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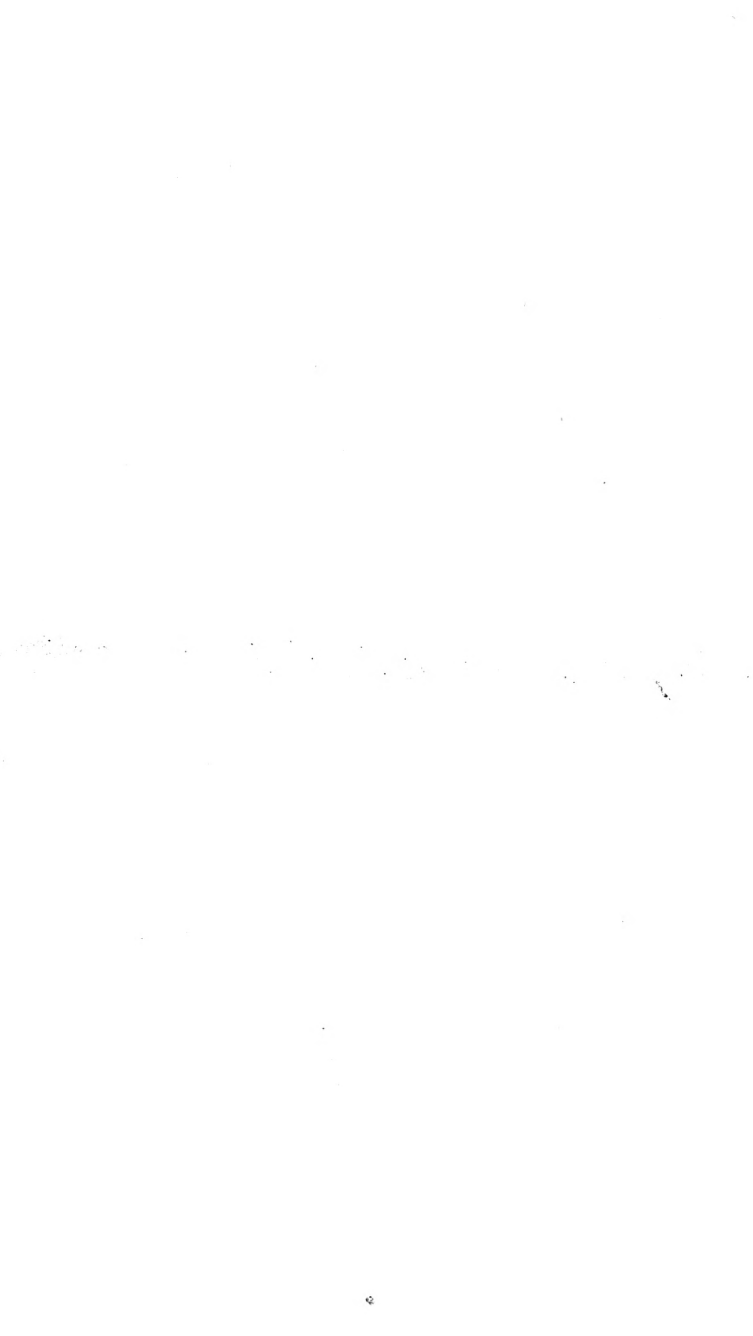
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# NOTICES

EXTRACTED FROM THE PUBLIC JOURNALS.

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*From the Churchman.*

Our readers have been prepared by previous notice, for the announcement of this work, and it is therefore the less necessary at present to enter into an extended examination of its merits.

“It has long been felt,” says the author in his preface, “that a chasm existed in the elementary literature of the Church, which could only be filled by a brief but definite explanation of terms and phrases every where interwoven with the language and identified with the usages and customs of our institutions. A work of easy reference was required, in which every facility should be given for immediate information on topics constantly presenting themselves. Words and peculiarities of expression also, in no trifling number, bearing relation to our ecclesiastical forms and arrangements, imperfectly understood by some, and totally without meaning to others—words whose import could not be found without recurring to books not always accessible, made it desirable that some compendious exposition should offer itself as a guide and vade mecum to the Episcopal community. With this object, and in the absence of any similar work, the present ecclesiastical manual was projected, and is now respectfully offered to the Church.”

A work of this nature—useful at any time—is especially suited to the present crisis of the Church in our country. Indeed it may be said to have grown out of the exigencies of the day, the author's attention having been first directed to it from the impositions that have been practiced on the public in respect to his Church, by means of Fessenden's Bible Dictionary and other compilations of the like superficial and insidious nature. Such works, by their gross misrepresentation, have been productive of much evil by disseminating and strengthening the most unfounded prejudices, and something in the shape of a substitute is needed to counteract their tendencies. There are many members of other denominations, many new-comers among ourselves, who desire information respecting the peculiarities of our Church, who have neither the time, opportunity, nor adequate resources for thorough investigation, and who need just that kind of occasional and ever-ready help which can be found and found only in “a Dictionary of the Church.” Particularly in the Western or other distant sections of our country, where the Church is comparatively unknown, or beheld through mists of prejudice, such a work as Mr. Staunton offers may be most advantageously distributed; while in every Episcopal family, however well informed, it is worthy of a place as a book of easy and valuable reference.

Thus much may be said of the design of the present work. In refer-

ence to its execution it is proper for us to remark, that we are not now offering a critical review of the work. If such were our object we might point out here and there a superfluity to be retrenched, a defect to be supplied or an obscurity which might be removed by a new arrangement of matter. But these faults (or what seem to us to be such) are incidental to a new work, and too inconsiderable, in the present instance, to impair the general usefulness of the whole. The author has entered an untrod-den field, and his work therefore is fairly entitled to a much larger share of indulgence than, as we believe, it will be found to need. Regarding it as a whole we do not hesitate to commend it for the soundness of its principles, the variety of its topics, the correctness and relevancy of its information, and its fearless and uncompromising avowal and advocacy of the distinctive features of the Church. This last characteristic, which is the pervading excellency of the work, will probably secure for it, from persons of loose Churchmanship, no small degree of opposition and censure : for which, we trust, the author is prepared.

Viewing the present work, in connection with the present position of the Church in our country, we regard it with peculiar interest as the representative of a class of literature adapted to her present exigencies which is yet to be formed anew. Our Church, is indebted for much of her numerical strength to an influx from other denominations; and unless efforts are made by means of popular books to explain and defend the peculiarities of the Church, we may find ourselves in danger of being brought down to their level instead of seeing them brought up to ours. Somewhat has been done in this way by the contributions of our own clergy and by the republication of the works of divines in the mother Church. Much more, however, remains to be done : and we sincerely hope that Mr. Staunton may meet with such success in his present enterprise as to be encouraged to follow it up with others of a similar nature.

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*From the New-York Gazette.*

The Episcopal community are much indebted to the enterprising publishers of this work for supplying them with a convenient manual explanatory of the peculiarities of their Church. Their venerable liturgy, like the translation of the Bible, is a standard of our language, and consequently fewer phrases occur in it which have become obsolete or have changed their signification, than in most of the productions of that period. There are some expressions, however, which unexplained, will either be unintelligible to the modern English reader, or at least will be imperfectly understood. All such are amply elucidated in the Dictionary. Independently of its language, the Book of Common Prayer presents difficulties of another character. Its services are mostly unknown in many parts of our country, and in others their propriety is unappreciated. A



popular exposition of them will do much to remove prejudice, and prepare the way for an impartial investigation of the theological peculiarities of the Episcopal Church. Besides this, the general reader will find in Mr. Staunton's volume much curious and interesting information, conveyed in a style admirably adapted to his subject, at once clear and forcible, and sometimes characterized by an enthusiastic fervor that almost rises into eloquence. Though his task is a new and untried one, he has performed it with singular ability. His own opinions are expressed with manly candor and firmness, and those of others are never misrepresented. With reprobation of what he honestly esteems error, he has no uncharitable spirit to those by whom the error is entertained. We cordially commend this volume to all, in the assurance that all will find in it instruction and delight.

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*From the Troy Daily Whig.*

The title of this neat duodecimo of about five hundred pages, expresses more concisely the general character of the work, or at least explains its object much better than we are able to do in an extended notice. Every one understands the signification of the word dictionary, who is at all familiar with the vocabulary of his mother tongue. The object of the author is, to give an exposition of terms, phrases, and subjects, connected with the external order, sacraments, worship, and usages of the Protestant Episcopal Church, with an especial reference to its existence in the United States. The learned author, the Rev. *William Staunton*, has, we think, performed the laborious task with great ability and fidelity, and contributed a volume to the standard literature of the Episcopal Church, every way worthy of its pure and primitive worship. The vocabulary embraces such words as relate to the ministry, sacraments, worship, discipline, usages, etc.—obsolete words and phrases occurring in the Prayer-book—expressions liable to misconstruction on the part of those not familiar with the doctrines and views of the Church, and words of frequent occurrence in ecclesiastical and other works, but not directly appertaining to the Protestant Episcopal Church. We cheerfully commend the work to every intelligent Episcopalian, and to those who would become acquainted with its peculiarities.

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*From the New-York American.*

To the readers for whom this volume is more especially designed, our recommendation would be needless. A full exposition of the admirable ritual of the Episcopal Church, in a popular and attractive form, is a desideratum that has long been felt. The excellence of the Book of Common Prayer has been appreciated by intelligent Christians of every denomination. It has ever been regarded as among the first of devotional

compositions, while its literary merits have placed it among the standards and classics of our land's language. The origin and history of the services connected with the Prayer-book, constitute a subject of interest to the antiquarian, while their reasonableness and propriety will be recognised in proportion as they are understood. In the work before us, those expressions which in the lapse of time have changed their signification, or become altogether obsolete, are fully explained. Many who are frightened with the name of a dictionary, will be surprised when we assure them that it not only contains much useful information, but also much agreeable reading. The style of Mr. Staunton is always clear and forcible, and in the vindication of his Church, kindles into eloquence. In the maintenance of theological peculiarities, his firmness has never led him into a breach of the cardinal principle of charity.

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*From the Boston Mercantile Journal.*

A work of this kind has long been a desideratum, and we have for some time been anxiously looking for its appearance. It supplies a want which has long been experienced, not only by Episcopalians, but by members of other denominations, who have been desirous to understand the terms, phrases, &c., used in the Liturgy of the Church, and works published by her members. The work is, of course, more particularly interesting to Episcopalians than to others, and probably will be of more use to them than those who are not members of the Church; but will be interesting and useful to all. The Reverend author has rendered a great service to the public at large, and his work will have an extensive circulation. His explanations are sound and practical, and may be depended upon for their accuracy; and those who are desirous of understanding the views of Episcopalians on the various subjects connected with the doctrines, discipline, and worship of their Church, will be much gratified and instructed by a perusal of this work. The articles Absolution, Altar, Baptism, Infant Baptism, Immersion, Lay Baptism, Catechising, Catechism, Catechist, Catholic, Ceremony, Church, Clerical Garments, Communion, Confirmation, Episcopacy, Bishop, Ordination, Uninterrupted Succession, Holy Days, Lent, Liturgy, Missions, Music and Musical Instruments, Pulpit, Regeneration, Schism, Sunday School, Unity, and others, give much valuable and accurate information on subjects about which the views of Episcopalians are not unfrequently misunderstood.

We learn by the article entitled "CHANT," that the author has now in preparation a work on *chanting*, in which he will give a "full exposition of the whole matter in detail." We rejoice to learn this. Probably no one is more capable of giving a complete and valuable work on this interesting subject, than the Reverend author of this Dictionary, and if he executes that task as well as he has the present, the Church will be much indebted to him. We shall look for the new work with much interest.

We have one complaint to make—and that is, so valuable a work, and one so important for *general* circulation should have been printed in two editions, one of which should have been so cheap that its price would hinder *no one* from its purchase. We trust this defect will speedily be remedied; and that the work will be found in every Episcopal family and Sunday School. It deserves to be often read and diligently studied.

A  
DICTIONARY  
OF  
THE CHURCH,  
CONTAINING AN EXPOSITION OF  
TERMS, PHRASES, AND SUBJECTS, CONNECTED WITH THE EXTERNAL  
ORDER, SACRAMENTS, WORSHIP, AND USAGES  
OF THE  
PROTESTANT EPISCOPAL CHURCH.

WITH  
AN ESPECIAL REFERENCE TO THE CHURCH IN THE  
UNITED STATES.

BY THE  
REV. WM. STAUNTON,  
Rector of St. Peter's Church, Morristown, New Jersey.

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SECOND EDITION, REVISED, CORRECTED AND ENLARGED, BY THE AUTHOR.

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—————“this also we wish, even your perfection.”—2 Cor. xiii. 9.

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PHILADELPHIA:  
HERMAN HOOKER,  
CORNER OF CHESNUT AND FIFTH STREETS.

1840.

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## P R E F A C E .

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The design of the present work is chiefly to illustrate and explain, in a familiar manner, the external Order, Customs, and Language of the Church. The writer has, therefore, confined himself mainly to these, without touching directly on the higher ground of the *doctrinal* characteristics of the Church, except in those articles where the close connection of these with the outward administration of the sanctuary furnished a justifiable reason for digression.

The scope of the work is such as necessarily to embrace many points of importance, already made familiar through the periodical press, or by the expositions of writers ever ready to consecrate their services to the Church. With the province of these, it is not the object of the present sketches to interfere. We offer the outline; others have given the finished picture. And the reader whose interest this little volume may have excited, will equally gratify himself and the writer, by renewing his investigations in the more elaborate works of others.

Yet it has long been felt that a chasm existed in the elementary literature of the Church, which could only be filled

by a brief, but definite, explanation of terms and phrases every where interwoven with the language, and identified with the usages and customs of our institutions. A work of easy reference was required, in which every facility should be given for immediate information on topics constantly presenting themselves. Words and peculiarities of expression also, in no trifling number, bearing relation to our ecclesiastical forms and arrangements, imperfectly understood by some, and totally without meaning to others—words whose import could not be found without recurring to books not always accessible, made it desirable that some compendious exposition should offer itself as a guide and vade mecum to the Episcopal community. With this object, and in the absence of any similar work, the present Ecclesiastical Manual was projected, and is now respectfully offered to the Church.

It has been the aim of the writer, to notice the greater portion of the words requiring explanation in the Prayer-book, the Canons, and other standards of the Church. In addition to these, various other articles have been introduced, on topics of interest, in connection with the institutions of the Church, and a considerable number of words, scarcely requiring notice in the case of adult readers, have been inserted with a special reference to young persons.

The vocabulary embraces—1. Such words as relate to the Ministry, Sacraments, Worship, Discipline, Usages, &c. of the Church. 2. Obsolete words and phrases occurring in the Prayer-book, &c. 3. Expressions liable to misconstruction on the part of those not yet familiar with the doctrines and views of the Church. 4. A few words of frequent occur-

rence in Ecclesiastical and other works, but not directly appertaining to the Protestant Episcopal Church.

The work, as before hinted, does not profess to be a Theological or Bible Dictionary, in the ordinary use of the term. Yet, so near and intimate is the relation between the external offices of the Church, and the “better things” which await the devout worshipper—so immutable is the connection between the faithful use of divine *means*, and the sure enjoyment of divine *blessing*, that nothing but violence could sunder what God had so joined; and thus, occasions have offered for spiritual improvement, too frequent not to relieve the dreaded apprehension of technical wearisomeness. Thus, in illustrating the *Church*, we have been led to contemplate her *divine* HEAD. In describing the *Spouse*, we have not forgotten the BRIDEGROOM. And as He is “Head over all things to the Church,” in Him we have sought to make all things centre and unite. In doing this, we have seen abundantly the spiritual tendency of the Church, and all the credit we claim is, that we have followed faithfully her heavenly guiding.

To the reader we now commit our labours, which, we trust, have been pursued with the single hope and purpose of doing good. If we have merited attention, we are thankful. If we have at all enlightened the intellect, we rejoice. But if we have kindled the heart, we offer upon it the best and earliest incense of gratitude and praise.

W. S.

*New-York, November 3, 1838.*





## A

# DICTIONARY OF THE CHURCH.

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## A.

**ABBE'.** A title of the same import with *Abbot*, and applied to the head of a religious house for males. In the Church of France, this title has long lost its appropriate signification, and been assumed by a class of secular persons, neither possessing nor looking forward to ecclesiastical office or employment.

**ABBESS.** The superior of a nunnery, or other religious community consisting of females. The authority of an abbess in the house over which she presides, is similar to that of an abbot in a community of males, except in her inability to perform the spiritual functions of the priesthood.

**ABBEY.** A monastic house, or series of buildings, subject to the government of an abbot or abbess, and therefore contradistinguished from priories, hospitals, &c.

The term appears to have been first applied to communities of monks or nuns over which abbots or abbesses presided, and to have been subsequently transferred to the buildings themselves. Abbeys were anciently of varied extent and arrangement, according to the wealth and importance of their respective establishments. The mitred abbeys were the most

eminent ; those who presided over them having (like the bishops) seats in Parliament, by virtue of the baronies attached to their station.\*

In former days, the wealth and influence of many of these establishments was very great. Some idea of this may be formed from the extensive and magnificent structures which sprung up in Europe during the prevalence of monastic power, and from the princely splendor and exquisite taste displayed in the rearing and decoration of the once glorious fabrics now mouldering under the hand of time, or laid in ruins by a less pardonable destroyer. With the *morals* of these institutions, we do not here intend to meddle. Their history, if true, is a terrible evidence of human wickedness in high and sacred places ; a record of the most astounding perversion the world has ever known, of edifices and communities founded for holy purposes, to the encouragement of every thing revolting, impure, and heathenish. But, however this may be, even if they were dark as midnight within, while pure as a robe of light without, common sense (not to say intelligent piety) will ever wonder at the stupidity and utter folly of that mob-like fury which involved in one general wreck, without a particle of discrimination, the communities themselves, and the consecrated sanctuaries they had so wretchedly abused. For once, sacrilege and theft became virtues, and the rapacity of a monarch was not to be satisfied till the very altars and sacristies were plundered of their gold ; and the vessels, ornaments, and elaborate works of art, which the beneficence of ages had brought together, were confiscated and recklessly squandered, as a peace-offering to an ambition more lustful than vandalism itself. “Methinks,” says Butler, “our too zealous innovators were not so well advised in that general subversion of abbeys and religious houses, promiscuously to fling down all. They might have taken away those gross abuses

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\* Britton's Arch. Antiq.

crept in among them, rectified such inconveniences, and not so far to have raved and raged against those fair buildings and everlasting monuments of our forefathers' devotion, consecrated to pious uses."\*

This is very true, but somewhat tame. King Henry had a deeper game to play than the "rectifying of inconveniences." The dismantling of these edifices was the opening of a mine of wealth too fruitful to be spared, even at the cost of a thorough desecration of the noblest temples man ever built to his Maker. "Unprincipled rapacity \*\*\* was the true cause of the suppression of the religious houses in the reign of Henry VIII. Had they possessed no estates to whet and fix individual appetite," (continues a writer, with stinging sarcasm,) "it is somewhat probable that the alleged corruption of their inmates would not have much disturbed the conscience even of that pure-minded monarch, and his disinterested courtiers."† Whether this suggestion be true or not, a wiser policy than that of Henry might have carried the Reformation, as it respected the abbeys, &c. to a better issue. The gold and the silver were the Lord's, and so were the "long drawn aisles and fretted roofs" now bowed down in desolation and overgrown with decay. From these, superstition and immorality might have been effectually banished, and the services of a purer faith introduced; services which would have hallowed and redeemed the places, and filled their courts with men who had learned to worship God "in spirit and in truth."

The number of monasteries in England, at the period of the Reformation, has been variously estimated. According to Bishop Tanner,‡ it would appear that "by the act of Parliament, passed in 1535, about 380 religious houses, having

\* *Anatomy of Melancholy.*

† *Quarterly Review*, (London,) 1830—p. 111.

‡ *Notitia Monastica.*

a less revenue than £200 a year, were dissolved. From these, the crown derived a revenue of £32,000, besides plate and jewels to the value of about £100,000. By a subsequent act passed in 1539, all the remaining monasteries were suppressed, to the number of 186 ; the revenues of these amounted to £100,000 per annum. Besides the monasteries, 48 houses of the knights' hospitallers of St. John were also confiscated to the crown."

**ABBOT.** The superior of an abbey or religious community of males. "The word *abbot*, or *abbat*, as it has been sometimes written, comes from *abbatis*, the genitive of *abbas*, which is the Greek and Latin form of the Syriac *abba*, of which the original is the Hebrew *ab*, father." The history of Abbots furnishes a remarkable instance of the acquirement of power by successive degrees, till it amounted to a species of despotism, and set at nought, in many cases, the legitimate authority of the episcopate itself. Originally, the abbot was simply the chief or head of an association of lay monks, under the immediate jurisdiction of the bishop of the diocese, and the priest of the parish. Before the close of the sixth century, the monks were frequently admitted to the clerical office, and the abbot acquired the rank of a chief priest, or, technically, an archimandrite or hegumenos. Subsequently, the abbots claimed a degree of dignity closely allied to that of a bishop, and were permitted to assume the mitre and crosier, the latter being carried in the *right* hand, to distinguish them from the bishops, who carried theirs in the *left*. Finally, attempts were made, by the more ambitious, to throw off entirely the authority of their bishops, and with such success, that, in certain cases, charters were obtained for abbeys, recognizing their independence, and lodging supreme power in the abbot. With this, the title of "Lord" was associated, and, in their exemption from episcopal jurisdiction, the pomp and luxury of nobility early characterized the mitred abbots. At the present day, much of the dignity

of the office, and the splendor of its appendages, have passed away, together with the standing and influence of the establishments to which they belonged.

**ABBREVIATIONS.** In the Calendar, and in other parts of the Book of Common Prayer, several words and titles have, for convenience, been shortened or abbreviated, by the omission of letters. The following list may not be without its use :—

Chr. - -	Christmas.	V. M. -	Virgin Mary.
Ep. or Epiph.	Epiphany.	Ev. or E. -	Evangelist.
Sep. - -	Septuagesima.	A. or Apos.	Apostle.
Sex. - -	Sexagesima.	Min. - -	Minister.
Quin. - -	Quinquagesima.	Quest. - -	Question.
Eas. - -	Easter.	Ans. - -	Answer.
Asc. - -	Ascension.	Ch. - -	Chapter.
Tr. or Trin.	Trinity.	v. - - -	verse.
S. - - -	Sunday.	to v. - -	to verse.
S. or. St. -	Saint.	Art. - -	Article.
Wk. - -	Week.	A. M. - ..	Apostle and
D. - -	Day.		Martyr.

To these may be added—A. M. Anno Mundi, (in the year of the world); A. C. Ante Christum, (before Christ,) or Anno Christi, (in the year of Christ); B. D. Bachelor of Divinity; A. B. Bachelor of Arts; D. D. Doctor of Divinity; S. T. D. Doctor of Sacred Theology.

**ABSOLUTION.** In the ecclesiastical sense, a *loosing from sin*, equivalent to the remission or forgiveness of sin. The term is popularly used, by abbreviation, for the forms in the daily service of the Church, and in the Communion Office, entitled “The *Declaration* of Absolution.”

The existence of a power in the priesthood to minister absolution, is one of those things which the Church assumes as an incontestable fact, the warrant for which is drawn from those remarkable words of Christ, “Whose-soever sins ye

remit, they are remitted," &c.\* In consequence of this grant, the Church does not hesitate to assert the possession of this authority, in the words, "Almighty God, the Father of our Lord Jesus Christ, \* \* \* \* *hath given power and commandment to his ministers*, to declare and pronounce to his people, being penitent, the absolution and remission of their sins." And in the form for the Ordering of Priests, the Bishop, as the agent for perpetuating the ministry with its appropriate functions, confers this power, in the words, "Receive the Holy Ghost for the office and work of a priest in the Church of God, &c. Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained," &c.

From this, it is most evident that, by the power of absolving penitents, the Church means *something*, (to say the least,) otherwise the assertion of its existence, the conferring of it in ordination, and the future exercise of it in the ministrations of the sanctuary, are not only formal and superstitious, but impious, profane, and blasphemous. And that the Church not only means something by absolution, but that she esteems this act as one of a very peculiar and solemn nature, may be deduced from these further considerations.

1. The Church, universally and in all ages, has claimed the power of absolution as an integral part of the priestly office.

2. While the Church admits deacons to preach, baptize, and perform other ecclesiastical offices, yet she acknowledges no power in them to administer absolution. "The benediction or absolution of the penitent faithful," says Palmer, "has always been committed to bishops and presbyters in the Christian Church."†

3. The Church has ever recognized this as an act totally distinct from the mere announcing of God's mercy in ser-

\* John xx. 23.

† Origines Liturgicæ, I. p. 107.

mons, &c. "This remission of sins granted here to the priest, to which God hath promised a confirmation in heaven, *is not the act of preaching*, or baptizing, or admitting men to the Holy Communion, as you may see in Matthew x. 7, and John iv. 2, and 1 Cor. xi. All these powers were granted before our Saviour's resurrection. But this power of remitting sins, mentioned John xx., was not granted (although promised, Matt. xvi. 19) 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, verse 22, 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."\*

4. The circumstances connected with the act are also worthy of observation. It is to be "pronounced" or "declared,"† not merely *said*, hereby indicating authority. It is to be pronounced by the *priest alone*, in the daily service; and in the Communion, by the *bishop*, if present. It is to be ministered by the priest *standing*, though immediately before and after, he is to kneel; and while the priest pronounces it, the people are to continue kneeling. It is not to be used at all, till both priest and people have humbly confessed their sins. The inevitable deduction from all these considerations, is, (as we have said before,) that absolution, in the view of the Church, is no figment or formality, but an act of an authoritative, solemn, and highly peculiar character.

We have put the matter in this simple inductive form, and drawn from it the most gentle inference possible, in order that the way may be cleared for the main inquiry, What *is* the

\* Bishop Sparrow's Rationale.

† See the wording of the larger form of Absolution.

act of absolution ? or, What particular spiritual benefit does the Church suppose it confers ? In approaching this question, we beg the reader to bear in mind the substance of the foregoing remarks. Let him bring together the dignity of the language—the solemnity of the manner—the singularity of the adjuncts—the directness, force, and importance which characterize the declaration of absolution, and, we apprehend, he must come to the conclusion, either that the Church has engrafted in her liturgy a piece of serious mummery, (a supposition which no intelligent Churchman would entertain for a moment,) or, that she intends to inculcate and carry out such views of this portion of her services, as will sustain and justify the serious air she has thrown around it.

The principal opinions respecting the Absolution, may be stated under four heads :

The first, is that which restricts it to the removal of ecclesiastical censures, and regards it only as connected with the outward discipline of the Church. However this may be included in the *judicial* form of absolution in the English Prayer Book,\* it is certain that it meets neither the language nor the spiritual drift of the forms in the public service. The first of these, avows a certain authority delegated to the minister, “to declare and pronounce” to the penitent, remission of sins, *on the ground* that God “desireth not the *death of a sinner,*” &c. And the whole of both forms manifestly relates, not to offences against the Church, but to sins against God ; not to delinquencies to be met by ecclesiastical discipline, but to moral transgressions of a deeper stain, criminating and condemning the soul. This view of the matter is, therefore, too superficial and limited for the scope and language of the forms we are considering. Besides, if they relate simply to a release from Church censures, the question may well

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\* See the office for the “Visitation of the Sick,” in the English Prayer-book.



be asked, Why are they embodied at all in the services of the Church, not to say, constantly used, even when no one present may be under the species of discipline here supposed?

A second opinion regards the absolution as a public declaration of the promises of God to penitent sinners, or, in other words, as an emphatic announcement, before the congregation, of the scriptural terms of forgiveness. But if we adopt this view, we inevitably confound absolution with the preaching or public reading of the Scriptures, two things which, as already shown, the Church keeps entirely distinct. Besides, if the absolution be nothing more than a simple proclamation of divine mercy, we are brought again to the question, Why should the Church deny, in the most peremptory terms, any license to lay-readers and deacons, to use these forms? The Church invariably makes it a *priestly* act; while the plain statement of the fact, that “when the wicked man turneth away from his wickedness, &c., he shall save his soul alive,” together with even more direct and ample exhibitions of the terms of pardon, are recognized as within the province of any private Christian, and, for their announcement, ordination is never demanded. It is remarkable also that, in the administration of the communion, if a bishop be present, the rubric assigns *him* the absolution and benediction, though the *priest* may proceed in the consecration of the elements, and even their distribution “to the *bishops*, priests, and deacons,” &c. From these considerations we infer, that the present opinion cannot be sustained as fully expressive of the sense of the Church in her form of absolution, much less will it serve as an interpretation of the texts on which this form and this branch of the priestly office are grounded.

The third opinion is that of the Church of Rome, which regards absolution as the actual forgiveness of sins, by virtue of the sacerdotal authority. To prevent any misstatement

here, we offer the following quotations from a Roman Catholic work, in which the writer had every motive to express his views in the most moderate and conciliating tone. And we do this in preference to appealing to the authoritative decisions of the Romish Church, because we have here an informal *interpretation* of those decisions, by a bishop and controversialist of that Church, which is of more value to us, in the present case, than the decisions themselves. It will be observed in what follows, that the intervention of the priest is made *necessary* to the pardon of sin. "If the confession made to God alone were sufficient, Jesus Christ would have given to his ministers the power of absolving to no purpose, because the first means being more easy, and of as certain an effect, it is clear that sinners would be perfectly satisfied with it; therefore our Saviour would not have spoken the truth, when he promised to his substitutes, that whatever they should bind upon earth, should be bound also in heaven; because in spite of all their bonds, sinners would become free and unshackled, by *turning themselves directly to God.*"\* "We see clearly, that by investing his ministers with the power of binding and loosing, he attaches to this power the promise of pardon; but *we no where read that he has attached it to confession made only to God.*"† "In order to obtain the pardon of his [the penitent's] faults, *it is no longer sufficient for him, to lament them in himself, and before God; he must, also, when it can be done, humble himself so far as to confess them without disguise, and to the best of his power, in order to receive the benefit of sacerdotal absolution.*"‡ It is scarcely necessary to say, that the extravagant claim here

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\* "An Amicable Discussion," &c. by the Rt. Rev. J. F. M. Trevern, D. D., Bishop of Strasburgh, (late of Aire.) Baltimore edition. Vol. 2, p. 109.

† Ibid. p. 110.

‡ Ibid. p. 111.

advanced, finds no countenance in the formularies of the Protestant Episcopal Church. The language of the absolution ascribes the act of forgiveness solely to *God*. "HE pardoneth and absolveth," &c. "ALMIGHTY GOD \* \* \* \* pardon and deliver you from all your sins," &c. So also, in various places of the liturgy; as in the three Collects for Ash Wednesday, where the Church has expressed herself with an energy evidently directed against abuses on this very point.\* The first Collect has these words: "That we may obtain of *thee*, the God of all mercy, *perfect remission and forgiveness*," &c. The two following are taken from the "Commination" office of the Church of England, and are levelled against private confession, and the corrupt view of absolution; thus—"O Lord \* \* \* \* spare all those who *confess their sins* UNTO THEE; that they whose consciences by sin are accused, by THY merciful pardon may be *absolved*," &c. Again, "Thy property is always to have mercy; to THEE ONLY it appertaineth to *forgive sins*." These are but a sample of the proofs afforded by the Liturgy, of the repugnance of the Church to any view of the efficacy of absolution corresponding with that of the Church of Rome.

We now come, fourthly, to that statement of the doctrine of absolution, which, we apprehend, best agrees with revelation—with the limits of ministerial power, and with the spirit of the Church.

It is one of the first truths of religion, that "all have sinned and come short of the glory of God." To be under the guilt of sin, is to be subject to divine wrath, for "the wages of sin is death." But God hath "reconciled the world unto himself, by the death of his Son," making it possible, in con-

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\* Ash Wednesday and Shrove Tuesday (the day previous) are, in the Romish Church, days of confession, penance, and peculiar humiliation, connected with absolution in the offensive form above stated.

sistency with the divine perfections, to remit the guilt of sin, and release the offender. The forgiveness of sin is not an unconditional gratuity, or an indiscriminate exercise of mercy. Deep and heartfelt penitence is invariably demanded in the recipient. God "willeth not the death of a sinner," but rather that he may "turn from his wickedness and live." Wherever, therefore, the terms or conditions of pardon are complied with, the blessing of forgiveness must follow, resting, as it does, on the direct promise of God.

