. v. cap. xxi. p. 331.

^e Conc. Tolet. xi. tom. vi. p. 552.

^f S. August. in Psalm. xcvi. tom. iv. p. 1065.

^g Cyril, Cat. XXIII. Myst. v. cap. xix. p. 351.

^h Conc. Carth. III. can. xxix. tom. ii. p. 1171. C.

Augustine¹, which is authority enough (in things of this nature, namely, circumstances of time, &c.) to satisfy any that do not love contention, 1 Cor. xi. 16. Yet it will not be amiss in a word to shew the reasonableness of this catholic usage. And the first reason may be this; because our minds are clearest, our devotion quickest, and so we fittest to perform this most high service, when we are in our virgin spittle, as Tertullian^k expresses it. A second is this; it is for the honour of so high a Sacrament, that the precious body of Christ should first enter into the Christian's mouth before any other meat. "It is true that our Saviour gave it to His disciples after supper; but dare any man quarrel with the universal Church of Christ, for receiving it fasting? This also pleased the Holy Ghost, that, for the honour of so great a Sacrament, the body of Christ should first enter into the Christian's mouth before all other meats; neither, because our Saviour gave it to His disciples after supper, will it necessarily follow that we should receive it so, mingling the Sacrament with other meats; a thing which the Apostle seems to reprehend, 1 Cor. xi. There was a special reason for our Saviour's doing so, His supper was to succeed immediately to the Pass-over; and therefore, as soon as that was over He instituted His; and that He might the more deeply imprint the excellency of this mystery into the minds

¹ S. Aug. Epist. liv. tom. ii. p. 123.

^k Tertull. Apol. xxxix. p. 54.

and hearts of His disciples, He would give it them the last thing He did, before He went from them to His Passion, knowing that dying men's words move much : but He nowhere appointed what hour and time it should afterward be received, but left that to be ordered by them that were after His departure to settle the Churches, namely, the Apostles; and accordingly we find St. Paul, 1 Cor. xi. rectifying some abuses, and prescribing some rules for the better ordering of some rites and ceremonies about the Sacrament, and promising when he should come to settle and order for the rest, ver. 34, from whom St. Augustine seems to think that the Catholic Church received this custom of receiving the Sacrament fasting¹."

"When the priest hath said at the delivery of the Sacrament, The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul into everlasting life, the communicant is to answer, AMEN^m." By this Amen professing his faith of the presence of Christ's Body and Blood in that Sacrament.

The people were of old called out of the body of the church into the chancel, even up to the rails of the holy table, there to receive it of the priestⁿ; so in the Clementine Constitutions^o; "Afterwards

¹ Epist. LIV. cap. vi. tom. ii. p. 126.

^m Cyril. Catech. XXIII. Myst. v. cap. xxi. p. 331.

ⁿ Niceph. Eccl. Hist. lxxviii. cap. xlv. tom. ii. p. 869.

^o Lib. ii. cap. lvii. tom. i. p. 268.

let the sacrifice be made, all the people standing and praying secretly; and after the oblation, let every order apart receive the body and precious blood of the Lord, coming up in their order with fear and reverence as to the body of a king." Where you see they were to come up to the Sacrament, and to, or near the rails of the holy table, says St. Chrysostom's Liturgy^p. For after the priest and deacons have received, the deacon goes to the door of the rails, *πρὸς τὴν θύραν τοῦ ἁγίου βήματος*, and lifting up the holy cup shews it to the people, saying, "In the faith and fear of God, *προσέλθετε*, come hither," or as our Liturgy says, "draw near;" the people answer, "Amen, Amen, Amen, Blessed be he that comes in the name of the Lord," and so come and receive in both kinds.

"Every parishioner shall communicate at the least three times in the year, whereof Easter to be one^q."

In the primitive Church, while Christians continued in their strength of faith and devotion, they did communicate every day. This custom continued in Africa till St. Cyprian's time^r. "We daily receive the Eucharist, for to be our food of salvation." And after him till St. Augustine's time^s. Insomuch as these words in our Lord's Prayer, "Give us this day our daily bread," they interpreted

^p Goar, p. 84.

^q Last Rubric after the Communion.

^r Cyprian, de Oratione Dominica, p. 147.

^s Epist. XCVIII. ad Bonifac., vol. ii. p. 267. D.

of the Eucharist, as being daily to be celebrated. But afterward, when charity grew cold and devotion faint, the custom grew faint withal; and within a small time began to be left by little and little; and some upon one pretence, and some upon another, would communicate but once a week. In the East Church they grew to a worse custom betimes, which in after ages came into the Latin Churches too. They fell from every day to Sundays and holydays only, and from thence to once a year and no oftener. St. Ambrose^t is cited as a proof of this. But this wicked custom of receiving the Eucharist but once a year, was but of some Greeks in the East, says St. Ambrose there; which cannot properly be understood of any but the diocese, (as it was anciently called,) or patriarchate of Antioch. For though the Eastern empire, whereof Constantinople was the metropolis, contained many provinces, yet the Eastern Church, or Greeks in the East, were properly those of Antioch^u. And possibly some of these might be so supine, as hath been observed, but of the Greeks in general no such careless custom can be affirmed; for St. Chrysostom tells us, that in his time, “in every meeting or congregation of the Church, the healthful mysteries of the Eucharist are celebrated^x.” In regard of this neglect,

^t De Sacramentis, l. iv. cap. iv. tom. ii. p. 368.

^u Theodoret. Hist. Eccles. l. v. cap. xix. p. 211.

^x S. Chrysost. in S. Matt. cap. viii. Hom. XXV. tom. vii. p. 310. D.

after Councils did, as the Church of England, make canons, that if men could be got to receive it no oftener, yet they should be forced to receive it at least three times in the year; Christmas, Easter, and Whitsuntide. "Nor was he to be reckoned among good Catholic Christians, that did not receive at those feasts," say the councils of Agde^y and Eliberis^z, as they are cited by Gratian^a. Three times a year at the least they were to receive, whereof Easter to be one; and good reason: for when Christ our Passover was sacrificed for us, then of all times let us keep a feast with this holy banquet, 1 Cor. v. 7. These canons were made for the laity, but for those of the clergy that lived in cathedral and collegiate churches, (where there were enough of themselves to make a sufficient company to receive the Sacrament,) they were bound to receive much oftener, every day, every Sunday at the least (Rubric 4.) after the Communion. Thus we see holy Church her care to bring all her children, clergy and laity, to the heavenly banquet of the body and blood of Christ; she invites all to a frequent and due receiving of this holy Sacrament in most passionate and kind manner, in that most excellent exhortation, next after "the prayer for the Catholic Church militant here on earth." An exhortation fit to be read weekly by the priest, and

^y Conc. Agathens. can. xviii. tom. iv. p. 1386.

^z Conc. Elib. can. xlvii. tom. i. p. 975. C.

^a Decret. p. III. De Consecrat. Distinct. II. cap. xvii. xviii. xix. p. 2009.

seriously considered daily by all the people. In which holy Church one while exhorts us by the mercies and bowels of Christ, to come to this holy feast ; another while terrifies us by the indignation of God against those that despise His so great love, and refuse to come ; she sends her ministers, as the man in the Gospel, to tell them “all things are ready^b,” and to bid them in the name of God, to call them in Christ’s behalf, to exhort them as they love their own salvation, to come to this holy supper ; and those that, notwithstanding all this bidding, shall go about to make excuses, because they had bought a farm, or would try their yoke of oxen, or because they were married, holy Church by her canons and laws endeavours to compel to come in at least three times in the year. And it were to be wished that all those that despise the Church’s passionate exhortations, and condemn her wholesome canons and commands in this particular, would seriously at last think of that dreadful sentence of our Lord upon those that still refuse so great mercy ; “I say unto you, that none of those men which were bidden shall taste of My supper^c.” None of those that are thus bidden by Christ and His Church to His holy Supper, the holy Communion, and shall refuse to come, shall ever taste of His great supper hereafter, or eat and drink with Him at His table in His kingdom^d.

^b St. Luke xiv. 17.^c Ibid. 24.^d Ibid. xxii. 29.

“If any of the bread and wine remain, the curate shall have it to his own use^e.” That is, if it were not consecrated; for if it be consecrated, it is all to be spent with fear and reverence by the communicants in the church^f.

Part II. After all have received, we say the LORD’S PRAYER according to ancient custom^g, “The people are to repeat every petition after the priest^h.” If the Church did ever devise a thing fit and convenient, what more than this? That when together we have all received those heavenly mysteries, wherein Christ imparts Himself to us, and gives visible testification of our blessed communion with Him, we should in hatred of all heresies, factions, and schisms, declaredly approve ourselves united as brethren in one, by offering up with all our hearts and tongues that most effectual prayer, “Our Father,” &c. In which we profess ourselves sons of the same Father, and in which we pray for God’s pardon no otherwise than as we “forgive them that trespass,” &c. For which cause communicants

^e Rubric v. after the Communion Service. Here also there has been an alteration; for these words have been added, “but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same.”

^f Gratian. de Consecratione, Distinctio II. cap. xxiii. p. 2011. Constant. Tribus Concil. Interrog. Monachorum Respons. ad quæst. V. ap. Balsamon. in Canones, p. 230. Theophil. Alex. Canones, can. vii. Synod. Beveridg. tom. ii. pars I. p. 172.

^g Ambros. de Sacramentis, l. v. cap. iv. tom. ii. p. 376. F.

^h Rubric.

have ever used it, and we at that time do shew we use, yea, every syllable of it, as communicants, saying it together with one consent and voice.

This done, the priest offers up the sacrifice of the holy Eucharist, or the sacrifice of praise and thanksgiving for the whole Church, as in all old Liturgies it is appointed, and together with that is offered up that most acceptable sacrifice of ourselves, souls and bodies, devoted to God's service. Of which see Rom. xii. and S. August. de Civit. Deiⁱ.

Then we say or sing the angelical hymn, "GLORY BE TO GOD ON HIGH," &c., wherein the ecclesiastical hierarchy does admirably imitate the heavenly, singing this at the sacrament of His body which the Angels did at the birth of His body. And good reason there is to sing this for Christ's being made One with us in the Sacrament, as for His being made One of us at His birth. And if ever we be fit to sing this Angels' song, it is then when we draw nearest to the estate of Angels, namely, at the receiving of the Sacrament. After the receiving of the holy Sacrament, we sing a hymn in imitation of our Saviour; who after His supper sung a hymn to teach us to do the like^k. And when can a psalm or hymn of thanksgiving be more seasonable and necessary, than after we have

ⁱ Lib. X. c. vi. tom. vii. p. 242.

^k Chrys. Hom. LXXXII. in S. Matt. c. xxvi. 30. tom. vii. p. 784. B.

received this heavenly nourishment? Is it possible to hear these words, "This is My body, take and eat it; drink ye all of this, this is My blood:" and not be filled, as with a kind of fearful admiration, so with a sea of joy and comfort for the heaven which they see in themselves? Can any man receive this cup of salvation, and not praise and bless God with his utmost strength of soul and body? The ancients did express their joy at this time in the highest manner that they could. Some were so ravished with joy, that they immediately offered themselves to martyrdom, impatient of being longer absent from their so gracious Lord, unable to keep themselves from expressing their love to Christ, by dying for Him, the highest expression of love. All men then counted it a sin to sully the day of their receiving the Eucharist with any sorrow or fasting; these days they called days of mirth, days of remission, days of immunity, solemn days, festival days.

This angelical hymn "was made of old by ecclesiastical doctors; and who refuses it let him be excommunicated¹."

The hymn being ended we depart with a BLESSING; Goar, in Euch. p. 154, tells us, that of old, when the Communion service was ended, and the deacon had dismissed the people, they would not for all that depart till they had the blessing; by

¹ Conc. Tolet. IV. can. xiii. tom. v. p. 1710. B.

this stay, saying in effect the same to the priest that Jacob did to the Angel, "We will not let Thee go unless Thou blessest us." The priest therefore departing from them, as our Saviour from His disciples, with a blessing; but first he comes down from the Altar, by this descending shewing his condescension to the people in affection as well as in body; and standing behind the pulpit, (*retro ambonem*, whence the blessing was called *εὐχὴ ὀπισθὰμβωνος*^m,) in the midst of the people, in this also imitating our Saviour, St. John xx. 19, who there gave the blessing or peace of God "standing in the midst," by the place shewing how equally He stood affected to all, how He would have His blessings spread upon all.

Of Baptism.

HOLY Church's aim being in all her services to make them reasonable, that according to St. Paul, 1 Cor. xiv., we may all join with her in her offices, both with our spirit and understanding, she hath been careful not only to put them into a known tongue, but also to instruct us in the nature of them; making thus her Prayer Book a sum of divinity. Therefore here in the beginning she

^m Goar, Euchol. p. 85.

instructs out of Holy Scripture concerning the necessity and efficacy of Baptism, as very briefly, so very pithily and fully. First, laying down this for a rule, that we are all born in sin, as it is Rom. v. 18, 19, all guilty in Adam's fall, (so the Catholic Church spread over the world always understood it^a.) and therefore by our first birth have no right to heaven, into which "no unclean things shall enter^o." Secondly, That therefore there is need of a second birth, to give us right to that, as it is St. John iii. 3, "Except a man be born again, he cannot enter into the kingdom of God." Thirdly, That this second or new birth is by water and the Holy Ghost (ver. 5.); "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." By water and the Holy Ghost is there meant holy Baptism. For first, this is the most literal interpretation of the words, (for what is Baptism but water and the Holy Ghost?) and therefore the best; for that is certainly the sense of the Holy Ghost, who, as we all believe, was the Author of the letter of the Scriptures, and therefore of the literal sense, where that is not contrary to, but agreeable with, the other Scriptures. Now this literal sense given is agreeable to other texts; as namely, to Acts viii. 38, and x. 47, where water is declared to be the element of Baptism. And

^a Conc. Milevit. II. can. ii. tom. ii. p. 1538.

^o Eph. v. 5.

expressly again, "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water^p." And as this is the most literal, so is it the most catholic interpretation of the words, and therefore also the best, by St. Peter's rule, "Knowing this first, that no prophecy of Scripture is of private interpretation^q." That this is the most catholic interpretation appears by St. Augustine^r, Tertullian^s, and all the ancient interpreters upon the place, who expound it all of Baptism. And indeed, if it were lawful to expound it otherwise, seeing no other Scripture contradicts this literal sense, I know not how it can be avoided, but that men may lose all their Creed by playing so with Scripture, leaving the letter for figures. Thus are we instructed in the nature, necessity, and efficacy of holy Baptism, that it is the only ordinary means of our regeneration or second birth, which gives us a right and title to heaven.

Then is prescribed a prayer, usually called the benediction or consecration of the water, which is used only for reverence and decency, not for necessity, as if the water without this were not available to Baptism; for, as the prayer hath it, "JORDAN AND ALL OTHER WATERS ARE SANCTIFIED BY CHRIST TO THE MYSTICAL WASHING AWAY OF SIN." So that

^p Eph. v. 26.

^q 2 St. Peter i. 20.

^r De peccatorum merit. et remiss. lib. i. cap. xxx. tom. x. p. 32.

^s De Baptismo, p. 255.

there needs no consecration here, as in the other Sacrament there is, where the bread and wine must be blessed by us, saith St. Paul, before it be "the communion of the body and blood of Christ to us^t." And that the Church does not think any consecration of water necessary, appears in her office of PRIVATE BAPTISM, where, haste admitting no delays, no such prayer or blessing is used.

Then follows a prayer for God's merciful acceptance of the infant that is brought, that as he is to receive the Sacrament, so he may receive all the benefits of it. And lest any should doubt whether CHRIST will accept an infant to Baptism, and the effects of it, holy Church propounds to us St. Mark x. 13, out of which she concludes CHRIST's love and good-will to children in general; "FOR HE COMMANDED THEM TO BE BROUGHT TO HIM; HE REBUKED THOSE THAT WOULD HAVE KEPT THEM FROM HIM; HE EMBRACED THEM IN HIS ARMS, AND BLESSED THEM:" which are all plain arguments that He will receive them when they are brought to Him; yea, and that He will so far embrace them as to receive them to eternal life, if they be brought to Him, is plain by His own words in that Gospel; "SUFFER LITTLE CHILDREN TO COME UNTO ME, FOR TO SUCH," and therefore to themselves (*for quod in uno similitum valet, valebit in altero*, what belongs to others because they are such as children are,

^t 1 Cor. x. 16.

must needs belong to the children) “BELONGETH THE KINGDOM OF GOD.” Since then they be capable of the kingdom of heaven, and there is no ordinary way for them to the kingdom of heaven but by a new and second birth of water and the Holy Ghost, that is Baptism; “DOUBT YE NOT, BUT THAT HE”—who expressed so much love to them as is mentioned in the Gospel—“WILL FAVOURABLY RECEIVE THE PRESENT INFANT TO BAPTISM, AND GRACIOUSLY ACCEPT OUR CHARITABLE WORK IN BRINGING IT TO HIM.” Thus holy Church concludes out of Scripture according to the practice and doctrine of the Catholic Church.

CYPRIAN tells us that no infant is to be hindered from Baptismⁿ. This was the sentence of that Council, *anno Dom.* 256, and this was no new decree, but *fides Ecclesiæ firmissima*, “the most established faith of the Church,” says St. Augustine *ad Hieronymum*. *Hæc sententia olim in Ecclesia Catholica summâ autoritate fundata est*^x; “This definition was long before St. Cyprian settled in the Catholic Church by the highest authority^y.” Let no man whisper to you any strange doctrines. This the Church always had, always held; this she received from our forefathers, and this she holds constantly to the end. And, *Quicumque parvulos recentes, ab*

ⁿ Epist. LXIV. p. 158.

^x S. Aug. Epist. CLXVI. cap. viii. tom. ii. p. 593. A.

^y S. Aug. de Verb. Apost. serm. CCXCIV. cap. i. tom. v. p. 1183. B

uteris matrum baptizandos negat, anathema sit, saith the second Council of Milevis^z, being the one hundred and tenth in the African code. That council pronounced anathema to any that shall deny the Baptism of infants. And that council is confirmed by the fourth and sixth general councils.

Next follows a thanksgiving for our Baptism, which we are put in mind of by this occasion, with an excellent prayer for ourselves and the infants before us, that we may walk worthy of baptism, and they be accepted to it graciously.

Then shall the priest demand of the Godfathers, &c. these questions, "DOST THOU FORSAKE," &c. This form of interrogating the Godfathers in the name of the child, is very ancient and reasonable.

For the antiquity of it see St. Chrysostom^a. *Adducit quispiam infantem adhuc ubera sugentem, ut baptizetur, et statim sacerdos exigit ab infirma ætate, pacta, conventa, assensiones, et minoris ætate fidei jussorem accipit susceptorem, et interrogat an renunciat Satanæ?* "The sucking infant is brought to Baptism. The priest exacts of that infant covenants, contracts, and agreements: and accepting of the Godfather in the infant's stead, he asks whether he does forsake the devil," &c. "We renounced the world when we were baptized^b;" and their form of abrenunciation was much like ours, as

^z Can. ii. tom. ii. p. 1538.

^a In Psal. xvi. tom. i. p. 284, &c. ed. Lat.

^b Cyprian, Epist. XIII. p. 30.

you may see in Salvian, in his book *de Gubernatione Dei*; St. Augustine in his *Epistle to Boniface*; and in the *Catechetical Lectures of St. Cyril*^c; where you may see at large the ancient form and manner of abrenunciations. "First, you entered into the church porch, the place of the font or baptistery, and standing towards the west, you heard it commanded you, that with hands stretched out you should renounce the devil, as if he were there present. It behoves you to know that a type or sign of this you have in the Old Testament. When Pharaoh, the most bitter and cruel tyrant, oppressed the free people of the Jews, God sent Moses to deliver them from the grievous servitude of the Egyptians, the posts of the doors were anointed with the blood of the Lamb, that the destroying angel might pass by the houses which had that sign of blood; and the people were delivered beyond expectation. But after that the enemy saw them delivered, and the Red sea divided, he followed and pursued them, and was overwhelmed with the waves of the sea. Pass we from the figure to the truth: there was Moses sent by God into Egypt, here Christ is sent into the world; he to deliver the people oppressed by Pharaoh, Christ to deliver the devil's captives; there the blood of the Lamb turned away the

^c Salvian. l. vi. *de Gubernatione Dei*, Bib. Pat. tom. v. pars III. p. 348. S. Austin. *Epist. XCVIII. ad Bonifacium*, tom. ii. p. 263. Cyril. *Cat. XIX. Myst. i. cap. ii. p. 306.*

destroyer ; here the blood of the immaculate Lamb, Christ Jesus, is the defence against the devil : that tyrant followed our fathers to the Red sea, this impudent prince of wickedness, the devil, follows thee even to the waters of salvation ; he was drowned in the sea, this is stifled in the waters of life. Hear now what, with a beck of the hand, is said to the devil as present, 'I renounce thee, Satan : ' it is worth the while to explain why you stand to the west when you say this. The sunset is the place of darkness, and the devil is the prince of darkness ; and therefore in token of this ye renounce the prince of darkness, looking towards the west, 'I renounce thee, Satan,' thou cruel tyrant, I fear thy force no more, for Christ hath dissolved the power of darkness ; I renounce thee, subtle serpent, who under the show of friendship actest all thy villainy. Then he adds, 'and all thy works.' Those are sins of all sorts, which you must of necessity renounce. And this you must not be ignorant of, that whatsoever thou sayest in that dreadful hour is written down in God's book, and shall be accounted for. After this you say, 'and all his pomp,' all vain shows from which holy David prays to be delivered, 'Turn away mine eyes lest they behold vanity^d ; ' 'and all thy worship,' all idolatry and superstition, all magic and soothsaying, all worship of and prayers to the devil. Take heed

^d Psalm cxix. 37.

therefore of all these things which thou hast renounced; for if after the renunciation of the devil, you fall back again into his captivity, he will be a more cruel master than before; 'the last state of that man is worse than the beginning.'

"When you have renounced the devil, then the paradise of God is opened to you, which was planted in the east; and therefore as a type of this you are turned from the west to the east, the region of light."

We have seen that it was ancient; and that it is reasonable we shall perceive, if we consider, that in Baptism we are making or concluding a covenant, the new covenant of the Gospel; in which covenant God's part is promises, precious promises, as St. Peter calls them, 2 St. Peter i. 4, for performance of which He hath given His word; and therefore good reason it is that we also should give our word, and promise for performance of conditions on our parts, viz. to renounce the devil and the world, and swear fidelity to our LORD. In all other covenants and contracts it is thought reasonable, that the several parties should mutually engage for performance of conditions, and that at the making and concluding of the contract.

And why should not that which is thought reasonable in all other contracts, be thought reasonable in this? As thus to give our faith and word for performance of conditions is reasonable, so, if it

be done with grave solemnity and in public, it is so much the better, and more obliging; for grave solemnities make a deep impression upon the apprehension; (whence it is that a corporal oath vested with the religious solemnity of laying on the hand upon, and kissing the holy Gospels, is more dreaded than a naked and sudden oath;) and promises made in public bind more, because of the shame of falsifying where so many eyes look on; which very shame of being noted to be false oft-times is a greater bridle to sin than the fear of punishment, as the world knows.

And this use the ancient Fathers made of it, to shame gross offenders by remembering them of their solemn promise made in Baptism to renounce the devil, and give up themselves to God. "CHILDREN, WHO BY REASON OF THEIR TENDER AGE CANNOT PERFORM" this solemnity, have appointed them by the Church *Susceptores*, Godfathers, who shall in the name of the child do it for them. As, by the wisest laws of the world, guardians may contract for their minors or pupils to their benefit; and what the guardians in such cases undertake, the minors or pupils are bound, when they are able, to perform. For the law looks upon them, not the guardians, as obliged. So did the Church always account, that these promises, which were made by the Godfathers in the name of the child, did bind the child as if in person himself had made it. And

when the ancients did upbraid any offenders with the breach of their promise made in Baptism, none of those that were baptized in their infancy were so desperate as to answer scornfully, it was not I but my Godfathers that promised; and if any should so have answered, he would have been loudly laughed at for that his empty criticism.

Though this promise of abrenunciation made in Baptism be ancient and reasonable, yet is it not absolutely necessary to Baptism; but when danger requires haste it may be omitted, as the Church teaches in private Baptism; yet if the child lives, it is to be brought to church, and this solemnity to be performed after Baptism^e.

Then follow certain short prayers, "O MERCIFUL God," &c. which I conceive to be the same in substance with the ancient exorcisms, which were certain prayers taken out of holy Scripture^f, and composed by the Church^g, for the dispossessing of the person to be baptized; who, being born in sin, is under the devil's tyranny, from which the Church by her prayers endeavours to free him. And so available they were, that oftentimes those that were corporally possessed were freed by them; and thereupon Cyril^h, Nazianzenⁱ, Gennadius^k, and others, ear-

^e Rubric at Private Baptism.

^f Cyril. Catech. Procatech. ix. p. 7.

^g Conc. Carthag. IV. can. vii. tom. ii. p. 1200.

^h Procatech. p. 7. B.

ⁱ Oratio XL. in Sanct. Baptis. tom. i. p. 657. B.

^k Cap. xxxi. p. 17.

nestly persuade not to despise the Church's exorcisms. That it was ancient to use these exorcisms before Baptism, Nazianzen, in *Sanctum Baptismum*, Cyprian, and Gennadius witness, who says, that it was observed *uniformiter in universo mundo*, "uniformly throughout the world."

Next follows the commemoration of Christ's institution of Baptism; and His commission to His disciples to baptize. Thus the priest reads his commission, and then acts accordingly; and because "no man is sufficient for these things¹," therefore he prays for God's assistance and acceptance of his ministration.

Then the priest asks the CHILD'S NAME. As under the law at circumcision the name was given, so now at Baptism; because then we renounce our former lord and tyrant, and give up our names to God as His servants.

Then the minister BAPTIZES THE CHILD, DIPPING OR SPRINKLING IT, &c., either of which is sufficient^m. For it is not in this spiritual washing, as it is in the bodily, where, if the bath be not large enough to receive the whole body, some part may be foul when the rest are cleansed. The soul is cleansed after another manner, *totum credentibus conferunt divina compendia*, a little water can cleanse the believer as well as a whole riverⁿ.

¹ 2 Cor. ii. 16. ^m Gennadius de Eccles. Dog. cap. lxxxiv. p. 39.

ⁿ Cyprian. Epist. LXIX. p. 186.

The old fashion was to dip or sprinkle the person thrice, to signify the mystery of the TRINITY, and the Apostolical Canon^o deposes him that does otherwise. The Church so appointed then because of some heretics that denied the Trinity; upon the same ground afterwards it was appointed to do it but once, (signifying the unity of substance in the Trinity,) lest we should seem to agree with the heretics that did it thrice^p.

This Baptizing is to be at the FONT. What the font is every body knows, but not why it is so called. The rites of Baptism in the first times were performed in fountains and rivers, both because their converts were many, and because those ages were unprovided of other baptisteries: we have no other remainder of this rite but the name. For hence it is that we call our baptisteries fonts; which, when religion found peace, were built and consecrated for the more reverence and respect of the Sacrament. These were set at first some distance from the church^q, after in the church porch, and that significantly, because Baptism is the entrance into the Church mystical, as the porch to the temple. At the last, they got into the church, but not into every, but the city church, where the Bishop resided, hence called THE MOTHER CHURCH, because it gave spiritual birth by baptism; after-

^o Can. Apost. XLII. Cotelier, tom. i. p. 499.

^p Conc. Toletan. IV. can. vi. tom. v. p. 1706.

^q Cyril. Cat. xix. Myst. I. p. 306.

ward they were brought into rural churches. Wheresoever they stood, they were had in high veneration. St. Athanasius^r complains sadly of impiety in his time; such as never was heard of in war, that men should set fire to churches and fonts; and after mentioning the fonts, says, "Good God! Christ-killing Jews, and heathenish atheists, have without all reverence entered and defiled the fonts."

After the priest hath baptized the child, he receives it into the congregation, by this solemnity declaring that he is by Baptism made a member of the Church; "We are all baptized into one body^s." And when he thus receives it, he signs it with the sign of the cross, as of old it was wont^t, and on the forehead, the seat of blushing and shame, that he may not hereafter blush and be ashamed of the disgraced cross of Christ^u. By this badge is the child dedicated to His service, whose benefits bestowed upon him in Baptism, the name of the cross in Holy Scripture does represent. Whosoever desires to be fully satisfied concerning the use of the cross in Baptism, let him read Canon XXX. of our Church, anno 1603.

After thanksgiving for God's gracious admitting the child to Baptism, and a most Divine prayer, that he may lead his life according to that beginning, this office ends with a grave and pious ex-

^r Ep. ad Episc. tom. i. p. 113. C.

^s 1 Cor. xii. 13.

^t S. Aug. in Ps. xxx. tom. iv. p. 165. F.

^u Cypr. Epist. LVIII. p. 125.

hortation to the Godfathers, to remember their duty towards the infants; the like to which you may read, S. Aug. de Temp.^a

Of Private Baptism.

THOUGH holy Church prescribes the font for the place, and Sundays and holydays for the usual times of Baptism, that she may conform as much as conveniently may be to the usages of primitive antiquity, (which is her aim in all her services,) and for other reasons mentioned^a; yet, in case of necessity, she permits and provides that a child may be baptized in any decent place at any time; in such cases, requiring the performance only of essentials, not of solemnities of Baptism; according to the practice of the Apostles, who baptized at any time as occasion required, and in fountains and rivers; and according to the use of succeeding ages^b. “He that is baptized himself, may in a case of necessity baptize, if there be no church near.” Nor can I see what can be reasonably objected against this tender and motherly love of the Church to her children, who chooses rather to omit solemnities than hazard souls; which indulgence of hers cannot be inter-

^a Append. Serm. CCLXVII. tom. v. p. 439.

^a Rubric I. before Baptism.

^b Conc. Matiscon. II. can. iii. tom. v. p. 981. E. Decretal. pars III. de Consec. Distinctio. iv. cap. xvi. xvii. p. 2072. A. B. Conc. Eliberit. can. xxxviii. tom. i. p. 974. E.

puted any irreverence or contempt of that venerable Sacrament, but a yielding to just necessity, (which defends what it constrains,) and to God's own rule, "I will have mercy and not sacrifice^c."

If it be objected that this may be an occasion of mischief, that the form of Baptism may be vitiated and corrupted in private by heretical ministers, and so the child robbed of the benefits of Baptism; it is answered, that this is possible: but were it not great folly to prevent a possible danger by a certain? to deny all infants in such cases Baptism, lest some few should be abused by the malice of the priest? which possible, but scarce probable mischief, the Church hath taken all possible care to prevent. FOR IF THE CHILD LIVES, IT IS TO BE BROUGHT TO THE CHURCH^d, and there the priest is to demand BY WHOM THE CHILD WAS BAPTIZED, AND WITH WHAT MATTER AND WORDS; and if he perceives plainly that it was well baptized for the substance, then shall he add the usual solemnities at Public Baptism, that so the child may want nothing, no not of the decent pomp; but if he cannot by such questioning be assured that it was truly baptized for essentials, then shall he baptize it thus, IF THOU BE NOT ALREADY BAPTIZED, I BAPTIZE THEE, as it was ordered Conc. Carth. V. can. vi. tom. ii. p. 1216, C.^e

^c St. Matt. xii. 7.

^d Rubric I. in Private Baptism.

^e The address to the Sponsors formerly ended thus; after the words, "which the Lord Himself taught," "and in declaration of our faith let us write the articles contained in our Creed."

Of Confirmation^f.

It is ordered^g "that none should be confirmed till they come to the use of reason, and can say their Catechism," for these reasons :

I. Because then they may with their own mouth ratify and confirm the promise made for them by their Godfathers.

II. Because they then begin to be in danger of temptation, against which they receive strength in Confirmation.

III. Because this is agreeable with the usage in times past ; by times past, we must not understand the first times, (for then Confirmation was administered presently after Baptism,) but later times ; in which the first order hath been of a long time omitted for these reasons given, and this order, which our Church observes, generally received throughout Christendom.

Lest any man should think it any detriment to the child to stay till such years, holy Church assures us out of Holy Scripture, that CHILDREN BAPTIZED, till they come to years to be tempted, have no need of Confirmation, HAVING ALL THINGS NECESSARY FOR THEIR, that is, children's SALVA-

^f Rubric I. is now the preface in the Confirmation Service, and generally read by the Bishop's chaplain.

^g Rubric I. at Confirmation.

TION, AND BE UNDOUBTEDLY SAVED. The same says antiquity; "You are coming to the holy font, ye shall be washed in Baptism, ye shall be renewed by the saving laver of regeneration; ascending from that laver, ye shall be without all sin: if so, then safe; for blessed is the man whose iniquities are forgiven^b."

Quemadmodum corpus Christi sepultum in terra fructum tulit, universi orbis salutem, ita et nostrum sepultum in Baptismo, fructum tulit, justitiam, sanctificationem, adoptionem, infinita bona, feret autem et resurrectionis postea donumⁱ.

"The body of Christ buried in the earth, brought forth fruit, namely, the salvation of the whole world; so our body buried in Baptism hath brought forth fruit, righteousness, sanctification, adoption, infinite good things, and shall afterwards have the gift of the resurrection." It were too long to cite particulars, take the Council of Milevis^k for all; *Ideo parvuli qui nihil peccatorum in semetipsis committere potuerunt, in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione contraxerunt.*

"Therefore infants, who could not sin actually, are truly baptized for the remission of sins, that that which they have contracted by their birth might be cleansed by their second birth." And the council pronounces ana-

^b S. August. Serm. CCXIII. in trad. Symb. II. cap. viii. tom. v. p. 942. B. ⁱ S. Chrys. Hom. XI. in Epist. ad Rom. cap. vi. ver. 5. tom. ix. p. 530. ^k Tom. ii. can. ii. p. 1538. D.

thema to them that deny it. But more than all this is the express words of Scripture, Gal. iii. 26, where St. Paul proves that they were the "children of God," for or because they were baptized; "If they be children, then are they heirs" of God, Rom. viii. 17: 1 St. Peter iii. 21, "Baptism saves us." Again, "As many of you as have been baptized into Christ, have put on Christ¹," and that surely is enough for salvation. By all this, we see the effect of Baptism is salvation: now if children be capable of Baptism, as hath been proved, then sith they no way hinder or resist this grace, it necessarily follows that they are partakers of the blessed effects of Baptism, and so are UNDOUBTEDLY SAVED.

The children that are to be CONFIRMED ARE TO BE BROUGHT TO THE BISHOP by one that shall be their Godfather, who may witness their Confirmation. The Godfather may be the same that was at Baptism, but in most places the custom is to have another^m.

And the BISHOP SHALL CONFIRM THEMⁿ: so was it of old^o; St. Chrysostom^p speaking of Philip, when he had baptized, says, "He did not give the Holy Ghost to the baptized, for he had no power, for this was the gift of the Apostles alone." Before him St. Cyprian says, "Those that were baptized by Philip the Deacon, were not baptized again, but that which

¹ Gal. iii. 27. ^m Decret. pars III. Dist. iv. cap. 100. p. 3004. D.

ⁿ Rubric before Confirmation.

^o S. Aug. de Trinit. l. xv. cap. xxvi. tom. viii. p. 999. A.

^p Chrys. Hom. XVIII. in Act. Apost, cap. viii. tom. ix. p. 146.

was wanting was supplied by Peter and John, by whose prayers and imposition of hands the Holy Ghost was called upon, and poured upon them: which very thing is done amongst us now. They that are baptized are offered up to the Bishops of the Church, that by our prayer and imposition of hands they may receive the Holy Ghost^a. Before him Urban, anno Dom. 222, tells us, that Bishops only did Confirm^r. And St. Jerome, dial. adv. Luciferum^s, says it was, *Totius orbis consensus in hanc partem*, “the general acknowledgment of the whole Christian world.”

The office begins on this wise, “OUR HELP STANDETH IN THE NAME OF THE LORD^t.” Of such short ejaculations in general hath been said in the Morning Prayer; concerning these in particular, that they are fitted to the office, will appear to them that consider that Confirmation is appointed for the strengthening of us against all our ghostly enemies; which, though they be many and great, yet is there no reason to despair of obtaining strength enough to resist them, for “our help stands in the name of the Lord, Who hath made heaven and earth:” Who is therefore able enough and willing also to help them that call upon His name, “Blessed

^a Cyprian, Epist. LXXIII. p. 202.

^r Urban, Epist. cap. vii. Conc. tom. i. p. 621.

^s Tom. iv. p. 294.

^t The Office now begins with the Exhortation, “To the end,” &c. The Bishop’s question, “Do you here,” &c. was added at the last review.

therefore be the name of the Lord henceforth and for ever."

After these Versicles follows a prayer, that God would strengthen the baptized, with THE HOLY GHOST THE COMFORTER, who had in their Baptism received Him as a Sanctifier. These two ways, to omit others, we are taught in Holy Scripture, that the Holy Ghost may be received as a Sanctifier and Cleanser in holy Baptism, "He saved us by the washing of regeneration and renewing of the Holy Ghost"; and after Baptism we may receive Him again as a Comforter and Strengtheners. The Apostles, who received Him the first way in Baptism, are promised to receive Him the second; St. John xvi. 7, Acts i. 8; which was performed, Acts ii. 4; "they were filled with the Holy Ghost."

Then SHALL THE BISHOP LAY HIS HANDS UPON THEM SEVERALLY; by this sign certifying them of God's goodness towards them, and consigning it upon them. This is the most ancient and Apostolical rite of Confirmation, Acts viii. 17, and by this name it is known, Heb. vi. 1, 2; "The doctrine of baptisms, and laying on of hands."

After a most excellent prayer for their continuance in God's love, and obedience to Him, the Bishop departs them with a blessing. Of such blessings hath been said already.

This holy rite hath been too little understood by

^u Titus iii. 5.

many, and therefore too lightly esteemed and valued; for the remedy whereof it may not be amiss to shew the benefit of it in these conclusions following:

I. The Holy Ghost was given to persons baptized, by the Apostles' prayers and laying on of hands, Acts viii. 14—17; xix. 6.

II. This gift of the Holy Ghost so given, was not only, nor principally, the gift of miracles, or speaking with tongues. For first, Confirmation is reckoned by St. Paul amongst fundamentals, Heb. vi. 1, 2, which were necessary to all ages of the Church; but the gift of miracles was not such, for that lasted but a while, as experience hath taught us. Again, Confirmation was administered to all baptized persons, Acts viii. 15; xix. 16; but all baptized persons were not to have the gift of miracles: "To one is given by the Spirit the word of wisdom, to another the working of miracles^v." And again, "Are all workers of miracles^x?" It is true, that in the Apostles' times, the inward grace of Confirmation was attended with miracles, but it will not thence follow that miracles were the principal intended gift in Confirmation, no more than that the visible opening of heaven is the proper effect of Baptism, because at our Saviour's Baptism the heavens were so opened, St. Matt. iii. 16, or that the proper effect of preaching is to work miracles, because that at the

^v 1 Cor. xii. 8, 9.

^x Ver. 29.

Apostles' preaching miracles were wrought, Acts x. 44. In those first times, the Holy Ghost fell upon believers, and they spake with tongues. *Signa erant temporis opportuna*, "those signs were seasonable to those times." Does any man now expect that those that receive the Holy Ghost by our prayers and imposition of hands should speak with tongues? and if they do not speak with tongues, is any man of so perverse a heart as to say that they have not received the Holy Ghost^b? "In the beginning of spiritual and marvellous dispensations, outward signs appeared to confirm the new preached faith; but now that the faith is sufficiently confirmed, although such miracles be not wrought, yet we receive those inward graces and virtues, which were signified and demonstrated by those signs^c."

III. The proper and principal effect of Confirmation was, and is, GHOSTLY STRENGTH, AND POWER TO RESIST TEMPTATIONS, as our Church teaches^d. That the baptized, when they come to years and the use of reason, may have, not their Baptism confirmed, (which needs no Confirmation to perfect it,) but themselves and their souls, by some new virtue and power, or by an addition and increase of former graces, by which they may be enabled against those temptations that shall assault them,

^b S. Austin, in Epist. Johan. tract. VI. tom. iii. pars II.

^c Chrys. in S. Matt. Hom. XIII. tom. vii. p. 167.

^d Rubric I. before the Catechism. This Rubric is now removed.—See Wheatly on the place.

whence it is called Confirmation: *Regeneramur ad vitam per baptismum, in hoc confirmamur ad pugnam*. "By Baptism we are regenerated to life, in Confirmation we are strengthened to fight against our enemies," says Malchiades about the year 311^c. In Confirmation, the Holy Ghost is given for strength, as He was given to the Apostles at Pentecost, that Christians may boldly confess the name of Christ^d. For our fuller persuasion of this, it will be necessary to consider that our Lord Christ promised to His Apostles, after they had been baptized, that, "When He went away, He would send them the Holy Ghost to be their Comforter or Strengthener^e," to make them able to bear witness of Christ, notwithstanding all the threats and terrors of men. St. John xv. 27; xvi. 1—3. And He promises them, that, "not many days hence they should receive the Holy Ghost^h," or the power of the Holy Ghost, whereby they (that forsook Him formerly and fled) should be henceforth emboldened and encouraged to bear witness to Him all the world over, Acts i. 8. This promise was performed at Pentecost; "They were filled with the Holy Ghost, and began to speakⁱ," and to bear witness of Christ with courage^k. This very promise made to the Apostles formerly, and performed at Pentecost,

^c Melchiad. Epist. cap. ii. ad Episc. Hispan. Concil. tom. i. p. 1398. B. ^d Concil. Florent. Gener. tom. xiii. p. 536. Tertull. De Bapt. p. 255. Cyprian, ad Donatum, p. 4. ^e St. John xvi. 7.
^h Acts i. 5. ⁱ Ibid. ii. 4. ^k Verse 36.

belongs to every one of us that are baptized ; “ Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost¹.” “ For this promise” of the Holy Ghost fulfilled on us, “ is unto you and to your children, and to all that are afar off^m.” And what St. Peter here promises them was fulfilled by him and the other Apostles ; for by their prayer and imposition of hands, they received after Baptism the Holy Ghost, not only enabling them to speak miraculously, but also strengthening and comforting them inwardly, as He did the Apostles. For the same that was promised to the Apostles, belonged to them and their children, and was given by imposition of hands. Now that which was promised to the Apostles, was principally ghostly strength and comfort, on which that gift of miracles was an attendant, as we have seen : this then is the principal effect of Confirmation, the gift of the Holy Ghost by way of eminence, Acts ii. 38. Hence this phrase, “ full of the Holy Ghost,” is interpreted by Scripture to be the same in effect with this, “ full of ghostly courage and strengthⁿ ;” “ they were all filled with the Holy Ghost, and spake with boldness the word of the Lord^o,” and “ Stephen, full of faith and the Holy Ghost^p,” that is, “ full of faith and power^q.”