Let us now proceed one step further. The agents between God and the souls of men, are the authorized ministers of the Church. To these is committed "the ministry of reconciliation." Among the spiritual powers given to the Apostles, and through them to their successors, was that of declaring to penitents, in God's name, the remission of their sins: "Whose-soever sins ye remit, they are remitted," &c. With this power, there was combined in the Apostles, the "discerning of spirits," so that they were enabled, in a special manner, to test the spiritual condition of any one to whom they administered absolution; while their successors, by inheriting only the *ministerial* and not the *miraculous* endowment, are able only to pronounce sins forgiven to the penitent, without pretending to read the state of any man's heart. Has then the withdrawal of the miraculous gift, nullified or essentially impaired the power of absolution? By no means. It still remains on its original ground as a function of the Christian priesthood, and must continue, so long as that priesthood lasts. *God alone* pardoneth sin. So, *God alone* raiseth the dead. *God alone* maketh the blind to see, and the cripple to walk, and the sun to halt in his course, and the sea and the Jordan to divide. But man may be the *agent* in all these; and if so, God can invest him also with authority to pronounce, in his name, the forgiveness of sins. This is not "an invasion of the prerogatives of God; any more than it tends to impair the privileges of a temporal governor, when

an officer of his appointment delivers a sealed pardon to a condemned malefactor.”\* This then we believe to be the doctrine of the Church respecting Absolution. Nothing short of this, will interpret her own words with any consistency. Nothing short of it, will justify her in asserting that Almighty God “*HATH given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins.*” How widely this view differs from that of the Church of Rome, a glance may show. We dare not make the agency of a priest *necessary* to the forgiveness of sins. We pretend not, on our own judgment, to read the heart, and, as it were, *compel* the Almighty to pardon, in consequence of *our* verdict. We admit no private absolutions, predicated on formal or temporising confessions. We encourage no superstitious views of indiscriminate pardon, consequent on this act, and tending to nourish among the people an ungrounded feeling of security. We neither exact nor sanction any peculiar veneration of the priestly office, as due to this branch of its prerogative. In short, so carefully guarded is the moderate and scriptural use of absolution by the Episcopal Church, that, while we are secure of all its benefits, we are protected against all its abuses; for, like the preaching of the gospel, and every other function of the ministry, absolution is not free from the liability to abuse: and in this we may rejoice, that while the framers of our Liturgy had before their eyes the most revolting and ruinous corruptions of absolution, they had wisdom given them to discern its true nature, and skill to rescue it from the evils with which it had been associated.

ABSTINENCE. See FASTING.

ACOLYTH, ACOLYTE, or ACOLYTHIST. From Ἀκολουθός, a follower, attendant, or companion. In the Latin Church,

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\* Bishop Brownell's Commentary on the Prayer-book, p. 12.

the designation of certain ecclesiastical persons, who attended on the Bishop, assisted the clergy in some minor offices, and, if found competent, were admitted by ordination to the various grades of the ministry. In the Church of Rome, the office of the Acolythi differed very little from that of an ordinary sexton.

**ADMINISTRATION.** The execution of the duties of the Ministry. In this sense, chiefly, the term appears to be used by the Church, implying, not the *persons* who are intrusted with official power, (as frequently used in civil affairs,) nor the *office* itself, but the *exercise and fulfilment of the functions of the office*. This sense it bears in the Form for the Ordering of Deacons. "Almighty God, who \* \* \* didst inspire thine Apostles to choose into the Order of Deacons the first martyr St. Stephen, with others; mercifully behold these thy servants now called to the like office *and administration*," &c. After ordination, a deacon is required, in general, to continue one year in that office, "to the intent he may be perfect, and well expert in the things appertaining to the ecclesiastical *administration*," i. e., may become familiar, by practice, with the execution of his own appropriate duties, and by observation, with the functions of the priesthood to which he aspires. See also the second prayer for those "who are to be admitted to Holy Orders."

**ADMONITION.** In the Canons of the Church it is ordered, that when a Clergyman has been found guilty of an offence, not requiring severe discipline, he shall be *admonished*, or seriously warned and reproved by his Bishop. The sentence of "admonition" is the lightest punishment which is inflicted on an offending minister. The other degrees are *suspension* for a time from the duties of his office, and *degradation*, by which latter he is deprived of his ministerial character altogether, and publicly expelled from the sacred office. See **DEGRADATION** and **SUSPENSION**.

**ADORATION.** The rendering of supreme homage and wor-

ship to God. The derivation of the word, (from *ad*, “to,” and *os, oris*, “the mouth,”) points to a very ancient form of worship paid to the gods, by applying the right hand to the mouth in a reverential manner. The term is frequently used in a more lax sense, to denote honor and respect paid to persons of rank and dignity. *Relative* adoration “consists in worship paid to an object as belonging to, or representative of, another. In this sense the Romanists profess to adore the cross, not simply or immediately, but in respect of Jesus Christ, whom they suppose to be on it.” Whatever palliations may be urged in behalf of such worship, by its advocates, adoration before an intermediate object, is not only unscriptural, but useless, pernicious, and, amongst the ignorant, scarcely to be distinguished from idolatry itself. In reference to this, the Church has declared in her 22d Article, that “The Romish doctrine concerning Purgatory, Pardons, worshipping and *adoration*, as well of Images as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.” So scrupulously has the Church guarded herself against this error of the Romanists, that in the Prayer-book of the Church of England, a protestation is appended to the Communion Office, to meet an objection, sometimes urged against *kneeling* at the reception of the Eucharist. After stating that this attitude is here adopted to signify “our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers,” it is added, “Yet, lest the same kneeling should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared, That thereby *no Adoration is intended, or ought to be done*, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ’s natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural

substances, and therefore may not be adored ; (for that were Idolatry, to be abhorred of all faithful Christians).”

ADVENT, *Sundays in.* For the greater solemnity of the three principal Holy-days, viz : Christmas, Easter, and Whitsunday, the Church has appointed certain days to precede and follow them with appropriate services. “ The four Sundays before Christmas have the name of Advent, from the Latin compound verb ‘*advenire,*’ to *come to.* They are designed to prepare us for celebrating with becoming faith, seriousness, and devotion, the advent of Christ in the flesh ; and to direct our view to that second advent, when he will come to judge those to whom he before came to offer his salvation. The language of the Church, therefore, in reference to both views of this holy season, is, ‘Prepare ye the way of the Lord.’”

It has been contended, by some of the Romanists, that this holy season was originally instituted by St. Peter, and, therefore, stands on apostolic authority. But the precise time of its institution is not so easily to be determined ; though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, wrote a homily upon it.

It is the peculiar computation of our Church, to begin her years, and to revive the annual course of her services, with this time of *Advent.* For she neither follows the course of the sun, nor moon, to number her days, and measure her seasons, according to their revolution ; but Jesus Christ being to her as the only sun and light whereby she is guided, following his course alone, she begins, and counts on her year with him. When this Sun of Righteousness, therefore, doth arise, that is, when his coming and incarnation are first propounded to us, then begins the year of the Church, and from thence are all her other days and times computed.\*

“ADVERSITY.” Poverty, distress, affliction, or any con-

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\* Wheatly.



dition opposed to prosperity. The term may be correctly applied to either spiritual or temporal evils ; but, in the Scriptures and the Prayer-book, it is generally used in reference to the latter. The following are examples in the Prayer-book : “ Mercifully assist our prayers which we make before thee, in all our troubles and *adversities*,” &c.,\* referring to persecutions and other temporal calamities, for aid against which, this prayer was anciently used. Again : “ That we may be defended from all *adversities* which may happen to the body, [temporal evils] and from all evil thoughts which may assault and hurt the soul,”† [spiritual evils.] Again : “ Succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other *adversity*.”‡ “ There should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently, *adversities*, troubles, and sickness.”§ “ Blessed Lord, \* \* \* give him, [a criminal under condemnation,] we beseech thee, patience in this his time of *adversity*, and support under the terrors which encompass him.”||

In all these examples, the reference is obviously to evils of a temporal character, though, by accommodation, the phraseology may, in some cases, be made to bear a spiritual application. See also the Collect for the 22d Sunday after Trinity, and the last paragraph of the Family Prayer for Morning.

“ ADVERTISE.” To notify, advise, or warn. “ If the minister shall know any to be an open and notorious evil liver, &c., he shall *advertise* him, that he presume not to come to the

\* Prayer in the Litany, “ O God, merciful Father,” &c.

† Collect for the 2d Sunday in Lent.

‡ Prayer for the whole state of Christ’s Church militant.

§ Exhortation in the Visitation of the Sick.

|| Prayer in the Visitation of Prisoners.

Lord's Table," &c. ;\* i. e., he shall privately advise or notify him to that effect.

**AFFUSION.** The act of *pouring* water on the head of a person, in the sacrament of baptism. See **IMMERSION**.

**ALB.** A garment, somewhat resembling a surplice, anciently worn by the Clergy in the administration of the Holy Communion.

"**ALLOWETH, FAVORABLY.**" The verb *to allow*, is, in this phrase, used in the remote sense, to *approve, justify, or sanction*. "Nothing doubting, but that he favourably *alloweth* [approveth] this charitable work of ours, in bringing this Infant to his holy Baptism."†

The following quotation from Latimer, may illustrate this use of the word. "St. Peter, in forsaking his old boat and nets, was *allowed* as much before God, as if he had forsaken all the riches in the world."‡

**ALL SAINTS' DAY.** The festival of All Saints is not of very high antiquity. About the year 610, the Bishop of Rome ordered that the heathen Pantheon, or temple, should be converted into a Christian Church. This was done, and it was appropriately dedicated to the honor of All Martyrs ; hence came the origin of All Saints, which was then celebrated on the first of May. In the year 834 it was changed to November 1st, on which day it is still observed. "Our Church having, in the course of her year, celebrated the memories of the holy apostles and the other most eminent saints and martyrs of the first days of the gospel, deems it unnecessary to extend her calendar by any other particular festivals, but closes her course with this general one. It should be the Christian's delight, on this day, to reflect, as he is moved by the appointed scriptures, on the Christian graces and virtues

\* First Rubric in the Holy Communion.

† Office of Public Baptism of Infants.

‡ Sermon, Of the Housholder.

which have been exhibited by that goodly fellowship of saints who, in all ages, have honored God in their lives, and glorified him in their deaths; he should pray for grace to follow them ‘in all virtuous and godly living;’ he should meditate on the glorious rest that remains for the people of God, on which they have entered; he should gratefully contemplate that communion of saints which unites him to their holy fellowship, even while he is here militant, if he be a faithful disciple of the Savior in whom they trusted; he should earnestly seek that grace whereby, after a short further time of trial, he may be united with them in the everlasting services of the Church triumphant.”

**ALL SOULS.** A festival or holyday of the Romish Church, on which special prayers are made for the benefit of the souls of the departed. Its observance has been traced back to the year 998, about which time, as we are told, a certain monk whose curiosity had led him to visit Mount Ætna, which he in common with others of that age, verily believed to be the mouth of hell, returned to his abbot with the grave story that he had overheard “the devils within complain, that many departed souls were taken out of their hands by the prayers of the Cluniac monks.” The compassionate abbot took the hint, and set apart the second day of November, to be annually kept by his monks as a day of prayer for *all souls* departed. This local appointment was afterwards changed by the Pope into a general one, obligatory on all the western churches. The ceremonies observed on this day were in good keeping with the purpose of its institution. In behalf of the dead, persons arrayed in black, perambulated the cities and towns, each provided with a loud and dismal toned bell, which they rung in public places by way of exhortation to the people to remember the souls in purgatory, and give them the aid of their prayers. In France and Italy, at the present day, the annual Jour des Morts is observed, by the population resuming their mourning habits, and visiting the graves of their

friends, for many years after their decease. At the period of the Reformation, the Church of England abrogated altogether the observance of this day, which is no longer kept, except in Roman Catholic countries.

**ALMS.** Gifts and offerings for the relief of the poor. The duty of almsgiving, together with its privileges and rewards, are constantly inculcated in the holy scriptures. "Remember the poor," is a dictate both of natural benevolence and of revelation; and sympathy thus exercised carries its reward with it, every emotion of a tender and feeling heart serving to corroborate the divine saying, "It is more blessed to give than to receive."

From the earliest days of the Church, it has been customary to approach the altar, at the time of communion, with a gift. "And it is very probable that at the time of receiving the sacrament, all those large donations of houses, lands, and money were made," of which we read in the Acts of the Apostles. In the Communion Office of our Church, provision is made, in like manner, for almsgiving; and sentences of scripture, referring to this duty, are appointed to be read while the alms are collecting. These gifts are afterwards laid on the altar, and solemnly dedicated, as an offering to Almighty God, to be expended in the relief of the suffering members of his Church.

The 52d Canon of the General Convention provides that "The alms and contributions at the administration of the holy communion, shall be deposited with the minister of the parish, or with such Church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit."

**ALTAR.** From *alta*, *ara*, an elevated table of stone, marble, or wood, variously ornamented, and usually situated at one end of the Church, within the chancel, for the celebration of the holy Eucharist. In Romish churches, smaller altars

are placed in various other parts of the building, for the performance of religious services in honor of the saints to whom they are respectively dedicated.\*

The terms, Holy table, Communion table, and Lord's table, are sometimes substituted by the Church, for the word *altar*. In popular discourse, still more frequently, this latter term is either suppressed, or used with evident caution, as though some deadly error lurked under it. The pith of the objection to the word, (so far as we have been able to trace it,) lies in the assumption that an *altar* always implies the offering of a victim in sacrifice, and that by using the term, we give countenance to one of the grossest errors of the Romish Church.

In reply to this, we contend that an altar does *not* invariably suppose a victim, or a bloody sacrifice. In the Jewish temple, incense was daily offered upon an altar of gold, which "was solely appropriated to this purpose, and directly forbidden to be used for any bloody sacrifice." (See Ex. xxx. 9.) We learn also from Leviticus ii., that offerings were made consisting of flour, grain, bread, cakes, oil, and frankincense, &c., being what are commonly known as *unbloody sacrifices*. Of these it is said, "when it is presented unto the priest, he shall bring it *unto the altar*," &c., and a portion of them were consumed upon it. The objection therefore is defeated by the express words of scripture, and the Church would be justified, (as we shall presently see,) in using the term *altar*, far more exclusively than she actually does; for in the oblation of the symbols of Christ's body and blood, there is, at least, as fair a ground for naming that on which they are offered *an ALTAR*, as that the table on which *incense* was offered should be called "the *altar* of incense."

If we advert to the language of the early Church, we shall find these views strongly fortified by the general use of the term in question. In the second of the Apostolic Canons,

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\* Britton's Arch. Antiq.

(which are acknowledged to be very ancient,) the holy table is thrice spoken of as "the altar." In the African Code, which was of very great authority in the old English churches, we meet with allusions like these: "That they who handle the Divine Sacraments, and serve at *the altar*, abstain," &c.\* "That the sacraments of *the altar* must not be celebrated by any who are not fasting," &c.† "The ministry of *the altar*."‡ And so sacred was the altar considered, that none were suffered "to approach, but such as were in holy orders, unless it were the Greek Emperors at Constantinople, who were allowed to go up to the table to make their offerings, but were immediately to return back again."§ It would appear that for a period of three hundred years after Christ, the term *altar* was universally used by the Church, and it was not until the very same period from which we date the *rise of corruption*, that other appellations came into general use, to the prejudice of the original name. It is very difficult to account for the universal use of the term in the first ages of the Church, without referring, for its introduction, to the apostles themselves. It seems to stand upon the same ground with many other things, whose origin can be explained on no other hypothesis. "We have an altar," says St. Paul, "whereof they have no right to eat which serve the tabernacle."|| What could this altar be? Certainly not the Jewish altar, as is sufficiently evident from the context. True, we may allegorize or spiritualize the text, and obtain from it a thousand divers meanings; but the plain and direct sense of the passage gives little room to doubt that the apostle alluded to the table of the Christian sacrifice of thanksgiving; and if

\* Canon 4.            † Canon 41.            ‡ Canon 47.

§ Wheatly. This is stated on the authority of the 69th Trullan Canon, "That no layman come within the Holy Chancel, except the Emperor, when he comes to make his offering according to tradition."

|| Hebrews, xiii. 10.

the term was similarly incorporated in the public teachings of the other apostles, the mystery of its adoption in every part of the Church is solved at once—*it came from inspired lips*.

But after all, the term (we are told) is used by the Romanists! So much the better. Would to God that they were equally primitive and scriptural in matters of deeper consequence. The Romanist is not to be blamed for using this term, but for the dangerous errors he associates with it—errors with which, God be thanked, the Reformed Catholic Church is not chargeable. We apprise the objector, that he has aimed his lance, in this case, at the wrong object—at the *altar* instead of the *sacrifice upon it*. The Romanist, be it remembered, contends that the Eucharist is *a true propitiatory sacrifice for sin*; while the Episcopal Church declares this notion to be “a blasphemous fable and dangerous deceit,”\* and describes the Eucharist as “a sacrifice of *praise and thanksgiving*,”—a memorial with gifts and oblations, offered to the Divine Majesty, of the “*full, perfect, and sufficient sacrifice*” once offered on the cross. If this important distinction had always been kept in view, the clamor about converting altars into *tables* would have sunk to rest, entombed in its own folly. With these hints, (already too long,) we trust that the Churchman will not permit himself to be disquieted at the use of a term, which has scripture, antiquity, and universal consent on its side.

**ALTAR-PIECE.** Sculpture, or painting, ornamenting the wall, or a window, screen, &c., in the rear of an altar.

**ALTERNATE.** Alternate reading, in the services of the Church, is when the minister and people read “by turns,” or “verse by verse,” as in the Psalms of the day, which are recited, one verse by the minister, and the following by the congregation.

In ancient times it was also customary to perform the sing-

ing in the same manner, by having two separate choirs in each Church, one only of which usually sung at a time, except in the doxologies. The custom is said, by Socrates the historian, to have been first introduced among the Greeks by Ignatius, and among the Latins by St. Ambrose. Theodoret attributes the practice to Diodorus and Flavian.

That the chanting of the *Psalms* alternately is even older than Christianity, cannot be doubted, for the custom prevailed in the Jewish Temple. Many of the *Psalms* are actually composed in alternate verses, evidently with a view to their being used in a responsive manner. In the early days of the Christian Church, this practice was adopted and became universal. St. Basil tells us that in his time, the Christians, "rising from their prayers, proceeded to singing of psalms, dividing themselves into two parts, and singing by turns." And Tertullian remarks, that "when one side of the choir sing to the other, they both provoke it by a holy contention, and relieve it by a mutual supply and change." For these or similar reasons, the reading of the *Psalter* is, in our own Church, divided between the minister and people. In the cathedral worship of the Church of England, the *Psalms* of the day are usually chanted throughout. And, in order to preserve their responsive character, two full choirs are stationed one on each side of the church. One of these, having chanted two verses, (the usual compass of the chant-tune,) remains silent while the opposite choir replies in the verses succeeding; and at the end of each psalm, (and division of the 119th Psalm,) the *Gloria Patri* is sung by the united choirs in chorus, accompanied by the peal of the loud organ.

**ALUMNUS.** In its ecclesiastical application, one who has passed through the required course of study in a Theological Seminary.

**AMEN.** A word adopted into our language from the Hebrew, having for its radical meaning *truly*, or *verily*. Its import varies slightly with the position or connexion in which



it is placed. In the New Testament it is frequently synonymous with “verily,” and is retained in some versions without being translated. For example, “Amen, Amen, I say unto you.”\* At the conclusion of prayers, it signifies, *so be it*. This explanation of it is given by the Church Catechism, in the words, “and therefore I say Amen: *So be it*.” In the same sense it occurs in Rev. xxii. 20, “Surely I come quickly, Amen. *Even so*, come, Lord Jesus.” Sometimes it signifies a *wish*, as in Numbers v. 22. After the repetition of the Creed it assumes the form of an *affirmation*, as “yes, I fully believe it.” At the close of exhortations, &c., it expresses *assent* and *approval*.

In the primitive Church, the Amen was considered as a most important part of the service, being the ratification, on the part of the people, of the prayers, &c. offered for them by the priest. We are told by Clement of Alexandria, that they were accustomed, in some places, to pronounce the Amen with such fervency and energy, that their desire seemed to be that the word should carry up their bodies as well as their souls to heaven. St. Jerome’s remark is also well known: —“*In similitudinem cœlestis tonitruī Amen reboat.*” [The Amen echoed like the thunders of heaven.] A practice the very reverse of this, has unfortunately gained a far too extensive sanction in the American Church. In some degree, this may be attributed, we conjecture, to the jejune mode in which the Amen is given by our choirs. Musical composers, with a lack of taste not less remarkable than their entire oversight of the import of the word, have couched it in strains as unmeaning as puerile, and thereby degraded that which should be the proclamation of an unwavering faith, into something not very remote from a half-smothered token of unbelief. Organists and singers, with too much indulgence for the false

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\* Rhemish Testament.

taste of the composer, have given authority to the error, and from them the evil has extended itself to the responses of the congregation. The Amen is now but a sigh or a groan. It has lost its honors, and been robbed of its potency. Why should not devotion once more assert its rights, and the imperial sound of the Amen echo as in the days of Jerome? "Let the ancient customs prevail,"\* and the seal of our faith, and the sanction of our professions, be raised again to its deserved dignity.

ANABAPTISTS. Allusion is made in Article XXXVIII. to this sect, which sprung up in Germany about the year 1521. The great project aimed at by the Anabaptists was the formation of a *pure and perfect Church*, such, we take it for granted, as the world had never seen, or the Apostles ever thought of. And thus they went about it:—In the first place, they claimed, of course, to be acting under a divine impulse; and, to substantiate this, took to themselves the power of working miracles; the privilege of seeing visions; and the very convenient faculty of receiving new revelations. The next step was the evolving of a train of new doctrines, admirably illustrative of their notions of Christian liberty, and asserting the entire needlessness of civil government to those who lived by the gospel;—the folly of retaining in Christian society any distinctions arising from rank, wealth, &c.; together with the propriety of forming a common stock of property, from the proceeds of which an equal distribution should be made among all the members of the fraternity. Their *faith*, it seems, soon brought forth *works*; for, to the stubborn common sense of Luther and his co-workers, this Protestant monkery was not a whit better than the Popish; nay, was even more lawless and unshapely; and as a reward for their contempt of it, the Anabaptists, with Munzer at their head,

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\* Canon VI. of the Council of Nice.

took up other arms than the word of God, and arraying themselves against all existing laws and government, whether civil or ecclesiastical, boldly entered the field, and defended their cause with as much vigor as enthusiasm, till they were overthrown and defeated by the Elector of Saxony, and driven from the contest, with the loss of Munzer, their general.

The reader, by comparing dates, will find, that while the sentiments and the doings of the Anabaptists were still fresh in every one's mind, the Church of England was engaged in the holier enterprise of bringing to perfection the Book of Common Prayer. To check at once the introduction among churchmen, of those dogmas which had led to bloodshed and all manner of mischief on the continent, the 35th Article was framed, in which one of these vagaries is reprobated in plain terms. About the same time, or at the last review of the Prayer-book, it was judged expedient to insert an "Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of *Anabaptism*, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith."\*

**ANATHEMA.** A term adopted from the Greek, signifying a thing set apart, appropriated, or devoted. In its ecclesiastical use, it expresses the authoritative separation of a person from the communion of the faithful, and the privileges of the Church. In this sense, it amounts to the same as excommunication, and in the early Church this was probably the extent of its meaning. "I can really understand nothing by it," says a writer, "but a full excommunication, and therefore think the one no more unlawful than the other."†

In the canons and decrees of councils, it has frequently

\* Preface to the English Prayer-book.

† Johnson on the Canonical Codes.

been employed as a brand upon those who were disposed contumeliously to withstand the decisions of the Church. The following are among the earliest instances in which it was thus used, with the exception of the anathema against Arius, at the Nicene Council, (not given in the canons,) and that against Novatus, under Cornelius, Bishop of Rome.

“If any one, under pretence of religion, does advise a slave to despise his master, and run away from his service, and not to serve him with good will and all honor, let him be *anathema*.”\*

“If any one teach that the house of God, and the assemblies held therein, are to be despised, let him be *anathema*.”†

“If any one, under the pretence of religion, abandon his own children, and do not educate them, and so much as in him lies, train them up to an honest piety, but neglect them, under pretence of being an Ascetic, let him be *anathema*.”‡

A more intense meaning has sometimes been given to the term, analogous to that of a *curse*. In this sense, it would seem to be used by the Church of Rome in the anathematizing of heretics and their opinions.

“ANCIENT CANONS.” The laws and rules concerning order, discipline, &c. enacted by Councils of Bishops in the early ages of the Church. Reference is frequently made to these in the Homilies, &c., not only as indicative of the opinions and practice of the early Church, but as deserving a certain degree of respect in the legislation of the Church in the present day. The first four General Councils, however, are those whose decisions are entitled to the greatest weight. See COUNCIL. In the form for the consecration of Bishops, allusion is made to the “ancient canons,” in such a connection as to imply the recognition of a peculiar degree of rever-

\* 3d Canon of the Council of Gangra. † 5th Canon of do.

‡ 15th Canon of do.

The above Canons were enacted not later than A. D. 340.

ence for them; for the whole series of questions proposed to the Bishop elect, is grounded on the fact that “the Holy Scriptures *and the ancient canons*, command that we should not be hasty in laying on of hands,” &c. Dean Comber has the following remark on this part of the Ordinal:—“This method of asking questions of the candidate for a bishoprick is grounded on divers ancient canons, especially on that of the fourth Council of Carthage; where it is expressly required, and where all the particulars to be inquired of, as to his manners, his learning, and especially as to his faith, are set down at large; and unless he could give an account in all particulars, the Metropolitan was not to consecrate him: From this canon, which also cites the place of St. Paul, our Church hath taken this preface, being like also to the most ancient forms in the Western Church.”

ST. ANDREW'S DAY. “This festival is celebrated in commemoration of St. Andrew, who was, first of all, a disciple of St. John the Baptist, but being assured by his master that he was not the Messiah, and hearing him say, upon the sight of our Savior, “*Behold the Lamb of God!*” he left the Baptist, and being convinced himself of our Savior's divine mission, by conversing with him some time at the place of his abode; he went to his brother Simon, afterwards surnamed Peter by our Savior, and acquainted him with his having found out the Messiah; but he did not become our Lord's constant attendant, until a special call or invitation.”

After the ascension of Christ, when the Apostles distributed themselves in various parts of the world, St. Andrew preached the gospel first in Scythia, and afterwards in Epirus. After this, he is said to have visited Cappadocia, Galatia, Bithynia, and the vicinity of Byzantium. He finally suffered death by crucifixion, at Ægea, by order of the proconsul of the place.

The instrument of his death is said to have been in the form of the letter X, being a cross decussate, two pieces of

timber crossing each other in the middle ; and hence usually known by the name of St. Andrew's cross.

**ANGELIC HYMN.** A title given to the hymn or doxology beginning with "Glory be to God on high," &c. It is so called from the former part of it having been sung by the angels, on their appearance to the shepherds of Bethlehem, to announce to them the birth of the Redeemer. See **GLORIA IN EXCELSIS**.

**ANNUNCIATION of the Blessed Virgin Mary.** This festival is appointed by the Church, in commemoration of that event in which it was announced to Mary, by an angel, that she should be the mother of the Messiah.

**ANTE-COMMUNION.** That part of the Order for the Holy Communion, which precedes the exhortations, prayers, &c. connected with the actual celebration of the Eucharist. It has for many ages been customary to view the Communion service as embracing three main divisions. 1. The Ante-communion, or the preparatory portions ; having a general reference to the sacrament, but yet not touching on its *immediate* celebration. 2. The Communion proper, formerly styled the *canon*, including the consecration and distribution of the elements. And, 3. The Post-communion, or prayers, anthems, &c. which follow after the reception of the sacrament.

The English and American Prayer-books differ somewhat in assigning the limits of the Ante-communion. In the first book of Edward VI. it appears to have embraced the offertory, and in the English Prayer-books now in use, the rubric extends it "*until the end of the general prayer*, [for the whole state of Christ's Church militant here on earth]." In the American Prayer-book, the rubric does not authorize the minister to proceed further than the end of the Gospel, unless "when there is a Communion."

The Ante-communion, when including the prayer "for the whole state of Christ's Church militant," bears a considerable

resemblance to the *Missa Catechumenorum* of the ancient Church, or "that part of the services at which the Catechumens, who were not admitted to the reception of the Eucharist, were allowed to be present."\* There was this difference, however, that in the early ages of the Church, the Eucharist was generally administered every Sunday, so that the Ante-communion was not recited as a *detached portion* of the office, but in its immediate connection with the administration of the sacrament, from which the Catechumens were always excluded.

Still it is not to be supposed that there were not occasions on which the practice corresponded more nearly with that which now prevails; for in both the Eastern and Western Churches, it sometimes happened that large portions of the Communion service were used, without being followed by the "consecration of the mysteries." In this, the Church testified her desire, as she still does, to unite her children on every Sunday, in this sublime act of worship, thereby inviting their weary souls to a perpetual and heavenly feast.

It is somewhat unfortunate that in the American Prayer-book, the rubrics relating to the use of the Ante-communion, are much less clear than in the English. The alterations which they underwent in our early Conventions, were doubtless intended to meet one or two contingencies, for which provision was not made in the English Prayer-book. The effect, however, has been to convey an ambiguity of meaning, tending to obscure rather than to illustrate the design of the Church, and to give at least the shadow of a sanction to the occasional omission of this portion of the Communion office. But whatever clashing there may seem to be between the rubrics as they now stand, the sense of the Church, in regard to the use of the Ante-communion, cannot

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\* Wheatly.

well be mistaken. The regular use of it is invariably attended by a consciousness that the design of the Church has been met; whereas the omission of it is sure to create in the mind a vague suspicion of error, not to be allayed even by the most plausible construction of the rubrics. On this ground *alone*, therefore, it might be judged safest to take the affirmative side, and let the Ante-communion be read on every Sunday and other occasion for which a Collect, Epistle and Gospel have been provided.

But there are other reasons for its use, and strong ones too. We shall here only glance at them, and leave the reader to form his own conclusions:—

1. The fact, that “the Collect, Epistle, and Gospel appointed for the Sunday, shall serve *all the week* after,” is proof that the Church designed the *daily Morning Prayer* to be followed by the *daily Ante-communion*.

2. The rubric appended to the “Circumcision of Christ,” requires that “The same Collect, Epistle and Gospel shall serve for *every day after*, unto the Epiphany.” This includes several days; but as the Epistle and Gospel are never read except with the full Ante-communion, *that* service must be performed, if the requisition of the Church is met.

3. The rubric at the end of the 25th Sunday after Trinity is grounded entirely on the understanding that the Ante-communion is to be read on every Sunday.

4. The omission of this service involves the surrender, or the depreciation, of a large part of the Book of Common Prayer. To say nothing of the vast importance of keeping the moral law constantly sounding in the ears and engraven on the hearts of the people, it is beyond all question, that the strong features which distinguish the Sundays and holy-days of the Church, and give them individuality, are found chiefly in the Ante-communion service. The *Lessons*, we grant, are admirably chosen, and well adapted to illustrate the particular event, or doctrine, commemorated on a holy-day; but



the moment we touch on the *Ante-communion*, a broad flood of light is cast upon the subject, leaving no doubt in the mind, that the Church reserved her best strength, and her finest painting, for the introductory part of her Communion offices.

5. Without the Ante-communion, the morning service undergoes a remodeling, by the insertion of the Sermon in a place not assigned to it; for, as this is *specifically provided for* in the service we are considering, there is no more authority for introducing it until we arrive at its proper place, than there is for delivering it *before or after the Creed*, or *in the midst of the Litany*. So, also, there will be a similar unauthorized transposition of the order for the publishing of the bans of matrimony, and other notices. These are to be read *only* at the close of the Gospel of the day; and if introduced elsewhere in the morning service, are manifestly out of place and irregular.

6. The omission of the Ante-communion is in opposition to the universal practice of the Church. In the primitive age, the Holy Communion was administered on every Lord's day at the least, and the Ante-communion, of course, formed an integral part of the regular Liturgy, or service. But it was also used in a *detached form*, as with us. Authority for this we have already referred to, and of a very early date. It appears, also, that in the middle ages a practice prevailed, "under the appellation of *missa sicca*, or *missa nautica*. The earliest notice of this practice, according to Bona, is in the writings of Petrus Cantor, who flourished A. D. 1200; and it seems to have prevailed extensively in the west for some centuries afterwards. The *missa sicca*, or 'dry service,' as it was called, consisted of a repetition of all the preparatory and concluding parts of the Liturgy, omitting the canon. No elements were laid on the table, and there was neither consecration nor communion. This certainly approaches very

nearly to the office enjoined by the Church of England, when there is no Communion.”\*

The Church, after the Reformation, finding that she could not restore and enforce the primitive practice of celebrating the Communion on every holy-day, appointed the constant reading of the Ante-communion on the intervening days, as the best token she could offer of her solicitude for the restoration of the original usage, and as constituting a portion of her holy-day services, which could not be omitted without rupturing the admirable system prevailing throughout her ecclesiastical year.

To the above reasons, we beg leave to add the concluding words of a communication on this subject, made by the American Bishops to the House of Clerical and Lay Deputies, at the General Convention of 1821;—“The Bishops deem it their duty, to express the decided opinion, that the rubrics of the Communion service, as well as other general considerations, enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts when neither sermon nor communion occurs.”

**ANTHEM.** Originally, a hymn, in alternate or responsive parts. The term is now chiefly applied to poetical and musical compositions of a sacred character, more free and elaborate in their style than ordinary psalmody, and adapted to the use of the Church on festivals and other special occasions.

Anthems are said to have been first introduced into the Church of England in the early part of the reign of Elizabeth; since which time they have occupied a distinguished place in the Cathedral service, and brought into exercise a variety of talent, combining science with devotion, which otherwise might have been lost to the Church, or expended to its injury.

The anthems of the old English school of music, were usually founded on select passages of scripture; but the word,

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\* *Origines Liturgicæ*, I. p. 164-5.

by later usage, extends itself to the greater portion of those musical compositions for the use of the Church, which rank above the grade of the ordinary psalm or hymn tune.

In the Prayer-book, the term is applied to any devotional hymn, &c. occurring in the regular service of the Church. The introductory Psalm in the Order for the Burial of the Dead, is styled an *anthem*; also the selections before the Collect for Easter-day. With a similar general application it is to be understood in the lines—

“ O come, loud *anthems* let us sing,  
Loud thanks to our Almighty King.”

**ANTIPHON, OR ANTIPHONY.** A chant or hymn, sung by two choirs, or portions of the congregation, alternately responding to each other. The Antiphon is, in all probability, one of the most ancient forms of Church music, and is still preserved in the Cathedrals of the Church of England. See **ALTERNATE**.

**ANTIPHONY, OR ANTIPHONARIUM.** In the ancient Church, a book containing the anthems or verses for the beginning of the Communion, the Offertory, &c. “It was often called ‘Graduale,’ because some of the anthems were chanted on the steps (*gradus*) of the ambon, or pulpit.”\*

**ANTISTES.** A title frequently applied in ecclesiastical history to a prelate or bishop.

“**ANY WISE.**” See Article X. “The Baptism of young children is in *any wise* to be retained in the Church,” &c.; that is, it should *by all means* be continued.

**APOCRYPHA.** Certain ancient books, partaking of the style of the Sacred Scriptures, but not admitted by protestants into the Canon. The books to which this title refers, were for many ages interspersed with the canonical books of scripture. In this form they appear in the Septuagint, the Vulgate, and various other translations. At the period of the Reformation, they were judiciously separated from the inspired books, and

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\* Origines Liturgicæ, I. p. 308.

inserted in a place by themselves between the Old and New Testaments. A list of them is given in Article VI.

The line of distinction between the Apocryphal books and the writings of inspired men, has been clearly laid down by the Church. Notwithstanding this, objections have repeatedly been made to their insertion, at any time, in the same volume with the Sacred Scriptures. The danger apprehended is that of confounding them with the pure word of God, and thus unintentionally misleading the unwary reader. It does not appear, however, that this evil has ever been felt, the precautions of the Church being too strong to permit such a result. And it is questionable whether the fact has in any case occurred of error and mischief arising from this cause. As a general rule, the tendency has been in an opposite direction, so that the Apocryphal books do not receive the attention they really merit. Their elevated morality—their valuable historic matter, and their elegance of style, are little known to the general reader; and instead of their being mistaken for the word of God, the mass of Christians are generally more ignorant of them, than of the writings of heathen antiquity.

But there is a still graver charge against the Church, viz., the appointing of portions of these books to be read in her public services. In the Church of England a much larger part of the Apocrypha is read than in the American Church. In the table of *Sunday Lessons*, the inspired books *alone* are set forth. In the Offertory, three verses from Tobit are introduced, but even these are not obligatory, though containing nothing but sound exhortation and doctrine. The Benedicite (after the Te Deum) is also left to the discretion of the minister. On several of the holy-days, lessons are appointed to be read from Wisdom and Ecclesiasticus. These are selected with great judgment, and contain nothing repugnant to the word of God, but very much to illustrate and enforce it.

The ground on which the Church rests this practice, is that

of primitive and universal custom. The place she assigns the Apocrypha, and all the benefits she expects from its use, may be learned from her 6th Article. "The other books, (as *Hierome* saith,) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any Doctrine." This is certainly a very moderate statement, scarcely amounting to the claim the Church makes for her own *Homilies*. In the Introduction to the English Prayer-book, it is also said, "nothing is ordained to be read [in public service] but the very pure word of God, the Holy Scripture, or that which is agreeable to the same," evidently alluding to the selections from the Apocrypha.

After this plain expression of the opinion of the Church, we have only to remark,

1. That these readings do *not* operate to exclude the use of the pure word of God. The second lesson on holy-days is invariably from the Canonical Scriptures; and even if it were not so, the Church service is so abundantly furnished with scripture and scriptural instruction, that the depriving of the people of the bread of life must ever be among the last things a Churchman need fear.

2. The bare announcing of a lesson from the Apocrypha is sufficient to guard every man from the danger of mistaking it for Holy Scripture. No one ever mistakes the *Te Deum* or the *Benedicite* for the word of God; neither is there a greater liability to err in respect to the Apocryphal lessons.

3. It is lawful and customary to introduce human compositions into the worship of God. The appointed portions of the Apocrypha stand on much the same authority with the Confessions, Exhortations, Collects, Hymns, &c., which make up a large part of the public service. All these are set forth by the Church, and are not the fruits of rash decision, but of sober reflection, deep forethought, and an earnest desire for the prosperity of true religion, and a consequent increase of the glory of God.

APOSTLES. Literally, persons *sent out* or *deputed* by a higher power. Appropriately, those who, in the first age of the Christian Church, were invested with the full powers of the ministry, including the right and the ability of conferring ordination, and of exercising a plenary ecclesiastical jurisdiction. Originally the Apostles were twelve in number, and derived their commission immediately from the Lord Jesus Christ. Their names are given in Matt. x. 2, Mark, iii. 16, &c., Luke, vi. 14, &c. After the ascension of our Lord, Matthias was added to the number, to fill the apostolic seat or "bishopric" from which Judas fell. The appointment of Saul of Tarsus to the same office, occurred about two years after; and in this interim it is probable that Andronicus and Junia were intrusted with the apostolic authority.\* Besides these, we find others bearing the title of Apostles, and exercising their peculiar prerogatives, among whom are Barnabas, Timothy, Titus, and Silvanus.

The Apostles were the first prelates or chief officers of the Christian Church, holding the same ecclesiastical rank which is now enjoyed by those denominated "Bishops." That they exercised a supreme power in the government of the Church is manifest; and in like manner, the authority to administer ordination, and the rite of confirmation, is confined exclusively to the Apostles. This may be affirmed without hesitation—the New Testament and the concurrent practice of the Church for 1800 years amply sustaining the position. Efforts, it is well known, have been made, of late years, to embarrass the general subject of ordination; but notwithstanding this, the wit of man has never been able to cope with the invulnerable truth we have just stated—a truth on which is based and erected the primitive and Catholic doctrine of the Christian ministry.

It is not intended here to anticipate what we have to say

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\* Compare Romans, xvi. 10.

under the head of EPISCOPACY; but it may be worth while to bring forward a few evidences of the fact, that the superiority of the apostolic rank did not depend on the gift of miracles, or the possession of certain external advantages or peculiar privileges, but *on the holding of a certain distinguished ministerial office.*

It cannot be denied, nor does any Episcopalian pretend to deny, that the Apostles were endowed with many valuable and extraordinary gifts. But we *do* contend that they were not constituted Apostles on account of these things, or that the apostolic office depended on such uncommon endowments. For, if we look a little further into the matter, we shall find many others who were similarly gifted. Will any one say that the power of *working miracles* gave the Apostles this authority? We answer that it did not: for Philip the *deacon*, and Stephen, had this power, the former of whom astonished the people of Samaria with the exercise of this very gift. Neither were the Apostles particularly distinguished from the other ministers or elders, (as Bishop H. U. Onderdonk justly remarks,) “because they were appointed by Christ personally; for some are named Apostles in Scripture who were not thus appointed, as Matthias, Barnabas, and probably James the brother of our Lord, all ordained by merely human ordainers. Silvanus also, and Timothy, are called Apostles, and, besides Andronicus and Junia, others could be added to the list. Nor were the Apostles thus distinguished because they had seen our Lord after his resurrection, for five hundred brethren saw him. And though the twelve Apostles were selected as special witnesses of the resurrection, yet others received that appellation who were not thus selected, as Timothy, Silvanus, Andronicus, Junia, &c. It follows, therefore, or will not at least be questioned, that the Apostles were distinguished from the elders, because they were *superior* to them in ministerial power and rights.”\*

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\* Episcopacy Tested by Scripture.

The official duties of the Apostles we find laid down in their commission, though in general terms: "Go ye, and teach all nations, baptizing them," &c. Some remarkable powers, as we grant, were given to these first ministers, to enable them with success to cope with the prevalent idolatry—to expose, without intimidation, the horrible licentiousness and degradation of the Gentile world, and to awake and call to repentance, those who with wicked hands had crucified the Lord of life. They were therefore endowed with the gifts of wisdom, knowledge, faith, prophecy, discerning of spirits, &c. But (as some one remarks) "such gifts have no more connection with ministerial duties, than learning has with the performance of baptism." These did not affect their official rank at all; and between the *ministerial acts* of the Apostles, and those ordinary duties performed by our present bishops, there is no real and essential difference. Suppose that the gift of miracles should at this day be imparted to one of our bishops: should we, on this account, regard him as in the slightest degree advanced in *official authority* over his fellow bishops? By no means; for though God had vouchsafed him facilities for the performance of his appropriate duties, and had put into his hands extraordinary means of attesting the truth of the Gospel; yet, all these things stand apart from his proper office as a bishop; and unless God should specially interpose to advance him to a primacy, he would undoubtedly be culpable in assuming it. If St. Paul himself should return from his sepulchre, and come among us with the same high endowments which rendered him so eminently conspicuous in the college of the Apostles, we have no reason to infer that he would assume an official superiority above all other bishops, or that they would be justified in submitting to him if he should. So little has even the gift of miracles to do with ministerial rank. There can be no question, that every Christian bishop in the wide world would regard him with the most extraordinary admiration and reverence; but all this



time the *official rank* of the primitive Apostle, and that of the modern bishops, would remain *on a perfect equality*; and an ordination performed by the former, would be of no greater efficacy or validity than if performed by any of the latter.

We trust that this will be enough to show that the possession of extraordinary gifts, does not in the least affect the rank in the ministry of the person possessing them; and as these gifts in the Apostles have been mistaken for the possession of a peculiar ministry, the correcting of the error establishes the fact, that the doings of the apostles are to be considered simply as the exercise of ordinary episcopal powers, which had nothing in them but what *might* be, and what *has been* imparted to others as their successors. See BISHOP and EPISCOPACY.

APOSTLES' CREED. See CREED, APOSTLES'.

APOSTOLIC, or APOSTOLICAL. Terms expressive of such things as were done by the Apostles, or were agreeable to their doctrine and practice, or cotemporaneous with the age in which they lived. Thus, the "Apostolical Epistles" are those in the New Testament, written by St. Paul and the other Apostles. "Apostolic Order" is that external form of Ministry and discipline which the Church received from the Apostles under the direction of the great Head of the Church.

APOSTOLIC FATHERS. The title of *Fathers* has been given to certain bishops, &c., who distinguished themselves in the early ages of the Church. Of their writings many have been preserved to the present day, and form an invaluable treasure of piety, as well as a body of testimony to the existence of facts respecting the order and doctrine of the Church in their remote age. Between the inspired Apostles, and those simply styled "Fathers," were four venerable men, who from having had personal acquaintance with the Apostles, and the benefit of their immediate instruction, are distinguished by the title of "*Apostolic Fathers*." These were Clement of Rome, Ignatius, Polycarp, and Hermas. To these, Barnabas

the apostle is usually added. The Epistles and other writings of these eminent saints are still extant. A more admirable appendix to the pure word of God, and a more trustworthy comment on the principles taught by inspired men, cannot be conceived. As eye-witnesses of the order and discipline of the Church, while all was fresh and new from the hands of the Apostles, their testimony forms the very summit of uninspired authority. None could *better* know these things, than those who lived and wrote at the very time. None deserve a devouter reverence than those who proclaimed the gospel while the echo of inspired tongues yet lingered in the ears of the people. (An American edition of the writings of the Apostolical Fathers, enriched with explanatory notes, has been published by the Protestant Episcopal Press, New-York.)

**APOSTOLICITY.** A term sometimes employed, for want of a better, to express the quality of being apostolical, or in accordance with the doctrines, practice, and times of the apostles; e. g., The rite of confirmation not only commands our admiration on account of its beauty, but our obedience, on the higher ground of its *apostolicity*.

**"APPARENT."** Used in the sense of *manifest, evident, or impending*, in the "Thanksgiving for Peace and Deliverance from our Enemies,"\* thus—"We yield thee praise and thanksgiving, for our deliverance from those great and *apparent* dangers wherewith we were encompassed."

**ARCHBISHOP.** We introduce this term, not because it has any immediate connection with the American Protestant Episcopal Church, (in which there are no archbishops,) but to meet the frequent inquiry respecting the nature and prerogatives of the office as it exists in the mother Church of England.

The prefix *Arch*, is expressive of precedence and superi-

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\* Occasional Thanksgiving in the Prayer-book.

ority; it is not to be understood, in the present case, nor in that of *Archdeacon*, as implying a distinct *order* of the ministry, but only a more ample power of jurisdiction vested in one, with the concurrence of others who enjoy the same spiritual rank.

The title of Archbishop does not occur in the New Testament, nor in the earliest periods of Church history. About the fourth century it appears in connection with the names of Cyril, Bishop of Jerusalem, and Celestinus, Bishop of Rome. The more definite title of Metropolitan, and also that of Primate, were more generally used to indicate the same office, or the Bishop of a chief city, having suffragans under his direction in towns and cities in the contiguous country.

The Church of England, with its dioceses, is divided into the two *Provinces* of Canterbury and York, over each of which an Archbishop presides, who exercises a certain jurisdiction over the Clergy in his province.

The peculiar duties of an Archbishop of the Church of England have been thus stated: "He has the inspection of the Bishops of his province, as well as of the inferior clergy, and may deprive them on notorious causes. He confirms the election of Bishops, and afterwards consecrates them. He may appoint coadjutors to a Bishop who has grown infirm. He may confer degrees of all kinds; and censure, and excommunicate, suspend, or depose, for any just cause. He has also his own Diocese wherein he exercises episcopal jurisdiction, as in his Province he exercises archiepiscopal. During the vacancy of any see in his province, he is guardian of the spiritualities thereof, as the king is of the temporalities; and during such vacancy, all episcopal rights belong to him, and he executes all ecclesiastical jurisdiction therein, such as the power of granting licenses to marry, probate of wills, administration to intestates' estates, and also admissions and institu-

tions.”\* To this statement may be added that “the Archbishop of Canterbury claims the right of placing the crown upon the head of the King at his coronation; and the Archbishop of York claims to perform the same office for the Queen consort.”

When Archbishops are vested with their powers, they are said to be *enthroned*. The same act, in the case of Diocesan Bishops, is denominated *installation*.

The Archbishop of Canterbury is styled “*Primate*, and Metropolitan of *all England* ;” the Archbishop of York, simply “*Primate of England*.” Both have the title of *Grace*, and “*Most Reverend Father in God by Divine Providence*,” while the ordinary Bishops have that of *Lord*, and “*Right Reverend Father in God, by Divine permission*.”

ARCHDEACON. In the Church of England the Archdeacons are a class of presbyters, invested with certain powers of superintendence and jurisdiction, under the superior control of the Bishops. The office is not to be considered as constituting a distinct order, grade, or rank of the ministry; neither are the *spiritual* functions of the Archdeacons in any respect superior to those of other priests. The Archdeaconship rests simply on the appointment of the Church, which has authority to continue or to annul the office as expediency may suggest.

The Archdeacon exercises his duties in what is technically called his “*district*,” which may be a part or the whole of a Diocese. He is usually nominated and appointed by the Bishop, and “has power to hold visitations when the Bishop is absent; to examine clerks for ordination, as also to institute and induct, on receipt of the Bishop’s mandate to that effect. He has his separate court for hearing ecclesiastical causes, proving wills, granting administrations, and for the punishment of offenders, by spiritual censures. Also the

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\* Laws relating to the Clergy, by the Rev. David Williams.

right of inspecting and reforming irregularities and abuses among the clergy ; and has a charge of the parochial Churches within the diocese ; in a word, according to the practice of, and latitude given by the Canon law, he is to supply the Bishop's room, and in all things to be the Bishop's vicegerent,"\* i. e., in all things which do not infringe upon the *spiritual* powers of the Bishop, or those things which demand *episcopal authority*, and cannot, therefore, be delegated to a priest.

**ARCHDEACONRY.** The district through which the visitorial and corrective power of an Archdeacon extends. Of these there are sixty in the Church of England, each of which has its own Archdeacon. "The division of Dioceses into Archdeaconries, and the assignment of particular divisions to particular Archdeacons, is supposed to have begun in England about the time of the Norman conquest."†

**ARCHIEPISCOPAL.** Pertaining to, or having connection with an Archbishop.

**ARTICLES OF RELIGION.** The thirty-nine Articles were drawn up at the period of the Reformation, and set forth by the highest ecclesiastical authority, as a declaration of the doctrine of the Church on sundry points,—a testimony against the errors of the Romanists and others, and a standard by which uniformity might be maintained, and peace secured throughout the Church.

That there was need of some authoritative decisions of this kind, will not be denied, by any one aware of the corruptions of the faith which had long kept possession of the public mind, and of the perils always attendant on any considerable revolution of religious opinions. The continental reformers found the necessity of embodying *their* conceptions of Christian truth in certain formularies known as "confessions" of faith. In the year 1552, the same motives led "the Bishops and

\* Laws relating to the Clergy.

† *Ibid.*

other learned and good men, in the convocation held at London," to agree upon forty-two Articles, in order "to root out the discord of opinions, and establish the agreement of true religion." These forty-two Articles were subsequently published under the royal authority of Edward VI., the reigning monarch. The restoration of Popery, on the accession of Queen Mary, blighted for awhile the prospects of the Church, and occasioned the repeal of these Articles. But in the early part of the reign of Elizabeth, the royal assent was given to "Thirty-nine Articles, agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true religion." This was ten years after the framing of the forty-two Articles of Edward VI. In the year 1571, the Articles underwent a further revision, and were finally settled, authorized, and publicly set forth in the form in which they now appear.

The writers of the articles are not certainly known. It is, however, generally conceded, that Cranmer had a principal part in their composition. The strictest care seems to have been taken in framing them, and the rough draft was submitted to many of the ablest Bishops and divines, whose opinions "were collated and examined very maturely; all sides had a free and fair hearing before conclusions were made."\*

"The thirty-nine Articles may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the next ten relate to Christians, as individuals; and the remaining twenty-one relate to them, as they are members of a religious society. But, as all confessions of faith have had a reference to existing heresies, we shall here find, not only the positive doctrines of the gospel asserted, but also

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\* Burnet.

the principal errors and corruptions of the Church of Rome, and most of the extravagancies into which certain protestant sects fell at the time of the Reformation, rejected and condemned."\*

**ARTICLES, LAMBETH.** The following sketch is framed from a history of these Articles, by J. Ellis, S. T. D., London, 1660.

In the University of Cambridge, (England,) there are two famous Professorships, viz: *Regius*, and *Margaret*. In the latter part of the reign of Queen Elizabeth these were filled by Whitaker and Peter Baron. Whitaker was a man of considerable learning, and his judgment carried great weight which way soever he took. Having married into a family zealous for the Genevan doctrine, he on this ground, or some other, became attached to the party; and with ruminating on the opinion of absolute predestination, was resolved to advance and carry it out, asserting that the reprobation which was passed upon the mass not yet corrupted, was not purely negative, but did include an affirmation; for, says he, this is the Decree and Will of God, whereby so many men run into eternal miseries.

Peter Baron, it seems, had also considered of this matter, and was moved by these paradoxes of Whitaker to search more diligently into all the parts of this argument. Here-upon he fell into a controversy with Whitaker about predestination, a falling-off from grace, and the security or assurance of salvation. This dispute having raised up two parties in the University, Whitaker takes a journey to London, and goes straight to the Archbishop of Canterbury, [Whitgift,] giving him notice that the University was *corrupted with the Pelagian doctrine*; and in order to prevent an open quarrel, proposes to the Archbishop nine positions which he had drawn up, begging that they might be sent immediately to Cambridge, fortified with the approval of some eminent and

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\* Bishop Tomline.

learned men. Now the positions were wrote in such a manner, that one may easily discern the skilfulness of the man, in that nice and exquisite turn of the words, which for peace' sake would not be disapproved of even by such as did not a little dissent from him. A meeting of Prelates and Divines was then appointed, (not a great number,) in November, 1595. After several days disputing, it so happened on the last day, that while some of Whitaker's opponents were absent, the others carried their point. The Archbishop was at the head of the meeting, and did not at all approve of Whitaker's articles; yet, through easiness, and a fear of disagreement, since he could not make good his own opinion, himself became the surety and patron of another's.

These positions, (called the Lambeth Articles,) were sent, with some alterations, to Cambridge, and Whitaker fell to boasting of the victory he had gained. In the midst of this, he meets with Burleigh, one of the Queen's privy council, and Chancellor of the University, to whom he declares what had been done, and shows him the very Articles. But Burleigh seeing the artifice, and the mischief likely to ensue, extremely disapproved of the whole matter, and in a grave speech before the Queen, took occasion to remonstrate against the illegality of the proceedings, the whole business having been done without the authority of the Queen, and the consent of Parliament. "Here are a few divines," said he, "that have dared to make decrees and determinations concerning the most important questions, which learned men for many ages since, could never yet agree about." He then reminded the Queen of the consequences resulting from their doctrine of fate, "which," says he, "if it be true, to what purpose is it, that I and the rest of your majesty's faithful ministers do busy ourselves about any thing, or take any measures that may be of use to you, and the kingdom's good; whereas all consultations about such things as *necessarily* come to pass, were absolutely foolish and ridiculous." On this, the Queen com-



mands the Archbishop to be sent for, and after pleasantly reminding him that by the step he had taken in transcending his authority, a *præmunire* was his due, and the confiscation of his goods, he sought to excuse the matter by pleading that no contempt was intended, but "it was only to interpose, for peace' sake, between the two professors, that no private quarrels might break out into public mischief." Whereupon, Whitgift was severely handled by some of the counsellors, who told him that the assembly was illegal, and disrespectful to the Queen, who knew nothing of it, and that they might have consulted the peace of the Church better, if they had kept their opinions to themselves. Finally, the Archbishop was required to beg pardon for what he had done so unadvisedly, to withdraw the Lambeth Articles from Cambridge, and not to suffer them to be published or spread abroad.

An attempt was subsequently made, under the reign of James the First, by Dr. Reynolds and others, to revive and establish these Articles; but the king refused their request, thinking that such sort of definitions did not tend to the peace of the Church.

It need only be added, that the Articles of Lambeth contain the very essence of the most rigid Calvinism.

ASCENSION-DAY, OR HOLY THURSDAY. A festival of the Church, in commemoration of the Ascension of Christ. It occurs forty days after Easter. The whole week of the Ascension was sometimes called "Expectation week," because at this time the Apostles continued in earnest prayer and *expectation* of the Comforter, whom our Blessed Lord had promised in those words: "If I go away, I will send the Comforter to you."

ASH-WEDNESDAY. Ash-Wednesday is the first day of Lent. It has its name from the ashes in which, as well as in sackcloth, the first Christians used to appear, when they were penitent, and wished to be again admitted into the

Church, after they had been shut out from it on account of their sins.

“Lent is a word meaning ‘the spring.’ The season of Lent contains forty days, from Ash-Wednesday to Easter, exclusive of Sundays, which are never to be observed as fasts. The Jews fasted forty days before their passover. Our Saviour fasted forty days in the wilderness. We ought to humble ourselves before God, to repent of our sins, and to prepare for duly celebrating the festival of Easter, during the forty days of Lent; when we should deny ourselves some innocent indulgences, of which we are fond, that we may learn self denial in those which are guilty.”

**ASPERSION.** Sprinkling, in the rite of baptism. See **IMMERSION**.

**ASSISTANT BISHOP.** One who is consecrated in aid of a Bishop, who by sickness, or other infirmity, is disabled from the efficient discharge of his episcopal functions. Canon VI. of the General Convention, makes provision, that in such a case, “one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop, in case of surviving him.” The duties of an Assistant Bishop are such “as the Bishop shall assign him,” except in the event of entire inability in the Bishop, in which case the Assistant discharges all the offices belonging to the Episcopate.

**ASSISTANT MINISTER.** A Clergyman elected by the vestry of a parish, to relieve the Rector from a portion of the pastoral duty, when, through infirmity, the extent of the parish, or any other impediment, such aid is judged expedient and necessary. An Assistant Minister in the American Church, may be regularly instituted into his office, in similar manner with the Rector. See the Form for Institution.

**ASSOCIATED RECTOR.** A Clergyman holding, with another, the joint pastoral charge and jurisdiction of a Church or parish. See the Form for Institution.

**ASSUMPTION of the Virgin Mary.** A festival of the Romish

Church, in honor of the Ascension of the Virgin Mary into heaven, which, we are given to understand, occurred in a miraculous manner, some years after her death. "On this day," says the Romanist, "we honor her happy death. \* \* \* \* We also commemorate her glorious *assumption* into heaven, where she is elevated above angels and archangels, with a special claim to our homages, and ardently desires to promote our real interests."\*

The following meditation is from a popular devotional book of the Romish Church, and is worth noting, as containing more *assumptions* than one:—"Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, *and was by him assumed into heaven*, accompanied by the holy angels."†

ATHANASIAN CREED. See CREED, ATHANASIAN.

"AUDIBLE VOICE." A voice loud enough to be distinctly heard by the congregation. In various places of the Liturgy, the rubrics enjoin that the Minister shall read or pronounce certain portions with an "audible voice," or "distinctly." In the English Prayer-book still more frequently, he is required to read "with a *loud* voice." There are three principal reasons for these requirements:—

1. The propriety of the thing itself. It is the desire and intention of the Church, that every part of the public service should be *so* performed as to interest and benefit the people. But this primary object would, in a great measure, be defeated, if so low a tone of voice were used as to be inaudible to the mass of the congregation. This remark applies with peculiar force to the reading of the Lessons from scripture, and to the pronouncing of the Ten Commandments; the rubric to which latter contains this direction—"Then shall the

\* Metropolitan Catholic Almanac for 1838, p. 44.

† Christian's Guide to Heaven, p. 169.

Minister, turning to the people, *rehearse distinctly* the Ten Commandments."

2. These requirements were intended to counteract and prevent the introduction into our services of a practice long prevalent in the Church of Rome, viz: that of performing the offices of public worship in a low or subdued tone, neither heard nor understood by the people. "These men," says Jewell, "lest the people should understand them, *mumble* up their service, not only with a *drowned and hollow voice*, but also in a strange and barbarous tongue,"\* alluding both to the use of the Latin language, and the unmeaning manner in which even that was uttered.

3. The immense size of Cathedrals and other ancient Churches in England, demanded a greater strength and distinctness of voice in the officiating Clergyman, than would be necessary in Churches of more modern dimensions. This reason is evidently of a local character; and being, for the most part, superseded by the convenient form and arrangements of the American Churches, many of the English rubrics have accordingly been abridged in the American Prayer-book.

The principle on which these requirements are grounded, extends not only to the Clergy, but also to the laity, who are expected to deliver their responses in an animated and *audible* manner; conforming to the custom of the purest ages of the primitive Church, rather than to the confused as well as unscriptural practice of the Church of Rome.

In the order of Confirmation there is a special rubric deserving of notice. The Bishop standing by the altar, asks the candidates whether they do, in the presence of God, renew the solemn promise and vow made at their baptism, &c. To this question, the Church directs that "every one shall *audibly answer*, I do;" that is, they shall not answer by making

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\* Jewell's Apology, p. 157—New-York edition.

a sign or gesture, or by a whisper, but in a tone of voice which all who are present *may hear*, especially the Bishop, that he may be satisfied of the sincere intentions of those who come to him to be confirmed, and of their readiness to confess the faith of Christ crucified.

The same remark will apply to the answers required to be given *vocally* by Sponsors in baptism, and also in the Order of Matrimony. The substitution, at such times, of a *nod*, an incoherent assent, or a vacant stare, which the Minister is expected to interpret to the best of his charity, must be felt by every Churchman to be not only highly indecent in itself, but disrespectful to the Church, painful to the Clergyman, and altogether incongruous with the solemn obligations then assumed by the parties.

ST. AUGUSTINE, or, by abbreviation, ST. AUSTIN. One of the fathers of the Church, and Bishop of Hippo, in Africa. This celebrated father was born in Tagestum, A. D. 354. The early part of his life was spent in a thoughtless career of folly and dissipation, singularly contrasting with the eminent piety and distinguished zeal which followed his conversion to Christianity. Before this event, he had numbered himself with the Manicheans. The change in his religious views has been attributed to his investigation of St. Paul's Epistles, and to the influence of the preaching of St. Ambrose, Bishop of Milan. Having been admitted to the priesthood a year or two after his conversion, he was consecrated Bishop A. D. 393, and became associated with Valerius, Bishop of Hippo, in the joint administration of that Diocese. "His talents, and ardent disposition, rather than any extraordinary degree of learning, brought him forward prominently in the religious disputes of his day." Among these, was the controversy with the Pelagians, into which Augustine entered with a warmth that "drove him into the contrary extreme, and his ignorance of the Greek language probably helping not a little, produced that system which, revived and set in its strongest

light by CALVIN, has derived its name from that reformer." A remark of St. Augustine from his 26th treatise on St. John, is quoted in the 29th Article of Religion.

**AURICULAR CONFESSION.** In the Romish Church, the confessing of sins in the ear of the priest, as at the ordinary confessional, &c. This practice has been justly reprobated by the Church, as unscriptural, unnecessary, and, except in the case of disclosures made on a death-bed, as leading to inevitable abuse and dangerous evils. Instead of private confessions between the penitent and his spiritual guide, the Church has appointed a public form to be used on all occasions of divine service.

**AVE MARIA.** A form of devotion used in the Church of Rome, comprising the salutation addressed by the angel Gabriel to the Virgin Mary. Luke i. 28. The words "Ave Maria," are the first two, in Latin, of the form as it appears in the manuals of the Romish Church, thus :—"Hail, Mary, (*Ave, Maria,*) full of grace, the Lord is with thee," &c. To which is appended the following petition :—"Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen."

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## B.

"**BANDS OF THOSE SINS.**" This expression is found in the Collect for the 24th Sunday after Trinity. The condition of a sinner is sometimes represented in scripture as similar to that of a person *tied up, enchained*, under *bonds*, or deprived of true liberty, as in the phrases, "*bond of iniquity*," Acts viii. 23; the "*captivity*" of sin, Rom. vii. 23; "*holden with the cords of his sins*," Prov. v. 22; also in the expressions "*binding*" and "*loosing*," equivalent to the retaining or forgiving of sins.

In agreement with this figurative language, we pray, in the above Collect, that God would "absolve" his people from their offences, and deliver us "from the *bands* (or *bonds*) of those sins which by our frailty we have committed." A similar idea runs in the words, "though we be *tied* and *bound* by the *chain* of our sins," &c., in one of the occasional prayers of the English Prayer-book.

**BANS OF MATRIMONY.** In various Dioceses of the Church, when a marriage is about to take place, it is made the duty of the minister to give public notice of it, thereby warning the congregation that if there be any sufficient reason known why the persons named should not be married, information of it should immediately be given. This is called "publishing the *bans*."

The words appointed to be used are found at the beginning of the form of "Solemnization of Matrimony," as follows—  
"I publish the bans of Marriage between M. of . . . and N. of . . . If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, ye are to declare it."

This is read publicly on Sundays or Holy-days. The number of times depends on the civil laws and the custom of the Church. If read more than once, it is usual to add, "This is the first (or second, or third,) time of asking."

**BAPTISM.** The Sacrament of Baptism was instituted by our Blessed Lord, as the ordinance by which persons might be admitted to membership in his Church, and to those blessings and privileges which are by Him annexed to such membership.

Initiation into any important society or confederacy, has generally been accompanied by some significant rite. In the Jewish Church, *circumcision* was the appointed means through which membership was acquired. Into the Christian Church admission is obtained by the *baptism* of the candidate. So far as relates to the mere ceremony, baptism, in some of its

forms, may claim nearly as high antiquity as circumcision ; for Scripture gives us several intimations of the existence of religious purifications by water, at periods very little later than the date of the covenant with Abraham. The element of water has, indeed, in all ages, and in all countries, been consecrated to what have been esteemed holy uses. As a symbol of purity, a remover of guilt, a strengthener of virtue, and a divine safeguard, it has stood in high reputation among all nations. And, among Christians, it is neither superstition nor folly to regard the element of baptism as singularly appropriate in its nature, and highly emblematical in its use, of that spiritual purifying of the soul, brought about by the operation of God's Holy Spirit.

To the question, What are the *qualifications* demanded in those who apply for baptism ? the Church replies in her Catechism, "Repentance, whereby they forsake sin ; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament." If it be objected that the baptismal forms of the Church seem too rigorous, and require from candidates *more* than can reasonably be justified, it may be replied, that in a transaction of so serious a nature, none can be injured by a careful scrutiny of heart. And yet the Church very closely abides by the Scripture test ; for the sum of what she requires from the applicant, is but sincere penitence, and an open and firm confession of faith in Christ. She wisely addresses him as desirous, before sealing his vows, to lay before him the solemn demands of the Gospel. As if anxiously fearful of error, she rapidly sketches, (in her baptismal offices, the compass of his duty, to keep predominant in his mind the memorable saying, "If ye love me, ye will keep my commandments." But the whole amount is, in effect, simply the demand of Philip from the Ethiopian, "if thou believest with all thy heart, thou mayest" be baptized. And the expectation of the Church is, in its spirit, satisfied with the eunuch's reply, "I believe that Jesus Christ is the Son of God."