¹ Acts ii. 38.^m Verse 39.ⁿ Acts iv. 8, 31.^a Acts iv. 31.^p Ibid. vi. 5 ; vii. 55.^q Ibid. vi. 8.

IV. This office of Confirmation, as well as that of Baptism, is to continue in the Church as long as that shall be militant here on earth. For St. Paul, Heb. vi. 1, 2, joins them together, calling them fundamentals; and a fundamental in one age is so in another. Besides, we have seen that Confirmation was the means used by the Apostles (and doubtless not without their Lord's direction and guidance of His Spirit) for conveying the Holy Ghost the Comforter into persons baptized: and since that all ages have as much need of that ghostly strength as the age of the Apostles had, and that the promise of it belongs to us all, as well as to them, as formerly hath been proved; and since that we find no other means appointed instead of Confirmation, for the conveying of the gift of the Holy Ghost, then given by Confirmation; it remains, that we conclude that Confirmation is still to continue. And so the Church Catholic hath taught us both by her doctrine and practice, as may be seen by the quotations cited above.

V. That Bishops, who succeed the Apostles, are to be the ministers of this holy rite hath been shewn above.

Of Matrimony.

FIRST, holy Church instructs us in the ends of Matrimony, which are three: I. THE PROCREATION OF CHILDREN. II. A REMEDY AGAINST SIN. III. A MUTUAL HELP TO EACH OTHER.

Then the priest requires the parties to be married, by the terror of the dreadful judgment-day, to declare, if they know any impediment, why they may not be lawfully married? which is as much care and caution as can be used by those that are not able to discern the secrets of the heart.

Then follows the contract in the future tense, whereby these persons mutually promise to the priest, God's minister, before the congregation, to enter into that holy state of wedlock, and strictly to keep those sacred laws of marriage which Almighty God hath ordained. This is that, as I conceive, which St. Augustine^r calls *Votorum solennitatem*, "the solemnities of vows and promises," which was in his time and formerly a usual ceremony of marriage: and of very good use is this solemnity, for by this have the persons bound themselves to their duty, by all the obligations that a sacred solemn vow or promise can lay upon the soul.

^r De Gen. ad lit. l. xi. cap. xli. tom. iii. pars I. p. 295.

Then the priest asks, "WHO GIVES THIS WOMAN TO BE MARRIED TO THIS MAN?" This was the old custom, that the bride should be given by the father or friend^s; to which St. Paul may be thought to allude, "I have espoused you to one husband, that I might present you as a chaste virgin to Christ^t." And "the queen," the spouse, "shall be brought to the king^a." The reason of this, saith learned Mr. Hooker, was, "That in ancient times, all women which had not husbands or fathers to govern them, had their tutors, without whose authority there was no act which they did warrantable; and for this cause they were in marriage delivered unto their husbands by others, which custom retained hath still this use, that it puts women in mind of a duty, whereto the very imbecility of their sex doth bind them, namely, to be always directed and guided by others^x." Whether this were the very cause of this custom, I will not determine, nor what else was; but whatsoever was the first cause of it, this is certain, that it is a decent custom. For it cannot be thought fit, that a woman, whose chiefest ornament is modesty and shamefacedness, should offer herself before the congregation to marriage to any person, but should rather be led by the hand of another, and given by him.

^s Aug. de Gen. ad lit. l. xii. cap. xli. tom. iii. pars I. p. 295.

^t 2 Cor. xi. 2.

^a Psalm xlv. 13, 14.

^x Eccles. Polity, b. v. ch. lxxiii. § 5. vol. ii. p. 547.

After the marriage itself, THE MAN PUTS A RING UPON THE WOMAN'S FINGER. The ring hath been always used as an especial pledge of faith and fidelity. Nothing more fit to serve as a token of our purposed endless continuance in that which we never ought to revoke; and therefore fitly used in marriage, which is a contract not to be dissolved but by death. *Aurum nulla nôrat præter uno digito, quem sponsus oppignorasset pronubo annulo*†. No woman was permitted to wear gold, save only upon one finger, which the husband had fastened to himself with a wedding ring. This he puts UPON THE FOURTH FINGER OF THE LEFT HAND, because there is a vein that goes from thence to the heart; by which is signified that the love should be hearty, say some Rituals.

Then follows, "WITH MY BODY I THEE WORSHIP," &c. For the better understanding of this phrase, we must know that anciently there were two sorts of wives; one whereof was called the primary, or lawful wife; the other was called the half wife, or concubine. The difference betwixt these two, was only in the differing purpose of the man, betaking himself to the one or the other. If his purpose was only fellowship, there grew to the woman by this means no worship at all, but the contrary. In professing that his intent was to add by his person honour and worship unto hers, he

† Tertull. Apol., cap. vi. p. 7. C.

took her plainly and clearly to be his wife, not his concubine. This is it which the civil law doth mean, when it makes a wife to differ from a concubine in dignity. The worship that grew unto her, being taken with declaration of this intent, was, that her children became by this means free and legitimate, heirs to their father, Gen. xxv. 5, 6; herself was made a mother over his family. Last of all, she received such advancement of state, as things annexed unto his person might augment her with. Yea, a right of participation was thereby given her both in him, and even in all things which were his; and therefore he says not only "WITH MY BODY I THEE WORSHIP," but also, "WITH ALL MY WORLDLY GOODS I THEE ENDOW." "The former branch having granted the principal, the latter granteth that which is annexed thereto."

The Jews anciently used the same phrase. "Be unto me a wife, and I, according to the word of God, will worship, honour, and maintain thee, according to the manner of husbands amongst the Jews, who worship, honour, and maintain their wives^a." And that no man quarrel at this harmless phrase, let him take notice, that to worship here signifies to make worshipful or honourable, as you may see, 1 Sam. ii. 30. For where our last transla-

^a Hooker's Ecclesiastical Polity, b. V. ch. LXXIII. § 7. vol. ii. p. 551.

^a Godwin's Jewish Customs, b. vi. ch. iv. p. 231.

tion reads it, "Him that honours Me, I will honour," in the old translation, which our Common Prayer book uses, it is, "Him that worships Me, I will worship;" that is, I will make worshipful, for that way only can God be said to worship man.

After the priest hath prayed for grace and God's assistance for the married persons, to enable them to keep their solemn vow and contract, then does he as it were seal that bond and contract, by which they have mutually tied themselves, with God's seal, viz. "Those whom God hath joined together, let no man put asunder."

THE PERSONS HAVING CONSENTED TOGETHER IN WEDLOCK, AND WITNESSED THE SAME BEFORE GOD AND THE CHURCH, AND PLIGHTED THEIR TROTH EACH TO OTHER, AND DECLARED THE SAME BY GIVING AND TAKING OF A RING, AND JOINING OF HANDS; and the priest having sealed and ratified all, as it were, with God's seal, which no man must break, HE PRONOUNCES THEM MAN AND WIFE, IN THE NAME OF THE FATHER, SON, AND HOLY GHOST; which proclamation, or pronouncing of the married persons to be man and wife, thus in the Church by the priest, was one of those laws and rites of marriage, which the Church received of the Apostles^b.

Then the priest blesses them solemnly according

^b Euarist. Epist. I. ad omnes Episcop. Africanos. Concilia, tom. i. p. 534.

to the old rules^c. Of the efficacy of which blessings hath been said formerly.

After this follows Psalm cxxviii., which was the *Epithalamium*, or marriage song, used by the Jews at nuptials, says *Masculus*^d.

Then pious and devout prayers for the married persons, and lastly the COMMUNION^e. Such religious solemnities as these, or some of these, were used by the Jews at marriages; for their rites and ceremonies of their marriage were publicly performed with blessings and thanksgivings; whence the house was called the house of praise, and their marriage song *hillulim*, praises^f; the bridegroom's intimate friends sung the marriage song, who are called "children of the bridechamber^g." The primitive Christians had all these which we have. The persons to be married were contracted by the priest, the marriage was solemnly pronounced in the church, the married couple were blessed by the priest, prayers and thanksgivings were used, and the holy Communion administered to them.

^c Conc. Carthag. IV. can. xiii. tom. ii. p. 1201.

^d In Ps. cxxviii. p. 1008. A.

^e The last two rubrics are different from those in the present book. They are as follow:—"Then shall begin the Communion. And after the Gospel shall be said a sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to Holy Scripture. Or if there shall be no sermon, the minister shall read this that followeth:

"The new married persons (the same day of their marriage) must receive the holy Communion."

^f Godwin's Rites and Customs of the Jews, b. vi. ch. iv. p. 228.

^g St. Matt. ix. 15.

And these religious rites the Church received from the Apostles, says Euaristus^h. And doubtless highly Christian and useful these solemnities are: for first, they beget and nourish in the minds of men a reverend esteem of this holy mystery, Ephes. v. 32, and draw them to a greater conscience of wedlock, and to esteem the bond thereof, a thing which cannot without impiety be dissolved. Then, are they great helps to the performance of those duties which God Almighty hath required in married persons; which are so many, and those so weighty, that whosoever duly considers them, and makes a conscience of performing them, must think it needful to make use of all those means of grace which God Almighty hath appointed. For if we duly consider the great love and charity that this holy state requires, even to the laying down of life; "Husbands, love your wives, even as Christ loved the Church, and gave Himself for itⁱ;" of the weighty charge of the education of children, which, if well performed, procures a blessing and an advantage to salvation; "she shall be saved in child-bearing, if they continue in faith and charity^k," &c.; so, if it be carelessly performed, it procures a most heavy curse, 1 Sam. ii. 29, 31, &c. Or lastly, the chastity and holiness necessary to that state of marriage, heightened now up to the representation

^h Epist. I. ad omnes Episc. African. Conc. tom. i. p. 534.

ⁱ Ephes. v. 25.

^k 1 Tim. ii. 15.

of the mystical union of Christ with His Church, "this is a great mystery, but I speak concerning Christ and the Church¹;" to which holy conjunction, our marriage, and all our works and affections in the same, should correspond and be conformable. I say, if we consider all these duly, can we think we may spare any of those Divine helps to performance; whether they be vows and holy promises to bind us, or our father's and mother's, God's and the Church's blessings, or holy prayers for God's assistance; or, lastly, the holy Communion, that great strengthener of the soul? If men's vices and licentiousness have made this holy service seem unreasonable at this time, reason would that they should labour to reform their lives, and study to be capable of this holy service, and not that the Church should take off her command for the receiving of the holy Communion for their unspeakable good. For would men observe God's and the Church's commands, and enter into this holy state—not like beasts or heathens at the best, but like Christians with these religious solemnities—the happiness would be greater than can easily be expressed. "I know not which way I should be able to shew the happiness of that wedlock, the knot whereof the Church doth fasten, and the Sacrament of the Church confirm," saith Tertullian^m.

¹ Ephes. v. 32.

^m Ad Uxorem, l. ii. p. 191.

Visitation of the Sick.

THE priest entering into the sick man's house, shall say, PEACE BE TO THIS HOUSE ; so our Lord commanded : " And if the son of peace be there, his peace shall rest upon it^a."

Then KNEELING DOWN, he prays those prayers and ejaculations following, which, whosoever reads and considers impartially, shall find them to be both very pious and suitable to the occasion.

Then SHALL THE PRIEST EXHORT THE SICK PERSON AFTER THIS MANNER. The prayers are all prescribed, but the exhortation is left arbitrary to the discretion of the priest, who can hardly be thought to make a better.

Then SHALL THE PRIEST EXAMINE THE SICK PERSON CONCERNING HIS FAITH, whether it be Christian. And this is very necessary, for if that be wrong, all is wrong. Christian religion consists in these two ; a right faith and a righteous life ; and as a right faith without a righteous life will not save, so neither will a righteous life without a right belief. He that hath said, " Do this and live," hath said, " Believe and live ;" and how then can we think him safe that lives indeed justly, but blasphemous impiously^o? This then is a principal interrogatory or question to be put to the sick per-

^a St. Luke x. 5, 6.

^o Cyril. Catech. iv. cap. ii. p. 52.

son, whether he believes as a Christian ought to do? And this he does by rehearsing to him the Creed; and there can be no better rule to try it by. For whatsoever was prefigured in the Patriarchs, or taught in the Scriptures, or foretold by the Prophets concerning God the Father, Son, and Holy Ghost, is all briefly contained in the Apostles' Creed^a. "This Creed, it is the touchstone to try true faith from false, the rule of faith, contrary to which no man may teach or believe^a." "This the Catholic Church received from the Apostles. Holding this rule, we shall be able to convince all heretics whatsoever, that they be departed from the truth^r."

In the next place, holy Church directs the priest to examine the sick person concerning his life and conversation; especially concerning these two particulars: I. Whether he forgives all the world; II. Whether he hath satisfied all injuries done to others: without which the medicine of repentance, which is necessary to the sick person's salvation, will not profit him. For the first, our Saviour tells us, St. Matt. vi. 15, that "unless we forgive others," neither our persons nor our prayers will be accepted: "God will not forgive us." And for the second, *Non remittetur peccatum nisi restituatur ablatum* :

^r S. August. Serm. CLX. tom. v. Append. p. 283.

^a Ruffin. in Symb. ap. Cyprian. p. 17. Tertull. de Præscript. cap. xiii. p. 235.

^r Irenæ. contra Hæreses, l. i. cap. x. tom. i. p. 49. et cap. xxii. p. 98.

“ Repentance, without restitution and reparation of injuries, cannot be true and serious ; or if it can, it cannot profit.” “ For if he that is injured by another cannot be forgiven of God, unless he forgives him that injured him ; how can he that injures others, and does not make him restitution, hope for pardon ! ? ” The priest, therefore, is to advise him, that whereinsoever he hath injured any, he should make satisfaction to the uttermost of his power. By the uttermost of his power, is not meant that he must give to the injured persons all his estate, nor that he must restore fourfold for injuries done, (which was required in some cases under Moses’ Law, by way of punishment, rather than of satisfaction,) but that he be careful to the uttermost of his power, that the person injured be so repaired that he be no loser by him ; which is all that by the law of justice, which commands to give every man their due, is required. “ When I say to the wicked, he shall surely die ; if he turn from his sin, if he restore the pledge, give again that he hath robbed ” ; it is not, if he restore fourfold, but if he restore that which he hath robbed, “ he shall surely live.”

Then the priest is to admonish the sick person to settle his estate, FOR THE DISCHARGING OF HIS OWN CONSCIENCE, AND QUIETNESS OF HIS EX-

* S. Austin, Epist. CLIII. cap. vi. tom. ii. p. 532. A.

* Chrysost. Hom. XV. in S. Matt. tom vii. p. 184.

* Ezek. xxxiii. 14, 15.

ECUTORS. But holy Church exhorts men to do this work in their health, that when they are sick they may not be troubled about the world, but may bestow their whole time and care, as it is fit, about settling and securing their future estate. And were men possessed with that fear and trembling that St. Paul speaks of, Phil. ii. 12, they would be careful to gain all the time that might be then, to work out their salvation.

The minister MAY NOT FORGET TO MOVE THE SICK PERSON, and that most earnestly, TO LIBERALLY TOWARDS THE POOR. This is to have mercy upon our own souls, says St. Augustine, or *Christum scribere hæredem*, "to make Christ our heir." For when the poor receives from us, Christ stands by and reaches out His hand to receive with them^{*}. "Inasmuch as ye have done it to one of these little ones, ye have done it to Me[†]." As it is always necessary to be put in mind of this duty, so especially at this time of sickness. For then we are failing, and therefore most necessary it is then, to "make friends of the unrighteous Mammon, that, when we fail, they may receive us into everlasting habitations[‡]." Then we are going to give up our account to God, and therefore then most necessary it is to do the best we can to procure a gracious absolution at the day of judgment. Now

^{*} Balsam. in Nomocan. Photii, tit. ii. cap. 1. ap. Bib. Patr. tom. vi. p. 1192. E.

[†] St. Matt. xxv. 40.

[‡] St. Luke xvi. 9.

nothing seems more powerful with God to procure that, than liberality to the poor; "Come ye blessed, for I was hungry, and ye gave Me meat^a."

HERE SHALL THE SICK PERSON MAKE A SPECIAL CONFESSION, IF HE FEEL HIS CONSCIENCE TROUBLED WITH ANY WEIGHTY MATTER. It would be considered, whether every deadly sin be not a weighty matter?

AFTER WHICH CONFESSION THE PRIEST SHALL ABSOLVE HIM^b. After which follows a most excellent prayer or two, and Psalm lxxi., all very fit to a sick person's condition; as will appear without an interpreter to the attentive reader.

A most excellent and pious benediction of the priest concludes all, and so ends this office.

Of the Communion of the Sick.

THE Church's care for the sick ends not here; for besides all this, she appoints, that if the sick person desires it, the PRIEST MAY COMMUNICATE HIM IN HIS PRIVATE HOUSE, IF THERE BE A CONVENIENT PLACE, WHERE THE CURATE MAY REVERENTLY MINISTER^c. So was the ancient decree

^a St. Matt. xxv. 34, 35.

^b The Rubric stands now; "the Priest shall absolve him (if he humbly and heartily desire it) after this sort."

^c Rubric before the Private Communion of the Sick.

of holy Church, Nic. Can.^d *Generaliter omnium cuilibet in exitu posito, Eucharistiæ participationem petenti, Episcopus cum examinatione oblationem impartiat.* “To every man that is ready to depart out of this world, let the Bishop, after examination and trial, give the holy Communion, if he desires it.” For this, says the Council, is *antiqua et canonica lex, ut si quis vita excedat, ultimo et necessario viatico minime privetur*^e. “This is the ancient law of the Church,” says this Council there, “concerning him that is dying; that whosoever he be, he shall not be denied the last and most necessary viaticum of his life.” This *viaticum*, or provision for the way, is the holy Communion, as is plain in the canon cited. For though, as learned Alaspinus^f observes, this word *viaticum* was applied to more things besides the Eucharist, as to alms, to baptism, to absolution, which are all necessary helps in our journey to Heaven; yet in this canon I conceive the *viaticum*, or provision for the way, to be the holy Eucharist. For in the first part of the canon it is called *ultimum viaticum*, “the last provision for the way;” which cannot be meant of any other properly, but of the holy Eucharist: for the rest, for instance, absolution, (of which Alaspinus^g understands this canon,) is

^d Cod. Eccles. Univ. Can. xiii. p. 32.

^e Nic. Conc. can. xii. tom. ii. p. 242. D.

^f L. i. Observ. xi. p. 74.