The two questions which will here naturally arise, respecting the eligibility of *infants* for baptism, and the authority of the *modes* in which this sacrament is administered, we shall consider at length under the heads, INFANT BAPTISM, and IMMERSION, to which the reader is referred.

The benefits or results of baptism may be thus stated :

1. An admission into the visible Church of Christ. By this is meant that persons in baptism become *members* of that divinely instituted society—members of the Church militant, hereafter to be translated, if faithful, to the Church triumphant. A *moral change* may or may not accompany this introduction to membership in the Church ; this, of course, will depend on personal character. The Church does *not* hold the offensive opinion, sometimes imputed to her, that baptism necessarily produces such a moral change as the Scriptures call “conversion.” On the other hand, as there were good and bad fish in the net, grain and chaff on the threshing floor, tares and wheat in the field, so will there always be a corresponding diversity in the Church on earth. Simon Magus, and St. Paul, both received baptism, and consequently became members of Christ’s Church ; but the one afterwards perished in his iniquity, while the other attained the crown of immortal life.

2. Baptism admits the recipient into a special covenant with God—a covenant which “he, for his part, will most surely keep and perform.” But neither does this, by necessity, imply an entire moral change in the baptized ; for a covenant may be entered into by a person who is wholly unfit to fulfil the obligations he has assumed. The *wicked* may thus take God’s sacred covenant upon them, and by failure of duty, lose all those blessings which are promised to the obedient.

3. There is in this Sacrament a great and undoubted *moral effect* produced in all those who receive it “rightly.” The Catechism of the Church describes this as “a death unto

sin, and a new birth unto righteousness : For being by nature born in sin, and the children of wrath, we are hereby made the children of grace." All this is predicated on the existence of repentance and faith, in the recipient. And as these have been most solemnly avowed by the candidate, the Church is authorized in the language she uses ; having no right, except in the most flagrant cases of hypocrisy, to question the veracity and honesty of those who appear at her fonts. But *without* these dispositions of mind, (understanding them as evidences of the working of God's grace,) the above consequences, so far as they imply a moral effect, cannot accompany baptism. The dignified views, however, which are maintained by the Church respecting baptism, as given above, are fully borne out by the express words of Scripture, which annex to baptism, rightly received, the *pardon of sin*. Thus Peter exhorted the penitent multitude to be baptized in the name of Jesus Christ, " for the *remission of sins*." And St. Paul, after his conversion, was thus addressed by Ananias, " Arise, and be baptized, and *wash away thy sins*." Other passages are not wanting of the same import, but always in connection with the existence of right dispositions of heart. To this it is almost needless to add, that the full pardon of sin implies, or is accompanied with, a restoration to the favor of God—the grant of his Holy Spirit, and the promise of final reward as the consummation of obedience. See also INFANT BAPTISM.

4. Baptism is a *mean* and *pledge of grace*. So far as the former is concerned, it is undeniable that by this sacrament " we are made the *children of grace*," and become entitled to the privileges annexed to such a state. Consequently, baptism, the medium of communication, is eminently a *mean* of grace. It is also a *pledge* of grace, because its divine Institutor has endowed it with assurances and promises, of the certain fulfilment of which it would be impiety to doubt.

The Church has provided three Baptismal offices, agreeing

in doctrine, and in all essential features. The first is for the public baptism of infants; the second for the same, in private; and the third for persons of riper years.

For further information respecting the language and peculiarities of our baptismal services, See the articles, CERTIFYING, CROSS, HYPOTHETICAL, MEMBER, REGENERATION, and SPONSORS.

BAPTISMAL FONT. See FONT.

BAPTISTERY. In the ancient Church, a building containing the font, &c., for the administration of baptism. See FONT.

ST. BARNABAS' DAY. This Apostle was born in the island of Cyprus, and was descended from parents of the house of Levi. He became a student of the Jewish law, under Gamaliel, who was also the instructor of Paul. Barnabas was one of those "who freely gave up his worldly goods into the common stock, which was voluntarily formed by the earliest converts to Christianity. After the conversion of St. Paul, St. Barnabas had the distinguished honor of introducing him into the society of the Apostles; and was afterwards his fellow-laborer in many places, especially at Antioch, where the name of *Christian* was first assumed by the followers of Jesus. There are no accounts of St. Barnabas after he left St. Paul; nor any of his writings preserved, except an epistle, never received into the canon of Scripture."

ST. BARTHOLOMEW'S DAY. The day appointed for the commemoration of this Apostle. In the catalogue of the Apostles, which is given by the first three of the Evangelists, Bartholomew makes one of the number.

"St. John, however, not mentioning him, and recording several things of another disciple, whom he calls Nathanael, and who is not named by the other Evangelists, has occasioned many to be of the opinion, that Bartholomew and Nathanael were the same person."

St. Bartholomew is said to have preached the gospel in

the greater Armenia, and to have converted the Lycaonians to Christianity. It is also certain that he carried the gospel into India ; and as there is no record of his return, it is not improbable that he suffered martyrdom in that country.

**ST. BART'S DAY.** An abbreviation of **ST. BARTHOLOMEW'S DAY**, which See.

**BENEDIC ANIMA MEA.** The first words, in Latin, of a hymn appointed to be said or sung after the second Lesson in the evening service. For the sake of variety, the Church has appointed two hymns after each Lesson, one of which is always chanted, or read alternately by the minister and people.

The hymn before us, and its substitute, the "*Deus misereatur,*" are taken from the Book of Psalms ; and, as we have immediately before been attending to the reading of God's holy word, we are now required to stand up, and join in these songs of praise, to testify our thankfulness to God, for his blessed gospel, and for having instructed us in the way to final happiness.

**BENEDICITE, or *Song of the three Children.*** The title of one of the hymns after the first Lesson in the Morning service. It may be used instead of the *Te Deum*, which stands immediately before it.

This hymn is taken from the Apocrypha, and is therefore not read as a portion of holy scripture, but as a venerable and pious composition, accordant with the sentiments of inspired writ, and the feelings of every devotional mind. It is called the *Song of the Three Children*, because it was supposed to have been sung by the three young Hebrews who were cast into the fiery furnace by order of Nebuchadnezzar.\*

In the first Prayer-book of Edward VI. the *Benedicite* was appointed to be used during the season of *Lent*, and the *Te*

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\* Daniel, iii.

*Deum* through the remainder of the year. This restriction does not now exist, the two hymns being interchangeable.

In the English Prayer-book the last verse of the Benedicite appears thus:—"O Ananias, Azarias, and Misael, bless ye the Lord: praise him and magnify him for ever." This has been omitted in the American editions, probably on the ground of its containing an invocation or appeal to departed spirits.

**BENEDICTION.** A solemn act of *blessing* performed by the Bishops and Priests of the Church. In the Jewish Church, the priests, by the command of God, were to bless the people, by saying, "The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."\*

In the Episcopal Church, several forms of blessing are used, agreeing with the particular office of which they form a part. The ordinary benediction at the close of divine service, is quoted from the end of the Communion Office, in these words:—"The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always." The former part of this is taken from Philippians iv. 7, and the latter may be considered as "a Christian paraphrase upon Num. vi. 24," &c.

Other forms of blessing, or modifications of the above, may be found in the Offices for Confirmation, Matrimony, the Visitation of the Sick, Visitation of Prisoners, and the Office of Institution.

**BENEDICTUS.** The Latin for "Blessed," which is the first

\* Numbers vi. 24, 25, 26.

word in one of the hymns to be said or sung after the second Lesson in the Morning Service of the Church.

The Benedictus is taken from Luke i. from the 68th to the 72d verse, being part of the song of Zacharias the priest, concerning his son John the Baptist, who was to be the forerunner of Christ, but was then only in his infancy. The hymn also relates in part to our Blessed Lord himself, for Zacharias blessed God that he had "raised up an horn of salvation for us, in the house of his servant David." This evidently refers to Jesus Christ, who, in his human nature, descended from the family or house of David.

**BENEFICE.** In England, an ecclesiastical living, church, or pastoral charge.

**BIDDING OF PRAYER.** The ancient custom of announcing to the people the subjects for which their prayers were required. This generally took place immediately before the sermon. The preacher having already taken his station, and named his text, (as Bishop Burnett tells us,) proceeded to call the people to their devotions, *bidding* them to pray for the King, the Pope, the Bishop, &c., &c. "After which, all the people said their beads in a general silence, and the minister kneeled down likewise, and said his: they were to say a *Pater noster*, *Ave Maria*, &c., and then the sermon proceeded."

The distinction between actual praying, and the mere bidding of prayer, is a plain one. For example: In our Communion Office, the minister is directed to say, "Let us pray *for the whole state of Christ's Church militant.*" This is, in fact, *bidding* the congregation to pray for that object; the *prayer itself* follows after, according to the form prescribed. Again: in the Ordering of Priests, the Bishop having prayed for "strength and power" to be given to the candidates, to perform the obligations about to be assumed by them, desires the congregation (*bids* them) "secretly in their prayers, to make their humble supplications to God *for all these things.*"

The same thing occurs in the consecration of Bishops, and in the Baptismal Offices, and whenever the Minister announces the request of prayers for persons afflicted, &c., &c.

**BIRTH-DAYS.** In the ancient Church, this term, in its application to martyrs, and the festivals in honor of them, expressed the day on which they suffered death, or were born into the glory and happiness of the kingdom above. In this sense it stood distinct from the time of their natural birth into the world, which was considered as an event so inferior, that its ordinary designation was merged in that of a translation to the joys of a better world. "When ye hear of a *birth-day* of saints, brethren," says Peter Chrysologus, "do not think that that is spoken of, in which they are born on earth, of the flesh, but (that in which they are born) from earth into heaven, from labor to rest, from temptations to repose, from torments to delights, not fluctuating, but strong, and stable, and eternal, from the derision of the world to a crown and glory. Such are the *birth-days* of the martyrs that we celebrate."

**BISHOP.** From the Saxon, *biscop*. The designation of those who occupy the highest grade of the Christian Ministry. As we have already treated of the origin and nature of this order under the head of **APOSTLE**, (to which the reader is referred,) it is unnecessary to go again over the same ground, except by way of recapitulation.

The office to which the name of *Bishop* has for many centuries been appropriated, is identical with that, which in the New Testament bears the style of *Apostle*. It is clear that the Apostles were to have successors, and that some of those successors were to possess and to exercise those ecclesiastical endowments which were held by their ordainers. We say *ecclesiastical endowments*, as distinguished from *miraculous powers*; for these latter were not distinctive of the ministry, being often conferred on the laity, while the former embrace every essential feature of the clerical office. To these successors, then, the Apostles or first Bishops committed either

the whole or a part of their official powers, as the case might be. And it is in reference to this fact, that not only *Bishops* but *presbyters* and *deacons* are said to be successors of the Apostles, the two inferior orders inheriting a portion of that spiritual authority, which is enjoyed in full only by the Bishop. More appropriately, however, the term *successor* belongs only to the Bishop, inasmuch as he alone possesses the entire powers of the ministry, as committed originally to the Apostles, and in this sense we shall here use the word.

If then, *Bishop̄s* are the true successors of the Apostles, the question may very naturally be asked, Why are they distinguished by their present title? or, if they enjoy the ministerial authority of the Apostles, why not their *name* also? To this we reply, that the New Testament is evidence that at first, the name and the office were linked together, as appears in the case of several who received the full episcopal authority from the primitive Apostles. And there is some evidence that this continued for a time to be the custom of the Church, but was finally changed, out of respect to those who had received their commission directly from the Head of the Church. This we learn from Theodoret, who says, that “those who are now called Bishops, were [anciently] called Apostles. But, shortly after, the name of Apostles was appropriated to such only as were Apostles indeed; and then the name Bishop was given to those who before were called Apostles.” And the author, under the name of Ambrose, declares that “they who are now called Bishops were originally called Apostles; but the holy Apostles being dead, they who were ordained after them to govern the Churches, could not arrive to the excellency of those first; nor had they the testimony of miracles, but were in many other respects inferior to them. Therefore they thought it not decent to assume to themselves the name of Apostles;



but dividing the names, they left to presbyters the name of the presbytery, and they themselves were called Bishops."\*

From this it is evident that the change of *name* was not the change of *office*. But as the opponents of Episcopacy have frequently availed themselves of a supposed argument arising from the fact that in the New Testament, *Bishops* were not superior to *presbyters* or *elders*, (overlooking altogether the superior grade of *Apostles*, which was the true original of *our Bishops*,) it may not be useless to state that, in the New Testament, the names of the three orders of the Ministry stand thus, viz :

1st Order, APOSTLE.

2d Order, BISHOP, PRESBYTER, or ELDER.

3d Order, DEACON.

Here it will be seen that the name of *Bishop* belonged to those who filled not the *first* but the *second* rank of the ministry. But, for the reasons above stated, the Church, while she still retained the *three distinct orders* unchanged, at a very early period made a slight alteration in the *titles*, by the disuse of the term *Apostle*, and the substitution for it of that of *Bishop*, which, after this, continued no longer to be the designation of the second rank of the Ministry. Under this modification, which still exists, the names stand thus, viz :

1st Order, BISHOP, (formerly *Apostle*.)

2d Order, PRESBYTER or ELDER.

3d Order, DEACON.

From this simple explanation may be seen the futility and the unfairness of any argument against Episcopacy, derived from the fact that New Testament Bishops and Presbyters were of the same order. A candid mind will at once decide, that if the Scriptural use of the titles be adopted *at all*, it should be adopted *in full*; and then, while presbyters would

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\* Quoted by Bingham, I. p. 51.

take the name also of *Bishops*, Bishops would be equally entitled to that of *Apostles*.

Still, lest it might be thought that the adoption of a lower name indicated a withdrawal of some portion of the dignity or prerogatives of the office, it will not be out of place to remark that, in the primitive Church, the Bishops were surrounded with an array of additional titles, which leave no room for such a supposition. Among these were

Principes Ecclesiæ,	Princes of the Church,
Principes Sacerdotum,	Princes of the Clergy.
Summi Sacerdotes,	High Priests.
Pontifices Maximi,	Chief Priests.
Præpositi,	Presidents of the Church.
Patres Patrum,	Fathers of fathers.
Patriarchs.	

Angels of the Churches.

These titles, and many others equally strong, which were given *only* to the Bishops, imply a full recognition of the high powers of the Apostolate, as existing in these direct successors of the original Prelates or Apostles of the New Testament. The introduction and use of such exalted titles can be accounted for in no other way, unless we suppose that before the Apostles were cold in their graves, the whole Christian world had become afflicted with lunacy.

Another proof of the eminent and apostolic rank of Bishops, arises from the fact that early writers have been careful to record the ecclesiastical genealogy or succession of these men, in several of the principal Churches. Thus we have *catalogues* of the Bishops of Rome, Jerusalem, Antioch, &c., though it does not appear that the presbyters and deacons of those Churches were honored with any similar notice.

The primitive Bishops, like the Apostles, were on a perfect equality in respect to their spiritual powers. Distinctions, it is true, took place at an early period, grounded on the relative importance and civil rank of the various cities and dioceses

in which they presided, and also from other considerations of expediency and convenience in the administration of discipline, &c., in the larger divisions of the Church. Hence the titles and offices of Patriarchs, Primates, Metropolitans, Archbishops, Chorepiscopi, and Suffragans, in all which there was but *one* and the self-same *order* of the Ministry, though manifesting itself in so many “differences of administration” and “diversities of operation.” To substantiate this, it is only necessary to recur to the distinctive functions of the Episcopate, which were those of ordination, confirmation and jurisdiction. As it respects the first two, there was not the slightest difference between the validity and true efficacy of the acts of a Patriarch, and those of the humblest Bishop in his province. Neither was the proper spiritual jurisdiction of a diocese diminished, by the responsibility of its Bishop to one whom the Church had placed in the Metropolitan chair. The *spiritual* powers of a Bishop can never be changed without the consent of the Head of the Church; but, while these are preserved in their full integrity, the Church itself may, if need be, establish modes and appoint peculiar officers for the more efficient administration of her discipline; and such arrangements being grounded solely on *human* enactment, may be continued or suspended by the same authority which originated them, just as the position and welfare of the Church may render them expedient or superfluous.

In the American Church, the Bishops are all of equal authority, each ruling his own diocese, independent of the control of an ecclesiastical superior. To one common Liturgy, Constitution, and body of General Canons, all are bound to conform according to primitive practice; but no Bishop is amenable to any central authority, other than that of the Church itself, or a body of his peers.

The peculiar duties assigned to the “Senior Bishop,” or the oldest in the order of consecration, do not form an exception to this rule, his jurisdiction extending no further than

his own diocese, and no Bishop being accountable to him as to a superior or general overseer. See SENIOR BISHOP. Our Church has, therefore, no office precisely corresponding with that of an Archbishop; neither, on the other hand, has the system of *Suffragan* Bishops been allowed by the Canons. Midway between these, all our Bishops stand on the independent and firm ground of apostolic precedent and usage, each invested with the plenary power of jurisdiction within his own diocese, and not subject (except in the case of *assistants*) to the direct supervision of others, nor authorized to assume such a supervision over them.

The only peculiarities exhibited by the Episcopacy of this Church, are those of Assistants and Missionary Bishops. Of the former we have already spoken under the appropriate head, and refer the reader further to the article SUFFRAGAN, where a distinction of some importance will be pointed out.

*Missionary* Bishops are those who are sent to exercise Episcopal functions in states and territories not organized as dioceses. Before the General Convention of 1835, our Missions had invariably been committed to the care of presbyters and deacons, and consequently, in remote districts, the ministerial order of the Church was always presented in the imperfect shape of a body deprived of its head. Besides this, there were other difficulties flowing from the want of the proper officer to administer confirmation, &c.,—to watch over and encourage the resident clergy, and to go forth like the Apostles of old, and with their authority, to lay strong and deep the first foundations of the Christian Church. To meet this exigency, the 2d Canon of 1835 was passed, which provides that Bishops may be consecrated for this service, on nomination by the House of Bishops, and election by the House of Clerical and Lay Deputies; such Bishops to “exercise episcopal functions in such states and territories as the House of Bishops may prescribe.” By the same Canon it is ordered that “each Missionary Bishop shall have jurisdiction

over the Clergy in the district assigned him." Missionary Bishops may also be consecrated for foreign parts under certain regulations prescribed in the Canon ; and all Missionary Bishops are entitled to a seat in the House of Bishops,—are eligible for election to any vacant diocese in this Church, and are required to report their proceedings to each General Convention, and also annually, at least, to the Board of Missions.

The mode of proceeding in the election of a Diocesan Bishop, in all cases where there is a sufficient number of officiating presbyters to entitle the Diocese to a Bishop, is regulated and determined by the Canons of the Diocese electing him. But in a Diocese where there is not the canonical number of presbyters, a Bishop may be obtained by a vote of its Convention, requesting "the General Convention to elect a Bishop for the same." In which case, the House of Bishops nominate a person for the office, and on the concurrence of the House of Clerical and Lay Deputies, he may be consecrated.

The 3d Section of Canon I. of 1835, ordains that "To entitle a Diocese to the choice of a Bishop, by the Convention thereof, there must be, at the time of such choice, and have been during the year previous, at least six officiating presbyters therein regularly settled, in a parish or church, and qualified to vote for a Bishop ; and six or more parishes represented in the Convention electing."

Translations, or direct removals of Bishops from the charge of one Diocese to that of another, have not been sanctioned by the Canons of the American Church. See TRANSLATION.

The resignation of a Diocese by its Bishop, is allowed in this Church, but only under the restrictions imposed by the 32d Canon of the General Convention.

Respecting Episcopal Visitations, See VISITATION *Episcopal*.

**BISHOPRIC.** A Diocese, or that portion of the Church over which a Bishop's power of jurisdiction extends.

Also, the *office* or prerogatives of a Bishop, equivalent to the *Episcopate*. This seems to be the sense in Acts i. 20:—"his Bishopric, [that of Judas,] let another take." The marginal reading is, "*Overseer's office*," which is all it could mean at that time—Dioceses proper not being then in existence.

**BLESSED VIRGIN.** The title of "Blessed," is given on the authority of scripture, to the mother of our Lord:—"Hail, thou art highly favored, the Lord is with thee: *blessed* art thou among women."\* In the song of the Virgin, also, occurs the expression:—"Behold, from henceforth all generations shall call me *blessed*."† In the use of this term, the Church has therefore a sufficient guaranty to relieve her from the slightest charge of superstition. Says Latimer:—"Mary was a *blessed* woman, and yet not such as should be worshipped."‡ Undoubtedly: and wisely has the Church repudiated all such worship, and all invocations and other forms which might lead to it, by presenting to us a Liturgy free from those excrescences, and yet respectful enough to the Virgin Mary, to number us with those generations which shall call her blessed.

**BLESSING.** See **BENEDICTION**.

**BONUM EST.** The first words, in Latin, of one of the hymns in the Evening Service, beginning:—"It is a good thing," &c.

This hymn, or the longer one which precedes it, called "Cantate Domino," is appointed to be read or chanted after the conclusion of the first Lesson.

"**BOTH KINDS.**" This expression is found in one of the rubrics of the Communion service. It is a technical or scholastic phrase, meaning that at the reception of the Holy Communion, both the bread and wine should be given to the lay

\* Luke i. 28.

† Ibid. i. 48.

‡ Sermon on the Birth of Christ.

communicants. The allusion is to the custom of the Romish Church, of withholding the wine from the laity, who are thus said to communicate in only *one kind*, while in Protestant Churches *both* the elements are given, and the communicants are said to receive in "*both kinds*." See the rubric in the Communion Office, immediately preceding the delivery of the elements, and also Article XXX.

*BOWING at the name of JESUS.* It is a significant and long established custom of the Church, to make some external mark of reverence at the occurrence of the name of *Jesus* in the services of the sanctuary. Whether this took its rise from a literal understanding of the words of St. Paul, that "at the name of Jesus every knee should bow," &c. or from the reasonableness of the thing itself, or as a strong and palpable check against heresy respecting our Lord's divinity, it is at this distance of time impossible to say. Perhaps all these motives had an influence in the establishment of the custom.

The usual form of obeisance adopted, is that of bowing the head; and in the eighteenth Canon of the Church of England, external obeisance is made obligatory not only in the *Creed*, but in other parts of the service where the name of Jesus occurs. The grounds on which it is placed will be seen in the following extract from the Canon:—"When in time of divine service the Lord JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord JESUS CHRIST, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised."

No heresy can be more dangerous and destructive of the souls of men, than that of a denial of the essential divinity of

the Son of God. And in proportion to the danger, has been the care of the Church to make her children strong in the faith, and ever watchful against the intrusion of this deadly error. Hence the powerful and striking language employed in all her Creeds, in asserting the cardinal point of every Christian man's belief; and the constant and undeviating proclamation of it in every part of the Liturgy, especially in the frequent occurrence of the *Gloria Patri*. The same beneficial tendency must be ascribed to the act of obeisance we are considering; which, though not resting on canonical authority in the *American Church*, is yet a custom too closely linked with important fact to be hastily thrown aside, or accounted a *mere* ceremony. It is a perilous matter, hints a writer, to abrogate a custom which nourishes the germ of a living doctrine. This is serious truth; and it may be safely predicted, that if the plague of Socinianism shall ever cross the threshold of the Church, it will not date its triumphs from the *pulpit*, but from the gradual disuse of the doxologies, the invocations, and the ascriptions of honor to Christ, in that nobler barrier of the Church—the *Liturgy*. In the fore-front of these stands that act of obeisance, which the Church has long and universally rendered to her Divine Head. We only ask those who neglect it, can they tell “whereunto this may grow?”

BOY-BISHOP. (*Episcopus puerorum*.) In the ancient Church, this appellation was given to one of the boys of the choir, who, at the time of the celebration of certain feasts, assumed the garments of a Bishop, and in them ludicrously exercised among his companions episcopal jurisdiction. His office lasted about a month, and if he died in its execution, he was buried *in pontificalibus*.\*

BREVIARY. A book containing the daily service and forms of the Romish Church.

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\* Laws relating to the Clergy.



BURIAL SERVICE. This rich and affecting portion of our ritual, has long been considered as an evidence of the admirable judgment which tempered the minds of the reformers of the Church of England. Some slight alterations have been made in the American editions, by the revisal or omission of a few expressions liable to misconstruction, but nothing to efface or diminish the sweet serenity and holy feeling which pervade the entire office.

The Protestant Episcopal Church, in her burial service, looks solely to the benefit of the *living*, and in this respect differs widely from those Churches whose funeral offices contemplate some beneficial result to the departed spirit. Hence the entire absence of prayers for the dead, and those superstitious ceremonies which abound in the ritual of the Church of Rome, &c., the greater part of which are as useless to the living as they are unprofitable to the dead. Even should we place the burial service on the low ground of a mere testimony of respect to our deceased friends, it is still an influential lesson for those who survive, by encouraging them to imitate the virtues they are so affectingly called to revere.

Religious solemnities at funerals can never be lightly esteemed by those who reflect on the destiny of the human body. That body is the handiwork of God, and will one day be raised, to renew a life not of months and years, but of immortality like that of the angels of heaven. Among all the usages of the Church, there is none which takes us so near to the brink of eternity as this; which opens so vast a range of meditation on futurity; and which gives a more healthful tone to a mind too apt to be cankered with this world's pursuits. All Christian nations have felt this, and hence have arisen the rites which always accompany sepulture in every part of Christendom.

The rubric at the head of the Order for Burial, expressly forbids the use of this service "for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon

themselves." And in the General Convention of 1808, it was declared that the office ought not to be used, in the case of any person who shall give or accept a challenge to a duel. This resolution was modified by the General Convention of 1811, to admit the performance of this service, when such persons have afterwards exhibited evidences of sincere repentance.

The key to the rubric, is the simple fact that the Burial Service is framed to meet the condition of those only who die in the communion of the Church. Hence, 1st, It is wholly improper in the case of those who have never entered her pale by the sacrament of Baptism. On these the Church passes no sentence, leaving that for the Judge of all men; but yet "cannot properly use an office at their funeral, which all along supposes the person that is buried, to have died in her communion."\* The same remark will apply, 2d, to those who have been excommunicated, or publicly rejected from the communion of the Church. These are "denied Christian burial also, with the intent of bringing the excommunicated to seek their absolution, and the Church's peace for their soul's health, ere they leave this world." † And 3d, suicides are denied the same office, "and for very great reason: namely, to terrify all from committing so detestable and desperate a sin, as is the wilful destroying of God's image, the casting away of their own souls, as well as their opportunities of repentance: the Church hereby declaring, that she hath little hope of their salvation, who die in an act of the greatest wickedness, which they can never repent of, after it be committed." †

In the Burial service in the English Prayer-book, objections have been made against certain phrases in the two final prayers, as implying too strong a confidence in the salvation of the deceased, to be used with safety on *all* occasions.

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\* Wheatly.

† Dean Comber.

These expressions have been vindicated by the English ritualists ; but in the American revisal are rejected altogether, or so changed as to remove all objection.

In the first book of King Edward, it was ordered by rubric, that the Priest should appear at funerals in his *Surplice*.

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### C.

**CALENDAR.** A methodical distribution of time throughout the year, into months, weeks, and days.

The Calendar in the Prayer-book is a list of all the days in the year, with the appropriate titles of all the immoveable feasts, i. e. such as occur on certain fixed days. In connection with the Calendar, the Church sets forth her course of Scripture lessons, for the various days, in columns parallel with the Calendar. Of these, strictly speaking, the list of days alone constitutes the Calendar ; hence the running title in the English and some American Prayer-books, viz : “ The Calendar, *with* the Table of Lessons ; ” but by popular usage, the list of daily lessons is now embraced under the same general title of Calendar.

The chief object of the Calendar is that of prescribing the lessons of Scripture to be used in public service on each ordinary day of the year ; and the necessity and usefulness of these tables will be appreciated, when it is recollected that the Church service was originally designed for *daily* use, and not merely for Sundays and holy days.

In the American Prayer-book the Calendar consists of seven columns. In the first is given the day of the month. The second contains the first seven letters of the alphabet affixed to the days of the week, of which we shall speak more at length in another place. See SUNDAY LETTER. In the third

column, are the names of the immoveable feasts. The next two columns give the references for the first and second lessons of *morning* prayer, and the last two those for *evening* prayer.

It will be observed, that in the columns of lessons there are vacancies opposite to all the days designated as holy days. Sometimes the omission is of *all* the lessons of morning and evening prayer; at other times, of only the first lessons. In such cases, the proper lessons will be found in the table for holy days, immediately preceding the Calendar, which, in connection with the Calendar, gives the full allotment of lessons for each of those days.

Before the Calendar, is placed a "Table of Lessons for Sundays," which takes precedence of the lessons appointed in the former for the days of the month on which any of those Sundays may fall. Thus, if the 10th of June should be an ordinary day of the week, the lessons for that day would be found, by consulting the Calendar, opposite to that date. But if otherwise, (i. e. if the 10th of June were a Sunday,) the Calendar lessons would not be used, but those prescribed for that particular Sunday in the appointed table. The same order is followed in relation to the other holy days, for which special provision is made in the "Table of Lessons for Holy Days." These always take precedence of the current lessons in the Calendar.

The views of the Church in the appointment of occasional lessons from the APOCRYPHA, will be found by a reference to the article under that head.

**CANDIDATE.** In the Church, one who is in a state of preparation for the Ministry, or for any public act or office of a religious nature.

Candidates for *Baptism*, when adults, are required to give timely notice to the Minister; "that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that

they may be exhorted to prepare themselves with prayers and fastings for the receiving of this Holy Sacrament."

Candidates for *Confirmation*, are expected diligently to prosecute their preparatory religious exercises, under the direction and care of their pastor, seeking earnestly for those holy dispositions and solemn purposes for the future, to which the minister must look as evidence that they are "fit to be presented to the Bishop to be confirmed."

Candidates for the *Holy Communion*, having been made members of the Church by baptism, are required either to be confirmed, or to be "ready and desirous to be confirmed," previously to their admission to the altar. And the pastor is also empowered by virtue of his office, to reject all such as come within the description of unworthy applicants, as given in the Rubrics at the head of the Communion Office.

Candidates for *Holy Orders*, are a class of persons for whose conduct and regulation certain Canons are set forth by the Church. These relate to various points connected with moral and religious character,—literary attainments,—attachment to the Church,—term of study,—proceedings in view of ordination, &c. &c.; for full information on which the reader will consult Canons IX. X. XI. and XII. of the General Convention. See also LAY READER.

CANDLEMAS DAY. A name formerly given to the festival of the Purification of the Virgin Mary. In the ancient Church, this day was remarkable for the number of lighted candles, which were borne about in processions, and placed in churches, in memory of Him who came to be "a light to lighten the Gentiles," and the glory of his people Israel. From this custom the name is supposed to be derived.

CANON. A word of very extensive signification in the language of the Church, but always carrying more or less, the sense of the original Greek, *κανων*, a *rule* or *measure*. The following are instances of the various applications of the word in the ancient and modern Church.

1. The roll or catalogue of the Clergy. Hence all those who were enrolled were anciently called *Canonici*.\* The sixteenth Canon of the Council of Nice begins thus:—“Whatever Priests or Deacons, or whoever are *listed in the Canon*, do rashly \* \* \* \* remove from the Church,” &c. And in the 2d Canon of Antioch we have a still better example. “If any Bishop, Priest, or Deacon, or other who belongs to the *Canon*, communicate with one excommunicated, he also shall be excommunicated, as confounding the *Canon* of the Church.”

2. The Creed. So called in the ancient Church, from its being the authorized standard, or rule of the orthodox faith.

3. That part of the Communion Office, including the consecration of the Elements, which was fixed and invariable; differing in this respect from other portions of the Liturgy, which might be changed by the proper ecclesiastical authorities.

4. A certain tax or tribute exacted in the ancient Church, of men, “for their lands and possessions.” †

5. The authorized list or catalogue of the books of Holy Scripture.

6. A law or ordinance of the Church, enacted by a Council or other ecclesiastical body. In this sense the term is now commonly used. See *CANONS of the Church*.

7. In the Church of England, a clergyman who receives a prebend or stipend, for the performance of divine service in a cathedral or collegiate Church. “Originally, Canons were only priests, or inferior ecclesiastics, who lived in the community, residing near the cathedral Church, to assist the bishop, depending entirely on his will, supported by the revenues of his bishopric, and living in the same house as his domestics or counsellors, &c. By degrees, these communities of priests, shaking off their dependence, formed sepa-

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\* Bingham, I. 37. † Ibid. 441.

rate bodies ; in time they freed themselves from their rules, and at length ceased to live in a community.”

**CANONS of the Church.** The laws or ordinances by which the discipline and government of the Church is maintained. In the American Church these are of two kinds :—1st. The Canons of the *General Convention*, which have force throughout all the Dioceses of this Church in the United States. 2d. *Diocesan* Canons, the obligation of which extends only to the particular Diocese in which they are enacted.

The design of the *General* Canons is, to ensure to the *whole* Church, the blessings of unity, peace, and concord, the attainment of which would be worse than problematical, without the adoption of some broader system of legislation than that of individual Dioceses in their own separate Conventions.

The *particular* or *Diocesan* Canons, on the other hand, are framed by the Conventions of the several Dioceses, and supply rules and forms of proceeding, adapted to the circumstances and wants of the portions of the Church for which they are designed, including regulations for those subordinate acts of discipline, &c. which, from the nature of the case, do not fall within the province of the *General* Convention to determine.

**CANON of Scripture.** The term *Canon*, or Rule, has, from the earliest times, been employed to designate the exact list, or catalogue, of the inspired writings. In a stricter sense, it denotes the *Scriptures themselves*, as constituting the determinate and only rule of a Christian’s faith and practice. Hence they were often spoken of collectively, as “the Canon of truth,”—“the true Evangelical Canon,”—or, “the Ecclesiastical Canon ;” and such books as were divinely inspired, bore the name of *canonical*, or were said to have been received into the sacred Canon.

In Article VI. the Church declares, in the first place, the “sufficiency of the Holy Scriptures for Salvation,” and then

sets forth “the names and numbers of the Canonical Books.” One leading object of this definition was to counteract the error of the Church of Rome on these points. The Romanists contend that “the books of the New Testament do not contain the whole rule of a Christian’s faith and practice; they believe that the Apostles orally delivered many doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Testament; and they further believe, that these doctrines and precepts have been faithfully transmitted to the present times, and there is an infallible authority, vested by Christ in his Church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary, we of the Church of England affirm, that the Scriptures contain a complete rule of faith and practice; and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority.”\*

As the Romanists also contend for the canonical authority of most of the Apocryphal Books, and ratify this by the determination of the Council of Trent, the latter portion of the Article sets forth the limits of the Canon, and the views of the Church relative to the “other Books called Apocryphal.”

CANONICAL. According to the Canon. Thus, the Epistles of St. Paul are called *Canonical Books*, because they are found in the Canon of Scripture, or in the list of sacred books forming the Bible.

The word refers, also, to such things as are done agreeably to the Canons of the Church. For example;—if the Bishop of Virginia or of Kentucky should in those States administer ordination or confirmation, it would be right and *canonical*, because to them is committed the spiritual jurisdiction of those States or Dioceses; but if they should perform the same acts in *New-York* or *Pennsylvania*, &c. without per-

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\* Bishop Tomline.



mission from the Ecclesiastical authority there, it would be *uncanonical*, because directly contrary to the Canons or laws of the Church.

**CANONICAL HOURS.** Certain portions of time set apart for the performance of Divine offices, &c. Thus in England, marriage cannot be legally solemnized in the Church, except between the hours of eight and twelve in the morning.

**CANONICAL RESIDENCE.** A term indicating that connexion of a clergyman, or candidate for orders, with a diocese and its Bishop, or ecclesiastical authority, or with a Missionary Bishop, by which he becomes responsible or amenable to such superior authority for his ministerial acts and moral character. *Canonical* residence has no necessary connection with *actual* residence, but simply means canonical or diocesan responsibility. Thus, a clergyman may be actually a resident in one diocese, while he is canonically resident in another, a thing of every-day occurrence, and yet, not affecting the relation subsisting between such clergyman and his ecclesiastical superior.

A clergyman desiring to change his canonical residence, is required to lay before the ecclesiastical authority of the diocese in which he desires to reside, a testimonial of his standing and character, and of his wish to be transferred, from the ecclesiastical authority of the diocese in which he has last resided; and on the presentation of such testimonial, (or dimissory letter,) the Bishop or ecclesiastical authority to whom it is addressed, may receive him under his or their jurisdiction.

A letter of dismissal does not affect the canonical residence of the minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

**CANONIZATION.** In the Romish Church, the ceremony or act of enrolling a deceased person in the list of saints.

**CANTATE DOMINO.** ("O sing unto the Lord.") One of

the inspired anthems to be said or sung after the first lesson at Evening Prayer. Universal testimony, both Jewish and Christian, has long ago decided that this Psalm is prophetic of the Messiah, and the triumphs of his kingdom. And there is in it, a strain of such noble rejoicing, connected with so clear a statement of particulars applicable only to the Christian dispensation, that every one must see the propriety with which it is interwoven in the daily services of the Church. It is a song eminently evangelical. "Jesus is adored in the victories of his redemption, and the Church is called upon to sing aloud in the triumphs of his grace."

In the opening of this Psalm the *reasons* are stated for this exulting song. "He hath done marvellous things." The Actor is the Redeemer of men. *He* hath done it. "I have trodden the wine-press alone." And, more than this, "he hath gotten himself the victory." Who were the foes Christ defeated? Did *sin* oppose him? He "finished transgression, and made an end of sin." Did the *Prince of darkness* assail him? "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Did *death* withstand him? He replies, "O death! I will be thy plagues. O grave! I will be thy destruction." Did *hell* frown upon him? He robbed it of its prey, and gave to mankind the hope of everlasting life. "Sing," therefore, "to the Lord a new song."

But now we come to the song itself; and how majestic the climax to which it towers! Let all lands be joyful. And why? Because the news of redemption has come;—because the chain by which earth and heaven were once linked together, but which was broken by sin, has suddenly been renewed. "Sing, rejoice, and give thanks." If God made the voice, let the voice praise him; and not in tones of sorrow, but with the joyous notes of gratitude. Then, bring out the stringed instruments. Awake the harp,—"sing to the harp

with a Psalm of thanksgiving." Yet more; call up the stirring clarion,

"Now give the hautbois breath,"

"with trumpets also and shawms;" implying the use of all *wind* instruments. The allusion is to the ceremonies at the inauguration of the Jewish kings. But it is the King of kings for whom this array of praise is made. "God is gone up with a shout; the Lord with the sound of a trumpet." But there is yet a further advance; "let the sea make a noise, and all that therein is; the round world, and they that dwell therein." Here, says a writer, "all inanimate creation seems called upon to join the song; for if men should be silent, the very stones of the earth would cry out."\* The climax admits of another degree. "Let the floods clap their hands, and let the hills be joyful together before the Lord." *Before*, the appeal was to the *sea*; *now* it ascends to the ten thousand rivers and streams. *Before*, it was to the *round world*; now it echoes on the *mountains* and *hills*. Let all be joyful together. Let all who dwell on the floods rejoice, and all who inhabit the hills. In short, "let every thing that hath breath praise the Lord." Redemption has dawned on the world, and the reign of superstition, idolatry, and all the power of sin is abolished, and can no longer boast of victory. But there is another motive besides this, and it is an awful one: "For he cometh to judge the earth." But why all this rejoicing at such an event? How solemn the scene! How alarming the thought, that so heart-searching a person should come to "bring to light the hidden things of darkness," and to make manifest all human counsels! To the unbeliever, there is indeed little cause of joy; but to all who love and obey the truth, the advent of Christ is a subject of cheering

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\* Hawker.

thought, and lively meditation. And he shall hereafter “judge the world with righteousness, and the people with equity.” No partiality will vitiate his decisions, for without respect of persons, he will try every man by his works. Wouldst thou join with David in these rich exultations? Wouldst thou rejoice *because* there is one to whom all hearts are open? Think then as the Psalmist did of human redemption. Measure in some degree that mercy which brought Christ from above; and then will wonder spring up within, and wonder will merge into love, and love will wake to praise.

**CANTICA.** The Latin for the Songs of Solomon.

**CANTICLE.** A song or hymn. The Song of Solomon in the Bible, is composed of several shorter songs of this kind, and is frequently called by the title of “Canticles.” In the Prayer-book, the hymn after the Te Deum, beginning “O all ye works of the Lord,” is also denominated a “Canticle.”

**CARDINAL VIRTUES.** The chief or most excellent of Christian graces. These are usually stated as four in number, viz: prudence, temperance, justice, and fortitude.

“**CARRIED ABOUT.**” In those countries where the Romish Church prevails, it is a common custom to have religious processions, composed of priests, monks, and others, who pass along the streets and public ways, chanting psalms, and hymns, and performing other acts of devotion. At many of these processions, the bread which has been consecrated at the Holy Communion, (called by Roman Catholics “the *host*,”) is carried with great ceremony by one of the priests; and all who view the procession, whether it be in the Church or in the street, &c., are required to kneel while it passes; and as they are taught that the “host” (or consecrated bread) has been changed into *the body of Christ*, they fall down and worship, when it is lifted up before them by the priest.\*

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\* The lifting up of the consecrated bread, is called by them “the elevation of the host.”

In reference to these practices, it is said in the 24th Article, that “The Sacraments were not ordained of Christ to be *gazed upon*, or to be *carried about*,” &c. And in Article XXXVIII. it is repeated, that “The Sacrament of the Lord’s Supper was not by Christ’s Ordinance reserved, *carried about*, *lifted up*, or *worshipped*.”

In the United States these customs are not much observed ; but it has been thought best to retain in the Articles, the testimony of the Church against them, as being unscriptural, and tending rather to evil than to any good result.

CASSOCK. SEC CLERICAL GARMENTS.

CATECHISING. A method of imparting instruction by questions and answers. The catechising of “children and others in the principles of religion, is founded upon the institution of God himself, and is agreeable to the best examples in Scripture.” In the early days of the Christian Church much attention was given to this mode of instruction. A class of men, under the name of *Catechists*, were set apart for the purpose. But catechetical instructions were not given up solely to *laymen*, for Presbyters and Bishops of the Church frequently took upon themselves the same labors, the great object being to diffuse religious knowledge in that way which promised to be most successful.

The authority on which this mode of instruction rests, is that of Apostolic precedent and Scriptural example. “The word, indeed,” says Bishop Doane, “is a Scriptural word, the practice is a Scriptural practice. When St. Luke declares his purpose, in writing to Theophilus, to be, that he might know the certainty of those things wherein he was instructed, the literal meaning of the word is *catechised*.\* When Apollos is spoken of as a man instructed in the way of the Lord, the literal sense is *catechised*.† And when St. Paul declares that he had rather speak five words with his understanding,

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\* St. Luke, i. 4.

† Acts, xviii. 25.

that he might teach others, than ten thousand words in an unknown tongue, the literal rendering is, that he might *catechise*\* others. And accordingly, St. Cyril says expressly, that “St. Paul preached the Gospel, from Rome to Illyria, and taught at Rome by catechising.”† If it be asked, then, what are we to understand precisely by this term, we answer, in the words of Clement of Alexandria, specially this,—“the knowledge of religion first delivered to the ignorant by the catechist, and then by them repeated over and over again,”‡ the catechist being said to instruct, by making the elements of Christian doctrine *resound* in the ears of his students, and the catechumen being said to be taught by repeating the words addressed to him, and by answering questions.”§

Under the discipline of the primitive Church, the catechumens were divided into distinct classes, according to their proficiency; and the greater portion of those thus instructed were adults, proselytes from heathenism. In the present state and relations of the Church, this early usage is for the most part superseded by change of circumstances, and the degree of light cast upon the world at large by the Church. But, however true it may be, that the primary elements of religious truth are speculatively known far and wide, the Church can never be exonerated from the obligation of impressing them distinctly, forcibly, and practically, on the tender minds of her younger members, by systematic efforts, directly pursued, in the full conviction that she is the centre of light; and if *her* glory be dimmed, darkness must and will enshroud the world. Hence the Canons and Rubrics of the Church, relative to catechising, are as unlimited by time, as the commands of the Bible respecting repentance and holy living. They are standing ordinances of the Church, ever to be regarded as laws of present obligation, so long as chil-

\* 1 Corinthians, xiv. 19.

† Catechesis, xvii. 16—quoted by Gilly, p. 66.

‡ Cited by Comber, in Gilly, p. v.

§ Bishop Doane's Second Charge, p. 13.

dren need discipline, both for the heart and the head—so long as the mandate of Christ stands unrepealed, “**FEED MY LAMBS.**” The Church Catechism is the child’s body of divinity, in which godfathers and godmothers are to “take care” that they be “sufficiently instructed.” The title itself declares it to be “an instruction to be learned by every person before he be brought to be confirmed by the Bishop.” And therefore the rubrics direct that “The Minister of every parish shall diligently, upon Sundays and holy days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism.” Still further, “All Fathers, Mothers, &c., shall cause their children, servants, and apprentices, who have not learned their Catechism, to come to the Church at the time appointed,” &c. Then comes in the demand of the Canon, that the parochial Clergy “shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church.”\* Nothing can exceed the clearness and force with which the duty of public catechising is stated and reiterated, whenever the Church directs the pastor’s eye to the tender lambs of the flock; and the only wonder is, that amid the profusion of religious thought ever streaming forth from the pulpit, till the Church is literally waxing lean with spiritual indigestion, the just and imperative claims of the tenderest class should ever have been overlooked, and they left to mourn, in silent patience, the lack of the “sincere milk of the word.” Yet such, but a few years ago, was the truth of the case. Hence the necessity and popularity of Sunday Schools, the teachers of which, in some cases, were supposed, by a flexible species of logic, to fulfil

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\* Canon XXVIII. of the General Convention.

by proxy the rubrics relating to the pastor—numbers on the one part being held as an equipoise for office on the other. Thanks to God, that without lessening the usefulness of Sunday schools, we are on the return to Catholic usage—to that sound and discriminating outlay of ministerial labor, which, contemplating the spiritual endowment of the *whole* flock, gathers under the folds of the ministerial mantle even the youngest heirs of sorrow in this perilous and pitiless world.

The Church loves her children. Witness her constant sympathy with them; her appreciation of their perils, of their helplessness, their need of early discipline, their liability to float on the current of passion, their slight appreciation of God, and of eternity, and of the value of that gem within them which shall outlive the stars of the firmament. And for these, the Church legislated when they were as yet unborn. Long ago were her affectionate arms stretched out to the future, to receive into “the congregation of Christ’s flock” the young soldiers of the cross in many generations to come. The change of times and habits, and of the rate of mental cultivation, instead of making void these efforts of the Church, should call them more vigorously into action, now that the temptations to laxity, and the want of the reverential spirit of former days, are so influential in an adverse direction. Religious knowledge is a gift which the Church is bound ever to hold forth, and this with especial reference to the early training of the young. The era of childhood is a short one; but it comprises a world of influences, which without a figure, may be deemed immortal. The force of early impressions, every one knows. And that an incontestable superiority should be given to *religious* impressions, every Christian should distinctly feel. To these, every thing should give way, and stand subordinate. Intellectual cultivation without spiritual discipline, never yet opened the gates of heaven, or made joy among the angels over a repentant sin-



ner. Hence the whole drift of the Bible is to build up the supremacy of religion, counting all "wisdom" in the absence of this, as so much "grief"; and the increase of "knowledge" only the increase of "sorrow."

What then is the conclusion, but that every Christian, every philanthropist, every parent, if he regard either the temporal or the eternal well-being of the youth now rising up, is bound both by the law of God, the force of reason, and the purest impulses of benevolence, to provide for the Christianizing of those into whose hands the interests of the Church and the nation are hereafter to be committed. This work the Church has power to accomplish; power lodged in rightful hands, and flowing from Him who has promised to be with her to the end of the world. And we hail as one of the happiest omens of good to the Church, that the practice of public catechising is rapidly gaining favor, and seems destined eventually to resume its ancient importance. When that shall be brought about, "glorious things" will be spoken of "the city of our God." The sanctuary will become the school for heaven;—the nursery of strong and valiant spirits;—the centre from which the splendors of primitive piety shall light up the earth. The timidity, the fear, the vague sense of right, and the harassing,—if not the unworthy,—doubts of the half-instructed Christian, will die at once, because their chief originating cause will be removed; and instead of these, a race born and trained to a religious life—fed from infancy with angels' food—armed with the bright weapons of truth—endowed with a double measure of the Spirit of God,—will adorn and protect the militant Church, and realize once more the dignity of that imperishable kingdom, whose head is "the Mighty God, the Prince of Peace."

**CATECHISM.** A manual of instruction, generally in the form of questions and answers. The term *catechise* is derived from the Greek, and signifies instruction by *sound*, or by verbal converse between the teacher and scholar. Hence,

a Catechism is a system of elementary instruction usually conveyed in this peculiar manner.

At an early period of the Reformation, means were taken for the instruction of the people in the grounds of Christian doctrine, by the publication of "The Institution of a Christian Man," which, after a short interval, was succeeded by another work, or more properly a revisal, of the first, entitled "A Necessary Doctrine and Erudition for any Christian Man." These books consisted chiefly of an exposition of the Apostles' Creed, the seven Sacraments, (as then held,) the Ten Commandments, the Pater Noster, &c.

The views maintained in the "Institution" and "Erudition" were not such, however, as in all points met the sanction of the Church at a later date, though in the main they served as the groundwork of the Catechism which now appears in our Prayer-book. Cranmer, in the year 1548, set forth a voluminous Catechism, "originally written in German, and was probably one of the many Catechisms to which Luther's own gave rise, and by which the Reformation in Germany was forwarded."\* This was on the same expository plan as the two works already named; but still was not free from those immature statements respecting the sacraments, &c., which were naturally to be expected in a period of religious agitation, when by slow steps men were searching for the *truth*, rather than driving the chariot of a mad revolution. The shorter form of Catechism, therefore, became the model on which the Church formed the religious principles of her sons. This was brought out in the reign of Edward VI., and admirably filled a vacant niche in the best monument the reformers have left us—the Book of Common Prayer." "It was of genuine English growth," says Blunt, "though of doubtful origin: Strype assigns it expressly to Nowell; but the modern biographer of the Dean of St. Paul's, questions

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\* Blunt's Reformation in England, p. 196.

his title to it, and rather gives it to Poinet, afterwards Bishop of Winchester. In any case, Cranmer appears to have reviewed and digested it, not without the able co-operation of Ridley. It made a part of the Liturgy of King Edward, being inserted in the Office for Confirmation. Nor has any material change been since introduced into it, except that the explanation of the Sacraments was added in the reign of James I., the original Catechism having ended with the exposition of the Lord's Prayer."\*

The Church Catechism, like the Liturgy, is remarkable for the expansive catholic tone of its doctrine,—never stooping to define the dogmas of a party, but holding forth those high evangelical principles which are the heritage of the Church universal. These are woven together in this beautiful compend, with a simplicity and chasteness of language, characteristic of the period which gave it birth, and admirably adapting it to the comprehension of the young disciples of the Redeemer. Combined with this, there will be seen throughout, a strong tinge of that sweet amenity of temper—not less gracious than graceful—so triumphantly contrasting with the vehement and denunciatory language pervading too many other elementary manuals. This, however, is not a sacrifice of truth to peace, for every fundamental doctrine is stated with an honest firmness and decision. The sinfulness of man; the need of regenerating and sanctifying grace; the nature of the atonement; the divinity of Jesus Christ; the influence of the Holy Spirit; are all clearly recognized in this little form, and steadily upheld as corner-stones of the Christian system. No heresy can find sanctuary here; nor is there a "God speed" for the least declension from "the faith once delivered unto the saints." On the whole, the Church Catechism will probably never be surpassed, as a

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\* Blunt's Reformation in England, p. 199.

compact, judicious, orthodox, and intelligible “hand-book,” for instruction in the doctrines and practice of the gospel. It is a miniature of Christianity; an epitome of revelation; or, (if we may so say,) an image without a flaw, of the perfect Christian man, hewn out by accomplished hands, and needing no shrine but its own worth, to captivate the good-will, and challenge the protection, of posterity.

**CATECHIST.** One who instructs by question and answer. More strictly, a person who trains up others in the elementary principles of Christianity, through the medium of the Scriptures, and the Catechism of the Church. The term might, therefore, with propriety be applied to the lay teachers of Sunday Schools and Bible Classes, and might, perhaps, be their most appropriate designation. But it is chiefly given to such persons as are appointed by the Bishop, to attend to this duty in places where the services of ministers are not to be obtained, and where the interests of the Church may, notwithstanding, be advanced by the maintaining of public worship. The judicious labors of the Catechist, may often render important aid to the Church in new settlements, or vacant Missionary stations, by preparing the way for the regular ministrations of the gospel,—by gathering together the scattered sheep of the Redeemer’s fold,—and by teaching the ignorant the truths of the doctrine of Christ, as laid down and illustrated in the Catechism of the Church.

The Catechists of the ancient Church “were *Ministers*, usually distinct from the Bishops and Presbyters, and had their Catechumena, or Auditories, apart. But they did not constitute any distinct order of the Clergy, being chosen out of any order. The Bishop himself sometimes performed this office; at other times, presbyters, readers, or deacons. Origen was made Catechist at Alexandria when only 18 years of age, and consequently incapable of the deaconship.”

**CATECHUMEN.** In the ancient Church, this designation was given to those converts to the faith, who were under pre-

paration for baptism. These were required to submit to a course of catechetical instruction, and were not permitted to be present at the administration of the Communion. In the present day, the term is applied to such as are receiving instruction in the Catechism, whether baptized or not.

**CATHEDRAL.** A Cathedral is the principal Church in a Diocese, where the Bishop presides, and has the seat [*cathedra*] or centre of his authority.

In the American Episcopal Church there are no Cathedrals, the Bishop being free to accept the Rectorship of any Church of his Diocese, to which he may be called, or to exercise his Episcopal functions without any special parochial charge.

**CATHOLIC.** Universal, or general. The term is employed in the designation of the *General* Epistles of the New Testament. Thus the Epistles of James, Peter, 1st John, and that of Jude, are known in the original by the title of *Catholic* Epistles, though the distinctive term has somewhat unfortunately been rendered by the word *general*; we say, unfortunately, because thus a most ancient and orthodox term has suffered a neglect, little apprehended by the translators, and from which a tardy recovery is all that can be hoped for or expected. It is almost superfluous to say, that these epistles were so called, from the circumstance of their having been written, in the first instance, not to particular Churches or individuals, but with a more direct reference to the Church at large, i. e., to the *catholic* or universal Church.

The epithet *Catholic* is also applied to the Church of Christ "throughout all the world." There is scarcely any idea which the reading of the New Testament forces upon us with more clearness, than that of the *oneness* of the Church of Christ. It was destined, indeed, to plant itself in all nations; yet not in the form of so many independent households, but as one great society, the various divisions and members of which should hold the closest communion with each other.

It was, therefore, one universal or general Church; and the title "Catholic" became the ordinary and technical designation by which it was known.

The term, thus used, not only distinguished the *Church* from the *world*, but the *true Church* from the *heretical* and *schismatical* parties which at an early day made their appearance. Hence, in ecclesiastical history, *catholic* is equivalent to *orthodox*, and soon came to be applied to the individuals composing the Church, as it had always been to the Church itself. Christian and Catholic were thus convertible terms, and a departure from the principles of catholicity, was one and the same thing with a declension from the "faith once delivered unto the saints."

At a period a little subsequent to the Reformation, through a strange forgetfulness of the maxim, "*abusus non tollit usus*," the term *Catholic* was surrendered by many of the advocates of continental principles, with a rashness no way complimentary either to the coolness of their heads, or the soundness of their discrimination. The same prejudice made its appearance also in the ranks of dissent in England and elsewhere, and has passed down as an heirloom to their followers of the present day.

In the Church of England, on the contrary, the term was never given up. And this for two reasons: 1st, Because it was ever the grand distinguishing title of the Christian Church. Almost as well might we abandon the titles of the Redeemer himself, as surrender this honored designation of the Church—his body. What if the name had for long ages been claimed and appropriated by a corrupt branch of the Church? In an equal degree had the legitimate titles of a thousand other things been used by that Church. And what then? Would any thing be gained by substituting "congregation" for "church;" or "commonwealth" for "kingdom;" or "Overseer" for "Bishop?" The true policy would have been the retaining most tenaciously the proper

and primitive appellations of such things, and the restoring of them, by degrees, to their long lost dignity. There is something in a name, if it be a *right* one; and here the Church showed her wisdom, by "choosing the good, and refusing the evil." But 2d, The name was retained, because its rejection would manifestly have argued a deficiency in the thing signified. This the Romanists well knew, and a fearful use they are prepared to make of it. "By your own confession," say they, "you are *not Catholic*. By the same, we prove that you *unchurch* yourselves, for the Church is ESSENTIALLY CATHOLIC." Here, then, is a dilemma from which the sectarian may escape as he may think best. But in the case of the Churchman, there is no contest; for he contends, that in the true and best sense of the word, he *is* a Catholic: not a *Roman* Catholic, but such a Catholic as was Paul, or Peter, or John; that is to say, a member of Christ's Church, which is described as "one, holy, catholic, and apostolic."

The prejudice against the title is therefore absurd to the last degree, and worthy only of a "dark age" when men groped for the light, and put "bitter for sweet, and sweet for bitter." We rejoice that the day is dawning when the Romanist shall no longer taunt the *Churchman* with an advantage sometimes given him, (by the timidity of calling things by their right names,) even within the bounds of our own household. An Episcopalian is of all men best entitled to the use of the term in question; but if he reject it, how can he avow his consent to that article of the Creed, "I believe in one *Catholic* and *Apostolic* Church?"—how can he pray that he may finally be gathered unto his fathers, "in the communion of the *Catholic* Church?"

**CATHOLICITY.** A term sometimes used to express the quality of being Catholic.

**CEMETERY.** A place, or piece of ground, for the burial of the dead. See **CHURCHYARD**.

**CENSURE, ECCLESIASTICAL.** The judicial sentence of the rulers of the Church, upon those who have been convicted of offences within the cognizance of her authority. The discipline of the Church extends to both Clergy and Laity, the former of whom may be admonished, suspended, or degraded from office, and excommunicated, according to the nature of the offence committed. The latter, for similar causes, may be privately admonished, suspended from the communion, or finally excommunicated.

**CENTURY.** In ecclesiastical as well as in secular history, it is customary to reckon time by periods of one hundred years, i. e., by centuries. The Christian era commences with the age when Christ and his Apostles were on earth, and the Church received its present organization. This period extends down to the year 100, and constitutes the first century. From this will be understood what is meant by the frequent remark, that such a person flourished, or event transpired, in the fourth, fifth, sixth, or any other *century*, down to the present, viz., the nineteenth century.

**CEREMONY.** In religion, an external act or assemblage of acts, designed to increase the solemnity and majesty of divine worship, and to strengthen, by the use of sensible forms, the reverential feelings of the soul, in the performance of any sacred office.

The necessity of ceremonies in the greater portion of religious acts, arises from two simple truths; 1st, That man is a compound being, consisting of soul and body; 2d, That God demands the homage of our *whole nature*, i. e., the submission of the *soul*, and the discipline and consecration of the *body*. If man were a purely *spiritual* being, sensible ceremonies would be superseded,—at least, such as we are here contemplating, and consequently all his religious acts would be of a correspondent character—solely and simply spiritual, without reference to the instrumentality or co-operation of an outward nature. But man is not such a being; and there-



fore such worship is not *all* that God requires of him. The *bodies* not less than the *souls* of Christians, are "temples of the Holy Ghost." We are bound to present our bodies as "a living sacrifice, holy, acceptable unto God," and this is declared to be "a reasonable service." \* Hence, God is to be honored by the dedication and employment of both constituents of our nature, in his service. And in consistency with the demand, is the form and texture of the religion of the Gospel. That religion, by the very fact of its recognizing body and soul as God's, and prescribing means for the sanctification and religious employment of both, proves itself to have proceeded from One most intimately acquainted with the constitution of our nature, even from its actual Author. There is a perfect parallel between the two, just as we might have predicted, *a priori*.

Now this being the state of the case, it is folly to undervalue the external acts or ceremonies of religion. Mystics, both ancient and modern, have attempted a species of contemplative worship, independent of outward acts; but this has always led to enthusiasm, and terminated in the final evaporating of all true devotion. And why? Because it was contrary to the ordinance of God, and played violence both with the Gospel and with the unchangeable constitution of man.

We do not defend the ceremonial of religion as acceptable to God *of itself*; for the homage of the *soul* is that to which revelation principally looks. Balance the value of an immortal soul, with the worth of a corruptible body, and the relative importance of the worship rendered by each will be distinctly seen. There is an immense disproportion between body and soul, and this disproportion will be the exact measure of the worship rendered by them, respectively. Yet, as

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\* Romans, xii. 1.

God is the sovereign proprietor and Lord of both, we plead for the consecration of our whole nature to his service. On no other ground would we advocate an act of external worship, but as it stands in alliance with the devotion of the immortal spirit. And with these views, the wisdom of the Church, in her appointed ceremonies, is too obvious to need comment. The ceremonial and the spiritual in her services, stand in an exact ratio with the comparative value of body and soul. She is guilty neither of redundancy nor deficiency; and if objection be made to the external parts of the Church service, we pledge ourselves to say, that these will be wholly removed, when men can draw near without bringing with them *the external part of their nature*.

**CERTIFYING of BAPTISM.** The Sacrament of Baptism is usually administered in the Church; but “upon great cause and necessity,” such as sickness, &c., it is allowed that children may be baptized “at home in their houses;” in which case only a part of the form is generally used. But it is so ordered, that if the child should live, “it is expedient that it be brought into the Church,” to the intent that the congregation may be *certified* or assured by the Minister, that the child was properly and rightly baptized in private. The remainder of the baptismal service is then used, the Minister having first said:—

“I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses, I baptized *this child*.”

But if the child was not baptized by the Minister of the parish, but by some other lawful Minister, then, instead of the above form, he says:—

“I CERTIFY you, that in this case, all is well done, and according unto due order, concerning the baptizing of *this child*,” &c.

See the Order for Private Baptism of Children, in the Prayer-book.

**CHALICE.** In the Prayer-book of the Church of England this title is given to the cup which is used at the holy communion. The larger vessel in which the wine is placed on the altar is called the Flagon, and from this, at the time of communion, it is poured by the Bishop or Priest into the smaller vessels, called *chalices*, i. e., the cups, to be delivered to the communicants.

In the American Prayer book, the word *cup* is used, as being more generally understood.

**CHANCE.** An effect resulting from an unforeseen cause, or from one which seems accidental or fortuitous. The term is frequently used, in a larger sense, in reference to any event which with probability *may*, or already *has*, come to pass. Thus, in the Introduction to the English Prayer Book, we read that the Church has power to put away such Ceremonies as are liable to great abuse, “as in men’s Ordinances it often *chanceth* diversly in divers countries.”

In one of the Collects appended to the Communion office of the Church, is found the expression:—“Among all the changes and *chances* of this mortal life.” It has been objected, that to the Christian who believes in an overruling Providence, the reference of any event to *chance* is offensive, not to say irreligious. In one sense, this is true; in another, false. As it respects the Divine Being, nothing falls out by chance; as it respects the limited comprehension of men, events are continually occurring whose secret causes we cannot discern; and these are *chances to us*, though not to God. The framers of the Prayer-book made use of popular language,—language well understood by the community in general. The same freedom from the artificial primness of the technologist, prevails also in the authorized translation of the Bible; and the force of the term in question will be apprehended by a reference to those words of St. Paul,—“it may *chance* of wheat,” &c. ; and those of Christ,—“by *chance* there came down a certain priest,” &c. See also 2

Sam. i. 6,—“ as I *happened by chance* on Mount Gilboa.” We will only add the caution of a wise writer :—“ A man may dwell upon words till he becomes at length a mere precisian in speech ; and he may think of their meaning till he loses sight of all meaning.”\*

**CHANCEL.** An enclosure, usually at the upper end of a Church, containing the altar, and sometimes the desk, the floor being raised above the general level, and the whole separated from the body of the Church by an intervening *railing* ; hence the English name “ Chancel,” from the Latin *cancelli*.

The Chancel is of very great antiquity. In the primitive Church, it was held so sacred, that in time of divine service, the laity were not permitted to enter it. The names, also, by which it was designated, were in accordance with this sentiment. Among these were, the “ Sanctuary,”—the “ Holy,”—the “ Inaccessible.” In the midst of this stood the altar, at a sufficient distance from the wall in the rear, to admit a tier of seats for the Bishop and his presbyters, with a space between them and the back of the altar. On one side was the prothesis or side-table, and on the other a place for the Deacons.

In the Churches of the present day, chancels are variously constructed, and some innovation has been made on the primitive model, corresponding with the change of circumstances and the variations of opinion in the less important matters of taste and ecclesiastical architecture. The grand design of the Chancel has, however, been invariably preserved, viz: the location in it of the altar, or communion-table. In addition to this, the font for baptism is now usually placed within or near the Chancel.

As a general rule, the customs of the Protestant Episcopal Church assign the Chancel as the proper place for the performance of the sacramental services, while the desk is re-

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\* The Doctor,

served for the ordinary prayers, &c., and the pulpit for the delivery of sermons. In compliance with this principle, baptism is administered from the Chancel; and the Communion office, whenever used, either in whole or in part, should obviously be read from the same place. In this latter particular, some diversity of practice has obtained in the Church, grounded, we presume, on the supposed inconvenience attending a change of place in the midst of the services, by the officiating minister. An objection of this nature, must yield to the fact, that the *desk* is not the appropriate place for the reading of a portion of a sacramental office, however it may be vindicated on the ground of an ambiguity in the rubric of the American Prayer-book. The same rubric, in its original shape, is explicit in requiring the Priest to stand, (in the ante communion.) "at the north side of the table;" i. e., in the Chancel, at that end of the altar which fronted the north, when the head of the Church itself, (according to ancient custom,) was towards the east. The rubric to which we allude is immediately before the beginning of the Communion office; and in the American Prayer-book leaves it somewhat optional with the minister, to descend to the Chancel for the ante-communion, or to remain in the desk. But another rubric, standing before the offertory, assumes that the minister *must* have read the former part of the office *at the altar*; for it states, that after the sermon, "the minister, when there is a Communion, shall *return* to the Lord's table;" consequently he must have been there before. But the propriety of the custom itself, independently of all legislation, should ensure for the ante-communion the presence of the minister in that place, where he would certainly appear, if he were about to administer the Eucharist from the beginning, without interruption. The custom is an ancient and an impressive one; and none can doubt, on reflection, that it accords far more with the spirit of the Church, than an anomaly almost as con-

trary to precedent as would be the administration of baptism in the pulpit.