^g Ibid. p. 75.

reconciliatio Altaribus, "a reconciliation to the Altar, or Sacraments," as it was anciently called, a fitting or qualifying of the communicant for the holy Eucharist, and therefore to go before it^h; and for alms they are part of the fruits of penance, and so necessary to fit us for absolution, and Baptism is *janua Sacramentorum*, "the first admission into Christ's Church," which gives the first right to the Communion and sacraments of the Church; and therefore, all these being precedaneous to the holy Eucharist, cannot be called any of them *ultimum viaticum*, "the last provision," but only the Eucharist itself. Besides, in the last part of the Canon there is expressly mentioned the participation of the Eucharist, which must be the same with the *viaticum* in the first part, as may appear by this: the canon immediately before this, had directed that penitents, especially those of the first or second degree, should fulfil the Church's tax before they were received to the Church's prayers: but if those should fall into danger of death, the ancient canon shall be observed, (saith this canon in the beginning,) that they shall be admitted, notwithstanding the former canon, to the last *viaticum*; the reason is given in the latter part of this canon: because that to every one whatsoever, that shall in danger of death desire the Eucharist, it shall be given to him if he be found fit to receive it. This could be

^h Conc. Carthag. IV. cap. lxxvi. tom. ii. p. 1205. E.

no reason of the former part of the canon, namely, of giving the last *viaticum* to penitents in danger of death, unless that *viaticum* and the Eucharist here be all one. To that which may be objected, that this *viaticum* cannot be the same with the Eucharist mentioned in the last part of the canon, because this *viaticum* here is allowed to persons in danger of death without any examination, but the Eucharist is granted to persons in the same danger with this exception, if the Bishop, after examination, shall find him fit; it may be answered, that notwithstanding this, the *viaticum* and the Eucharist may be all one, for the canon in the first part, where it allows it to persons in necessity without examination, speaks only of penitents who had already undergone the examination, and had received their penance, and submitted to the Church's discipline, and so professed themselves truly penitents, and were in such necessity, desiring the Eucharist, in the judgment of charity supposed fit to receive it; though the Church denied the same to them when there was no such necessity, for the maintenance of holy discipline, and in terror of offenders. But *generaliter de quolibet*, for every one that should desire it, before he had given testimony of his repentance, there could not be sufficient ground of charity to believe so well; and therefore they were to be examined by the Bishop, or some others by his appointment. So then I think the

canon may be interpreted thus of the holy Communion, without any contradiction; and that it ought to be so understood, may, I think, be concluded by these testimonies following¹: and most clearly by St. Cyprian^k, "After consultation we have determined, that those that have fallen in time of persecution, and have defiled themselves with unlawful sacrifices, should do full penance; yet, if they were dangerously sick, they should be received to peace. For Divine clemency does not suffer the Church to be shut against them that knock; nor the succour of saving hope to be denied to those that mourn and beg it; nor to send them out of the world without peace and the Communion." This is exactly agreeable to that canon of Nice¹. What Communion that was he tells us soon after: "That it was not only absolution, but the holy Eucharist besides, as appears by that which follows: Formerly we made this rule, that penitents, unless in time of extreme sickness, should not receive the Communion. And this rule was good, while the Church was in peace and quiet; but now in time of persecution, not only to the sick, but to the healthful, peace is necessary; not only to the dying, but to the living, the Communion is to be given; that those whom we persuade to fight manfully under Christ's banner, and to resist even to blood,

¹ Conc. Ilarb. can. v. tom. iv. p. 1612. Leonis Constitutiones xvii. ap. Nov. Con. Justiniani, p. 32.

^k Epist. LVII. p. 116.

¹ Can. xlii. tom. ii. p. 242.

may not be left naked and unarmed, but be defended with the protection of the body and blood of Christ; which for this cause was instituted, that it might be a strength and defence to them that receive it. How shall we teach them to shed their blood for Christ, if we deny them Christ's blood to strengthen them? Or how shall we fit them for the cup of martyrdom, if we do not admit them to the Communion of the cup of the Lord? Upon this very ground was it provided, that all dying men might have the holy sacrament of the Eucharist, the great defence in that dangerous hour, when the devil is doing his worst and last." Agreeable to this of St. Cyprian is the LXXVIth Canon of the Council of Carthage^m. "He that in time of sickness desires penance, if haply while the priest is coming to him, he falls dumb, or into a phrensy, let them that heard his desire bear witness to it, and let him receive penance; and if he be like to die speedily, let him be reconciled by imposition of hands, and let the Eucharist be put into his mouth. If he recovers, let him be acquainted with what was done by the former witnesses, and be subject to the known laws of penance. And those penitents which in their sickness received the *viaticum* of the Eucharist, let them not think themselves absolved without imposition of hands, if they shall recoverⁿ." And the

^m Conc. Carthag. IV. can. lxxvi. tom. ii. p. 1205.

ⁿ Ibid. can. lxxviii. tom. ii. p. 1206.

Council of Orange^o says the same. "They, that after penance set them, are ready to depart out of this life, it hath pleased the synod to give them the Communion, without the reconciliatory imposition of hands. Which suffices for the reconciling of a dying man, according to the definition of the Fathers, who fitly called the Communion a *viaticum*. But if they recover, let them stand in the rank of penitents, that by shewing the necessary fruits of penance, they may be received to the canonical communion by the reconciliatory imposition of hands."

It will not be amiss for the clearer understanding of all passages in these canons, to consider the Church her discipline in this particular. Holy Church, for preserving of holy discipline and deterring men from sin, did appoint for wasting sins, such as adultery, murder, idolatry, and the like, severe penance for three or four, six or seven years, more or less, according to the quantity and quality of the offence. In the Greek Church they had several degrees of penance to be gone through in this set time.

I. They were *προσκλαίοντες*, *lugentes*, mourners, standing without the church porch; they were to beg of all the faithful that entered into the church, to pray for them: in this degree they continued a year or more, according as their crime deserved.

^o Conc. Arausicanum I. can. iii. tom. iii. p. 1448.

II. They were ἀκροώμενοι, *audientes*, hearers; these might come into the church porch, into a place called νάρθηξ, *ferula*, (so called, because those that stood there were subjected to the Church's censure or *ferula*,) where they might stand and hear the Scriptures read, and sermons, but were not admitted to join with the Church in her prayers.

III. They were ὑποπίπτοντες, *substernentes*, the prostrate, as we may say; so called, because they were all to prostrate themselves upon their faces, and so continued till the Bishop said certain prayers over them, and laid his hands upon them. They might be present at the sermon and the first service of the Catechumens, and then go out^p. These were admitted into the nave of the church, and to stand behind the pulpit.

IV. Συνιστάμενοι, the consistents; they might stay after the rest of the penitents were gone out, and pray with the faithful, but not receive the holy Sacrament.

V. Μετέχοντες, communicants; they were received to the participation of sacraments, but were still to wear some marks of penance, till by prayers and entreaties they had obtained the full communion of the Church's favours and honours^q.

These several degrees were poor penitents to go

^p Laodic. Conc. can. XIX. tom. i. p. 1499.

^q Goar, in Euch. Græc. p. 22, 23.

through in the Greek Church, and as much affliction in the Latin, unless the Bishop should think fit to remit any thing of it, before they were fully admitted to the Church's favour: but if any of these were desperately sick, holy Church took care, that upon their desire they should have the Church's peace, by absolution^r, say the 76th and 78th Canons of the 4th Council of Carthage, and the holy Communion says the same canon, and Cyprian^s; lest they should want that great strengthening and refreshing of their souls in their last and greatest necessity. Provided nevertheless, that if they should recover, then they should resume their several places and degrees of penance they were in before, and go through and perfect their task of penance, which having done, they should receive *ultimam reconciliationem*, "their last and highest reconciliation;" a favour which was denied to some that had been admitted to the sacrament of the Eucharist, as you may see in the second Council of Vaison^t. This last reconciliation was a solemn absolution from all the Church's censures and penances, by the laying on of the hands of the Bishop, and some of his clergy, says Cyprian^u. A declaration to all the Church, that they were received not only to necessary *viatica*, and assisting such as the former absolution mentioned in the 76th canon of the fourth

^r Tom. ii. p. 1205. 6.

^t Can. ii. tom. iii. p. 1457. B.

^s Epist. LVII. p. 117.

^u Epist. XVI. p. 37.

Council of Carthage, and the holy sacrament of the Eucharist were; which they were permitted to receive in case of necessity; but also to all the honour, and solemnities, and privileges of the faithful, quite free from all brands and marks of penitents. They were restored *legitimæ communioni*, “to the canonical and legitimate communion^x,” they might offer with the faithful, and their offerings be received by the Church; and they might receive the kiss of peace, and all other favours of the Church. This that hath been said may help us to understand the true meaning of the so much controverted Canon of the Council of Orange before mentioned, together with the Canon of the fourth Council of Carthage^y, *Qui recedunt de corpore*, &c. “They that after penance received are ready to depart out of this life, it hath pleased that they shall be received to the Communion, without the reconciliatory imposition of hands;” that is, they shall be admitted to the Communion without that last, outward, solemn absolution in the court of the church, which Balsamon rightly calls *καταλλαγὴν*, the full reconciliation to the Church’s honours and dignities, *ἥτοι λύσιν τῶν ἐπιτιμιῶν*, a loosening of the Church’s censures; which those penitents in case of extremity could not receive, because, as by the canons appears, they were, if they recovered, to return to their several

^x Conc. Arausicanum I. can. iiii. tom. iiii. p. 1448.

^y Can. LXXVIII.

tasks of penance again, till they had fulfilled them. It was enough for them to be reconciled to the altar and sacrament by the absolution *in foro cæli*, "in heaven's court," the power of which was granted to the Apostles and their successors; "Whose sins ye remit," &c.² Which Balsamon calls *χάρις*, or the absolution from sin; and this they were to receive^a, and after that the holy Eucharist. And this, says the canon of the Council of Orange, was sufficient for a dying man's reconciliation according to the definition of the Fathers. And this the Church of England provides for all dying men that shall desire it. And infinitely bound to their mother, for this her care, are all true sons of the Church. For thrice happy souls are they, who shall have the happiness at their last and greatest extremity, worthily to receive the reconciliation and the holy Communion, the bread of heaven, the blood of God, our hope, our health, our light, our life. "For if we shall depart hence guarded with this sacrifice, we shall with much holy boldness ascend to the holy heavens, defended as it were with golden arms," says St. Chrysostom.

We have seen the Church's care to provide all necessaries for sick persons' salvation: it were a happy thing to see in the people an answerable diligence in the use of these ghostly offices, that

² St. John xx. 23.

^a Conc. Carth. IV. can. lxxvi. tom. ii. p. 1206.

they would, when they are sick, send for the priest; not verbally only to comfort them, by rehearsing to them comfortable texts of Scripture, whether they belong to them or not, (which is not to heal the sick, but to tell them that they have no need of the spiritual physician, by which means precious souls perish for whom Christ died :) but to search and examine the state of their souls, to shew them their sins, to prepare them by ghostly counsel, and exercises of penance, for absolution, and the holy Communion, whereby they might indeed find comfort, remission of sins, and the Holy Ghost the Comforter. And this should be done while the sick person hath strength and ability to attend and join with him in these holy services. There is an excellent canon to this purpose; "By this present decree we strictly charge and command all physicians, that when they shall be called to sick persons, they first of all admonish and persuade them to send for the physicians of souls, that after provision hath been made for the spiritual health of the soul, they may the more hopefully proceed to the use of corporal medicine; for when the cause is taken away, the effect may follow^b." That which chiefly occasioned the making of this good law, was the supine carelessness of some sick persons, who never used to call for the physician of the soul, till the physician of the body had given them over. And if the phy-

^b Decretal. l. v. tit. xxxviii. cap. xiii. p. 2035. A.

sician did, as his duty was, timely admonish them to provide for their soul's health, they took it for a sentence of death, and despaired of remedy, which hastened their end, and hindered both the bodily physician from working any cure upon their body, and the ghostly physician from applying any effectual means to their soul's health. It is good counsel that Ecclus. xxxviii. 9. gives, where we are advised, not first to send for the physician, and when we despair of his help, and are breathing our last, then to send for the priest, when our weakness hath made him useless: but first to make our peace with God by ghostly offices of the priest, and then give place to the physician. Which method our Saviour hath taught us also by His method of cure; who, when any came to Him for bodily cures, first cured the soul of sin, before He healed the bodily infirmity: teaching us, that sin is the cause of sickness, and that cure first to be looked after. And by thus doing, we may possibly save the body without the physician: "Is any sick, let him send for the elders or priests of the Church to pray over him, and the prayer of faith shall save the sick^c." But if he fails of that bodily cure by these means, yet he may be sure to obtain remission of sins by their means. "If he hath committed sins, they shall be forgiven him^d" by the benefit of absolution, so the words import. For ἀμαρτίαι, sins,

^c St. James v. 14.

^d Ver. 15.

being a feminine plural, seems not to agree with the verb ἀφεθήσεται, it shall be forgiven, of the singular number, and therefore this word more properly seems to be rendered impersonally thus ; “ If he hath committed sins, pardon or absolution shall be given him ;” and so by this means the sick person shall be sure, if not to save his body, yet at least to save his soul.

There was an ancient Canon, which that it might be duly practised and observed, it must be the wish of all good men. It is, *ut qui pro quibuscumque culpis in carceribus deputantur, ab Archidiacono seu a Præposito Ecclesiæ diebus singulis Dominicis requirantur, ut necessitas vincitorum, secundum præceptum divinum, misericorditer sublevetur*^c; “ that all prisoners, for what crime soever, shall be called for and visited by the Archdeacon or Bishop of the Church every Lord’s day, that the necessities, bodily and ghostly, of the prisoners, according to God’s command, may be mercifully relieved.” The neglect of which duty, how dangerous it is, we may read, “ Go ye cursed, for I was sick and in prison, and ye visited Me not^f.” The Rubric at the Communion of the Sick, directs the priest to deliver the Communion to the sick, but does not there set down how much of the Communion Service shall be used at the delivering of the Commu-

* Conc. Aurel. V. can. XX. tom. v. p. 396. C.

^f St. Matt. xxv. 43.

nion to the sick ; and therefore seems to me to refer us to former directions in times past^g. Now the direction formerly was this :

If the same day (that the sick is to receive the Communion) there be a celebration of the holy Communion in the church, then shall the priest reserve (at the open Communion) so much of the sacrament of the body and blood as shall serve the sick person and so many as shall communicate with him. And as soon as he may conveniently, after the open Communion ended in the church, shall go and minister the same first to them that are appointed to communicate with the sick, if there be any ; and last of all to the sick. But before the curate distribute the holy Communion, the appointed general confession (in the Communion Service) must be made in the name of the communicants, the curate adding the absolution, with the comfortable sentences of Scripture, following in the open Communion immediately, and so proceeding in the Communion Service to the end of the consecration and distribution : and after the Communion ended, the collect is to be used which begins, "Almighty and ever-living God, we most heartily thank Thee," &c.

But if the day wherein the sick person is to

^g A Rubric in the present office has been inserted. After which is the Collect, Epistle, and Gospel. The priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words, "Ye that do truly" &c.

receive Communion, be not appointed for the open Communion in the church, then, upon convenient warning given, the curate shall come and visit the sick person afore noon. And cutting off the form of the visitation at the psalm, "In Thee, O Lord," shall go straight to the Communion^h; that is, after he hath said the Collect, Epistle, and Gospel, there directed, he shall go to the Communion Serviceⁱ.

Burial^k.

THE priest MEETING THE CORPSE AT THE CHURCH STILE, SHALL GO BEFORE IT TO THE GRAVE, saying or singing, "I am the resurrection and the life." This in triumph over death, "O death, where is thy sting? O grave, where is thy victory?" Thou mayest awhile hold the corpse, but He that is "the resurrection and the life" will make the dead man alive again. Therefore, "thanks be to God, who gives this victory through Jesus Christ our Lord." Much after this sort did the ancients^l: *Quid sibi volunt istæ lampades*

^h Rubric 3, Communion of the Sick.

ⁱ First King Edward the Sixth.

^k The present Rubrics stand now—

"Here it is to be noted, that the office ensuing is not to be used for any that die unhaptized, or excommunicate, or have laid violent hands upon themselves.

"The priest and clerks meeting the corpse at the entrance of the church-yard, and going before it, either into the church or towards the grave, shall say or sing," &c.

^l Hieron. Epist. LXXXIV. ad Ocean. de Fabiola. tom. iv. p. 657. Chrysost. Hom. IV. in Hebr. tom. xii. p. 46.

tam splendidæ ? nonne sicut athletas mortuos comitatur ? quid etiam hymni ? nonne ut Deum glorificemus, quod jam coronavit discedentem, quod a laboribus liberavit, quod liberatum a timore apud se habeat ? “What mean the bright burning torches ? do we not follow the dead like champions ? What mean the hymns ? do we not thereby glorify God, for that He hath crowned our departed brother, that He hath freed him from labours, that He hath him with Himself, freed from fear ? All these are expressions of joy, whereby we do in a holy valour laugh at death,” saith Chrysostom there. And this is Christian-like, “whereas if we be sad and dejected as men without hope,” *mortem Christi, qua mors superata est, calumniamur ;* “we disgrace the death of Christ, that hath conquered death :” and heathens and atheists will deride us, saying, How can these contemn death, that cannot patiently behold a dead friend ? Talk what you will of the resurrection, when you are out of passion, it is no great matter, nor persuades much ; but shew me a man in passion of grief for the loss of his friend, playing the philosopher, and triumphantly singing to God for his happy deliverance, and I will believe the resurrection. Of so good use are such triumphant hymns at this time ; and of this sort are the three first.

When they come to the grave, while the corpse is made ready to be laid into the grave, THE PRIEST

SHALL SAY OR SING, "MAN THAT IS BORN OF A WOMAN," &c. closing with a most devout prayer for grace and assistance IN OUR LAST HOUR; a prayer very suitable to such a time, and such a spectacle before us.

Then they commit the body to the earth, (not as a lost and perished carcass, but as having in it a seed of eternity,) IN SURE AND CERTAIN HOPE OF THE RESURRECTION TO ETERNAL LIFE. This is to bury it Christianly; the hope of the resurrection being the proper hope of Christians. Such was the Christian's burial of old, that it was accounted both an evident argument and presage of the resurrection; and an honour done to that body which the Holy Ghost had once made His temple for the offices of piety^m.

After follows another triumphant hymn. Then a Lessonⁿ out of St. Paul to the same purpose; then a thanksgiving for that our brother's safe delivery out of misery; lastly, a prayer for his and our consummation in glory, and joyful absolution

^m Aug. de Civit. l. i. cap. xiii. tom. vii. p. 13.

ⁿ In the first book of King Edward, instead of Psalms xxxix. or xc., there were three others appointed, cxvi. cxxxix. cxlvi. And when they were left out at the next review, there were no others whatever ordered in the room of them, till these were inserted at King Charles's restoration.

By the first Common Prayer, both the psalms and lesson with the suffrages were to be said in the church, either before or after the burial of the corpse. But from that time to the Restoration the lesson (the psalms being left out) was appointed to be read wherever the grave was, whether in the church or church-yard, immediately after the sentence, "I heard a voice," &c. See Wheatly on the place.

at the last day. By all which prayers, praises, and holy lessons, and decent solemnities, we do glorify God, honour the dead, and comfort the living°.

“Take away these prayers, praises, and holy lessons, which were ordained to shew at burials the peculiar hope of the Church of the resurrection of the dead, and in the manner of the dumb funerals, what one thing is there, whereby the world may perceive that we are Christians?” There being in those dumb shows nothing but what heathens and pagans do, how can any unlearned or unbeliever be convinced by them, that either we who are present at them do, or that he ought to believe any part of Christian religion? But when the unlearned or unbeliever hears us sing triumphant songs to God for our victory over death, when he hears holy lessons and discourses of the resurrection, when he hears us pray for a happy and joyful resurrection to glory: by all these he must be convinced, that we do believe the resurrection, which is a principal article of Christian faith, and the same may be the means to convince him also, and make him believe the same, “and so fall down and worship God.” And this is according to St. Paul’s rule, 1 Cor. xiv. 23—25, who thence concludes, that all our public religious services ought to be done, that the “unlearned or un-

° At the last review the Apostolical blessing was added.

† Hooker’s Eccles. Polity, b. v. ch. lxxv. § 4. p. 566.

believer may be convinced, and brought to worship God."

For the due performance of these holy public services, a priest, ordained for men in things pertaining to God, Heb. v. 1, is required by the Church, as it ought to be, and as it was of old^a.

It was an ancient custom after burial to go to the holy Communion, unless the office were performed after noon. For then, if men were not fasting, it was done only with prayers^r.

Funeral doles were an ancient custom^s.

Thanksgiving of Women after Child-birth,

COMMONLY CALLED

THE CHURCHING OF WOMEN.

THE woman, when she comes to give her thanks, shall kneel near to the place where the holy table stands^t: but in the Church of Rome, she was to kneel at the church door.

The woman may come to give her thanks when-

^a S. Chrysost. Hom. IV. in Hebr. tom. xii. p. 38. Ambr. Serm. XC.

^r Conc. Carth. III. can. xxix. tom. ii. p. 1171.

^s Chrysost. Hom. XXX. in Matt. tom. viii. p. 356.

^t The Rubric now is, "The woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the ordinary shall direct. And then," &c.

soever she shall be able^a; but if she be likely to live, she is required by the civil law, according to the tradition of the Church, to forbear the coming to partake of the holy mystery forty days after the birth. Not for any unholiness in the woman, or incapacity of receiving the holy mysteries at that time; (for if there be fear of death, she may receive them, as soon as she please after the birth;) but for some secret reasons in the law, which are set down^x.

The woman that is to be churched is to have a veil; and good reason: for if, as St. Paul says, "Every woman, when she prays in public, ought to have a veil or covering on her head^y," in token of her modesty and subjection; then much more, when she is to sit in a more eminent place of the church, near to the holy table, apart from the rest of her sex, in the public view, ought she to have such a veil or covering. Nor can it be deemed unreasonable for her at that time to have a veil or habit distinct from others; that so it may be known for whom thanks is then particularly given.

The Preface following, "FORASMUCH," &c. is left arbitrary to the priest, but the prayers are all prescribed^z.

^a Gratian. Decretal. pars prima, Distinct. V. can. i. p. 15.

^x Con. Leo., xvii. p. 32. ap. Auth. Con. Just. y 1 Cor. xi. 5.

^z The Preface—"Forasmuch," &c. was formerly left to the discretion of the priest; for the Rubric was, "And the priest standing by her, shall say these words, or much like, as the case shall require."

Then shall the priest say Psalm cxxi.^a "I HAVE LIFTED UP MINE EYES UNTO THE HILLS," &c. The Church appointing this psalm at this time, does not intend to persuade us by this, that this psalm was penned for such a particular occasion as this; or that the promises of God's protection and assistance there expressed, were directly and primarily made to persons in that danger of child-birth; but because the psalm at the very beginning tells us all, that our help comes from God, it is thought seasonable at this time to be used, to mind the woman from whom she hath received that mercy of deliverance, and to whom she is to return the honour due for such a mercy, even to Him from whom comes all our help, the Lord that made heaven and earth. And this were enough to justify the Church's choice of this psalm at this time; in that, part of it is so fit for this business in hand, though it were not penned upon this very occasion, "for so we find Hezekiah commended, for appointing of the Psalms of David and Asaph, to set forth the praises of God in the public services, 2 Chron. xxix. 30, although neither had Hezekiah and the Church then the very same occasions to use them, which David and Asaph had, nor did every particle of those songs so directly and properly belong to Hezekiah and the Church then, as they did to David and Asaph." But not only

^a At the last review, this psalm was changed for cxvi. or cxxvii.

the beginning of this psalm, but even the whole body of it, is fit and suitable to this service. And those promises of Divine assistance therein expressed, though they were primarily, and in their first intention, made to the Church of the Jews; yet in their proportion they do belong to the person coming to give thanks, and to every one that shall lift up their eyes to the hills, and trust in God. For not Israel at large, but Israel lifting up her eyes to God, and trusting in God, is the formal and true object of this promise; which therefore belongs to every such person as shall be so qualified, so depending upon God. This rule St. Paul hath taught us, Heb. xiii. 5, applying there the promise made particularly to Joshua, chap. i. 5, to every one of us that shall contentedly depend upon God, as Joshua was commanded to do in expectance of that promise. "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will not leave thee nor forsake thee. So that we may boldly say, The Lord is my helper."

One verse of this psalm may perhaps at the first sight seem not so well expressed; namely, this, "THE SUN SHALL NOT BURN THEE BY DAY NOR THE MOON BY NIGHT;" for the moon does not burn, but cool. But it is easily cleared, by taking notice that to burn is not always taken in the strict and proper sense, but usually in a larger; whereby

it is the same with to grieve or hurt, as ordinary skill in language will inform us ; so the meaning is, "The sun shall not hurt thee by day, nor the moon by night," whose shine is held to be very hurtful.

After the Psalm follow the Kyrie or short Litany, and the Lord's Prayer, so admirably good and useful, that there is scarce any public service despatched without them : after these follow some verses and responds, of which, and the reason of their use, together with the antiquity of it, hath been said already, and need not be here repeated. But there is one thing observable in these responds or answers which was not spoken of hitherto, nor was so observable in some of the former verses and responds as in these here : and that is this, that some of these answers are not of themselves entire sentences or petitions, as the others were, but are parts or ends of the foregoing verses, the verse and answer together making up one entire petition ; for example :

O Lord, save this woman Thy servant,

R. Which putteth her trust in Thee.

And,

Be Thou to her a strong tower,

R From the face of her enemy.

This I observe, because it seems to be the remain of a very ancient custom. For Eusebius^b tells

^b Hist. Eccl. l. II. cap. xvii. p. 57.

us, that the primitive Christians in the singing of their hymns, had this use; that one began and sung in rhyme, the rest hearing with silence; only the last part, or ἀκροτελεύτια, the end of the psalm or hymn, all the rest joined and sung together with him. Agreeable to this, says the author of the Clementine Constitutions^c, was the usage in his time and before. After the readings of the Old Testament, says he, let another sing the Psalms of David, and let the people answer τὰ ἀκροστίχια, the extremes or ends of the verses. What the reason of this ancient custom was, I will not peremptorily determine; whether it were only for variety, which much pleases and delights, and is a great help against weariness; which those primitive Christians, (who continued in sacred exercises from morning to night,) had need of: for which cause, says Eusebius, in the place above cited, they used all decent and grave variety of rhymes and metres in their hymns and psalms. Or whether it were to avoid the inconvenience of indecorum and confusion, which the people (usually not very observant of decency) were guilty of in their joint singing, and yet to reserve them a part in these offices, that it was so appointed that they should only sing the extremes or ends of the verses; or what else was the cause, I leave it to others to judge.

^c Lib. II. cap. lvii. tom. i. p. 265.

The prayer following is clearly fitted to the occasion.

THE WOMAN THAT COMES TO GIVE HER THANKS, MUST OFFER^d. Although offerings be always acceptable to God, yet some times there are in which the Church hath held them more necessary, as hath been shewn formerly about offerings: 1. when the Church is in want: 2. at the holy Communion: 3. when we come to give thanks for some more than ordinary blessing received: then not only in word, but in deed also, to thank God by bringing a present to God, Psalm lxxvi. 10, 11. That this is more than an ordinary blessing, a deliverance that deserves even perpetual thanks, David tells us: "Thou art He that took me out of my mother's womb; my praise shall be always of Thee^e." This service is to be done betwixt the first and second service, as I have learnt by some Bishops' inquiries at their visitation; the reason perhaps is, because by this means it is no interruption of either of these offices.

Communion.

THIS office the Church confesses not to be ancient, but appointed instead of AN ANCIENT GODLY DISCIPLINE OF PUTTING NOTORIOUS SINNERS

^d Rubric after the Thanksgiving. ^e Psalm lxxi. 5, 6.

TO OPEN PENANCE, WHICH BEING lost with us, HOLY CHURCH WISHES MIGHT BE RESTORED AGAIN.

Though it be not ancient, yet is it a very useful penitential service, either in public or private, consisting of holy sentences taken out of God's word, fit for the work of repentance ; God's holy commandments, the glass wherein we see our sins ; holy penitential prayers, taken for the most part out of holy Scripture : so that he which prays this form, is sure to pray by the Spirit, both for words and matter.

Nothing in it seems to need exposition but the Amen, which is to be said after the curses ; which being commonly used after prayers, may perhaps here be accounted by some a wish or prayer ; and so the people be thought to curse themselves.

For the satisfying of which scrupulosity, it is enough to say, that God Himself commanded these Amens to be said after these curses, Deut. xxvii., and therefore good there may be in saying of them, but harm there can be none, if men when they say them understand them. Now that we may understand them when we use them, let us consider that Amen is not always a wish or prayer. For it signifies no more but verily or truly, or an assent to the truth of that to which it is added. If that to which it is added be a prayer, then this must needs be a joining in the prayer, and is as much as *so BE IT* ; but if that to which it be added be a Creed, or any

affirmative proposition, such as these curses are, then the Amen is only an affirmation, as that is to which it is annexed. In this place, therefore, it is not a wishing that the curses may fall upon our heads, but only an affirming with our own mouths that the curse of God is indeed due to such sins, as the Church here propounds it. The use of it is to make us flee such vices for the future, and earnestly repent of them, if we be guilty; since, as we acknowledge, the curse and vengeance of God doth deservedly follow such sins and sinners.

Having gone through the several offices in the Book of Common Prayer, we will now speak of the Rubrics, and other matters, thereunto belonging.

OF THE

**Dedication of Churches and Chapels
to God's Service.**

THE public service and worship is to be offered up in the Church^f.

And the curate that ministereth in every parish church or chapel shall say the same in the parish church or chapel. And where may it be so fitly done as in the church, which is the house of prayer?

^f Last Rubric of the Preface

‘My house shall be called the house of prayer^g.’ Almighty God always had both persons and places set apart for His public service and worship, *ὄργανον ἱερουργίας ὁ ναός τε καὶ ὁ ἱερεὺς*. A temple and a priest are necessary instruments of public and holy worship. The priest to offer it up, and the church with an altar to offer it upon^h. The light of nature taught heathens thus much; and they obeyed that light of nature, and dedicated and set apart to the worship of their gods, priests and temples. The patriarchs, by the same light of nature, and the guidance of God’s Holy Spirit, when they could not set apart houses, being themselves in a flitting condition, dedicated altars for God’s service, Gen. xxii. 9; xxviii. 22, &c. Under the Law, God called for a tabernacle, Exod. xxv., within which was to be an altar, upon which was to be offered the daily sacrifice, morning and evening, Exod. xxix. 38. David, by the same light of nature, and the guidance of the Holy Spirit, without any express direction from God, (as appears 2 Sam. vii. 4—17, and also by this, that God did not suffer him to build it,) intended and designed a house for God’s service and worship; which (though for some reasons, viz. because he had shed much blood, being a man of war,) God did not suffer him to build, yet He accepted it highly from him, and for

^g St. Matt. xxi. 13.

^h Simeon. Thessal. de Templo, ap. Goar, p. 214.

this very intention promised to bless him and his for many generations, 2 Sam. vii. But Solomon built Him a house, which God accepted, and our Saviour owns under the Gospel for His house of prayer, whither the Apostles go up to pray, Acts iii. 1.

Afterwards, the Christians set apart, and consecrated with great solemnity of religious rites and holy prayers, churches and oratories for the same solemn service and worship. Nor can it with reason be thought needless or superstitious to use solemn religious rites and prayers, at the consecration and setting of those houses apart to religious uses and services. For, as St. Paul argues in another case, Doth not even nature teach you, that it is unseemly for any man to go about the building of a house to the God of heaven, with no other appearance than if his end were to rear up a kitchen or a parlour for his own use? Did not this light of nature teach the patriarchs in the state of nature, when they erected altars for God's service, to consecrate and set them apart with religious solemnities? Gen. xxviii. 18, &c. And did not Moses, by the direction of the God of nature, consecrate the tabernacle and altar with the like solemnities? Exod. xl. And Solomon afterwards consecrated the temple with religious prayers and rites, 1 Kings viii., without any particular direction from God, that we find, only by the light of nature and

right reason, which teacheth, that it is fit that the house which is dedicated and given up to God should be solemnly surrendered into His possession, and by religious rites guarded and defended from sacrilegious usurpation.

Again, nature teaches us by these solemnities, that the house so consecrated is to be no more used to common and profane employments, but set apart to holy and religious services, such as those are with which it is consecrated. These things, those pious Christians in primitive times did not account superfluous. They knew how easily that which was meant should be holy and sacred, might be drawn from the use whereunto it was first provided. They knew how bold men are to take even from God Himself; how hardly those houses would be kept from impious profanation: they knew, and right wisely therefore endeavoured, by such solemnities to leave in the minds of men that impression which might somewhat restrain their boldness, and nourish a reverent affection towards the house of God. Thus, therefore, they built and set apart to God's holy service and worship by religious solemnity, churches and oratories, which they called *dominicas*, "the Lord's houses," and *basilicas*, "royal and kingly houses;" because sacrifices and holy worship were offered up there to the great King of all the world. And when persecutors at any time destroyed those holy places, as soon as

the storm was over, those blessed souls, the first thing they did, rebuilt and rebeautified them¹, that they might worship God, according to the Psalmist's rule, "in the beauty of holiness."

Thus to offer up God's public service and worship in separate and dedicated places, which we call *churches*, is most fit, both for the honour of God and our own profit. It is for the honour of God to have a house of His own, for His service alone, where flesh and blood hath no right or interest, where no common or profane thing may be done, St. Matt. xxi. 13, therefore called "the habitation of His honour^k."

Again; it is for our profit many ways; for, first, it begets and nourishes in us, dull flesh, a reverence and awe to God and His service, to offer it up thus in places set apart to that purpose, and so helps devotion. Besides, our prayers and public services are most readily accepted in such holy separate places: "Now mine eyes shall be open, and Mine ears attend unto the prayer in this place^l." This promise of acceptance of our prayer was there, indeed, made directly to the house which Solomon built, but belongs to any place so dedicated and consecrated unto God for His holy service and worship: for that is the reason that God gives of His gracious readiness to hear the prayer of that holy

¹ Euseb. 1. X. cap. ii. p. 370.

^k Psalm xxvi. 8.

^l 2 Chron. vii. 15.

place : “ For now have I chosen and sanctified this house, that My name may be there.” Now that it is dedicated and solemnly set apart by religious rites and prayers to My service, “ Now have I chosen,” or accepted, “ it for Mine,” to be called by My name, to be for “ a house of prayer^m,” and therefore “ Mine eyes and My heart shall be there.” Then, by the rules of logic, *a quatenus ad omne valet consequentia*; if because He hath so sanctified this place, and accepted it for His, therefore His eyes and ears shall be open to the prayer of that place; by the like reason, whatsoever place shall be dedicated to Him, and accepted by Him, shall have His eyes open, and His ear attentive to the prayer of it. And God Almighty promises as much: “ In all places where I record My Name, I will come unto thee, and I will bless theeⁿ.” In all places dedicated to Me and My service, and so made Mine, “ called by My name,” (as Jacob calls his dedicated stone “ God’s house^o,”) “ I will come and bless thee.” And such are all consecrated churches and chapels. And therefore holy Church wisely orders that the prayers and public services of God shall be offered up there, in “ the accustomed place of the church, chapel, or chancel.”

^m St. Matt. xxi. 13.ⁿ Exod. xx. 24.^o Gen. xxviii. 22.

Of Chancels, Altars, Fashion of Churches.

AND THE CHANCELS SHALL REMAIN AS THEY HAVE
DONE IN TIMES PAST.

That we may the better understand the intent of this Rubric, it will not be amiss to examine how chancels were in times past both for the fashion and necessary furniture; for as they were then, so they are to continue still in the same fashion, and with the same necessary appendices, utensils, and furniture. All this may be, and for aught appears to me, must be meant in these words, "The chancels shall remain as they have done in times past."

In times past, the fabric of the church, as to the nave or body, was built somewhat in the form and fashion of a ship, which very figure might mind us thus much; that we were in this world as in a sea, tossed and hurried with the troublesome waves and boisterous winds of divers temptations, which we could not be carried safely through, to our haven of rest and happiness, but only in the ship of the Church.

The church of old was parted into two principal parts: *navis*, "the nave or body of the church;" and *sacrarium*, "the chancel." The first, the nave, was common to all the people that were accounted

worthy to join in the Church's service; the chancel was proper and peculiar to the priests and sacred persons. The nave represents the visible world, and the chancel typifies heaven, or, as Simeon Thessal. applies it^p:

The whole church is a type of heaven; Gen. xxviii. 17, the house of God is heaven upon earth; the nave represents the visible or lowest heaven or paradise; the lights shining aloft, represent the bright stars; the circling roof, the firmament; the priests within the choir beginning the Divine hymns, represent the first order of angels that stand before God; the deacons, with the readers and singers orderly succeeding, the middle order or choir of heaven; the whole company of true believers joining with the priests and deacons in heart and affection, saying Amen to the Divine hymns and prayers, and so inviting and alluring the mercy of God, resemble the lowest rank of angels, with whom no profane heretic, or unclean notorious sinner, is suffered to assemble; for, "what fellowship hath light with darkness?" Thus the whole church typifies heaven, but the chancel, parted and separated from the nave or body of the church, so as that it cannot be seen into by those that are there, typifies the invisible heaven, or things above the heaven, not to be seen by the eye of flesh.

The nave or body resembles the lowest visible

heaven or paradise; and as man for sin was cast out of Eden's paradise into the earth, accursed to briars and thorns, there to eat his bread in sorrow, and not suffered by the flaming sword to enter again, Gen. iii. 17—24, till, after much affliction and sorrow in this troublesome world, he shall be reconciled to God by repentance, and so, his peace being made, be received, as the thief upon the cross was, to our Lord Christ in paradise; so, in like manner, notorious sinners were, by the sentence of excommunication, cast out of that paradise, the body of the church, abroad into the church porch, which represents the earth, not to be received in again to the society of the faithful, till after a wearisome attendance there in a place called of old *narthex* or *ferula*, (because those that stood there were under the Church's *ferula* or censure,) begging the prayers, entreating the tears, hanging upon the knees of all that entered into the church, by much spiritual affliction and castigation they had made their peace and were reconciled.

In the nave, we shall mention but two things as observable here; first, the doors, called *ᾠπάλας*, the beautiful doors or gate, Acts iii. 2, because those that had entered them might see the whole beauty of the church; and the pulpit, *ἔμβων*, which stood in the midst or side of the nave^a. This signifies the stone rolled away from the sepulchre; and because

^a Simeon. Thessal. ap. Goar, p. 116.

the angel, sitting upon it, preached the Gospel of the resurrection of Christ to the women, St. Matt. xxviii. 6, the priests and deacons, imitating the angel's pattern, from this pulpit, publish and proclaim the glad tidings of the Gospel.

The chancel was divided from the body of the church, *cancellis*, whence it is called the chancel. This was, as was said, peculiar to the priests and sacred persons. In it were, at least in some principal churches, these divisions: *chorus cantorum*, "the choir;" where was a high seat for the Bishop, and other stalls or seats for the rest of the choir: yet perhaps this chorus, as also the next, called *soleas*, might be more properly reckoned a part of the nave; and the chancel properly that which of old was called ἅγιον βῆμα, "the sanctuary," which was separated from the rest of the church with rails, and whither indeed none but sacred persons entered; whereas the laity entered into the other, as will appear after; but account it to which you please, such a place there was, and immediately beyond it, divided from the choir with boards on the one side, and from the sanctuary by the rails of the altar on the other side, was a place called *soleas*, from the Latin *solium*, or throne, because this was Christ's lower throne; His higher or upper throne was the altar, where the precious body and blood of Christ was consecrated and offered: and this was His lower throne, where the Bishop or priest, in Christ

His stead, stood and distributed the holy sacrament to the people. Beyond this is ἅγιον βῆμα, "the sanctuary," railed in of old, as you may see plainly^r, that it might not be pressed upon by the multitude^s. At the upper end of this sanctuary or chancel is a large arch or *apsis*; within that, a seat called σὺνθρονος, a seat or seats built for the Bishop and his assistant priests in the celebration; the middle of which is the highest, where the chief Bishop sat, which St. Chrysostom in his liturgy calls τὴν ἄνω κάθεδραν^t. Of this seat is the 56th canon of the Council of Laodicea to be understood, "The priests ought not to go into the church and sit in *tribunalibus*, before the Bishop be entered, unless he be sick, and cannot come^u." The Bishop sitting in this seat by the altar, (having his assistant priests sitting with him,) resembles Christ (with His Apostles by Him) instituting the holy sacrament, and blessing the prayers offered up at the altar by the priest. Right under this seat stood the altar, or holy table, the propitiatory, Christ's monument, and the tabernacle of His glory; the seat of the great sacrifice^x.

Now that no man take offence at the word *altar*, let him know that anciently both these names, *altar*, or *holy table*, were used for the same things, though most frequently the fathers and councils

^r Syn. Calc. Act. i. tom. iv. p. 94. ^s Euseb. Eccles. Hist. l. x. cap. iv. p. 381. C. ^t Goar, p. 58. ^u Can. Laodic. LVI. ap. cod. can. Eccles. Univ. p. 54. ^x Simeon. Thessal. ap. Goar, p. 216.

use the word *altar*. And both are fit names for that holy thing ; for the holy Eucharist, being considered as a sacrifice, in the representation of the breaking of the bread, and pouring forth the cup, doing that to the holy symbols which was done to Christ's body and blood, and so shewing forth and commemorating the Lord's death, and offering upon it the same sacrifice that was offered upon the cross, or rather the commemoration of that sacrifice, may fitly be called an altar, which again is as fitly called a holy table, the Eucharist being considered as a sacrament, which is nothing else but a distribution and application of the sacrifice to the several receivers.

To put all out of doubt, it is questionless lawful and safe to speak the language of the New Testament, and to give this holy thing the name which is given it there ; now there it is called an altar, " We have an altar² ;" St. Paul, in the verse before, had persuaded that they should not be carried away with strange doctrines of Jewish and carnal observances, which are grown unprofitable to those that walk in them. " For we have an altar " now, whereof they that serve at the tabernacle, the Jewish priests, have no right to eat, unless they will receive the faith of Christ ; our altar is better than theirs, and theirs was but a shadow of ours ;

¹ S. Chrysost. in Heb. x. 9. Hom. XVII. tom. xii. p. 169.

² Heb. xiii. 10.

the sacrifices of their altar but types of ours; theirs are vanished and ours only continue. And for this reason, do you leave strange doctrines of legal observances, and Jewish altars, and continue in the grace of the Gospel; whose altar is to continue; "for we have an altar." Again, "When thou bringest thy gift to the altar^a." That precept and direction for offerings is evangelical, as is proved at large in the office for the Communion^b; and if the duty there mentioned be evangelical, then altars are to be under the Gospel; for those gifts are to be offered upon the altar, so that I hope we may go on and call it altar without offence.