**CHANT.** A peculiar kind of Church music, chiefly employed in the performance of prose compositions, and characterized by the *reciting* of a large portion of the words, to a musical tone.

The definition here given is, however, more applicable to the modern than to the ancient chant; for though musical recitation is now the distinguishing feature of the chant, it is somewhat questionable whether it was so in the early ages of the Church. Many of the Ambrosian and Gregorian chants, instead of allotting a plurality of syllables and words to a single musical note, on the contrary, allow a train of notes, sometimes of great extent, to a single syllable. It would seem, therefore, that originally a chant was simply a tune adapted to the irregularities of a prose composition.

The modern chant, though admitting of considerable diversity in its structure, is a compound of recitative and regular musical progression. The two forms now in ordinary use, are known as the *single* and the *double* chant, or more properly, the half and the whole chant. The single chant has two members or divisions; the first containing a recitative and two bars or measures of notes; the second, a recitative, with three similar measures, thus—



The double chant is simply a composition equal in length and form to two single chants, thus giving a greater scope and interest to the melody.

The first bar in each division is called the *Recitative*, and the following notes, the *Cadence*; though, strictly speaking, the term *cadence* is applicable only to the two final notes in each division.

Chanting is probably the most ancient form of Church music; and when compared with rhythmical psalmody, has every advantage on the score of beauty and expressiveness. It gives the choir an opportunity of presenting the Psalms of David, and other portions of Scripture, in a musical dress, without the necessity of reducing them to a metrical form. A Psalm of twenty or thirty verses may thus be chanted, and the sentiment preserved entire; whereas in common psalmody, a few verses, sometimes selected from a whole page, and strung together *ad libitum*, are all that can be performed in any reasonable time. A more general use of chanting might, also, in some cases, save the Church from the infliction of occasional verses in rhyme, far less favorable to devotional feeling than the same sentiments in their original shape in the Psalter.

Our limits will not permit us to venture further on the subject of chanting. A more full exposition of the whole matter in detail, the writer purposes to give in a work now in preparation. See ALTERNATE, and ANTIPHON.

CHANTRY. Chantries were small buildings originally raised by an individual, and endowed with land and other revenues, for the maintenance of one or more priests to say daily mass for the souls of the founder and his relations, or other benefactors. A chantry is often annexed to cathedral and parochial Churches, either within the walls, or attached to the exterior of the building.\*

CHAPEL. A place of worship differing in no important respect from a church, except in the relation in which it stands to the ecclesiastical laws or regulations of the Diocese and parish in which it is situated.

In the Church of England there are various kinds of chapels, among which may be mentioned such as were anciently built contiguous or in immediate connection with

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\* Britton's Arch. Antiq.

cathedrals and the larger parish churches, in honor of the saints, or for depositories of the dead. Also such as are connected with universities, for the performance of the customary services of the Church. Chapels of ease, are those which are erected for the convenience of parishioners living remote from the parish church, for whose accommodation a curate is provided, while one rector presides over both the church and chapel. Domestic chapels are private edifices erected by noblemen and others on their estates, for the convenience of their families and dependants.

In the United States the term is similarly used for private or public buildings designed for religious worship, in connection with universities, colleges, seminaries, &c. &c. Chapels in parishes are subject to the Rector, Wardens, and Vestry of the Church to which they belong, and may, when desirable, become independent churches, with their own separate organization.

**CHAPLAIN.** A Clergyman who performs divine service in a chapel. The title is now given in the Church of England to those also who are retained in the households of nobles, bishops, judges, &c. ; these may by license be eligible to a benefice. The term is also applied to Clergymen in the public service in the army and navy. In this sense it is used in the United States, and extends to those who are temporarily employed during the session of Congress, &c. and to officiate on occasions of national or state festivals.

**CHAPTER.** In England, a body of Clergy belonging to a cathedral church, "consisting of prebendaries and canons, whereof the Dean is chief. This collegiate company is metaphorically termed *capitulum*, which signifies a little head ; it being a kind of head, not only to govern the Diocese in the vacation of the bishopric, but also to advise and assist the Bishop in matters relating to the Church, for the better ordering and disposing of the things thereof, and for the confirmation of such leases of the temporalities and offices re-



lating to the bishopric, as the Bishop from time to time shall happen to make."\*

The place in which their assemblies are held, is denominated the "Chapter-house," and the body itself has the title "Dean and Chapter."

**CHARGE.** This term is sometimes used for a *church* or *parish*, viewed in its relation to the Rector. More generally it signifies the *spiritual care* of a Pastor over his flock, or a Bishop over his Diocese; as in the Prayer for the Clergy and people:—"Send down upon our Bishops and other Clergy, and upon the congregations committed to their *charge*, the healthful spirit of thy grace."

A "Charge" is also the title given to an occasional address from a Bishop to his Clergy; in which he instructs, exhorts, or *charges* them on some matter of peculiar importance, or takes occasion to dilate on the general obligations and responsibilities of the Ministerial office. A *Charge* is addressed to the *Clergy*;—a *Pastoral letter* principally to the *people*. Canon XXVII. of the General Convention ordains, that "It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause."

"**CHIEF MINISTERS.**" Among the questions proposed to those who are about to receive ordination as Deacons or Priests, is one in the following words: "Will you reverently obey your Bishop, and *other chief Ministers*, who, according to the Canons of the Church, may have the charge and government over you?" In the Church of England, the purport of the words *Chief Ministers* is plain, having reference to Archdeacons and others, to whom a certain supervisory authority is committed, which the other Clergy are bound to recognize and respect.

In the American Church, where Archdeacons do not exist,

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\* Laws relating to the Clergy.

the question is important, Who are the persons referred to as "other chief Ministers" besides the Bishop? These, whoever they may be, the candidate promises to obey, "according to the Canons of the Church." In the case of *Deacons*, the answer is easy. By the very nature of their office, they are subordinate to the Priest; and this is apparent in the enumeration of their duties in the Ordination office. The 17th General Canon also requires "every Deacon" to be subject to the regulation of the Bishop, or "if there be no Bishop, of the *Clerical members* of the Standing Committee," &c., "and he shall officiate in such places as the Bishop or the said Clerical members may direct."

As it respects *Priests*, the order of the Church requires deference to be paid by them, in any official transactions with the Standing Committee. Also from assistants to their principals; from Clergymen under presentment, to the councils appointed to try them; and in all other cases where, for the time being, certain additional powers are given to some, for the preservation of order among the many. To these, in that spirit of courtesy which belongs to the Church, as well as in regard to the authority vested in them, the title of "Chief Ministers" is given, and is both appropriate and respectful.

**CHIMERE.** The upper robe worn by a Bishop, to which the lawn sleeves are generally sewed.\*

**CHOIR, or QUIRE.** The singers who conduct the music of the Church. The use of a choir is to guide and lead the praises of the sanctuary; and for this purpose, it should consist of persons who are familiar with sacred music, who possess good voices, correct taste, some degree of confidence, combined with modesty of manner, and especially that seriousness of mind which becomes all who would "come before

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\* Wheatly.

God's presence with thanksgiving, and show themselves glad in him with psalms."

The true design of a choir is not to sing instead of the congregation, for God requires praise from all his people; and it would not be more absurd for the congregation to leave their prayers to the Minister, and supplicate by proxy, than it is for them to give up their praises altogether to the choir. On the contrary, the choir should lead the congregation; and every one who is able to join in this part of divine worship, should feel it a duty to follow. Were this done, every Church would soon become, in truth, a GREAT CHOIR, from which the anthem of joy would resound,—formality would cease, and we, and all, should learn "*heartily* to rejoice in the strength of our salvation."

**CHOIR.** In a Cathedral or other Church, that part of the building in which divine service is performed, or the portion included between the chancel and the nave. Also, that part of any Church which is occupied by the organ and singers.

**CHOREPISCOPUS.** In early periods of the Church this name was given to certain country Bishops (as the term signifies) who were distributed in the regions surrounding the chief cities, where the governing bishops resided. Some considerable difference of opinion has existed relative to the true ministerial order of the chorepiscopi, some contending that they were mere presbyters, others that they were a mixed body of presbyters and bishops, and a third class that they were all invested with the authority of the episcopal office. That the latter opinion, however, is the correct one, is maintained by Bishop Barlow, Dr. Hammond, Beveridge, Cave, and other eminent divines of the English Church; together with Bingham, in his *Antiquities of the Christian Church*. Their origin seems to have arisen from a desire on the part of the city or Diocesan Bishops, to supply the Churches of the neighboring country with more episcopal services than *they* could conveniently render. Some of the best qualified pres-

byters were therefore consecrated bishops, and thus empowered to act in the stead of the principal bishop, though in strict subordination to his authority. Hence we find them ordaining presbyters and deacons under the license of the city bishop; and confirmation was one of their ordinary duties. Letters dimissory were also given to the country clergy by the chorepiscopi, and they had the privilege of sitting and voting in synods and councils. The difference between the Chorepiscopus and what was at a later period denominated a Suffragan, is scarcely appreciable, both being under the jurisdiction of a superior, and limited to the exercise of their powers within certain boundaries. The Suffragan has indeed his own proper diocese, while the Chorepiscopus acted within the diocese of his superior; but this and a slight difference in the power of jurisdiction, seem to be all the essential points of distinction between the two offices.

**CHRISM.** The unction, ointment, or consecrated oil formerly used in confirmation, and (in the Romish Church still used) in other religious acts. It is a compound of Oil of Olives and Balsam, or Balm of Gilead.

**CHRISTEN.** To baptize. The word, though now seldom used in the American Church, except in local districts, is retained in the rubrics of the office for the private baptism of children. Its derivation is probably from the fact, that in baptism the child is made a member of Christ's holy Church, and assumes a name indicative of this, called his *Christian* name. Viewed in this light, the term is highly expressive of the effect of baptism, in the regeneration or *CHRISTENING* of those who receive it.

**CHRISTENDOM.** The kingdom of Christ. The term is generally used for "the territories, countries or regions inhabited by Christians, or those who profess to believe in the Christian Religion."\* There is also an obsolete sense, in

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\* Webster.

which it implies the Christian religion itself, or the obligations connected with it, as in the following quotation from Wiclif. "When man is baptized, and taketh *Christendom*, then is the name of Christ put in his soul."\*

**CHRISTMAS DAY.** The festival of the Nativity of Christ. This feast seems to have originated in the very earliest times of Christianity, and to have always been reverentially observed by the universal Church.

"In the determination of the precise and real day, antiquity itself hath been divided as well as modern times; but about the year 500, the twenty-fifth of December became the day on which the Church generally observed this festival."

"To celebrate no day, because the exact day cannot be ascertained, is the likeliest way to bring the great mystery of our Saviour's incarnation first into contempt, and then into oblivion."

"And even if we are mistaken in this particular, yet the matter of the error being of no greater moment than the false calculation of a day, it will certainly be very pardonable in those who perform the services of the festival with as much piety and devotion as they could do, if they certainly knew the time."

"The words, 'at this time,' in the Collect for Christmas day, need not be so rigidly interpreted, as if the precise time were fixed by the Church, and made a term of her communion. They are capable of being understood in a due latitude, and do necessarily imply no more, than that we commemorate, at that time, the blessing of our Saviour's birth and incarnation. In which sense it may well be said, that he was at this time born. And surely those who differ about the precise time of his birth, may, notwithstanding, join at once in the observance of a holy festival, set apart in remembrance of it."

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\* Wiclif's "Poor Caitiff."

**ST. CHRYSOSTOM.** John, Patriarch of Constantinople, one of the most distinguished of the Fathers. His eloquence gained for him the name of Chrysostom, or the *golden mouthed*, and his fame as a preacher and divine when a presbyter, led to his promotion to the bishopric of Constantinople in the year 398. In this conspicuous station, his boldness and constancy in rebuking the vices of the age, raised up around him many bitter enemies, and led to his banishment. But so great was his popularity, that a tumult ensued, which could not be appeased otherwise than by the restoring of the faithful Bishop. Soon after, the same causes resulted in his second banishment, from which he never returned, having died amid the severities of his exile, in the year 407, aged about 53.

The works of this eloquent Father, which are still extant, consist principally of Homilies, and Commentaries on some of the Books of Scripture. In these the inexhaustible treasures of his imagination, the fervor of a devotional spirit, and the wisdom of a profound mind, are freely and copiously poured out.

A Collect bearing his name appears in the Church Liturgy. Respecting this, Palmer observes, "Whether it be as old as the time of Basil or Chrysostom, is very doubtful to me, because all the commencement of those liturgies which bear their names, (except the lessons,) appears to be more recent than the time of Chrysostom; however, this prayer has certainly been very anciently used in the exarchate of Cæsarea, and the patriarchate of Constantinople."\*

**CHURCH.** The various and obvious meanings of this word, it is almost unnecessary here to enumerate. It may be applied to a single congregation of Christians, as the Church in any city or village, &c. It may signify the Churches collectively in any city or large town, as the Church in Constantinople, London, or New-York. Again, it may stand for the

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\* Origines Liturgicæ, I. p. 250.

whole body of Christians professing the same creed, as the Greek Church, the Romish Church, the Protestant Episcopal Church, &c. Occasionally, it signifies the Clergy, the ecclesiastical government, or the house set apart for divine worship. But we intend here to consider the term "Church," as it points to that universal company of men, who associate together as fellow-believers in Jesus Christ, and are baptized "in the name of the Father, Son, and Holy Ghost."

The first aspect in which the Church presents itself is that of a regular organized *society*. It differs essentially from an accidental concourse of persons professing a coincidence in some mere matters of opinion, by containing within itself all the elements of which a definite society is composed. We recognise in it officers and inferior members. We observe a well-arranged system of government, without which these officers would be needless. We find that it is universal or catholic, having the world for its theatre. We see that it possesses a Supreme Head, to whom all are subject—Jesus Christ, the great Shepherd and Bishop of souls. We perceive its unity as a body represented in Scripture under various symbols. It is a building fitly framed; a spiritual house; a city of the living God; a fold under one Shepherd; a family under the care of a Master; a body composed of many members; a kingdom of which Christ is the Sovereign.

It will be further observed, that the Church is an *outward* and *visible* society. The title is, in Scripture, constantly applied to a society of this character. Thus the elders of Ephesus are commanded to "feed *the Church*." Paul and Barnabas are led on their way by *the Church*. Grievances are to be laid before *the Church*, and throughout the New Testament the visible character of the Church is acknowledged. More than this, its *original constitution* was outward. Its officers are outwardly recognized. Its sacraments are outwardly received; so that "those who deny that the Church is *visible*, are compelled to deny that it is a society

*at all.*" Christ preached publicly,—the disciples followed him publicly,—the Apostles baptized publicly,—the early Christians assembled and united in the visible breaking of bread; and in the words of Archbishop Potter, "an instance cannot be produced of any Christian Church throughout the whole world, where the sacraments were not administered, the gospel preached, and the worship of God celebrated in an open and public manner. Even in the sharpest persecutions, the Christian assemblies, though (it may be) not so openly as in times of peace, were constantly held, and frequented; so little had the notion of an invisible Church prevailed in those early ages." Such then is the first aspect of the Church of Christ.

But here arises an important question. We see around us a diversity of organizations, all claiming to belong to this Church of Christ. There are Roman Catholics, Protestant Episcopalians, Methodists, Presbyterians, Baptists, Moravians, Lutherans, Quakers, Covenanters, Seceders, Soci-nians, and a catalogue of others, with endless subdivisions, which no ordinary patience would venture to recount. Now while each of these stands opposed in many particulars to the others, can it be possible that they *all* possess the elements of a true Church? Shall we say that Christ is divided? That he has not *one*, but *many* bodies? That there are countless Lords, countless faiths, and countless baptisms? We are not unaware of the plea, that though there may be differences in *non essentials*, yet various parties may at the same time be component parts of the one true Church. And this we grant, provided these differences extend no further than *non-essential* points. But this we deny to be the case, for many of these are at variance concerning points which enter into the very *essence* of the Church. Let it be remembered, that we are here upon the question of the outward and visible Church, that which is dwelt upon by the New Testament writers as a divine organization; in other words, the character and description of *that society* to which Christ and his Apos-



ties applied the term "*Church*." Of this Church then, which is styled "Holy, Catholic, and Apostolic," we have the following definition in Article XIX.

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

A definition, more ample, but to the same effect, is thus given, in the short catechism of Edward VI., 1552 :—"That congregation is nothing else but a certain multitude of men ; which, wheresoever they are, profess the pure and upright learning of Christ, and that in such sort as it is faithfully set forth in the Holy Testament, by the Evangelists and Apostles ; which in all points are governed and ruled by the laws and statutes of their King and High Bishop, Christ, in the bond of charity ; which use his holy mysteries, that are commonly called Sacraments, with such pureness and simplicity, as touching their nature and substance, as the Apostles of Christ used, and left behind in writing."

Where, then, shall we find this Church ? Let us undertake the search.

The Church of the New Testament was an organized body, established in the world by the Son of God, and by men acting under divine inspiration. In this Church were two remarkable constituents, on the union of which its vitality depended. These were its *faith* and its *officers*, both of them the results of divine agency. Almost without a figure, the FAITH may be called the *soul*, and the MINISTRY the *body* of the Church. We shall therefore take these as the fair and legitimate tests of the Church in the present day, inasmuch as they were destined to continue, to the world's end, to be the distinctive traits of the Church.

We are not forgetful that other tests of the true Church have been given, such as its unity, its apostolicity, the valid

administration of the Sacraments, and its holiness ; but all these being simply *consequences* or accessories of its divine *Faith*, and divine *Order*, we are not so much concerned about them, if we can discover the two grand characteristics from which they take their rise.

First, then, of the *Faith* of the Church. This is given at large in Holy Scripture, that sacred deposite which the Church has ever held inviolate.

The Christian faith is not only in its very nature *one*, but was so held universally in the primitive Church. But, for the detection of heresies, and the preservation of the Church from them, the leading doctrines of Christianity were early embodied in the form or index called the 'Apostles' Creed ; and this, or a concise form, holding forth the same principles, was probably used by the Apostles themselves, on the admission of members into the Church. In the Creed were embraced those important topics on which heresies were most likely to arise ; and hence it was universally used as a summary of the gospel, and an authoritative rule of the faith of Scripture. This, to render it more effectual still against the intrusion of heresy, and an impregnable safeguard of apostolic orthodoxy, was reviewed at the council of Nice, and set forth, not as a new system of faith, but as a declaration of the doctrine which, from the Apostles' days, had been held by the Catholic Church. Wherever, then, we find the word of God received in this primitive and orthodox sense, we have, *so far*, a sure testimony of the existence of the Church.

Let it not be objected, that we are here setting Creeds in the place of Scripture. This is a false view of the case. "The Bible," says Cecil, "is the *meaning* of the Bible." The Christian faith is not that interpretation which every man may choose to put on the words of Scripture, for then would there be ten thousand faiths, instead of *one*, and all certainty respecting truth would be lost ; but it is *that* interpretation or

view of Christian doctrine, which has existed from the Apostles' times, certified by the consent of the Church universal in every age, and ratified by the decisions of General Councils. The Creeds, therefore, do not usurp the place of Scripture, their main object being to declare, in a brief summary, and in the clearest form, what are the essential and leading characteristics of the Christian faith.

In applying this test to the various divisions of the Christian world, we find it met by the consent of all, or nearly all, of those existing Churches which inherit the apostolical succession. The Apostles' Creed is also received in its orthodox sense, by a large proportion of those religious societies which have sprung up since the Reformation; consequently, to this extent, they bear one of the marks of the true Church of Christ.

But the possession of the true faith *alone*, is not enough to constitute the Church, though there can be no true Church without it. Hence we are led to consider the second mark proposed. This was the divinely established *Order* of the Church. By this, we understand, chiefly, the existence of a body of men, possessing authority by direct transmission from the Apostles, to govern, to instruct, and to dispense the means of grace to those composing the Church.

This authority, without which no man has a right to assume any rank above that of a layman, was originally committed to three distinct classes of men, called in the New Testament,—1. Apostles; 2. Bishops, Presbyters, or Elders; 3. Deacons: but now known as,—1. Bishops; 2. Presbyters, or Elders; 3. Deacons.—(See BISHOP.) To the highest order alone was given the power of transmitting authority to minister in sacred things, commonly called the power of *ordination*.

Now, it must be evident, that if Christ had not at first commissioned a race of ministers or ambassadors to act in his name, the Church must, to the present day, have been

without them: for no possible combination of *men* could have constituted a body of Apostles, with authority to rule the Church of God, and much less with any shadow of right to administer Sacraments, &c. And if a divine commission was absolutely necessary in the *first* race of Ministers, it must be equally necessary for all their successors; inasmuch as the same duties are to be performed by them. This was foreseen by the great Head of the Church; and therefore provision was made, that in the highest rank of the ministry, a power should be lodged of perpetuating to all ages the sacred office, and thus insuring to the Church a continual succession of Pastors, bearing the same legal authority under which the Apostles and their fellow-laborers acted.

This Ministry, thus transmitted by an unbroken chain of Apostles and Bishops, from the very time of Christ's ascension, now exists; and it is evident that, exclusively of this, no man can establish a claim to a rank in the Church, superior to that of a layman, unless he can prove, by actual miracle, his investiture with the sacred office.

Where, then, do we find this Apostolic *Order*? The answer is,—In those existing religious bodies which have descended from the primitive Church. In all these, without exception, an Episcopal Ministry exists, in the three orders of Bishops, Priests, and Deacons; and these unanimously refer their authority to a regular transmission from the Apostles, by succession.

In a large proportion of those societies to which the Reformation, and other subsequent events, have given rise, this important mark of the "visible Church of Christ" fails altogether; their Ministry being either confessedly grounded on human appointment, or flowing from ordinations by Presbyters, to whom, (if the New Testament be true,) the power of perpetuating the Ministry was never committed.

We may here remark, that the preservation of the true ministerial *Order* is not of *itself* sufficient to constitute the

Church. This will be evident from the fact, that all the heretical sects of the ancient Church, *had the Apostolic Ministry*, while they were deficient in the *Faith* of the Church, and were therefore rejected from its communion. The Arians, the Donatists, the Novations, &c. &c., were all Episcopal in their Ministry, and in this respect differed nothing from the orthodox Catholic Church. Their grand error lay in the want of that union of *Order and Faith*, which are essential to the being of the Church.

The first deduction from the above is, that there are now in existence at least two classes of religious bodies,—those which exhibit only *one* mark of the Church, and those which retain *both*. In the latter class, stands the Protestant Episcopal Church, with its undoubted inheritance of the Gospel *Ministry*, by direct succession from the Apostles, and its possession of the Gospel *Faith*, as proved by its reception of the Holy Scriptures, and those summaries of Scripture doctrine, the Apostles' and Nicene Creeds. *Therefore*, we argue, she is a true branch of the *One, Holy, Catholic, and Apostolic Church*.

The bearing of these principles on other organizations, it is not our object here to discuss. But it is a weighty and solemn question, and one which every Christian man is bound to propose to his conscience, Whether he is numbered in a Church resting on a *divine* foundation, and exhibiting on its fore-front the credentials of THE CHURCH OF THE LIVING GOD? The spirit of the present age has given currency to the impression, that a *Church* is a voluntary combination of individuals, which, if secure in the *doctrines* of the Gospel, may erect a ministry, without regard to its Apostolical derivation. But what if men were reminded, that it would be as easy for them to create a world as to found a Church? Yet so it is. *Divine power* was called forth in the establishment of both the *Faith* and the *Order* of the Church; and if men would shudder at the thought of avowedly creating new *doc-*

*trine*, so should they tremble at any attempt to innovate on the *Order of God's Church*. Heresy is an offence against the one, and schism a breach of the other; and of the heinousness of these crimes, let the Apostles be the judges, and the consciences of men. If, in the view of all men, a Church stands forth, bearing the sure credentials of her truth, and of her rightful authority, it is no trifling peril to refuse communion with her; and to proceed further, by erecting independent organizations, manifestly defective in at least *one* grand constituent of the Church, (not to say in open hostility to it,) is to venture on an enterprise, the defence of which at God's bar, we should fear to trust, unless we could plead, in the sincerity of our souls, *invincible ignorance*.

**CHURCH EDIFICE.** A building set apart and consecrated for the worship of God; more properly and usually called a **CHURCH**, without the addition of "edifice," which is always understood.

**CHURCH GOVERNMENT.** The mode in which the Church is ruled and governed, by those who have lawful authority in it. *Church Government* is not to be confounded with the *Ministry* of the Church, though the mistake is not an unfrequent one. There may be many Churches having the same form of *Ministry*, and yet, in all these the *government* may be very different. For example: the Church of England, the Greek Church, and the Episcopal Church in the United States, have all the same kind of a *Ministry*; viz., of Bishops, Priests, and Deacons; but yet, the government, or the manner in which these rule their Churches, and the laws or canons by which they act, are in many things widely different; so that it is important always to remember this distinction, for the want of which, many have arrayed themselves against the *government* of our Church, when, in truth, their objections lay against the *Ministry*, or the fact of our having *Bishops, Priests, and Deacons*, which is quite another matter. And in like manner some have objected to the *Ministry* of the Church,

when, in fact, their allegations referred to some points in our *government*, or in the regulations and Canons by which the Church is ruled.

It should not be forgotten, that for our CHURCH GOVERNMENT we do not claim *divine authority*, it being a matter which the Church has power to devise and establish, and to vary in different countries, according to circumstances. But the MINISTRY *incontestably rests on divine authority*, and therefore cannot be changed by the Church, but is the same every where, and at all times, and must so continue, unless modified by the same divine power which originally instituted it.

CHURCHING OF WOMEN. A service appointed in the Prayer-book, to be performed when a woman desires to return thanks to God for her safe delivery in child-bed. It was a pious and ancient custom for Christians always to appear before God after a recovery from dangerous sickness, to thank and praise him for his goodness in restoring them to health. And this was especially becoming, after deliverance from "the great peril and danger of child-birth." As this thanksgiving was usually offered on the woman's first appearance at Church after her sickness, the probability is that it hence derived the name of *Churching*, indicating her return again to the privileges and worship of God's holy temple. This service is now not frequently used, one of the occasional thanksgivings being generally substituted, viz., that entitled "*The thanksgiving of Women after childbirth; to be said when any woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*"

CHURCHMAN. This term, though originally applied to the *Clergy*, is now used in a less restricted sense, for any one who approves and believes the doctrines of the Church, who is attached to her solemn services, partakes of her sacraments, submits to her godly discipline, and respects her wise and venerable usages.

The name of *Churchman* is seldom given in popular discourse, to any others than Episcopalians, though from its obvious import it ought to be the valued title of every professing Christian. We read in the New Testament, that when the Apostles, by preaching the gospel, converted many Jews and Gentiles, they immediately *added them to the Church*, as our blessed Redeemer had commanded, and thus, *all* these converts became, in the true and proper sense of the term, CHURCHMEN, and were "obedient to the faith," and to those who "had the rule over them." Since the days of the Apostles, hundreds of years have gone by, yet the same Church continues which they established, the same Ministry exists, the same gospel is preached, the same sacraments are administered. The lapse of time only proves the immortality of the Church, which was built on the Apostles and Prophets. The same relation also continues between the body and the members composing it. And if any other designation than that of *Christian* be required, none can be more happy and more thoroughly descriptive of one who professes adherence to this Church, and receives what she teaches in agreement with Holy Scripture, than the familiar title of *Churchman*.

CHURCH-WARDENS. Certain lay officers of the ecclesiastical affairs of a parish. These officers were instituted to protect the edifice of the Church; to superintend the ceremonies of public worship; to promote the observance of religious duties; to form and execute parochial regulations; and to become, as occasion may require, the legal representatives of the body of the parish.\*

The Church-wardens, with the Vestrymen, are chosen annually in Easter week, according to the customs or Canons of the various Dioceses.

The General Canons of the Church do not prescribe the duties of these officers, this being left to Diocesan regula-

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\* Laws Relating to the Clergy.



tion, and that common understanding of the nature and limits of their powers, which time has handed down. Though there is no distinct enumeration of their duties in the general laws of the Church, yet, the most important of these may be gleaned from the Rubrics and the Diocesan Canons, to which we refer the reader.

**CHURCH-YARD.** The place where the dead are buried, so called, because in former times the place of burial was almost always in the yard or grounds about the Church, or at least, in some of the lands belonging to the Church.

**CIRCUMCISION.** A Jewish rite, by which children at the age of eight days, were admitted members of the Church. It was also practised on adults, and answered nearly the same purpose with baptism in the Christian Church, except in the extent of spiritual blessings annexed to it.

**CIRCUMCISION OF CHRIST.** This feast is celebrated by the Church, to commemorate the active obedience of Jesus Christ, in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the grace of the Gospel.

The institution of this feast is of very considerable antiquity. In the sixth century a special and appropriate service for it was in use. It sometimes took the name of the "Octave of Christmas," or the eighth day from that festival.

If this festival be considered merely as the commemoration of the circumcision of our Lord, its institution, or at least its revival, commenced with our Reformation, or on the publication of our English Liturgy, and was first observed on January 1, 1549-50.

**CLERGY.** A title by which the Ministers of the Church are distinguished from the Laity. See **CLERK.**

The designation was frequently given, in the ancient Church, to the *inferior orders*, (which See,) perhaps more frequently than to those who possessed the true ministerial office. The

first Apostolic Canon runs in these words, viz., “Let a Bishop be ordained by two or three Bishops, a Priest by one Bishop, and so likewise a Deacon, and any other *Clergyman*.” Here the inferior orders are alluded to as embraced under the term Clergy.

At a later period, it became customary to designate Bishops and Priests, and perhaps Deacons,\* as ‘*Ἱερατικοί*, (those of the Priesthood,) while Sub-deacons, Readers, &c., were called (*Κληρικοί*, (Clergy.) Thus, in the 27th Canon of Laodicea, it is said, “That neither those of the Priesthood, (*Ἱερατικοί*,) nor the Clergy, (*Κληρικοί*,) nor of the Laity, ought,” &c. The 30th Canon of the same Council uses the same terms, as also the 36th, 54th, and 55th.

At a still later date, when the order of the Ministry was restored to its scriptural triple form, and divested of the incumbrance of inferior degrees, resting only on human authority, the term came to be restricted to Bishops, Priests, and Deacons, and in that sense alone it is now used in the Church.

The Clergy were formerly divided into *regular* and *secular*: the regular were such as lived under certain rules, as all abbots, priors, monks, &c.; the secular were those who did not live under any certain rules of any religious order, as bishops, deans, parsons, &c. But now the word *Clergy* comprehends all persons in holy orders, and in ecclesiastical offices. †

**CLERGYMAN.** Any Minister of the Church of Christ, whether a bishop, priest, or deacon.

**CLERICAL.** Relating or pertaining to the Clergy.

**CLERICAL GARMENTS.** The dresses or robes which are worn by Ministers when performing the service of the Church.

\* Johnson on the Canonical Codes.

† Laws Relating to the Clergy.

Of these, the following kinds are used in the Protestant Episcopal Church in the United States:—

1. The *Bishop's robes*, usually of lawn, fine linen, and black satin. These are sometimes denominated the “Episcopal Habit.”

2. The *Surplice*, a plain white linen garment, worn at the reading of divine service, the administration of baptism, and the Holy Communion, and frequently at marriages and funerals, when they take place in the Church. A black silk *scarf* is generally worn with the surplice, reaching from the neck or shoulders to the feet.

3. The *Gown*, a black robe with or without sleeves, chiefly used by the Minister while preaching or lecturing. This is properly a University or College garment, but is now adopted by the Church.

4. The *Cassock*, a black cloth or silk garment resembling a long frock-coat, made wide in front, to cover over the breast, and button down the side. A silk girdle or sash, (technically called a “surcingle,”) tied about the waist, is usually worn with the cassock, and the black gown or the surplice is put on over the whole.

5. The *Bands*, are a small but very conspicuous part of the dress, being made of fine white linen, and appended to the neck-clock or cravat in front.

The dress of a Bishop may not be worn by any of the Priests or Deacons; but the other garments, viz., the surplice, gown, or cassock, may be used by any Minister, whether he be a Bishop, Priest, or Deacon.