To return then to the appendices of the chancel: on each side or wing of the altar, in the transverse line, which makes the figure of the cross, stand two side tables: the one, *mensa propositionis*, τράπεζα προθέσεως, a by-standing table, appointed for the people's offerings, which the Bishop or priest there standing received from the people, offered upon that table in their name, and blessed; and though the oblations there offered were not yet consecrated, yet were they there fitted and prepared for consecration, and were types of the body and blood of Christ^c. The other was σκευοφυλάκειον, *sacristæ mensa*, "the vestry," where the holy books and vestments were laid up and kept by the deacons, who also sat there at the time of the Com-

^a St. Matt. v. 23. ^b P. 207. ^c Simeon. Thessal. Goar, p. 216.

munion service, at least, as many of them as were necessary to assist the Bishop or priest in his ministration. Thence was the same place called also *diaconicum*. These several places, and this furniture, some principal and cathedral chancels had; which I have named, not that I think this Rubric does require them all in every chancel, but because I conceive the knowledge of them may serve to help us in the understanding of some ancient canons and ecclesiastical story. But though all chancels of old had not all these, yet every chancel had, even in rural churches, an altar for the consecrating of the holy Eucharist, which they always had in high estimation. "The ancients," says St. Chrysostom, "would have stoned any one that should have overthrown or pulled down an altar^d." Gregory Nazianzen commends his mother for that "she never was known to turn her back upon the altar^e." And Optatus^f accuses the peevish Donatists of the highest kind of sacrilege, because "they broke and removed the altars of God, where the people's prayers were offered, Almighty God was invoked, the Holy Ghost was petitioned to descend; where many received the pledge of eternal life, the defence of faith, the hope of the resurrection. What is the altar, but the seat of the body and blood of Christ?

^d S. Chrysost. Hom. LIII. ad pop. Antioch. tom. v. p. 301. D. edit. Lat.

^e Orat. xviii. in Fun. Patr. tom. i. p. 286.

^f Lib. VI. cap. i. p. 90.

and yet your fury hath either shaken, or broken, or removed these: every of these is crime enough, while you lay sacrilegious hands upon a thing so holy. If your spite were at us that there were wont to worship God, yet wherein had God offended you, who was wont to be there called upon? What had Christ offended you, whose body and blood, at certain times and moments, dwelt there? In this you have imitated the Jews; they laid hands upon Christ on the cross, you have wounded Him in His altars. By this doing you are entered into the list of the sacrilegious. You have made yourselves of the number of them that Elias complains of, 'Lord, they have broken down Thine altars^g.' It should have sufficed your madness that you had worried Christ's members, that you had broken His people, so long united, into so many sects and factions, at least you should have spared His altars." So he, and much more to the same purpose.

Many more testimonies to the same purpose might be brought; but this may shew sufficiently the respect they had to the altar; first, the epithets they gave it, calling it the Divine, the dreadful, altar; secondly, their bowing and adoring that way, turning their faces that way in their public prayers, as towards the chiefest and highest place of the church; lastly, placing it aloft in all their churches at the upper end, the east. For so both

^g 1 Kings xix. 10.

Socrates and Nicephorus tell us^b, the altar was placed *ad orientem*, "at the east," in all Christian churches, except in Antiochia Syriæ, in Antioch. And so they stood at the east in the church of England till Queen Elizabeth's time, when some of them were taken down, indeed, upon what grounds I dispute not; but wheresoever the altars were taken down, the holy tables, which is all one, were set up in the place where the altars stood by the Queen's Injunctions, and so they continued in most cathedral churches; and so ought to have continued in all; for that was enjoined by Queen Elizabeth's Injunctions, forbidden by no after law that I know, but rather confirmed by this Rubric, "FOR THE CHANCELS ARE TO REMAIN AS IN TIMES PAST."

**The Divine Service may be said
privately.**

WE have seen the reason of the Church's command, that the holy service should be offered up in the church or chapel, &c. But what if a church cannot be had to say our office in? shall the sacrifice of rest, the holy service, be omitted? By

^b Lib. XII. cap. xxxiv. tom. ii. p. 297.

no means. If a church may not be had, "THE PRIEST SHALL SAY IT PRIVATELY¹." And good reason; for God's worship must not be neglected or omitted for want of a circumstance. It is true, the church is the most convenient place for it, and adds much to the beauty of holiness. And he that should neglect that decency, and despising the church should offer up the public worship in private, should sin against that law of God that says, "Cursed is he that having a better lamb in his flock, offers up to God a worse:" for God Almighty must be served with the best we have, otherwise we despise Him. He that can have a church, and will offer up the holy service in a worse place, let him fear that curse: but if a church cannot be had, let him not fear or omit to offer up the holy service in a convenient place in private, having a desire to the church, and looking toward the temple in prayer, 2 Chron. vi. 29; for it will be accepted according to that equitable rule of St. Paul, "If there be a willing mind, God accepts according to that a man hath, and not according to that he hath not^k."

Agreeable to this command of holy Church, we find it directed in the Clementine Constitutions¹, "If, O Bishop or priest, you cannot go to the church because of infidels or persecutors, gather a congregation in a private house; but if you cannot be

¹ Rubric 2.

^k 2 Cor. viii. 12.

¹ Lib. VIII. cap. xxxiv. Cot. Patr. tom. i. p. 420.

suffered to meet together, no not in a private house,' *psallat sibi unusquisque*, "let every man say the office in private by himself." Let every layman say this morning and evening office, his psalter, leaving out that which is peculiar to the priest, absolution, and solemn benediction ; and let him know that when he prays thus alone, he prays with company, because he prays in the Church's communion, the Common prayer and vote of the Church. But let not the priest, of all others, fail to offer this service of the congregation. This public worship, this savour of rest, though by himself in private looking towards the temple, "lifting up his hands toward the mercy-seat of the holy temple;" that is, having in his "soul a desire and longing to enter into the courts of the Lord^m," praying with David, that he may "go unto the altar of God, the God of our joy and gladness," to offer up His service there, and it will be acceptable.

Of the Ornaments to be used in Divine Service.

THE MINISTER IN TIME OF HIS MINISTRATION
SHALL USE SUCH ORNAMENTS AS WERE IN

^m Psalm lxxxiv. 2.

USE IN THE second of Edward VI.ⁿ, viz. a surplice in the ordinary ministration, and a cope in time of ministration of the holy communion, in cathedral and collegiate churches: Queen Elizabeth's Articles^o set forth the seventh year of her reign. This appointment of decent sacred vestments for the priest in his holy ministration, is according to God's own direction to Moses, "Thou shalt make holy raiments for Aaron and his sons, that are to minister unto Me, that they may be for glory and beauty^p." And good reason: for if distinct habits be esteemed a beauty to solemn actions of royalty and justice, so that princes and judges appear not without their robes, when they appear in public to do those solemn acts; shall they not be esteemed a beauty likewise to solemn religious services? Or shall it be thought necessary to preserve respect and awe to royalty and justice, and shall it not be counted as necessary to preserve an awful respect to God's holy service and worship? And if such respect to God's service be indeed necessary, then cannot sacred distinct vestments, nor sacred separate places be thought unnecessary: for by these and such like decencies, our awe to religion is preserved; and experience teaches, that where they are thrown off, religion is soon lost.

"White garments in holy services were anciently

ⁿ Rubric 2. ^o Sparrow's Collection of Articles, p. 124.

^p Exod. xxviii. 2.

used^a;" and they suit fitly with that lightsome affection of joy, wherein God delights when the saints praise Him, Psalm cxlix. 1 ; and lively resemble the glory of the saints in heaven, together with the beauty wherein angels have appeared to men, Rev. xv. 6 ; St. Mark xvi. 5 ; that they which are to appear for men in the presence of God as angels, if they were left to their choice and would choose, could not easily devise a garment of more decency for such a service, says excellent Master Hooker^r.

Of the word Priest.

THE Greek and Latin words which we translate priest, are derived from words which signify holy : and so the word priest, according to the etymology, signifies him whose mere charge and function is about holy things : and therefore seems to be a most proper word to him who is set apart to the holy public service and worship of God : especially when he is in the actual ministration of holy things. Wherefore in the Rubrics which direct him in his ministration of these holy public services, the word priest is most commonly used, both by this Church

^a S. Chrysost. Hom. LX. tom. v. p. 313. edit. Lat.

^r B. V. ch. xxix. § 5. vol. ii. p. 170.

and all the primitive Churches, Greek and Latin, as far as I can find; and I believe it can scarce be found, that in any of the old Greek or Latin liturgies, the word presbyter was used in the Rubrics that direct the order of service, but in the Greek *ιερεὺς*, and in the Latin *sacerdos*, which we in English translate priest, which I suppose to be done upon this ground, that this word priest is the most proper for him that ministers, in the time of his ministration.

If it be objected, that, according to the usual acception of the word, it signifies him that offers up a sacrifice, and therefore cannot be allowed to a Minister of the Gospel, who hath no sacrifice to offer:

It is answered, that the ministers of the Gospel have sacrifices to offer; "Ye are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices"^a of prayer, praises, thanksgivings, &c. In respect of these the ministers of the Gospel may be safely, in a metaphorical sense, called priests, and in a more eminent manner than other Christians are; because they are taken from among men to offer up these sacrifices for others. But besides these spiritual sacrifices mentioned, the ministers of the Gospel have another sacrifice to offer, viz. the unbloody sacrifice, as it was anciently called, the commemorative sacrifice of the death

^a 1 St. Peter ii. 5.

of Christ, which does as really and truly shew forth the death of Christ, as those sacrifices under the Law did foreshew it; and in respect of this sacrifice of the Eucharist, the ancients have usually called those that offer it up, priests. And if Melchisedek was called a priest, (as he is often by St. Paul to the Hebrews,) who yet had no other offering or sacrifice that we read of but that of bread and wine, "he brought forth bread and wine^t;" and, "or," for (the Hebrew word bears both) he was a priest, that is, this act of his was an act of priesthood, for so must it be referred, "he brought forth bread and wine," for he was a priest; and not thus, and he was a priest, and blessed Abraham, (for both in the Hebrew and Greek there is a full point after these words "and, or, for he was a priest.") If, I say, Melchisedek be frequently and truly called a priest, who had no other offering that we read of but bread and wine, why may not they, whose office is to bless the people as Melchisedek did, and besides that to offer that holy bread and wine, the body and blood of Christ, of which his bread and wine at the most was but a type, be as truly and without offence called priests also?

If it be again objected, that the word priest is a Jewish name, and therefore not to be used by Christians:

I. It is answered, first, that not every thing that

^t Gen. xiv. 18.

was Jewish is become unlawful for Christians to use. I find, indeed, that those things amongst the Jews that were shadows of things to come, are abolished now that Christ is come, Col. ii. 16, 17, and therefore to use them, as still necessary and obliging to performance, is unlawful under the Gospel, for it is virtually to deny Christ to be come: "an entangling ourselves again in the yoke of bondage, from which Christ hath set us free^a." And therefore St. Paul tells the Colossians there, that he was afraid of them for their superstitious observation of sabbaths, which were shadows of things to come: and in that chapter to the Galatians, he does denounce damnation to them that "entangle themselves again in that yoke of bondage." But that other things, rites or usages of the Jews, which were no such shadows, should be unlawful to Christians if they were used without such an opinion of necessity as we formerly spake of, I cannot persuade myself can ever be proved by either direct Scripture, or necessary inference from it. It will not therefore follow, that the name of priest, (which is no shadow of things to come,) though it were Jewish, would become unlawful to Christians.

II. The names of those rites and ceremonies which were most Jewish, and are grown damnable to Christians, may still be lawfully used by Chris-

^a Gal. v. 1.

tians in a spiritual and refined sense. St. Paul, who tells that the circumcision of the Jews is become so unlawful, that if it be used by Christians (with an opinion of the necessity aforesaid) it forfeits all their hopes of salvation by Christ, Col. ii. 2, uses the word circumcision frequently, particularly in that very chapter, verse 11, "In whom ye" Christians "are circumcised." See p. 137.

III. The word priest is not a Jewish name, that is, not peculiar to the Jewish ministry. For Melchisedek, who was not of Aaron's order or priesthood, is called a priest by St. Paul to the Hebrews often: and our Saviour is a priest after the order of Melchisedek: and the ministers of the Gospel are called priests by the Prophet Isaiah, ch. lxvi. 21; Jer. xxxiii. 18; where they prophesy of the times of the Gospel, as will appear by the context and ancient exposition. Lastly, St. Paul, where he defines a minister of the Gospel, as well as of the Law, as hath been proved, (p. 62. of the Rationale,) calls him priest, Heb. v. and viii. To sum up all then; that name which was not Jewish, but common to others; that name which was frequently and constantly used by primitive Christians; that name by which the Prophets foretell that the ministers of the Gospel shall be called; lastly, that name by which St. Paul calls them; may not only lawfully but safely, without any just ground of offence to sober men, be used still by Christians, as a fit name

for the ministers of the Gospel; and so they may be still called, as they are by the Church of England in her Rubric, priests.

Of the Translation of the Psalms in the Book of Common Prayer.

THE Psalms in our English Liturgy are according to the translation set forth in the latter part of King Henry the Eighth's reign, after that *Petrus Gelatinus* had brought in the pronouncing and writing the name Jehovah, never before used or heard of in any language; which is used in this our translation, Psalm xxxiii. 12; lxxxiii. 18.

The Bishop's Bible, (set forth in the beginning of Queen Elizabeth's reign, and used in churches till the new translation under King James,) though a much different translation from the former in other parts, yet retains the same Psalms without any alteration. And therefore whereas it hath notes upon all the rest of the books both of the Old and New Testament, it hath none at all upon the Psalms, not so much as references to parallel places.

The reason hereof, I suppose, was to avoid offending the people, who were used to that translation, and to whom the Psalms were more familiar than any other part of the Bible. As St. Jerome, in his edition of the Latin Bible, retained the psalms of the old Latin translation out of the Septuagint, though himself also had translated them *juxta Hebraicam veritatem*, as they are extant at the end of the eighth tome of his works.

This our translation was doubtless out of the Hebrew. And though it ties not itself so strictly to the letter and words of the Hebrew as the later translations would seem to do, but takes the liberty to vary a little for the smoothing of the language; yet it holds to the sense and scope more than some suppose it doth, and many times much more than those who would seem to stick so close to the letter.

Some have had a conceit that this translation was out of the Septuagint, or (which is all one in effect) out of the vulgar Latin. But the contrary is evident, and will appear to any man that shall compare them but in any one psalm.

In one case indeed this translation may seem to follow the Seventy and vulgar Latin against the Hebrew, namely, in addition of some words or clauses, sometimes whole verses, not found in the Hebrew. But this case excepted, where it once agrees with the Seventy and vulgar Latin against

the Hebrew, it forty times agrees with the Hebrew against them.

And for these additions:

I. They were made to satisfy them who had missed those words or sentences in the former English translations, finding them in the Greek or Latin*.

II. In that edition, 1540, they were put in a different character from the rest, and in some later editions between two hooks [], of which there are even still some remainders, though now for the most part neglected.

III. Neither does this our translation always follow the Seventy and vulgar Latin, even in additions. As for example:

Not Psalm i. 5, in the repetition of the words οὐχ οὕτως.

Not Psalm lxviii. 5, *ταραχθήσονται ἀπὸ προσώπου αὐτοῦ.*

Not Psalm cxxv. 3, *Κύριος.*

Not Psalm cxxxviii. 4, *πάντα.*

Not Psalm cxlv, in the verse put in between 13 and 14, *Πιστὸς Κύριος ἐν πᾶσι τοῖς λόγοις αὐτοῦ, καὶ δσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ*, though it may seem to be wanting in our present Hebrew copies, all the rest of the verses of this psalm going in order of the alphabet, and this verse, which should begin with (2) only wanting in our present copies, but

* See the Preface to the English Bible in folio, 1540.

found, or supposed by the Seventy, to begin with
נחמן.

IV. The additions are not very many wherein it doth follow them. The chiefest which I have observed are these:

“From the face of the earth,” Psalm i. 5.

“Unto Him,” ii. 11.

“Right,” ii. 12.

“His,” iii. 2.

“And oil,” iv. 8.

“Strong and patient,” vii. 12.

“The poor,” xi. 5.

“Yea, I will praise the name of the Lord most Highest,” xiii. 6.

“No, not one,” xiv. 4.

“Their throat is an open sepulchre, &c. before their eyes,” xiv. 5—7.

“Even where no fear was,” xiv. 9.

“My,” xix. 12.

“Alway,” xix. 14.

“Look upon me,” xxii. 1.

“My,” xxii. 31.

“The heavens,” xxii. 32.

“Thy,” xxiii. 6.

“His neighbour,” xxiv. 4.

“Neither destroy me,” xxviii. 3.

“Bring young rams unto the Lord,” the Hebrew words בני אלים twice translated, xxix. 1.

“From me,” xxx. 7.

"Unto Him," xxxiii. 3.

"And casteth out the counsels of princes,"
xxxiii. 10.

"All," xxxvi. 12.

"The unrighteous shall be punished," xxxvii. 29.
edit. 1540.

"His place," xxxvii. 37.

"Even mine enemies," xxxviii. 16.

"God," xxxviii. 22.

"And needy," xli. 1.

"And Amen," xli. 13.

"That trouble me," xlii. 12.

"Wrought about with divers colours," xlv. 10.

"God," in the Latin only, not in the Greek,
xlv. 12.

"Our," xlvii. 6.

"Of the earth," xlviii. 3.

"Wickedly," l. 21.

"Great," li. 1.

"Peradventure," lv. 13.

"O Lord," lv. 25.

"In Jerusalem," lxv. 1.

"And be merciful unto us," lxvii. 1.

"That I may sing of Thy glory," lxxi. 7.

"I said," lxxiii. 12.

"In the gates of the daughter of Sion," lxxiii. 27.

"Our," lxxviii. 3.

"Concerning me," lxxxv. 8.

γ "And Amen" is not in the version of our present Liturgy.

"Of the house," xcii. 12.

"The Lord," xcv. 7.

"My heart is ready," repeated, cviii. 1.

"Praise the Lord for the returning again of Aggeus and Zachary the Prophets," cxi. 11. edit. 1540.

"Thou house of," cxv. 9.

"That He is gracious and," cxviii. 2.

"Lord," cxix. 97.

"Neither the temples of my head to take any rest," cxxxii. 4.

"Now," cxxxiv. 1.

"Even in the courts of the house of our God," cxxxiv. 2.

"O give thanks unto the Lord of lords: for His mercy endureth for ever," being in the Latin only, not in the Greek, cxxxvi. 27.

"Thee, O," cxxxvii. 1.

"O Lord," cxlv. 15.

"And herb for the use of men," cxlvii. 8.

"He spake the word, and they were made," cxlviii. 5.

For Psalm lviii. 8, "Or ever your pots," &c. I conceive our translation to agree very well both with the sense and letter of the Hebrew. Neither doth it go alone: but so translated both Pagnin a little before, and Castellio since; who both keep as close to the sense of the Hebrew, and Pagnin to the letter also, as any that I have observed.

Pagnin, (whom Vatablus follows). *Antequam sentiant lebetes vestri ignem rhamni: sicut caro cruda, sic ira ut turbo perdat eum.*

Castellio. *Ac veluti si cujus ollæ spinas* [Annot. ignem qui fieri solet ex spinis] *nondum senserint: sic illi tanquam crudi per iram vexentur.* [Annot. Pereant ætate immatura, ut si carnes ex olla extrahantur semicrudæ².]

See also Calvin in Loc.

For Psalm cv. 28, "They were not obedient," &c.

Herein our translators follow the Seventy, who (supposing this to be spoken of the Egyptians) translate the Hebrew words *ולא מרו את דבריו* (leaving out the negative particle) *καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ, et exacerbaverunt sermones ejus,* (or, according to another reading, *ὅτι παρεπίκραναν, quia exacerbaverunt,*) which is all one with our English, "They were not obedient," that is, they rebelled, or were disobedient, *מרה* and *מרר* exchanging significations.

And this reading is also followed by the Syriac, the Arabic, and the Ethiopic translations.

Only (which is strange) the vulgar Latin, which usually in the Psalms is a mere translation of the Seventy, yet here differs from them, and puts in the negative particle according to the Hebrew.

² Critici Sacri, in loc.

And in three other things in the same hemistich it differs not only from the Seventy, but also from the Hebrew, and from St. Jerome, and from all other translations that I have seen, viz. altering the verb from the plural number to the singular. II. Supposing *Deus* to be the nominative case to it. And so, III. making the pronoun affixed to be reciprocal. *Et non exacerbat sermones suos.*

See Mr. Hooker's Ecclesiastical Polity^a, where he defends this our translation thus far at least, that it does not contradict the present Hebrew, as (it seems) was objected.

The Epistles and Gospels in our Liturgy seem to follow Coverdale's Translation, printed 1540.

“Here ends the Book of Common Prayer, truly so called, being composed by the public spirit, and prescribed by the public authority of the Church, for the public service and worship of God, to be offered up to Him, in the name and spirit of the Church, by those who are ordained for men in things pertaining to God, to which every person of the Church may, according to St. Paul, say AMEN with understanding, because he knows beforehand to what he is to say Amen. Πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ προσέρχεσθε, μίᾳ δέησις ἕστω κοινῇ, εἰς νοῦς. “Come all together to the same

^a B. V. ch. xix. § ii. vol. ii. p. 82.

prayer, let there be one Common Prayer, one and the same mind and spirit^b."

SOLI DEO GLORIA.

I will pray with the Spirit, and I will pray with the understanding also.

Obsecrationum sacerdotalium Sacramenta respiciamus, quæ ab Apostolis tradita in toto orbe, atque in omni Catholica Ecclesia uniformiter celebrantur, ut legem credendi, lex statuat supplicandi^c.

^b Ignat. ad Magnesianos, tom. II. ii. p. 308.

^c Gennad. Eccles. Dogm. XXX. p. 16.

Of Gunpowder Treason.

In a Clause of an Act for a public Thanksgiving every year on the Fifth day of November, for Deliverance from the Gunpowder Treason. 3 Jac. I. Reg. cap. i. Statutes at Large, vol. iii. p. 37.

After setting forth the great Blessings this Kingdom then enjoyed,

The Treason is thus expressed :

“THE which many malignant and devilish Papists, Jesuits, and seminary Priests, much envying and fearing, conspired most horribly, when the King’s most excellent Majesty, the Queen, the Prince, and all the Lords spiritual and temporal, and Commons, should have been assembled in the upper house of Parliament, upon the fifth day of November, in the year of our Lord one thousand six hundred and five, suddenly to have blown up the said whole house with gunpowder: an invention so inhuman, barbarous, and cruel, as the like was never before heard of, &c., and which would have turned to the utter ruin of this whole kingdom, had it not pleased Almighty God, by inspiring the king’s most excellent Majesty with a Divine Spirit, to interpret some dark

phrases of a letter shewed to his Majesty, above and beyond all ordinary construction, thereby miraculously discovering this hidden treason not many hours before the appointed time for the execution thereof &c. [Then ascribing all the glory to God for this infinite blessing:] And to the end this unfeigned thankfulness may never be forgotten, but be had in a perpetual remembrance, that all ages to come may yield praises to His Divine Majesty for the same, and have in memory this joyful day of deliverance.

“ Be it enacted, &c. That all and singular ministers in every cathedral and parish church, or other usual place for Common Prayer within this realm of England and the dominions of the same, shall always, upon the fifth day of November, say morning prayer, and give unto Almighty God thanks for this most happy deliverance, and that all and every person and persons shall alway upon that day diligently and faithfully resort to the parish church or chapel accustomed, or to some usual church or chapel, where the said morning prayer, preaching, or other service of God shall be used, and then and there to abide orderly and soberly, during the time of the said prayers, preaching, or other service of God, there to be used and ministered, &c. That public notice be given by the Minister in every church the Sunday before every fifth day of November, and then and there read the Act.”

Anno 3 Jac. I. Reg. cap. ii. "Divers persons are attainted of High Treason, for conspiring to blow up with gunpowder the Parliament Houses, in which statute the Treason is again rehearsed, as followeth," viz.—

"That Guy Fawkes, and others there named, did undertake the execution of the most wicked, barbarous, execrable, and abominable Treason that ever could enter into the heart of the most wicked man, by blowing up with gunpowder the house of Parliament, at such time as your most excellent Majesty, and your dearest consort the Queen, and the most noble Prince Henry, together with the Lords spiritual and temporal, the Judges of the realm, and the Knights, Citizens, and Burgesses of Parliament should be in the said Parliament house assembled, (for which most traitorous and barbarous purpose there were secretly laid in a vault or cellar under the Parliament house thirty-six barrels of gunpowder or thereabouts,) to the utter overthrow and subversion of the whole state of this flourishing and renowned kingdom, if God of His infinite mercy had not most miraculously, by your Majesty's blessed direction discovered the same, in finding out the said barrels of gunpowder in the said vault or cellar but few hours before the time appointed for the execution thereof: all which most heinous, horrible, and damnable treasons are most manifest and apparent by the voluntary confes-

sions and acknowledgments of the offenders themselves^d," &c.

In a Clause of an Act entituled, An Act for the attainder of several persons guilty of the horrid murder of his late sacred Majesty King Charles I. 12 Car. II. cap. xxx. Stat. at Large, vol. iii. p. 185.

The King's Martyrdom is thus set forth.

"THAT the horrid and execrable murder of your Majesty's royal father, our late most gracious sovereign Charles the First, of ever blessed and glorious memory, hath been committed by a party of wretched men, desperately wicked and hardened in their impiety, who having first plotted and contrived the ruin and destruction of this excellent monarchy, and with it of the true reformed Protestant religion, which had been so long protected by it and flourished under it, found it necessary, in order to the carrying on of their pernicious and traitorous designs, to throw down all the bulwarks and fences of law, and to subvert the very being and constitution of Parliament, that so they might at last make their way open for any further at-

^d See more 3 Jac. I. Regis. chap. iv. and v.

tempts upon the sacred person of his Majesty himself; and that for the more easy effecting thereof, they did first seduce some part of the then army into a compliance, and then kept the rest in subjection to them, partly for hopes of preferment, and chiefly for fear of losing their employments and arrears, until by these, and other more odious arts and devices, they had fully strengthened themselves both in power and faction, which being done, they did declare against all manner of treaties with the person of the king, even then while a treaty, by advice of both houses of parliament, was in being, remonstrate against the houses of Parliament for such proceedings, seize upon his royal person while the commissioners were returned to the house of Parliament with his answer, and when his concessions had been voted a ground for peace, seize upon the House of Commons, seclude and imprison some members, force out others, and there being left but a small remnant of their own creatures, (not a tenth part of the whole,) did seek to shelter themselves by this weak pretence under the name and authority of a Parliament, and in that name laboured to prosecute what was yet behind and unfinished of their long intended treason and conspiracy. To this purpose they prepared an ordinance for erecting a prodigious and unheard-of tribunal, which they called an High Court of Justice, for trial of his Majesty; and having easily procured it

to pass in their House of Commons as it then stood moulded, ventured to send it up from thence to the Peers then sitting, who totally rejected it, whereupon their rage and fury increasing, they presume to pass it alone as an act of the Commons, and in the name of the commons of England, and having gained the pretence of law, made by a power of their own making, pursue it with all possible force and cruelty, until at last, upon the thirtieth day of January, one thousand six hundred forty and eight, his sacred Majesty was brought unto a scaffold, and there publicly murdered before the gates of his own royal palace; and because by this horrid action the Protestant religion hath received the greatest wound and reproach, and the people of England the most insupportable shame and infamy that it was possible for the enemies of God and the King to bring upon us, whilst the fanatic rage of a few miscreants (who were as far from being true Protestants as they were from being true subjects) stands imputed by our adversaries to the whole nation: we therefore, your Majesty's said dutiful and loyal subjects, the Lords and Commons in Parliament assembled, do hereby renounce, abominate, and protest against that impious fact, the execrable murder and most unparalleled treason committed against the sacred person and life of our said late sovereign your Majesty's most royal father, and all proceedings tending thereunto: and do beseech your most

excellent Majesty that it may be declared, and be it hereby declared, that by the undoubted and fundamental laws of this kingdom, neither the Peers of this realm, nor the Commons, nor both together, in Parliament or out of Parliament, nor the people collectively or representatively, nor any other persons whatsoever ever had, have, hath, or ought to have, any coercive power over the persons of the Kings of this realm. And for the better vindication of ourselves to posterity, and as a lasting monument of our otherwise inexpressible detestation and abhorrency of this villanous and abominable fact, &c. Be it hereby enacted, that every thirtieth day of January, unless it falls out to be upon the Lord's day, and then the day next following shall be for ever hereafter set apart to be kept and observed in all the churches and chapels of these your Majesty's kingdoms of England and Ireland, dominion of Wales, and town of Berwick upon Tweed, and the isles of Jersey and Guernsey, and all other your Majesty's dominions, as an anniversary day of fasting and humiliation, to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity," &c.

King Charles II. his Birth and Return.

“FORASMUCH as Almighty God, the King of kings, and sole disposer of all earthly crowns and kingdoms, hath by His all-swaying providence and power, miraculously demonstrated in the view of all the world His transcendant mercy, love, and graciousness, towards his most excellent Majesty, Charles the Second, by His especial grace, of England, Scotland, France, and Ireland, King, defender of the true faith, and all his Majesty’s loyal subjects of this his kingdom of England, and the dominions thereunto annexed, by his Majesty’s late most wonderful, glorious, peaceable, and joyful restoration, to the actual possession and exercise of his undoubted hereditary sovereign and regal authority over them, (after sundry years forced extermination into foreign parts, by the most traitorous conspiracies, and armed power of usurping tyrants, and execrable perfidious traitors,) and that without the least opposition or effusion of blood, through the unanimous cordial loyal votes of the Lords and Commons in this present Parliament assembled, and passionate desires of all other His Majesty’s subjects, which inexpressible blessing (by God’s own most wonderful dispensation) was completed on the twenty-ninth day of May last past,

being the most memorable birth-day not only of his Majesty both as a man and prince, but likewise as an actual king, and of this and other his Majesty's kingdoms, all in a great measure new born and raised from the dead on this most joyful day, wherein many thousands of the nobility, gentry, citizens, and other his lieges of this realm, conducted his Majesty unto his royal cities of London and Westminster, with all possible expressions of their public joy and loyal affections, in far greater triumph than any of his most victorious predecessors, kings of England, returned thither from their foreign conquests, and both his Majesty's Houses of Parliament, with all dutiful and joyful demonstrations of their allegiance, publicly received and cordially congratulated his Majesty's most happy arrival and investiture in his royal throne, at his palace of Whitehall; upon all which considerations, this being the day which the Lord Himself hath made and crowned with so many public blessings and signal deliverances, both of his Majesty and his people, from all their late most deplorable confusions, divisions, wars, devastations, and oppressions, to the end that it may be kept in perpetual remembrance in all ages to come, and that his sacred Majesty, with all his subjects of this realm, and the dominions thereof, and their posterities after them, might annually celebrate the perpetual memory thereof, by sacrificing their un-

feigned, hearty, public thanks thereon to Almighty God, with one heart and voice, in a most devout and Christian manner, for all these public benefits received and conferred on them upon this most joyful day. Be it therefore enacted, &c. That all and singular Ministers of God's Word and Sacraments in every church, chapel, and other usual place of Divine service and public prayer, which now are, or hereafter shall be, within this realm of England and the respective dominions thereof, and their successors, shall, in all succeeding ages annually celebrate the twenty-ninth day of May, by rendering their hearty public praises and thanksgivings unto Almighty God, for all the forementioned extraordinary mercies, blessings, and deliverances received, and mighty acts done thereon, and declare the same to all the people there assembled, and the generations yet to come, that so they may for ever praise the Lord for the same," &c.

Every Minister shall give notice publicly in the church, the Lord's day next before every such twenty-ninth day of May, and then read the Act at large, 12 Car. II. cap. xiv. Statutes at Large, vol. iii. p. 165.

*To your Liturgical demands I make as good return
to you as I am able, on this wise :*

In the Preface &c.

COMMEMORATIONS were the recital of the names of famous martyrs and confessors, patriarchs, bishops, kings, great orthodox writers, munificent benefactors: which recitation at the Altar took up much time, and those names were anciently wont to be read out of dyptics, or folded tables; and tedious quarrels have been anciently about dispunging some names out of the dyptics, which have run into schisms.

II. Synodals were Synodical constitutions, such as are in Linwood, wont to be read on Sundays in time of service, to the great waste of time; and you may remember that our canons of anno 1604, are appointed to be read at least once a year in all churches.

III. The Pye, I should suppose, did come from *πίναξ*, or *πινακίδιον*. A table of order, how things should be digested and performed. But the Latin word is *pica*, which perhaps came from the ignorance of friars, who have thrust in many barbarous words into Liturgies. I have heard some say it came from *litera picata*, a great black letter in

the beginning of some new order in the prayer, and among the printers that term is still used, the Pica letter, as I am informed.

IV. No wonder the use of Sarum, York, Lincoln, Hereford, Bangor are mentioned. For the Missals and Breviaries of the Roman Church were of divers models in several countries and several dioceses. The Tridentine Council first endeavoured to bring them all into one shape, yet that order was not obeyed till anno 1568, under Pope Pius the Fifth, yet is not observed to this day; the Spaniards in some places keeping the *Mozarabique* form, the *Præmonstratenses* another, and sundry besides. Nay, that Church hath altered the Breviaries of Pius the Fifth, and new corrections have come forth under Clement the Eighth, 1598, and what have been done since I know not. But why the use of those five Churches? Perhaps that was accidental, that the diversities of them were more signal than others. (Some historians mention Osmundus, the Bishop of Salisbury and Chancellor, for the compiler of the use of Sarum, about anno 1070, or after,) yet since we read of no use of Canterbury, Winchester, Ely, perhaps those places observed the true Roman Breviaries, and the other five mentioned, were discrepant dialects from the original Breviary. However, they are called uses and customs, not appointments, from provincial synods.

V. The division of the whole Bible into several sections hath varied infinitely: it was a long time parted into titles; for St. Matt. 355, for St. Mark 335, for St. Luke 343, St. John 332, &c.^a Some have thought that the present distinction of chapters, generally now used, was by Lanfranc, Archbishop of Canterbury, 1060, because sooner you shall not meet with it; and after him all commentators and schoolmen use it; and Rabbi Kimchi and other learned Jews from that time usurp the same partition of chapters on the Old Testament: you may read in Godwin, that Lanfranc took much care to procure sound and uncorrupt copies of the Bible. Look more for this in Possevine's *Bibliotheca*. Yet (according to Jo. Bale) Stephen Lancton, Archbishop of Canterbury, divided the Bible into chapters about anno 1224. But for the deduction of all chapters into verses, I am sure it was the work of Robert Stephens, anno 1550, so his son, Henry Stephens, testifies in his *Epistles* before the Greek Concordance. See also Sir Henry Spelman^b.

VI. Ember Weeks. The reason of the name is very uncertain. Some derive Ember from *ἡμέραι*, *b* was interposed as from *ἡμέρα μεσημβρία μεσημβρινός*. As Lent, a fast of weeks, so these, a fast of days. I believe it a Saxon word. Surely I have

^a See for this Sixt. Senen. *Bibl. Sanct.* l. III. p. 175.

^b Gloss. in *Verb. Heptat.* p. 335.

read it in Gower or Chaucer, our old poets. Some think it betokens fasting. But after my small skill in Saxon terms, *em* is a brother, *bert* is noble, or very worthy; this put together is *hebdomada embert*, "the week of the noble or worthy brothers." But look better into it.

VII. A faldistory is the Episcopal seat or throne within the chancel, for in the barbarous language of that middle age, *falda* is "a place shut up, a fold," and *faldistorium* is *Cathedra Episcopi intra septa cancelli*; so I find in many, particularly in Sir Henry Spelman^c.

VIII. What should a Canticle be but the praise of God, not only to be read, but sometimes to be sung? By the order of the *codex canonum*^d, the Laodicean Fathers appointed an hymn or canticle interserted between the lessons, *Te Deum, Magnificat*, &c.

IX. One direct answer cannot be rendered what priests and clerks together are: 1. The chief rector of a parish (called the cardinal priest of old, *quia incardinatus in beneficio*) was *ἱερεὺς*, and the rest under him his clerks. 2. Where there were *cantores*, the Laodicean Council^e, called *κανονικοὶ ψαλταί*, who only till our Reformation were to sing in the church, and none else; these were the priest his clerks. 3. Where there were chantries, as there were in

^c Gloss. p. 247.

^d Can. CXXI. can. Eccles. p. 51.

^e Can. CIX. Codex. can. Eccles. p. 51.

most churches of England, their assisting the rector of the church made up that form of speech, the priest and clerks.

X. You tell me news, that a Latin copy of our service book, printed in the second year of the reign of Elizabeth^f, hath in it an office for a communion at burials, (*celebratio Cænæ Domini in funebribus*, &c.) It is a translation of some private pen, not licensed by authority, as I guess; communions, by the direction of our service, are joined with morning prayers; burials are mostly in the afternoon: offertories at burials did last to be frequent (if they were considerable funerals) to the middle of King James his reign, the ministers of parishes keeping up the profit of oblations as long as they could; and these offertories at funerals are spoken of in the first Liturgy of King Edward the Sixth.

This is as much as comes into my head at present; inquire of them that are more skilful, but none shall be more willing to observe you, &c.

^f In Bishop Sparrow's Collection of Articles there is a copy of this office, p. 199.

The Bishop of *EXON'S*

CAUTION

AGAINST

False Doctrine,

In a Sermon to his Diocese at *TRURO*
in *CORNWALL* at his Primary
VISITATION.

“Confusion of tongues.”

Gen. xi. 7, 8.

LONDON,

Printed for *George and Blanch Pawlet*, at
the Bible in *Chancery Lane*, near
Fleetstreet, 1684.



THE
P R E F A C E
TO THE
DIOCESE.

WHEN I see so many false teachers subtly insinuating themselves into the affections of the people, and busily enticing them by many artifices from the steadfastness of their faith, and allegiance to God in His Anointed and His Church; the care of the Diocese committed to my charge, and the remembrance of the account which I must give to God for your souls, sets me not only to my

PREFACE TO THE DIOCESE.

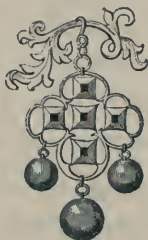
prayers, but to my study too, to prevent your ruin; and I know no better way to do it than by performing the Watchman's part, Ezek. iii. 17, giving you warning to avoid the temptations, and encouraging you to stand fast in the Lord; and I could not find any way to do that but by making my advice 'so public that all who listed might receive it. And because that counsel and advice is most acceptable when it is put into the dress of a sermon, I resolved to make use of that method which was most likely to instil effectually this caution. When I had determined this, I resolved further to present it as short and plain as might be, that it might be the more serviceable to those who most needed it; those, namely, who have least time to read, and least ability to understand. But withal I have

PREFACE TO THE DIOCESE.

endeavoured in this short piece to deliver all necessary cautions with as clear evidence and demonstration out of Scriptures as I could. It was not possible for me to caution against every particular error or false doctrine spread amongst you; there be so many that it would have required a volume to recount and refute them, and few would have given themselves the trouble to read so large a discourse; nor was it necessary, for it is more easy, and as safe, to secure from the danger of all, by some general rules and prescriptions, which if they be observed, will certainly preserve you from all damnable doctrines, and keep you steadfast in the holy faith. I shall heartily desire you to believe that this caution is given you by him who loves you as his own soul, and can with the greatest sincerity say of you, as

PREFACE TO THE DIOCESE.

St. Paul said of his Thessalonians, "What is my hope or joy, or crown of rejoicing? Are not even ye in the presence of the Lord? Ye are our glory and joy." 1 Thess. ii. 19, 20. "If any of you shall draw back and fall from the steadfastness of the faith, my soul shall have no pleasure in him." Heb. x. 38. But, "Now I live, if you stand fast in the Lord." 1 Thess. iii. 8.





A

CAUTION SERMON.

1 THESSALONIANS III. 8.

“Now we live, if you stand fast in the Lord.”

ST. PAUL having lately converted the Thessalonians to the Christian faith, was called to preach the Gospel in other parts; in this his necessary absence he still retains a tender fatherly affection for his children: “We being taken from you for a short time endeavoured the more abundantly to see your face with great desire; wherefore we would have come unto you once and again, I Paul especially, but Satan hindered us^a.” He had put upon St. Paul a necessity of staying where he was, to settle some unseasonable disputes and controversies with the Stoics and Epicureans, raised by this great enemy of souls, on purpose to divert the blessed Apostle from his charitable design towards the Thessalonians. When St. Paul found himself

^a 1 Thess. ii. 17, 18.

thus hindered, he sends Timothy with a commission, in his name, to visit his Thessalonians, to stablsh his new converts, to comfort them, and to know their faith, "lest by some means the tempter hath tempted you, and our labour be in vain^b." When Timothy had finished his visitation he returns to St. Paul, to give an account of his inquiries and proceedings, and brought these good tidings, that he had found the Thessalonians firm and steadfast in the faith which St. Paul had taught them; at the hearing of this good report, St. Paul breaks out into this rhetorical expression of his joy and contentment in the message, "Now we live," &c.

I am come hither on the very same errand, to know your faith; and though I cannot but hope that after so long profession of the holy faith ye are well rooted and grounded in it, yet I cannot but know that there are amongst us many busy and cunning tempters who use various and subtle arts to withdraw you from the holy faith; and I have reason to fear, as St. Paul did, lest by some means the tempter hath prevailed upon some; and therefore could no longer forbear to come and know your faith, and if I shall find you, like these Thessalonians, strong and steadfast therein, I shall say, with the same sincerity that the Apostle did, "Now I live, if you stand fast in the Lord."

^b 1 Thess. iii. 5.

And that you may continue constant and steadfast in the holy faith which our Lord hath delivered, I shall briefly and plainly set before you such rules and directions out of the Holy Scriptures and ancient writers, as by God's assistance upon your hearty prayers shall undoubtedly preserve you.