The reason why these garments are worn, is, because the Church has never thought it becoming or proper for the Minister to come before God's presence in the services of his temple, without something which should remind both Minister and people of the reverence due to God, and the awful respect with which his worship should be conducted. And to this end, it has seemed right that Ministers should not

perform divine service in their ordinary dress alone, but in one which is more sacred and appropriate, and never used for any other purpose. "We find that, under the law, the Jewish Priests were, by God's own appointment, to wear decent sacred vestments at all times;\* but at the time of public service, they were to have, besides those ordinary garments, a *white linen Ephod*." † The *surplice* or white garment used in the Church, is especially deserving of notice, not only for its perfect propriety, but also because of its great antiquity, it having been in use in the Churches for many hundred years; almost, indeed, from the very time when the Apostles lived.

"The *colour* of the surplice," says Wheatly, "is very suitable; for it aptly represents the innocence and righteousness wherewith God's ministers ought to be clothed.—(Ps. cxxxii. 9.) And it is observable, that the Ancient of Days, (Dan. vii. 9,) is represented as having garments *white as snow*; and that when our Saviour was transfigured, his raiment was *white as the light*, (Matt. xvii. 2;) and that whenever angels have appeared to men, they have always been clothed in white apparel.—(Matt. xxviii. 3,—Mark, xvi. 5,—Acts, i. 10,—Rev. vi. 11, vii. 9, xv. 6, xix. 8—14.)"

"The *substance* of it is linen, for woollen would be thought ridiculous, and silk would scarce be afforded: and we may observe, that under the Jewish dispensation, God himself ordained that the priests *should not gird* themselves with any thing that caused sweat, (Ezek. xliv. 18;) to signify the purity of heart that ought to be in those that were set apart to the performance of divine service; for which reason the Jewish Ephods were linen, (1 Sam. ii. 18,) as were also most of the other garments which the priests wore during their ministrations.—(Lev. xvi. 4; Ezek. xliv. 17, 18.) The

\* Exodus, xxviii. and xxix.

† Exodus, xxviii. 4. I. Sam. ii. 18. Wheatly.

Levites, also, that were singers, were arrayed in *white linen*, (2 Chron. v. 12;) and the armies that followed the Lamb were clothed in *fine linen*, (Rev. xix. 14;) and to the Lamb's wife was granted, that she should be arrayed in *fine linen, white and clean*; for the *fine linen* is (i. e. represents) *the righteousness of saints.*" (Rev. xix. 8.)

Some objections have been urged against the use of these garments; but they are generally made by those who have not been educated as Episcopalians, and therefore not accustomed to the usages of the Church. When the *meaning* of the surplice and gown is understood, very few will wish to urge objections against them, but rather to fall in with the established custom of the Church.

Some have said that it is *popish* to wear them. But it might with as good reason be alleged that it is *popish* to wear our ordinary clothes, for Roman Catholics do the same. If the Roman Catholics were *wrong* in wearing clerical garments, and if we wore precisely *the same kind*, then we should be guilty of the same error with them; but neither of these things can be proved, and till then, we may be allowed quietly to maintain the ancient and pious customs of the Church. The danger of evil is not in the *use* of such garments, but in the *abuse* of them, as in those churches where their form, colour, variety and splendor, are in strong contrast with the simplicity which prevails in the Episcopal Church, and furnish just and weighty ground of objection.

2d. It is alleged that God does not require his Ministers to use these garments. But neither does he *forbid* them. We use them for his honor; and wherever God has spoken about such things in the Bible, it has always been in their favor; so that we have good reason to believe, that in using them we do not act contrary to his will, but rather in accordance with it.

3d. It is said, that we can worship God fully as well without them. But it might as well be said, that we can worship

him also without building churches, and without uncovering our heads, and without kneeling when we pray, and standing when we sing, and without the greater part of those things to which we are accustomed, but which are not directly commanded in the Bible. *We* are persuaded that the service of the Church is more decent and solemn *with* these garments than *without* them, and if we are benefited by them even a little, is it too much to ask that we should quietly retain and use them ?

CLERK. The legal designation of a Clergyman, from the Latin *clericus*. This title was very early applied to the ministers of the Christian Church. St. Jerome finds the origin of the title in the Greek Κλη̄ρος, a *lot*, and adds :—" God's Ministers were called *Clerici*, either because they are the lot and portion of the Lord, or because the Lord is their lot ; that is, their inheritance." " Others ' says Bingham, " think some regard was had to the ancient custom of choosing persons into sacred offices by lot, both among the Jews and Gentiles ; which is not improbable, though that custom never generally prevailed among Christians."

By later usage the term has been applied to laymen appointed to conduct or lead the responses of the congregation, and otherwise to assist in the services of the Church.

"CLOKE," or "CLOAK." A word, somewhat obsolete, occurring in the exhortation at the beginning of Morning and Evening Prayer, thus :—" Dearly beloved brethren, the Scripture moveth us, &c. &c. ; and that we should not dissemble nor *cloke* them before the face of Almighty God," &c. ; that is, we should not endeavour to *hide* or *conceal* our sins from God, for to deceive Him is impossible ; and besides, it is the duty of penitent sinners to approach him with sorrow for their sins, and to "*confess* them with an humble, lowly, penitent, and obedient heart."

COLLECT. A name given to certain brief and comprehensive prayers, which are found in all known liturgies and pub-

lic devotional offices. The use of the term being very ancient, it is difficult, if not impossible, to give any satisfactory account of its rise. Ritualists have thought that these prayers were so called, because they were used in the public congregation or *collection* of the people; or, from the fact of many petitions being here *collected* together in a brief summary; or because they comprehend objects of prayer gathered out of the Epistles and Gospels.

Whatever may be the origin of the term, it is one of great antiquity, having been mentioned by writers of the third century.\* Collects are probably as ancient as Liturgies; and Liturgies as ancient as the Christian Church. Of those now in use, few are of modern date. They have been culled from the devotional offices of ages past; and of not a few it may be said that "their origin lies in the distant glory of primitive Christianity."†

The compilers of our Prayer-book were diligent students of the Liturgies, &c., which had been handed down to them. From these, they made their selections with admirable judgment; and the only marvel is, that in their troublous times, a discriminating and impartial spirit was preserved, which, instead of condemning the ancient forms in the mass, was content to sift them and retain their goodness. Among the prizes thus gained from the olden time, were the Collects of the Church. The majority of these "occur in the Latin language, in the ancient missals of Salisbury, York, Hereford, &c.; and they are also in the sacramentaries of the English Church, written before the Norman conquest. We meet them in all the ancient MSS. of Gregory's Sacramentary, as used in the Roman, Italian, and other Western Churches, and thence show that they formed part of that sacramentary, when it was first introduced into England by Augustine, first Archbishop of Canterbury; and in consc-

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\* Shepherd.

† Origines Liturgicæ, II. p. 40.

quence, that they have been used by the Church of this country for above 1200 years. Many of the Collects, however, are much more ancient than the time of Gregory, A. D. 590; they occur in the sacramentary of Gelasius, Patriarch of Rome, A. D. 494; and some may be traced to the Leonian Sacramentary, used in the Roman Church, about A. D. 483.”\*

The advantages of prayers in the brief form of Collects, are,—the relief they give to the worshipper; the variety they throw into the service; the fixing of attention, by new impulses of thought; the solemnizing of the mind, by frequent invocations of the Hearer of prayer; the constant reference of all our hopes to the merits and mediation of Christ, in *whose name* every Collect is offered; and lastly, the inspiring feeling, that in them we are offering up our prayers in the same words which have been on the lips of the martyrs and saints of all ages. “It is an animating reflection,” says Bishop Brownell.—“It must give energy to our faith, and add wings to our petitions, when we consider that we are offering up those consecrated devotions which, from the lips and hearts of holy men, have from age to age ascended like incense up to heaven, and have been a more pleasing and acceptable sacrifice to the Almighty, than ‘thousands of rams, and ten thousands of rivers of oil.’”

COMMANDMENTS. See DECALOGUE.

COMMEMORATION. A service appointed by the Church in memory of some remarkable event, or of some distinguished person. Most of the Holy-days of the Church, especially the festivals, are days of this kind. On all the *Sundays* of the year, we commemorate the resurrection of our Savior Christ. On *Christmas*, we commemorate his birth. On *Epiphany*, the visit of the wise men. On *Easter*, his rising from the tomb, &c. Those, also, usually called Saints’ days, are

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\* Origines Liturgicæ, II. p. 313.



dedicated to the memory of the holy men after whom they are named, as St. Andrew, St. Thomas, St. John, &c., whose examples and eminent piety the Church does well, on these holy-days, to call to our remembrance, and propose for our imitation. See HOLY-DAYS.

In the Romish Church, *commemorations* are also “the mixing the service of some holy-day of lesser note, with the service of a Sunday or holy-day of greater eminency, on which the less holy-day happens to fall. In which case, it is appointed, that only the hymns, verses, &c., and some other part of the service of the lesser holy-day, be annexed to that of the greater.”

**COMMENDATIONS.** In the early Church, these were certain prayers, in which catechumens, penitents, and persons at the point of death, were solemnly recommended to the protection of God. In the Office for Visitation of the Sick, a prayer of this description is preserved, entitled, “A *Commendatory* Prayer for a sick person at the point of departure.”

**COMMINATION.** A denunciation or threatening of divine wrath. In the Prayer-book of the Church of England is an office bearing this title, or a “Denouncing of God’s Anger and Judgments against Sinners,” to be used “on the first day of Lent, and at other times, as the Ordinary shall appoint.” In the American Prayer-book, the only portion of this office retained has been incorporated in the service for Ash Wednesday, and consists of the two concluding collects, with the general supplication, “Turn thou us, O good Lord,” &c.

**COMMISSION.** The spiritual authority with which a minister is invested in the act of ordination, empowering him to execute the functions of the office to which he is appointed. See ORDINATION and UNINTERRUPTED SUCCESSION.

**COMMITTEE, STANDING.** An ecclesiastical body generally consisting of Clergy and Laity, annually elected by the Convention of each Diocese, to aid the Bishop in certain depart-

ments of duty, connected with the government of the Church, and to constitute the ecclesiastical authority, to an extent defined by the Canons, in a Diocese where there is no Bishop.

In the earlier Conventions of the Church, it was felt that in the preliminary steps to ordination, there should be, under the Bishop, some definite and responsible party, empowered to judge of the qualifications of Candidates for the ministry, and to report thereon; thus relieving the Bishop from an onerous duty,—interposing a check on the admission of unworthy aspirants, and enabling the Convention, so far as called upon, to act efficiently in its recess, by authorizing and employing such a body. At first, this object was met, by the appointment of a Committee of the Convention of a Diocese having a Bishop, to act for that body during its recess. This Committee, maintaining its existence, and having power to act at any time during the interval between two Conventions, received the name of a *Standing* (or permanent) Committee.

It does not appear that the appointment of these Committees was otherwise than inferentially provided for by the Canons, till the year 1808, when, by the 4th Canon of the General Convention, their existence in every State or Diocese was made a part of the law of the Church. By this provision they assumed a more independent form than belonged to them in their previous simple dependence on diocesan regulation. The 24th Canon of the same Convention also constituted them a council of advice to the Bishop, and their existence in Dioceses having no Bishop, was recognized by this and several other Canons.

The Standing Committee, on their appointment by the Convention, “elect from their own body a president and secretary,” and meet from time to time, or on special occasions, by the call of the president, for the transaction of business.

“Where there is no Bishop, the standing Committee is the ecclesiastical authority for all purposes declared”\* in the Canons of the General Convention, or those of the particular Dioceses.

The position occupied by these bodies, is intermediate between the Bishop and the Church in his Diocese, and also between the Diocese and the General Convention; it being their province to act for the House of Clerical and Lay Deputies, in case of the election of a Bishop during the recess of the General Convention. The detail of the duties of the Standing Committee, is not to be found otherwise than as it may be gleaned from the Canons both General and Diocesan; to enumerate which would be here impossible and unnecessary.

COMMON PRAYER. The Prayer-book is so characterized principally for the two following reasons:—

1st. Because it instructs us to pray for *all men in common*, or for “all sorts and conditions of men,”—whether rich or poor, Christians, Jews, or heathen, persons in authority, or those who are under them. This duty is not only called for by true benevolence, and sanctioned by the example of all holy men, but is directly commanded in the word of God. See particularly 1 Timothy, ii. 1; “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all men*: For kings, and for all that are in authority,” &c.

2d. Because it is designed for the *use* of all descriptions of worshippers. Prayer is a mutual duty. Every one ought to be *prayed for*, and every one also ought *to pray*. And though it may be that many will not pray even for themselves, it is not the less our duty as Christians to pray for them, that God would mercifully turn their hearts, and lead them to repentance. The Prayer-book presents a body of

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\* Canon IV. of the General Convention.

supplications, in admirable variety, which can be used at all times, and by all classes of Christians. And when we assemble together in the sanctuary to worship the Giver of all good things, our united devotions ascend in the same language and forms, and may, in the strictest sense, be called *common* or *general* prayers. See LITURGY.

“COMMON SUPPLICATIONS.” See the prayer of St. Chrysostom at the end of the Daily Service of the Church, where the epithet *common* is not used to signify *ordinary*, *inferior*, &c., but *united*, *mutual*, or *universal*—supplications made by the congregation with *one accord*, each desiring a participation in the blessings asked for by his brethren.

COMMUNICANT. One who has been admitted to the reception of the Holy Communion. This term is not to be considered as synonymous with the appellation *Church-member*, though it is inclusive of it. A Church-member is one who has been baptized, whether a partaker at the altar or not; but the name of Communicant is, by common usage, given only to those Church-members who, in fulfilment of their solemn obligations, have become recipients of the Sacrament of the Lord’s Supper.

COMMUNICATE. To partake of the Lord’s Supper or Holy Communion. In this sense the term is used in the Exhortation to the negligent, in the Communion Office. “It is an easy matter for a man to say, I will not *communicate*, because I am otherwise hindered,” &c. It also occurs several times in the rubrics of the “Communion of the Sick,” with the same ordinary meaning.

Another application of the term is to the doing of acts of charity and benevolence, as in Hebrews, xiii. 16. “To do good, and to communicate, [distribute,] forget not.”

COMMUNIO. It was the custom of the primitive Church to fill up the time during which the people communicated, by singing a psalm. We find from Cyril, Chrysostom, and Jerome, that in the Churches of Antioch and Jerusalem, “O

taste and see," &c., was sung during the communion in the fourth century. In the west we find numerous traces of the same custom. Augustine expressly mentions it, and it appears to have prevailed in Gaul and Italy. In after times it was generally adopted in the west, and the anthem was called *Communio*."\*

COMMUNION-BOOK. The name formerly given to a book containing the communion office of the Church.

COMMUNION, CHURCH. In the popular sense, a fellowship and participation in the privileges of the Church. The term, thus used, refers more especially to the relation subsisting between individuals and the Church. On this we do not purpose to dwell, but rather to consider it in reference to that harmonious unity and mutual concord which should exist between the various branches constituting the Catholic Church of Christ.

In the Apostolic and primitive ages, a perfect and admirable unity reigned throughout the Church. Every branch of it was in communion with all other branches. One general interest pervaded the whole, and in the strictest sense, there was acknowledged "One Lord, one faith, and one baptism." The Church was then in her golden days. Free from internal dissension, and able to bring all her powers to bear at any point, for the suppression of error, she exhibited a spectacle of sublimity and beauty, which even her enemies did not fail to admire, and over which the angels of heaven might well rejoice.

While then the Church was at unity with itself, and brotherly love knew no bounds of party and sect, but spread to the remotest corners of Christendom, the question will be an interesting one, In what did this universal communion consist, and how did it manifest itself between the large and important bodies of Christians, which, though widely sepa-

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\* Origines Liturgicæ, I. p. 153.

rated by territory, climate, customs, and the genius of the people, were all integral parts of the universal Church? To this question we reply as follows:—

1. As there was but “one faith” in the whole Christian world, and this was summed up in the Church’s Creeds, there was a mutual care among all the Churches to preserve and maintain this faith pure and entire. Hence, on the consecration of a Bishop, a declaration of his soundness in the faith was made before a Synod, and his circular letters were sent to foreign churches, assuring them of his communion with them. So important was this mutual understanding respecting the faith, that “if any Church deserted or destroyed this faith in whole or in part, they were looked upon as rebels and traitors against Christ, and enemies to the common faith, and treated as a conventicle of heretics, and not of Christians.”\*

2. In the case of any local heresy, every portion of the Church stood ready to render its assistance in suppressing it. A breach of the faith was a general calamity, and met with a general resistance. Bishops, sound in the faith, were allowed at such times to go into the diocese where the heresy prevailed, and ordain men “to oppose the malignant designs of the enemy,” though at any other time this would have been a breach of order. Every security was thus given for the preservation of the Catholic faith, and all acted in concert to overthrow any departure from it.

3. Every *member* of a national or particular Church, was *ipso facto* a member of the Church at large; and consequently, whatever foreign country he might have occasion to visit, he was literally at home in *any Church* of that country, and was not only privileged, but bound to unite in its worship, and partake at its altars. The Church was like one vast

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\* Bingham, VI. p. 6.

Diocese, in which every temple was open to Christians from east, west, north, or south.

So also with the *Clergy*. In travelling, they were eligible to assist in the performance of divine offices, (on presenting their canonical letters,) in any Church in the whole world. But in so doing, were of course required to conform to the liturgies and customs of those Churches. For while the *faith* was one and the same in all Churches, the *forms* and *usages* in divine worship were various, but all agreeing in the recognition of the essential features of gospel truth. So far as ceremonies and the order of divine worship were concerned, every diocese or patriarchate had its own peculiarities; but as these never affected the integrity of the faith, every foreign clergyman might with full freedom of conscience conform to the customs of the Churches he might happen to visit.

4. Acts of discipline in any part of the Church, were recognized and respected universally. As a person duly baptized and thereby admitted to be a member of any particular Church, had a right to communicate in any part of the Catholic Church, travelling with commendatory letters from the Bishop of his own Church; so, in case of his suspension, or excommunication, he was denied the privileges, not only of his own particular Church, but of the Church at large, every portion of it sanctioning the discipline of any other portion.

5. All Churches agreed in receiving the decisions of General Councils. These Councils were indeed of themselves evidence of a prevailing unity throughout the Church, each portion sending its Bishops, and having its representation in those great central bodies. Whatever decrees or canons were passed by such Councils, were therefore obligatory on the whole Church. And from these may be dated the rise of many customs, &c., which obtained general fa-

vor ; the greatest deference being shown by every portion of the Church to the decisions of these venerable bodies.

These were the principal points in which the communion of the primitive churches with each other manifested itself. And it is impossible for the Christian mind to think otherwise of it, than as a lovely exemplification of the Church principles of the New Testament carried out into actual practice. There was *something* in those early days which bound men together in their Christian relations, with an indissoluble firmness. The question of life or death was a trifle, when compared with the horror attached to a breach of the unity of the Church. And so essential was the maintenance of the most thorough and amicable communion between the various branches of the Church Catholic, that the least indication of the contrary in any particular Diocese, was instantly felt throughout the whole like an electric shock ; and men bound themselves firmer with the girdle of unity, and rallied together to withstand what was rightly esteemed a general calamity.

What then was the *origin* of this unanimity ? Unquestionably, a right view of the nature of the Church, and a holy dread of disobedience to Him who had founded it. Unity was one of the most imperative commands of Christ, and was incessantly urged and enforced by the Apostles, and riveted upon men's minds, as a cardinal principle, never to be forgotten. Such a thing as a Church existing in disunited fragments, (not to say hostile ones,) was to the primitive Christians, as incomprehensible a thing as separate interests among the principalities of heaven, or as disunion between the Persons of the adorable Godhead. The Church was *one*, however scattered through the different countries of the earth. This was a mere accident which could not touch its unity ; nay, had the earth swelled to the dimensions of Saturn or the Sun, and its Churches been increased a million fold, there would still have been felt the universal obligation



to preserve the sacred unity of the Church unbroken, and to continue, strong as ever, that cordial spirit of intercommunion which was so prominent a characteristic of the Apostolic Church.

To glance from this to the divisions and discords of modern times, is little less than to inflict a wound on the reader. Should the Son of Man *now* come, would he find faith on the earth—*that* faith which demands the unity of the Spirit in the bond of peace? To the faithfulness of God to his promises, we owe the preservation of his Church. To the unfaithfulness of man to his obligations, we owe the fearful distractions of that Church. As Episcopalians, we acknowledge still one holy Catholic Church. And, not by our own act, but by the usurpations and corruptions of other branches of the Church,—usurpations which would have been frowned upon in the early Church, are we driven for conscience' sake, to refuse communion with them to the extent of their errors. We allow the right of every branch of the Church to its own ceremonies, liturgies, usages, and discipline, so they be not contrary to the Word of God. The Ministry which has descended from the Apostles, we every where acknowledge, on evidence of its unbroken succession. Hence, we profess to stand in no other than the same attitude with every original branch of the primitive Church, and take no exceptions against other branches, only in so far as they would have been universally excepted against in the purest ages. We withhold communion only to the extent of error (the Scripture being judge) in the other party. Let this, therefore, be removed, and we may hope again to see that delightful interchange of affection and fellowship in faith and worship, which so nobly distinguished the Church in her young and better days.

COMMUNION, HOLY. “The Supper of the Lord,” says Bishop Jewell, “is a sacrament—that is, an evident representation—of the body and blood of CHRIST, wherein is set,

as it were, before our eyes, the death of CHRIST, and his resurrection, and whatsoever he did whilst he was in his mortal body : to the end we may give him thanks for his death, and for our deliverance ; and that by the often receiving of this sacrament, we may daily renew the remembrance thereof, to the intent we, being fed with the body and blood of CHRIST, may be brought into the hope of the resurrection, and of everlasting life, and may most assuredly believe, that as our bodies be fed with bread and wine, so our souls be fed with the body and blood of CHRIST.”\*

The names designating this sacrament are, the Eucharist, or thanksgiving ; the Lord’s Supper, in reference to the circumstances of its institution ; the Communion, because in this, the members of Christ maintain communion with their Head, and with one another. It is also denominated a “ feast,” a “ sacrifice of thanksgiving,” &c., &c.

In the present article, it will be our principal object to consider the holy Communion, rather in its liturgical than in its doctrinal or practical aspect.

The mode in which this sacrament was originally celebrated, was such as corresponded with the humble rank, and simplicity of manners, which characterized the early Christians. In the primitive Church it was customary, on almost all occasions of divine worship, to celebrate the Lord’s Supper. At these times, oblations were made by the people, consisting of bread, wine, and other things. These were applied to the support of the Clergy, the relief of the poor, and the supply of the Lord’s table ; a portion of the bread and wine being reserved for that purpose. This was the practice in the first century, while the Apostles were still alive.

It appears that the celebration of the Eucharist was not at first *public*, but those who held the rank of catechumens,

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\* Jewell’s Apology, p. 52.

and were only in a course of preparation for baptism, were carefully excluded. The early pastors divided their flocks into the two classes of catechumens and believers. To the first, the simplest principles only of the gospel of Christ were taught; and if the pastor had occasion at any time, in their presence, to speak to the believers, of the higher mysteries of Christianity, he expressed himself in a kind of obscure language, understood only by the initiated. This practice was said to be of divine authority, and a number of texts of scripture were alleged as involving it.

It was the custom, as we have said, to administer the Communion at almost every season of regular public worship. Even as late as the fourth century, we are told that it was held two or three times a week in many places, and on every Sunday in others. It was also celebrated at the tombs of martyrs, and at funerals, and from these customs, probably, we may date the rise of masses in the Romish Church for the benefit of the dead, and in memory of departed Saints. Another practice followed after this, viz., the holding up of the bread and wine in the sight of the people, who viewed these symbols with a deep feeling of reverence, and from this, in all probability, arose the popish "adoration of the host."

About 600 years after Christ, the privacy attending the administration of the Eucharist was thrown aside, and by the command of Gregory the great, its celebration was attended with a "magnificent assemblage of pompous ceremonies." From that day it has preserved, in most of the unreformed Churches, these same traits of splendor, together with the belief of the actual change of the elements into the true body and blood of Jesus Christ.

At the time of the Reformation, and the compiling of the Prayer-book, the forms of the Romish mass were laid aside, and the ancient Liturgies and sacramentaries being examined, the most pure and primitive portions were selected, and

from them principally our admirable Office for the Eucharist was framed. Great care was required in the arrangement and formation of this service. The ordinance itself is the sublimest act of Christian worship. It is that in which the sincere believer experiences the greatest outpouring of divine grace. Being instituted in remembrance of the passion and death of our Blessed Redeemer, it abounds with the most affecting and heavenly associations. Sensible of this, the compilers found it necessary to use more than ordinary care and discrimination in this part of their labors. In rejecting the Romish doctrine of transubstantiation, they were not forgetful to guard against an opposite extreme—the degradation of the sacrament into a mere act of memory. Their object was to frame a service on scriptural principles, as these principles were understood in the early Church. They found that the primitive believers celebrated the Supper of the Lord with the greatest demonstrations of religious joy. The Liturgies of the early Church prove this, being full of high and heavenly breathings of soul, coupled with strains of devotion, almost enthusiastic. Here then was the model; and admirably have our compilers followed it, by not only catching its spirit, but in many cases its very words;—thus qualifying us, so far as the external apparatus is concerned, to unite with the worthies of a better age in their sublimest acts of worship, and their saintly hymns of thanksgiving.

The Communion Office of the Church of England, though entitled to this praise, was not, however, so entirely free from imperfection, as to leave no room for the retouching of future hands. In the American revisal, some portions are omitted, which were of a local or civil nature; and the Prayer of Consecration has been entirely remodelled. In the English book this prayer includes only what forms the first paragraph in our Office, with the insertion of a few words from the Invocation following. “The Oblation and Invocation were added, or rather restored, to the Communion Office,

at the revision of the Liturgy by our General Convention in the year 1789. The *Oblation* is taken verbatim from the Consecration Prayer in the first Book of Edward VI., with the addition of a single clause from the Scotch Liturgy, ‘which we now offer unto thee,’ inserted after the words ‘thy holy gifts.’ This Oblation was dropped in the second Book of King Edward, at the instance of *Bucer* and *Martyr*, and has not since been restored to the English service. The *Invocation* is taken in part from the Prayer of Consecration in the first Book of Edward, and partly from a Collect, transferred to this place from the Post-communion service of the present English Book.”\*

The effect of these changes has been to enhance, in no slight degree, the beauty and excellence of the Communion Office; a better proof of which need not be given, than in frequent admissions to this effect, by writers of the Church of England.

Respecting *kneeling* at the communion, See the latter part of the article ADORATION.

See also the articles, ALMS, ALTAR, ANTE-COMMUNION, BOTH KINDS, CANON, CARRIED ABOUT, CHALICE, CHANCEL, COMMUNION of the Sick, CONSUBSTANTIATION, DEVOTIONS, ELEVATION of the Host, EULOGIES, EXCOMMUNICATION, LINEN CLOTH, MASS, OBLATION, OFFERTORY, PREFACES, TRANSUBSTANTIATION, and TRISAGION.

COMMUNION of Saints. The Church of Christ being a society, the members of which are all “servants of the same God, redeemed by the same atoning blood, sanctified by the same Spirit, governed by the same laws, partakers of the same sacraments, and heirs of the same promises,”† it follows, both from the nature of the case, and from the command of God, that there should exist not only an *outward*

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\* Bishop Brownell's Commentary on the Prayer-book, p, 307.

† Bishop Brownell.

fellowship in the bonds of the Church, and in the enjoyment of its privileges ; but also a close and endearing “sympathy of souls,”—a mutual sharing of joys and sufferings, and a feeling of intimate relation among all who belong to the household of faith. Between the faithful members of the Church, and their Divine Head, there is an undoubted communion guarantied by the express promises of Scripture. Christ and his saints are united in one holy fellowship, as the branches are united to the vine ; and in like manner, a sacred and inviolable bond of fraternal love, should link together all who name the name of Christ, and are heirs of the same heavenly inheritance. This, we apprehend, is the purport of that article of the Creed, in which we assert our belief in “the Communion of Saints.”

But the question may here be asked, How far does this communion extend ? We reply, to the whole state of Christ’s Church. That it reaches to the remotest bounds of the Church on earth, is manifest, and no accidental differences of rank, education, wealth, &c., should be permitted to rupture the tie of brotherly concord, which is the vital principle of our religion, and the crowning grace of the Church. But does the fellowship of saints extend no further than this ? Shall we say that there is no spiritual union between us and those who have finished their course ? Is the communion of saints limited to the borders of this lonely planet ? Is there no ladder of communication, by which (like the angels in the patriarch’s dream) we may ascend to the regions of triumphant immortality ? Is the body of Christ divided, and are the conquerors above separated from the valiant soldiers below, by a barrier impene-trable to the eye of faith ? Is the silken cord snapped asunder, which binds the Church in glory to the Church in probation ? No ! but the family of God is one—indivisible—extending to both worlds. Death is powerless to separate what God has joined together. There is an unbroken connexion exist-

ing between heaven and earth, in the fact that saints, whether in the body or out of the body, are brethren still, and members still, of that sacred communion of which Christ is the Head. The fellowship of the children of God, is a fellowship of souls. Death may triumph over the body, but yet the immortal spirit is secure. And if the dissolution of the body produce any change in the relation of the spirits of the living to those of the dead, we see not how it can be, but by the enlarging and strengthening of former intercourse; otherwise, we are forced to the conclusion that the Apostle spoke in parables, when he encouraged the Hebrew and all other Christians, to "run with patience the race that was set before them," *on the ground* that they were "compassed about with so great a cloud of witnesses," even the souls of the faithful departed. If then there be such a thing as the "communion of saints," we find not that it is limited to the Church below.

" Angels, and living saints, and dead,  
But one communion make ;  
All join in Christ, their vital Head,  
And of his love partake."\*

**COMMUNION of the Sick.** In this office, we have an example of the benevolent care exhibited by the Church towards her suffering members. "As all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life,"† the Church has not only provided for their baptism, and for the visitations of the pastor, but has authorized and directed the administration to them of "the most comfortable Sacrament of the Body and Blood of Christ."

Although the Church maintains that the Eucharist, as a general rule, is to be publicly administered in the house of

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\* Hymn 26.

† Rubric.

God, and has signified her disapproval of *solitary* communion, in all cases; yet when by sickness her members are incapable of presenting themselves at the altar, there is a wise and tender relaxation of her usages, corresponding with the peculiar necessity of the case. This too "is exactly conformable to the most early practice of the primitive Church; for there is nothing more frequently mentioned by the ancient writers, than the care of the Church to distribute the Eucharist to all dying persons that were capable of receiving it."\* "There are many instances," says Palmer, "in antiquity, of the celebration of the Eucharist in private for the sick. Thus, Paulinus, Bishop of Nola, caused the Eucharist to be celebrated in his own chamber, not many hours before his death. Gregory Nazianzen informs us, that his father communicated in his own chamber, and that his sister had an altar at home; and Ambrose is said to have administered the sacrament in a private house at Rome. The Church is therefore justified in directing the Eucharist to be consecrated in private houses, for the benefit of the sick; and she has taken care, in the rubric immediately preceding the office, that the sacrament should be decorously and reverently administered."†

By the rubrics it is provided, that on all ordinary occasions of Communion of the Sick, there shall be at the least two persons present to participate, besides the priest and the sick person. But at times of contagious sickness, &c., where, through fear of the infection, these cannot be had, the minister is permitted to communicate alone with the diseased.

In the distribution of the elements, the rubric orders that the sick person shall receive last. This is done "because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him."‡

\* Wheatly, p. 496. † Origines Liturgicæ, I. p. 229. ‡ Wheatly.



COMMUNION TABLE. See ALTAR.

CONCURRENCE of *Holy Days*, or DOUBLES. As many of the holy-days of the Church are *fixed* to certain determinate days of the year, and the others, including all the Sundays, are continually subject to *change* their days, it must necessarily follow that two holy-days will occasionally meet together on the same day of the year, and consequently, that for such a day there will be two sets of Lessons for Morning and Evening Prayer, with two Collects, Epistles, and Gospels. These days are technically called "Doubles," "Concurrent Holy-days," or "Duplex Festivals."

A question of some difficulty here occurs, relative to THE day to be observed, on such an accidental conjunction of Sunday with a Saint's day, or of a Saint's day with any other festival or fast. It is evident that a *choice* must be made, as *both* services entire cannot be used; and the making of this choice constitutes the difficulty.

The Church itself has here given no decision, either by her Canons, Rubrics, or Customs. In consequence, a variety of practice prevails both in the Church of England and that of the United States, assuming the following general forms:—

1. That of preserving the regular Sunday services entire, without regard to any other festival, except Christmas, which may occur on such Sundays. This practice applies only to *Sundays*, and the holy-days coming into collision with them.

2. The reverse of this, in the use of the service of the holy-day, and the waiving of that for the Sunday, except on Advent, Easter, Whitsunday, and Trinity. This, too, only refers to *Sundays*.

3. The mixing of the two services on any such duplex festival, by selecting from the Lessons of each, and using one or both Collects, and either of the Epistles and Gospels.