I. RULE, Is to make a serious and hearty resolution of believing and adhering to this Christian faith, whatsoever it may cost. This is that which our Saviour advises, "Which of you intending to build a tower, sits not down first and counteth the cost, whether he hath sufficient to finish it, lest haply after he hath laid the foundation, and is not able to finish it, all that behold him begin to mock him^c." It will be no less ridiculous for any man to profess himself a disciple of Christ and His Holy doctrine, that doth not first consider the cost he may be at, and resolve to go on with it. And the cost may be great, the loss of father and mother, and whatsoever is nearest and dearest to us. "If any man come to Me and hate not father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple^d;" he cannot be steadfast in the profession of the holy faith, which may and sometimes will put him upon this cost. Let no man so far mistake our Lord, as to think that He teaches disobe-

^c St. Luke xiv. 28.

^d Verse 26.

dience to parents, whose first commandment with promise is, "Honour thy father and mother;" or that He teaches us to hate our children, who by His Apostle St. Paul tells us that they are worse than infidels who provide not for their family, 1 Tim. v. 8; or that He teaches us to hate ourselves, who hath summed up His commandments into these two grand precepts, "Love God above all, and thy neighbour as thyself^e." St. Luke's phrase of hating father and mother, &c. is best expounded by St. Matthew, "He that loves father and mother more than Me^f." He that prefers father and mother more than Me and My doctrine, and will renounce that or any part of it to save them or his own life, and whatsoever is dearest to him in this world, is not worthy of Me. The sincere resolution of preferring God and His holy truth before all worldly advantages, is that which makes the honest and good heart, which affords depth of earth for the seed of God's Word to root in, and bring forth fruit to life eternal, St. Luke viii. 15. Let us therefore retire to our closets, and frequently renew this honest purpose and resolution, especially when we come to the holy Eucharist, that we may get it sealed and confirmed there by the grace of Thy Holy Spirit; let not the cost we may be at affright us; the rich pearl of the holy faith (the end of which is the salvation of our souls, 1 Peter i. 9.) is

* St. Matt. xxii. 40.

^f Ibid. x. 37.

not dearly bought, though we sell all that we have to purchase it, St. Matt. xiii. 46.

This resolution will not continue steadfast, unless we purge out of our hearts all such violent lusts and passions as will ravish our wills from the holy faith which we have believed ; let us therefore be careful to cast out them, especially those which are most dangerous to the steadfastness of the faith: As,

I. The inordinate love of this present world ; this made Demas forsake St. Paul, after he had been a long time his fellow labourer in the preaching of the Gospel, 2 Tim. iv. 10. There be too many such, who follow Christ's doctrine for gain, who make great profession of this holy faith when it fills their baskets, St. John vi. 14, who run away from it as fast, to any impertinent, nay, damnable error, which appears more advantageous : if we have hearts exercised with covetous designs, we shall certainly forsake the right way, as Balaam did for the wages of unrighteousness, 2 Peter ii. 15.

II. Ambition and vainglory ; Diotrephes, who loves to have the pre-eminence, receives not the Apostles nor their doctrine, 3 St. John ver. 9, nay, slights their doctrine, vilifies their persons, prating against them with malicious words, ver. 10, and all this to get himself a name and esteem amongst the credulous vulgar. This hath made most of the heretics and schismatics in elder times, as Epiphanius and others have observed ; when they thought

their worth and merit not enough rewarded, when they could not be so great or powerful as they affected to be ; when they could not obtain by the regular and just ways of preferment, such places and dignities, such esteem and repute as their ambition made them covet, and think themselves to have deserved ; then they broached new doctrines, and invented new disciplines, to draw parties after them of the weaker sort, that they might be in a faction, what they could not be in the Church, chiefs and leaders. Nor doth this ambition appear only in the leaders, but every little member of the most ridiculous sect is swoln with the same tumorous vainglory, each party affecting to be called the godly. Where this wind of ambition blows, no wonder if it carries them away to divers and strange doctrines, Heb. xiii. 9. How can we believe, receiving or catching at glory one of another ! St. John v. 44. When the teachers court the people, and they again the teachers, for applause and reputation, when vainglory is the end of the design, how can men be steadfast ? for when the holy faith becomes, as oftentimes it does, vile and contemptible in the eyes of the people, such men must needs forsake it, and profess any new though damnable doctrine, that grows popular. Besides, no man can hope to stand steadfast in the faith without the assistance of God's grace, who resists the proud, and gives His grace only to the hum-

ble, St. James iv. 6. If we will be constant disciples of Christ, we must be, like Him, lowly in spirit, Matt. xi. 29.

III. There is in our nature a softness or tenderness, that is apt to betray our constancy. As many as desire to make a fair show to the flesh, θέλοντες εὐπροσωπῆσαι, that would appear with a fair face without a scar, renounce their Christianity and turn Jews: "only lest they should suffer persecution for the Cross of Christ." This tenderness made the Apostles, St. Peter and all, once forsake their Lord; and the same hath made too many forsake the Lord's holy truth. It may not perhaps be thought needful to urge this any further at this time, when, God be thanked, there is no present danger of suffering persecution for the faith of Christ, it being now defended by the Defender of the Faith: but though confessors of the faith and doctrine of our Lord be not persecuted by the sword of authority, it is, at least some part of it, cursedly persecuted by the spears and arrows and sharp swords of slanderous tongues, who, like the Douatists of old, cry out of persecution, even then when they are thus sharply persecuting those who profess the holy truth and faith of Christ. To instance in a few particulars, let any man preach or practise decency and order in the service and

8 Gal. vi. 12.

worship of God, which is a direct command in Christ's holy doctrine, 1 Cor. xiv. 40; let him preach or practise loyalty and obedience to the King and his laws, which is part of the same holy doctrine, Rom. xiii. 5; 1 Peter ii. 13; let him preach or practise obedience to the Church, according to our Lord's direction, Matt. xviii. 17, and submission to the guidance of those who by God and man's laws are set over us to watch for our souls, Heb. xiii. 17, and he shall soon find the truth of that which I have said; his doctrine slandered, and his person reproached and persecuted by malicious tongues. The fear of this persecution, we see, hath made some who are too tender, follow our Lord's doctrine, as St. Peter did his Master, at a distance; it is not amiss to remember what the Holy Ghost hath observed for our instruction in St. Peter, that soon after he drew back and followed at a distance, he forsook, nay, forswore his Lord, Matt. xxvi. 58, 74. From all which we may certainly conclude that we shall never stand steadfast in the doctrine and faith of our Lord, unless we endeavour to harden our faces, and strengthen our foreheads against all such fear of the looks or tongues of men, Ezek. iii. 8, 9.

IV. As there is a tenderness, so there is a fickleness and love of change in our corrupted nature. St. Paul calls it childishness, Eph. iv. 14, loving much but not long, delighting in change, not only

in ordinary matters, dresses, and fashions, but even in religion too; new prayers, new doctrines, new governments; many men having itching ears heap to themselves teachers, 2 Tim. iv. 3, after their own lusts, such as may rub their ears, and gratify their lusts and several humours with doctrines suitable, and please their childishness with novelties; new revelations, new truths are by many much affected, and daily expected; I pray God we come not to the Jews' innovation, new gods which our fathers never heard of, Deut. xxxii. 17. We seem weary of the old garment, the old religion, and love to put new pieces to it, though thereby we make it much worse, Luke v. 36. Nothing can be more directly opposite to our steadfastness in the truth than this love of change; since the holy faith and Christian truth is like Jesus Christ who taught it, the same yesterday and to-day, the same for ever, Heb. xiii. 8. Let us labour, therefore, to correct this childishness, to quit ourselves like men, and earnestly contend for that faith which was once, and but once, delivered, Jude 3. By the means aforesaid we may, by God's grace, secure ourselves against ourselves, that our own hearts shall not mislead us. But though our hearts be sincere, our understandings may be weak, and we may be daily in danger of being seduced by the various arts and subtleties of cunning and busy seducers, who lie in wait to deceive; and therefore I shall offer this

second caution, which our blessed Lord hath taught us, Matt. vii. 15.

II. Beware of false prophets or false teachers, as St. Peter calls them, 2 Peter ii. 1; and you will readily grant the caution to be most seasonable and necessary, if you will consider the crafts they use to deceive you, and your own danger if you be deceived; "inwardly," says our Saviour, "they are ravening wolves," whose aim and design is no less than the ruin and damnation of our souls. What danger can be greater? This cruel and malicious design they hide under sheep's clothing, soft and fair pretences of meekness and humility, professors of extraordinary holiness, great care of souls, singular love of God's glory, to which they add good words, kind and flattering speeches, Rom. xvi. 18, and (which is the masterpiece of cunning) they promise them liberty, 2 Peter ii. 19. Simon Magus, Basilides, Carpocrates of old, taught their disciples to live as they listed, and to do whatsoever they pleased; Marcion taught his disciples to believe that Christ came into the world to deliver men from the service of the Creator; Meletius gave his followers a licence to live without fear, and to be ruled and governed by none. I might instance in many more such false teachers of the same leaven, but I need not, since St. Peter in the place aforesaid assures us that it is the wont of

false teachers of what sort soever, to promise their followers liberty: this sweet promise of liberty, or rather licentiousness, being the most catching argument in the world to entice itching ears and lustful hearts to their part. It is not unworthy of our observation, that St. Peter says they promise them liberty, but indeed they neither do nor can by these means make them free, for "whosoever committeth sin is the servant of sin." What liberty then can it be to be exposed and tempted to the deadly slavery of error and sin?

False teachers having all of them such malicious designs of ruin, and such cunning artifices to deceive, it behoves us very much to remember our Lord's caution, "Beware of false prophets." But how shall we discern them to be such? their inward designs we cannot see, and their outward appearance is innocent and harmless, fair and plausible, sheep's clothing: "by their fruits you shall know them," says our Saviour; they may act the sheep for a while, but if you heed and mark them well, you shall see the wolf appear, "by their fruits you shall know them." When you see some creeping into houses, and instilling doctrines into the weaker sort, by this you may have just cause to suspect them for false teachers; 2 Tim. iii. 6; "of this sort are they which creep into houses, from such turn away." "There shall be false teachers among you, who privily shall bring in damnable doctrines," 2 Peter ii. 1;

when they shall offer themselves to be your teachers, shall forsake the lawful and public assemblies established by just authority in the houses of prayer, by this fruit you may know them. "Beloved, remember the words which were spoken before, of the Apostles of our Lord Jesus Christ, how that they told you there should be in the last time mockers^b" or deceivers. These be they who separate themselves; beware of such therefore, by these fruits you shall justly suspect them to be false teachers; but there is one character or mark by which you shall undoubtedly know them, St. Paul, St. Peter, St. Jude, and all, tell us for certain, those are false teachers, by all means to be avoided, who despise government, and speak evil of dignities; when, therefore, you hear any teachers blaspheming and reviling their governors, civil or ecclesiastical, when you see them contemning their laws, confronting their authority, refusing to come at Moses' and Aaron's call, to the assemblies appointed by their laws; and setting up meetings, gathering assemblies against Moses and Aaron, the civil and ecclesiastical authority; "come not near, lest ye perish in their sin," Numb. xvi. It is God's own caution there, ver. 26, and in the like case too; for what else was the sin of Korah, Dathan, and Abiram, but refusing to come at the call of Moses

^b Jude 17, 18.

and Aaron, "We will not come upⁱ," and the "gathering congregations against them^k." And certainly to gather congregations contrary to the laws and commands of Moses and Aaron, is to gather against them, for it is the authority that makes the king and the priest, Moses and Aaron, so sacred that no man must rise against them. When therefore you see or hear any so gathering congregations contrary to the laws, depart from them; when you hear any teachers thus despising dominion, remember that the Apostles have told us, they are false teachers, and forget not our Lord's own caution, "Beware of false prophets:" if any man after all this monition will still be bold to receive such, because they come in sheep's clothing, he deserves more blame than pity, if he be ruined and devoured.

III. Obey your spiritual guides, and submit yourselves to their conduct and direction, Heb. xiii. 17. This rule is given us to this very purpose, that we may stand fast in the faith. For after the Apostle had forewarned us, "Be not carried about with divers and strange doctrines^l," he prescribes this as the best prevention of such giddiness and lightness, to "obey them that have the rule over us," and "submit ourselves to them who watch

ⁱ Numb. xvi. 12.^k Ibid. 19.^l Heb. xiii. 9.

for our souls." Almighty God, in infinite goodness to man, knowing the weakness of the people's understanding, together with the want of time and means for the study of truth, hath provided "some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ^m;" "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness of men, whereby they lie in wait to deceiveⁿ." God hath, you see, appointed you pastors and teachers to keep you from being deceived by false teachers, and if you will not submit to their direction, you expose yourselves to the danger of being deceived, and frustrate the merciful intendment of God's goodness towards you, to keep you steadfast in the truth. I know not what excuse any man can make why he doth not readily submit to the guidance of these Pastors and Teachers, but only this: "That first he does not certainly know whom Christ hath appointed for his guides now, since the Apostles themselves are dead long since."

"And if he does know them, yet he cannot confidently rely upon their guidance, since they are not infallible in their doctrines, as the Apostles were, and therefore may possibly be deceived themselves, and deceive him that submits to them."

^m Ephes. iv. 11, 12.

ⁿ Ibid. 14.

To the first I answer :

I. You may as certainly know who are your spiritual guides, as who are your civil governors ; namely, by the laws of Church and Kingdom, and their solemn investiture in their several places and charges ; which is a greater and surer evidence than any man can have of his natural parent, whom you cannot otherwise know than by the common repute of the neighbourhood and the testimony of your mother, who is bound in reputation to call her own husband your father : since God hath commanded you, upon pain of damnation, to obey him, who is thus reputed your father, why should you not fear the same penalty for disobeying your guides of souls, whom God hath equally commanded you to obey, and given you a greater evidence and assurance of their authority over you ?

To the second scruple I answer ; that I assert no infallibility in your spiritual guides. They are men, and may be deceived ; they may be cunning men, and “ lie in wait to deceive.” And may not those be such whom you heap to yourselves, and so willingly run after ? Those who are set over you are restrained by the laws and accountable to their superiors, so that they cannot publish dangerous errors without their own danger, and the censures of the laws, if they be discovered ; and being allowed to preach *only* in the Church, cannot promise themselves any safety from secrecy. And it

is not so probable that they will willingly deceive you, who are in danger to lose by their fraud, as they who by false doctrines make parties to their no small advantage. Besides, God always assists His own institutions, and blesses His own appointments. God hath forewarned you to avoid strangers, to heap to yourselves teachers, 2 Tim. iv. 3, and who can reasonably expect God's assistance in disobedience? It is just with Him to suffer us to be deceived by those whom He hath warned us to avoid; but it is most reasonable to expect His blessing and assistance in obedience to His own order. He hath commanded us to submit to them who are set over us, and will not suffer us to perish by obedience. If we shall be misled by our own guides into small errors, He will graciously accept our obedience, and not impute those errors to our condemnation; and He will never suffer us to be led by them into damnable errors, unless it be our own fault. "God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape." This promise would fail, if, having commanded us to be guided by them, He should not either certainly withhold them from teaching damnable doctrines, or else afford us some means for the avoidance and discovery, if we be watchful, and not wilfully refuse them.

1. Observe this rule of our Saviour, "Search the Scriptures^p," acquaint yourselves with the plain and evident texts which need no interpretation, and if your teachers commend any doctrine to you contrary to those, believe them not. It is an old observation, and daily experience confirms it, that false teachers use to build their doctrines upon some few hard and obscure texts, that under the colour of the Holy Text they may obtrude upon their unwary disciples their own pernicious glosses, interpretations, and inferences; so that their disciples' belief rests only upon the interpretation of the preacher, who may be deceived, or (which is worse) may endeavour to deceive. But when the sober and wary Christian grounds his belief upon the evident texts, which are so plain that they cannot be more plainly expressed or interpreted, he relies undoubtedly upon God's own word, who cannot deceive or be deceived. This is the best way to secure ourselves against the damnable doctrines of your own false teachers; as for example, when you are by any of them taught to rebel against the king, or to oppose his laws, to contemn the Church, and separate from her communion; guard your faith against their crafty insinuations of rebellion by pretence of obscure Scriptures, by such plain texts as these, "Let every soul be subject to the higher

powers," to him that bears the sword not only for wrath, but also for conscience sake, and whosoever resists shall receive damnation, Rom. xiii. "Be subject to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors who are sent by him^q." Which are words as plain as can be spoken, and cannot admit of any other interpretation. These are enough to secure you against the damnable doctrine of rebellion, and against contempt of the Church, and schismatical separation from her Communion: take these plain texts; "He that will not hear the Church, let him be to thee as an heathen man and publican^r." "Keep the unity of the Spirit in the bond of peace^s." "Not forsaking the public assembling of ourselves^t." "According to the commands of those who are our governors^u."

If it be objected that all these texts do suppose the king's and the Church's commands to be lawful, otherwise I may, nay, I must refuse to obey the king, I must not hear the Church, I must forsake those assemblies if unlawful: the answer is easy; that I cannot be safe in going contrary to these plain texts, till I can find that those particular commands of my superiors, and those assemblies, be as plainly forbidden in some other texts.

^q 1 Peter ii. 13, 14.

^t Heb. x. 25.

^r St. Matt. xviii. 17.

^u Heb. xiii. 17.

^s Eph. iv. 3.

It is not safe to say, I will not obey the king nor hearken to the Church, nor frequent those public assemblies, because I think, and some powerful preachers tell me, these ordinances and assemblies are unlawful.

Remember, it is God who commands in those plain texts before mentioned, and none but Himself can discharge my obedience; and therefore you must obey till you find the particular commands of your superiors forbidden by as plain texts as those which in general require you to obey. If you observe this rule, you cannot be cheated into rebellion and schism; and if you do not, it is your own fault that you are deceived.

This rule is certain, but perhaps not large enough to secure us from all damnable errors, there being some such which may not seem flat contrary to the express words of Scripture; the necessary truths of which those errors are destructive, not being delivered in express terms in the holy Scriptures, yet sufficiently contained therein, and may be undoubtedly proved out of them by comparing of texts, observing the context and scope of the text, and other rules of art; which the people not being so well able to do, let them observe this second rule.

II. Keep steadfast in the faith of all such truths as the Catholic Apostolic Church hath believed and delivered as necessary; and believe not your

particular guide, when he teaches contrary to these. The Church is the ground and pillar of truth, 1 Tim. iii. 15; into her bosom and registry the Apostles committed all necessary truths, as our Lord commanded them, "Go, teach all nations to observe all things whatsoever I have commanded you*." They knew their Lord's commands, and were true to their trust in teaching them accordingly. These necessary truths thus laid up in the treasury of the Church are domestic household doctrines, which all of that family should hold fast, and not be carried about with every wind of strange or foreign doctrine, Heb. xiii. 9. These necessary truths, committed by the Apostles to the Churches of their own plantation, God hath promised (Matt. xxviii. 20.) should be delivered down through all succession to the end of the world, "Lo, I am with you" (namely, in the teaching all that I have commanded) "to the end of the world." What therefore hath been constantly delivered and believed as commands of Christ, by the "general testimony of the universal Church" in all ages, ought to be firmly believed, upon the same consentient testimony we receive and believe the canonical Scriptures to be the Word of God; and why should we not be satisfied with the same testimony of all other necessary truths? "But how

* Matt. xxviii. 19, 20.

shall the people be able to know which truths are so generally delivered from the first ages till now?" They cannot themselves search and find them, and perhaps their own teachers may tell them that their errors are such.

I answer; you may find and know these necessary truths "by the public doctrine of our own Church, delivered in her Liturgy and Articles of Religion" by the unanimous consent of "all your spiritual guides." Acquaint yourselves thoroughly with that public doctrine, and adhere to that, and if your own teacher teach otherwise believe him not. If to these directions here given you carefully attend, adding your constant humble prayers to that merciful God who would have no man to perish, but that all should come to the knowledge of the truth, 1 Tim. ii. 4, He will certainly preserve you from all damnable errors, and keep you steadfast in the holy Faith; that Faith which is the ground and foundation of the lively hope of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you^r;" that Faith by which, through "the power of God, ye are kept unto salvation²;" that Faith which, being preserved firm and steadfast after it hath been tried by "manifold temptations, will be found unto praise, and honour, and glory, at the ap-

¹ 1 Peter i. 3, 4.

² Ibid. 5.

pearance of Jesus Christ^a;" that Faith which makes us here in this life to "rejoice with joy unspeakable and full of glory^b," and in the end brings us to "the salvation of our souls^c," which God of His infinite mercy grant us all for Jesus Christ's sake, to whom with the Father and the Holy Ghost be all honour and glory, world without end. Amen.

^a 1 Peter i. 6, 7.

^b Ibid. 8.

^c Ibid. 9.



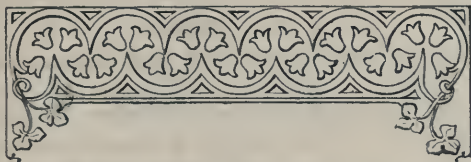


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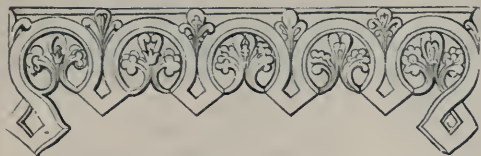
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