The first of these modes is grounded on the supposition, that the ordinary *Sunday* service is of superior obligation to that appointed for the other festivals. But this is very far

from being the case, inasmuch as *both* services rest simply on the appointment of the Church. And that no such superiority was acknowledged in the Church of England, appears from the fact, that in the form there used for the 5th of November, (Gunpowder Plot,) the rubric ordains, that "If this day shall happen to be Sunday, *only the Collect* proper for that *Sunday* shall be added to this office in its place." Under the same circumstances, the form for "The Restoration of the Royal Family" is to be used only in part on Whitsunday, and Trinity. "But if it shall happen to be any other Sunday, *this whole office shall be used*, as it followeth *entirely*." And in the case of the form for the King's Accession, it is ordered, that "If this day shall happen to be *Sunday*, *this whole office shall be used* as it followeth, *entirely*." From this we argue, that no superior authority was attached to the Sunday service; and that, if it might be set aside for the above *semi-political* festivals, with at least equal reason might the same be done in favor of the proper holy-days of the Church.

One of the other expedients mentioned,—that of selecting portions of both services, and mixing them together,—is also open to objection. The Sunday service, it will be observed, is a *complete* form, and equally so is that for the holy-day. If then a portion only of each be used, *neither service* is performed; and more than this, the minister assumes the responsibility of compiling a *new* service, by the mutilation of two already set forth by the Church. A further objection to this practice, is the irregularity consequent upon it. Every Clergyman would, of course, make his own selection, and by so doing, the uniformity of the Church services would be broken on every such festival, when, of all times, that uniformity should be most conspicuous.

The other practice referred to, of giving the precedence to the holy-day, rather than to the Sunday service, on all common occasions, seems to be more nearly accordant with the

design of the Church, and therefore the safest way of resolving the difficulty.\* In this, however, and in what follows, we beg to be understood as merely expressing an opinion, such as appears to us most reasonable, on a view of the question in its various positions. With this understanding, therefore, we offer the following observations :—

There are four *Sundays*, the services of which claim precedence of all other holy-days which may happen at the same time. These are, Advent, Easter, Whitsunday, and Trinity. On all other Sundays, in cases of concurrence, the festival should take precedence of the Sunday service.

On *week days*, Christmas, Ash-Wednesday, Good Friday, Ascension, and perhaps also Epiphany and Passion-week, should be observed in preference to all other holy-days coinciding with them.

In all other supposable cases of doubles on week days, there seems to be no other alternative, (till the proper authorities decide,) than to estimate the relative importance of the two festivals thus coming together. As a general rule, the festivals of our Lord have precedence ; hence, should St. Mark's day fall on Easter Monday or Tuesday ; or that of St. Barnabas on Monday or Tuesday in Whitsun-week, they should give place to those days connected with the history of our Lord ; for "in these cases," says a writer, "it appears to me that it is the evident intention of the Church, in the first instance, to call our attention to the history of the Passion, and in the other to the Resurrection, and Descent of the Spirit, and therefore the saint's day ought to give way." † The same reasoning will apply to the case of the Annunciation happening in Passion week ; in which case, there being a concurrence of two days commemorative of our Lord, it

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\* The only considerable objection to this would be the occasional introduction of apocryphal lessons on Sundays.

† British Magazine, 1837, p. 45.

would seem that the claims of the solemn season of Passion week should have the precedence, and remain uninterrupted.

CONDIGNITY, and CONGRUITY. Terms used by the Schoolmen, to express their peculiar opinions relative to human merit and deserving.

“The *Scotists* maintain that it is possible for man in his natural state so to live as to *deserve* the grace of GOD, by which he may be enabled to obtain salvation; this natural *fitness* (*congruitas*,) for grace, being such as to oblige the DEITY to grant it. Such is the *merit of congruity*.”

“The *Thomists*, on the other hand, contend that man, by the Divine assistance, is capable of so living as to *merit* eternal life, to be *worthy* (*condignus*) of it in the sight of GOD. In this hypothesis, the question of previous preparation for the grace which enables him to be *worthy*, is not introduced. This is the *merit of condignity*.”\*

CONFESSION. 1st. The penitent acknowledgment of sins before God. 2d. The particular forms in the Liturgy, in which this act is made. 3d. The public ratification, on the part of candidates for Confirmation, of the obligations assumed for them in baptism. See the Preface in the Order of Confirmation. 4th. A public declaration of faith, &c., as the Augsburg, Westminster, and other “Confessions.”

The penitential Confession, at the opening of our Liturgy, has justly been considered as one of the most admirable portions of the Church service. Its *position* is at the beginning of our acts of worship, because repentance and its evidence in an humble confession, are indispensable in approaching God's infinite Majesty. The *language* too, is in unison with the object of this form, simple, grave, and reverential. The *scope* is such as to meet every variety of circumstances in the worshipper. It does not descend to minute particulars, be-

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\* Professor Whittingham, in Jewell's Apology, p. 8.

cause this would be unsuitable to a mixed congregation. Yet it is really *so* particular, that it comprehends sins of every possible character. Had it been extended so as to embrace a distinct specification of sins, in all their number and minuteness of distinction, a volume would have been necessary for the purpose, nay, a hundred volumes would not have exhausted the catalogue. And more than this, the greater part of the congregation would be called to confess sins, of which they had no consciousness of being guilty. The confession then, is *sufficiently* particular. It gives room, under distinct heads, for every man to confess "the plague of his own heart;" and whatever may be our spiritual infirmities, we can, with little mental effort, arrange them under some head of the confession; and thus, by stating audibly the *class* of the offence, we can in our own minds, bring up all the particular sins embraced by it, of which we feel ourselves guilty.

CONFESSORIAL. An enclosed seat, recess, or small apartment in a Romish Church, where penitents make confession to a priest.

CONFESSOR. This title was given in the early Church to those who, by the confession of a true faith, were called to endure persecution, without actually suffering death. This constitutes the distinction between *confessors* and martyrs.

In another sense, the term applies to priests in the Romish and other Churches, who receive the confessions of penitents.

CONFIRM. To *establish, strengthen, and invigorate*, as in the hymn, "Veni, Creator Spiritus,"

"Our weakness strengthen and *confirm*." \*

Also in the second absolution form, "*confirm* and strengthen you in all goodness," &c.

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\* Form for "The Ordering of Priests."

CONFIRMATION. The Christian Church, with her sacraments and ordinances, stands upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Upon this ground we place the rite of confirmation.

In many things under the gospel, the pattern of the preceding dispensation was followed. Thus, baptism succeeded in the place of circumcision, and the Lord's Supper in that of the Passover. The Jews had their temple and synagogues ; we have our Churches for the worship of the same Divine Being. Their services consisted of praise, the reading of the scriptures, and the use of prescribed forms of prayer ; the same thing prevails with us. They had a ministry in three orders ; so have we. But we follow these, not *because* they were existent in the Jewish Church, but because they were re-enacted, or at least sanctioned by the founders of the *Christian* Church. If the prototypes of *baptism* and the *Lord's Supper* were seen in the Jewish Church, there also we find a rite analogous to *Confirmation*. We are told by historians, that at the age of thirteen, the children were "publicly examined before the congregation, in order to renew the covenant which their parents had made for them in their infancy, and to take upon themselves their obligations to the divine law."

That Confirmation was practised by the Apostles, and familiarly spoken of in their writings, can scarcely be doubted by the diligent reader of the New Testament. Let attention be turned, for example, to the planting of the Church in Samaria. Philip the Deacon goes down to that city, and declares to the inhabitants, Christ and the resurrection. The people are struck with the power of his doctrine, and amazed at his miracles. They profess their belief in Jesus, and both men and women are baptized in his name, and there is great joy throughout that city. But the Apostles, who were at Jerusalem, learn that Samaria has received the word of God.

Upon this information, Peter and John are sent down to them, that by the imposition of *their* hands, the baptized might receive the Holy Ghost, “for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.”\* It appears then, that though the Samaritans were converted and baptized by Philip the Deacon, yet there remained “something for their furtherance in the faith, which Philip, though a Minister of Christ, and clothed with miraculous power, could not confer upon them.”† From this fact, then, we learn two things; 1st. That it was necessary for these converts to receive “the laying on of hands.” 2d. That this could only be performed by the *Apostles*: and therefore among us, in like manner, it is only administered by the Bishops, who are the direct successors of the Apostles. The objection that this was done to confer miraculous power, we shall consider presently.

Again; we find a case in the 19th Chapter of the Acts, in which this ordinance was administered by St. Paul. The Apostle is at Ephesus, and finds some disciples of John the Baptist. Paul baptizes them in the name of the Lord Jesus, and subsequently lays his hands on them, and they receive the Holy Ghost, and speak with tongues, and prophesy. The same Apostle designates the laying on of hands as one of the first principles of the doctrine of Christ, and ranks it with repentance, faith, baptism, the resurrection, and eternal judgment. If then these fundamental points are binding on Christians, *confirmation* must be so, being one of them. And if it were not of divine appointment, it would seem that Paul was guilty of “teaching for doctrines the commandments of men,” which is not to be imagined. In other places of the New Testament, hints respecting this rite are found. “Thus

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\* Acts viii. 17.

† Bishop Ravenscroft.

Paul supposes both the Corinthians and Ephesians to have been all partakers of this holy rite, and plainly intimates, that the happy effects of it were, being 'established in Christ,' being 'anointed and sealed with the Holy Spirit of promise,' and having 'an earnest of the Spirit in their hearts.' And that all these expressions refer to Confirmation is evident, as well from comparing them together, as from the concurrent testimonies of several ancient fathers."\*

To this evidence from Scripture, may be added the practice of the Church, from the Apostles' days down to the time of the Reformation, a period of 1500 years, during which it appears that Confirmation was universally practised. The consent of the whole Christian world for so long a period, is enough to satisfy any reasonable mind, when taken in connexion with even the slightest hints in Scripture. It is on this ground that we receive the holy Scriptures as divine; for Scripture, of course, cannot prove its own inspiration: of this, we must have external evidence, and that evidence is undoubtedly the unanimous testimony of the Church. By the same means we know that the Sabbath was translated to the first day of the week;—that infants were baptized;—that females were admitted to the Lord's Supper; and many other things of importance, concerning which there is no scriptural command, and independently of the testimony of the Church, we should be left to the vagueness of mere inference and conjecture. In respect then to Confirmation, we have, as above stated, the testimony and practice of the whole Church for about 1500 years, and that of perhaps nine tenths of Christendom for 300 years more. But if it be thought that this rite is merely a device which sprung up in the corrupt ages of the Church, and therefore can be of no obligation now; let the ancient fathers reply, who lived soon after the Apostles' days. Imagine that there should rise

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\* Wheatly.



from the grave, and stand before us, a minister of Christ, who had flourished *within 80 years of the Apostle John*. How earnestly should we inquire of him respecting the doctrines and customs of the Church in his day, and how valuable should we esteem any information he might communicate ! We should be conversing with one who was doubtless familiar with many who had heard the Apostles preach, and could remember their admonitions, their piety, and their zeal. Now just such an one was TERTULLIAN, whose writings are still in existence. And thus he speaks of Confirmation : " After baptism, is the laying on of hands, by blessing and prayer inviting the Holy Spirit, who graciously descends from the Father, upon the bodies cleansed and blessed by baptism." Imagine another, a Bishop of the Church, who lived only 50 years later, and was eminent for his learning and piety. Such an one was ST. CYPRIAN ; and *he* says, in relation to the confirmation of the Samaritans by Peter and John, " The same thing is done among us. They who are baptized are brought to the rulers of the Church, that by our prayer, and the laying on of our hands, they may obtain the Holy Ghost, and be perfected with the seal of the Lord." Let us summon one more witness. This shall be ST. JEROME, who lived about 250 or 300 years after the time of St. John, and who says, " As for those who are baptized afar off in the lesser towns by the Presbyters and Deacons, the Bishop travels out to them, to lay hands upon them, and to invoke the Holy Spirit." Can we imagine any words which more accurately describe the visitation of one of our modern Bishops ? And yet, these words were penned more than 1400 years ago, and when the Church was in a state of purity to which *we* might look with some respect. From the Apostles' days, therefore, the rite of confirmation has been uniformly practised in the Church, for all ecclesiastical history declares it ; and inasmuch as it was an *apostolical institution*, it is not a matter which may be lightly rejected.

At the time of the Reformation this rite was purged from certain corruptions which had gathered around it, and was then retained by the Church of England. It was also retained by almost all the Lutheran Churches, notwithstanding that they rejected Episcopacy, and is still in use in those Churches. It was granted also by many eminent Presbyterians, to be of Apostolical authority. Such was the opinion of John Calvin himself, and of Beza his colleague. Dr. Owen also approved of Confirmation, and "acknowledged that it existed in the Apostolical Churches;" and in many of the Presbyterian societies of Europe and America, a strong feeling has been manifested in favor of this rite.

But it is objected, that by the laying on of the hands of the Apostles, the power of working *miracles* was bestowed; and that this was what is meant by conferring the Holy Ghost; whereas *we* can pretend to no such power;—ergo, the rite of confirmation is a mere form. In reply to this it is sufficient to say, that the gifts of the Spirit are various, and the power of working miracles is but *one* of those gifts. The Apostles did not confer this power *on all* who received confirmation. The laying on of hands was used in their *ordinations*; but several were ordained who do not appear to have had the gift of miracles. It appears that on some were poured out the *ordinary*, and on others the *extra-ordinary* gifts of the Spirit, and all by the imposition of hands. The latter of these ceased after the Apostolic age, but the former are vouchsafed to the Church till the end of time.

To those who are disposed to undervalue the rite of confirmation, or to neglect it altogether, we have this much to say, viz., that before they can overthrow the obligation of this ordinance, they must prove that Peter, and John, and Paul, knew *less* of the mind of Christ, than they do themselves. That though inspired men established this rite in the Church, yet *they* may freely receive or decline it. That though it repeatedly appears on the page of the New Testa-

ment, yet every such notice of it shall be to *them* a blank. That the Ministers of the primitive Church (who universally practised confirmation) were in a great error, though taught and ordained by the Apostles. And that the laity, whose parents, at least, had heard the gospel preached by inspired men, were under the full influence of the same mistake. And, to crown this catalogue of absurdities, they must acknowledge that from the day of Christ down to the present time, though this rite has universally prevailed in Apostolical Churches, yet it is entirely without foundation ; and though millions of holy men have received it as originating with the Apostles and Christ their Master, yet they were all deluded, and submitted to a mere invention of man. If our proofs are worth any thing, the objector must be brought to this perilous dilemma. On which side lie truth and safety, let conscience decide.

“**CONFOUNDED.**” Put to confusion by a sense of sin, or under the punishment due to it. The word is of frequent occurrence in the Psalter, and is also found in the last verse of the *Te Deum*. The following instance of a similar use of the term, is from Latimer. “What, quoth Cain, am I set to keep my brother ? I cannot tell where he is. But at last he was *confounded*, and his murder brought to light.”\*

**CONGREGATION.** An assembly or body of people. The term is applied, 1st, to the universal Church of Christ, as in the 19th article, “The visible Church of Christ is a *Congregation* of faithful men,” &c. 2d. To the persons present on occasions of public worship. 3d. To the persons composing the actual charge of a Minister, and who are members of an individual corporation or organization, as in the Office of Institution of Ministers.

**CONGRUITY.** See **CONDIGNITY.**

\* Sermon on Covetousness.

**CONSECRATION.** A solemn act of dedication to a divine service and use.

From this general sense, the word is employed to designate:—1. The devotion of any object to a sacred use; as in the consecration of wealth, talents, influence, &c., to the cause of religion.

2. The investing of any worthy object with peculiar veneration and respect.

3. The dedication of Churches and other places, by the Bishop, to the service of the Most High, by separating them “from all unhallowed, ordinary, and common uses,” and declaring them to be henceforth sacred to Him whose name, presence, and blessing, we invoke.

4. The act of conferring the office of a Bishop. The term is here used in the sense of *ordaining*, with which it was anciently synonymous.

5. The solemn act of blessing, and invoking the divine presence on the elements, in the Eucharist. This is performed by the Bishop or Priest, in that part of the Communion office called the “Prayer of Consecration.”

In the Consecration of Bishops, though the act itself is really performed by *one* Bishop; yet, in accordance with the customs of the ancient Church, *two others* are required to be associated with him as assistants. The first Apostolic Canon provides, that a Bishop shall be ordained by two or three Bishops. This was, however, simply a measure of security on the part of the Church; and hence, a consecration by a single Bishop would be *valid*, though not *canonical*. “Lest,” says a writer, “by any extraordinary casualty, some one Bishop should surreptitiously intrude himself into the office, the Church has taken care, that his irregularity should not descend to those at whose ordination he concurred, by requiring, that no Bishop should be ordained, except in case of necessity, but by three, or two at the least; that so, if it should chance that one of them was not canonically ordained, yet

still there might be two, or at least one, against whom there could lie no exceptions; and if but one of the ordainers were really a Bishop, I see no reason to doubt, but that the ordained was so too."———"There is no necessity, except what proceeds from Canon law, for above one; for 'tis evident that one Apostle might, and did ordain a Bishop; as for instance, St. John ordained Euodius and Ignatius; St. Paul, Clement; and by parity of reason, one of their successors might do the same."\*

"**CONSENTED TOGETHER** in *Holy Wedlock*." See the Office for Matrimony. Reference is here made not only in general to that *mutual consent* which lies at the foundation of marriage, but also to a former part of the service, in which this consent was publicly declared:—"Wilt thou have this woman?" &c.

**CONSTANTINOPOLITAN CREED.** See **CREED, NICENE**.

"**CONSTANTLY BELIEVE.**" The word "*constantly*" as here used, not only means *always*, or through the entire life, but *firmly, sincerely*, and with full purpose of heart; i. e. with *constancy*.

**CONSTITUTION.** A body of general principles, set forth in each Diocese, as the ground-work of its organization and legislation; and also by the General Convention, with the same objects in reference to the Church at large\* in the United States.

**CONSUBSTANTIAL.** Of the same substance or essence. The term is used in theological writings, to express that oneness and sameness of substance which belongs to the Father and the Son. In the Scriptures, the word does not occur, though the truth which it covers most certainly does. Its introduction into the language of the Church, may be dated from the Council of Nice, A. D. 325, at which time, through the spread of Arianism, it became necessary to guard the orthodox faith by more strict terms than those of the Apos-

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\* Johnson on the Canonical Codes.

tles' Creed. Hence the rise of what is called the Nicene Creed, in which we find the phrase "of one substance [consubstantial] with the Father;"—a definition respecting the Son of God, which the heterodox Arians would not brook, inasmuch as it asserted in the most unequivocal manner the Supreme Deity of Christ, a revealed truth which, under shelter of less decisive terms, they had before this managed to evade.

**CONSUBSTANTIATION.** The opinion of the Lutheran Church, that in the Eucharist, the body and blood of Christ are actually present, *together with* the substance of the bread and wine. The difference between this, and the views of the Church of Rome, may be seen by comparing the opinion here expressed with **TRANSUBSTANTIATION**.

"**CONSUMMATION, PERFECT.**" The full completion, end, or accomplishment of any event or thing. The expression occurs in one of the prayers near the end of the Burial service, thus:—"that we, with all those who are departed in the true faith of thy holy name, may have our *perfect consummation* and bliss, both in soul and body, in thy eternal and everlasting glory." The allusion is, obviously, to the doctrine of an intermediate state, in which the souls of the righteous, being separated from the body, do not, and indeed cannot, enjoy that fulness of bliss which will be the reward of the faithful after the resurrection, when the spiritual body, purified from all corruption, and endowed with immortality, will share in the fruition of endless bliss. The attainment of this perfect consummation of happiness, by the united enjoyments of the soul and the glorified body, is doubtless a legitimate object of prayer, and one which must nerve the Christian with strong and sublime anticipations of the glory "hereafter to be revealed," when we and all who have served God faithfully, shall be exalted to that state where "there shall be no more death."

**CONVENTION.** A Council or Synod of the Church, assem-

bled for the transaction of ecclesiastical business, and consisting of delegates from both Clergy and Laity.

Of these, there are in the American Church :—

1. The *General* Convention, which meets 'once in three years, "in such place as shall be determined by the Convention." In this Convention are ordinarily two houses, viz :— the House of Bishops, which, "when there are three or more, shall \* \* \* \* \* form a separate house, with a right to originate and propose acts," &c. But in case of there not being three or more Bishops, "any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the state to which he belongs." The other house is that of Clerical and Lay Deputies, consisting of a representation of Clergy and Laity, not to exceed four of each for a Diocese, chosen by the Convention of the Diocese they represent.

Before proceeding to business, it is necessary that the Church shall be represented by a majority of the states which have adopted the General Constitution of the Church.

A *Special* General Convention may be called on urgent occasion, by the presiding Bishop, "provided that the summons shall be with the consent or on the requisition of a majority of the Bishops, expressed to him in writing."\*

2. *Diocesan* Conventions. These meet annually in each Diocese, on business pertaining to their respective Dioceses alone, unless in cases where, by the General Convention, their separate action is required on some point of wider interest.

A Diocesan Convention consists of the Bishop, with his Clergy, and a lay representation from each parish in union with the Convention. The qualifications required to entitle to a seat and vote in these Conventions, are regulated by the

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\* Canon XLIX. of the General Convention.

Canons of the various Dioceses, and differ according to the circumstances and usages of the Diocese enacting them.

*Special* Diocesan Conventions may be held on the summons of the Bishop, and in conformity with the local Canons.

“CONVERSATION.” Used in the Prayer-book, and also in the Bible, not for talk and familiar discourse, &c., but for the general mode and habit of life. In the forms for the Ordering of Deacons and Priests, the word occurs with this broader signification, thus : “Take heed that the persons whom ye present unto us, be apt and meet for their learning and godly *conversation*, to exercise their Ministry,” &c. It will hardly be supposed that by the words “*godly conversation*,” the Church here means a facility in discoursing on religious subjects ; for though a certain fluency of utterance is no despicable thing, yet it is, at the same time, no trustworthy argument either of piety or uncommon intelligence, being, like the rain, a gift that falleth on both the evil and the good. The phrase evidently refers not to this, but to that “godly, righteous, and sober life,” in all its acts and aims, to which all the disciples of Christ should aspire, and more especially those who in the Ministry are to be living witnesses of the truth, “known and read of all men.”

CONVERSION OF ST. PAUL. A holy-day is set apart by the Church for the celebration of this event.

“St. Paul is not commemorated, as the other Apostles are, by his death or martyrdom, but by his conversion, which was wonderful in itself, and highly beneficial to the Church of Christ. For whilst the other Apostles had their particular provinces, he had the care of all the Churches, and by his indefatigable labors contributed very much to the propagation of the Gospel throughout the world.”

CONVOCATION. In the Church of England, “an assembly of the representatives of the Clergy, to consult of ecclesiastical matters in time of parliament ; and summoned by each Archbishop in his peculiar province, in consequence of a writ



directed to him by the king before the meeting of every new parliament. It consists of two houses, the higher or upper house, where the Archbishops and all the Bishops sit severally by themselves ; and the other, the lower house of convocation, where all the rest of the clergy sit, i. e., all deans and archdeacons, one proctor for each chapter, and two proctors for all the parochial clergy of each diocese, making in the whole number 166 persons ; but on account of the small number of dioceses in the province of York, each archdeaconry elects two proctors. In York, the convocation consists only of one house ; but in Canterbury there are two houses, of which the 22 Bishops form the upper house ; and before the Reformation, abbots, priors, and other mitred prelates sat with the Bishops. The lower house of convocation, in the province of Canterbury, consists of 144 members, viz., 22 deans, 53 archdeacons, 24 proctors for the chapters, and 44 proctors for the parochial clergy.”

“The Archbishop of Canterbury is the president of the convocation, and prorogues and dissolves it by mandate from the king.”\*

The term “Convocation” is applied, in several Dioceses of the United States, to certain monthly or other periodical meetings of the Clergy, for the purpose of mutual conference, the holding of public services, and the devising and execution of plans for the extension of the Church. The organized body formed by these Clergy, is known by the same name.

**CORPUS CHRISTI.** The body of Christ. In the Church of Rome, an annual festival, with this name, is observed on the Thursday after Trinity Sunday. Its design is to commemorate the corporal presence of Christ in the Holy Eucharist. Dr. Webster has fallen into an error in defining this to be “a festival of *the Church of England* \* \* \* in honor of

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\* Laws relating to the Clergy.

the Eucharist." The Church of England has no such festival, having abrogated it at the Reformation.

"CORRUPT FOLLOWING." In the 25th Article of Religion it is said, that "Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown partly of the *corrupt following* of the Apostles, partly are states of life allowed by the Scriptures," &c. From this, an objection has sometimes been made against the rite of Confirmation, as having arisen from "the corrupt following of the Apostles," and thus it is concluded that if the Church had *correctly* and *wisely* followed their example, Confirmation would not have been practised and held in its present estimation.

The answer to the objection is this. The Article referred to is on the "*Sacraments*," and it declares that these are two in number, viz., "Baptism, and the Supper of the Lord." But inasmuch as the Romanists hold that there are five others, viz., Confirmation, Penance, Orders, &c., the Article goes on to say, that "these are not to be counted for *Sacraments* of the Gospel." And, having stated this, the next point was to show how they came to be *regarded as Sacraments* in the Romish Church, viz., "partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures," that is, part of them, as Confirmation, Penance, and Extreme Unction, have been exalted to the rank of *Sacraments* by the Romanists, through their mistaken imitation of the Apostles, who never counted them as Sacraments; and the other part of them, viz., Orders and Matrimony, are "states of life allowed by the Scriptures, but yet have not like nature of Sacraments with baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

From this it will appear that the Article does *not* assert that *Confirmation* came through the "corrupt following" of the

Apostles; but that by these means the Romanists came to hold it as *a Sacrament*, which it is not. The whole matter may be thus stated. The Episcopal Church, by the *right following* of the Apostles, holds confirmation to be an *Apostolical ordinance*. But the Romanists, by the *corrupt following* of the Apostles, regard confirmation as *a Sacrament*.

**COUNCIL.** The Councils of the ancient Church were assemblies of Bishops, called together at stated times or on occasions of emergency, to secure, by their decisions, the integrity of Christian doctrine,—to frame Canons for the government of the Church,—to settle controversies and heal disorders,—and to deliberate on all questions in which the interests of the Church were concerned.

These Councils, though formed of Bishops, did not exclude the inferior orders of the Clergy, nor refuse their advice and co-operation on disputed questions. On some occasions the same privilege was also allowed to the more distinguished members of the laity.

Councils are usually considered as *General* or *Provincial*. A *General* Council, to which the name of *Œcumenical* is also applied, consisted of a representation by Bishops, from the Churches in every part of the world, and their acts were received as authoritative by the universal Church. These were of rather infrequent occurrence, and formed the most august and solemn tribunal of the Church.

The *Provincial* Councils were composed of the Bishops of a province, or other local division of the Church. By the Canons, these were required to assemble at least twice every year. Their acts had force only in the district represented by the Council.

To the decisions of the first four *General* Councils, respect has always been shown by the Protestant Episcopal Church. These were, 1. The Council of Nice, assembled A. D. 325. 2. The Council of Constantinople, A. D. 381. 3. That of Ephesus, A. D. 431. And 4. That of Chalcedon, A. D. 451.

The leading decisions of all these, were directed against the errors on the doctrine of the Trinity, advanced by the Arians, the Macedonians, the Nestorians, and the Eutychians.

The twenty-first of the thirty-nine Articles, is on "The Authority of General Councils." Its omission in the American Prayer-book was grounded on the two-fold objection, 1st, that its provisions were useless to a Church not in connection with the civil government; and 2d, that every thing in it of any value to us, is stated in nearly the same words in Article VI.

In the Church in the United States, the term "Council" is used in reference to a General or Diocesan Convention, as in the Prayer for Conventions, &c.

**CREED.** From *Credo*, I believe. A concise summary of Scripture doctrine, set forth under the authority of the Church.

The necessity and use of Creeds arises from the fact, that while our rule of faith is Holy Scripture, revelation does not come to us in the form of a methodical and distinctly arranged body of divinity. The Bible nowhere professes to be a book regularly laid out, in which different points of doctrine are discussed in separate chapters and treatises; but we find it composed of writings in which all the points of our faith are mingled together, and regarded as established facts, without the parade of constant argument and logical analysis. That there are some exceptions to this, is not to be denied; the Epistle to the Romans, for example, being in the main, a discourse on justification by faith; and part of the Epistle to the Hebrews, being a defence of the Divinity of Jesus Christ. But as a general rule, the Bible is not a systematic work. While the doctrines of the Gospel are all included in it, they are blended together, or scattered at large over the whole volume. Hence it has always been thought expedient to draw out these various doctrines, and arrange them in a short and luminous catalogue, that every one may see, at a glance, what

is taught as certain truth, to be believed and acted upon by the disciples of Christ.

The inquiry is sometimes made, why we attach any real importance to a Creed, if we believe the *Bible* to be our rule of faith? Why not declare simply, that the doctrines we hold are those of *the Scriptures*, rather than appeal to the Apostles' or any other *Creed*? The answer brings us to another use of Creeds, and is this. *All men will not interpret Scripture rightly*, and thus the truth must suffer, unless some guide or check be provided. The mere declaration of our belief in the Bible, conveys no definite impression of our views. Take, for example, an Episcopalian, a Presbyterian, a Baptist, and a Unitarian, and ask them, what is their rule of faith? They will all refer to the Bible; and yet how variant are their doctrinal views! The first three contend, that Jesus Christ is God, of the same essence with the Father; while, on the contrary, the Unitarian asserts that he is only *man*. The Churchman reads in the Bible that Christ died for the sins of the *whole world*, and that God would have all men come to the knowledge of the truth, and be saved. But the Presbyterian (if he believe the Westminster Confession) is of another opinion, holding that God, without any foresight of faith and good works, has elected a certain number to eternal life, and abandoned the rest to sure and everlasting ruin. Now all these claim *the Bible* as the proof of their doctrines; but they differ in their interpretation of it. The Creed therefore, being a representation of the doctrines of Christianity, as believed and held in the earliest ages of the Church, when the truth, as taught by the Apostles, was fresh and bright in the minds of all men, is of incalculable service in the preservation of sound views of the Gospel—such views as will stand the test of the judgment day.

To Creeds of *modern* invention, we attach no kind of importance, because they are not tests of the primitive faith. But the Apostles' and Nicene Creeds, being declarations

sanctioned by the consent of the universal Church, and ever held in esteem as the safeguards of truth, we continue reverently to receive ; not exalting them to the place of Scripture, but venerating them as authoritative statements of the true *meaning* of Scripture. See CHURCH.

CREED, APOSTLES'. The Apostles' Creed is a summary of Christian doctrine, which has been received by the Church universal, from the earliest ages. The title has been variously accounted for. There is an ancient tradition that this Creed was actually framed by the Apostles, each furnishing an article, until the whole was completed. But this is for the most part regarded as a fable ; and probably took its rise from the name of *Symbolum* or *Symbol*, sometimes given to this Creed, a name derived from a Greek word, signifying a *throwing* or *casting together*. It is more likely that this Creed is so called, from its consisting of doctrines taught by the Apostles, though the exact words may not be retained. It was customary among the early Christians to make a free use of the title "Apostolic." Thus, any Church in which an Apostle had personally taught, especially if he had ministered there for any considerable time, was denominated an *Apostolic* Church. For example, the Churches of Jerusalem, Corinth, Ephesus, Antioch, and Rome, were all called Apostolic Churches. In the course of years, the Bishops, with their Sees, and the Christian faith, obtained the same appellation, and eventually this was given to the Creed itself.

We have strong reason for believing, that in the very earliest days of the Church, the Apostles' Creed was in use ; for Irenæus, who was taught by Polycarp, a disciple of St. John, gives a creed similar to this, and says that "the Church dispersed throughout the whole world, had received this faith from the Apostles and their disciples." Tertullian also, who lived about a hundred years after the Apostles, gives a creed of the same character, and says that it had been in use "as a rule of faith in the Church, from the beginning of the Gospel."

Originally, the Creed had fewer articles than at present ; for in the copies as given by these writers, the descent into hell, the communion of saints, and the life everlasting, are not included. These were points, however, fully believed by the early Christians, but were not embodied in the Creed until the third or fourth century, when this became necessary, to counteract some doctrinal errors, which at that time disturbed the peace of the Church. The whole Creed is found in the works of St. Ambrose, who flourished A. D. 374, and in the works of other writers of the same age.

It deserves remark, that at the period of the Reformation, all the reformed Churches retained the Creed, and several of them incorporated it into their liturgies. In the Church of England it was made a part of the public service, as it had been for many ages before. When the book of Common Prayer underwent a revision in the American Church, the Apostles' Creed was retained, and we recite it on occasions of public worship, thus declaring our faith in the very words which have dwelt on the lips of the earliest disciples of the Redeemer.

Apart from its use as a standard of orthodoxy, the Creed may be viewed as a fountain of warm devotional feeling. In the words of one who well knew its value, "It is the watchword of Christian soldiers—the cheering exclamation of the Christian army, transmitted from rank to rank, from the fellowship of the Apostles, and the army of martyrs, down to our time. It has animated the whole Christian host ; and if we yield to the holy sympathetic feeling, we surely must catch a portion of their devout zeal, as we repeat this symbol of the truth. It is the Gospel in epitome ; and though it will not suffice without the Gospel in *detail*, yet it cannot but bring to our grateful recollection, the great doctrines which we love—in which we now walk—in which we hope to die.

"On every account, therefore, we should prize this summary of our faith ;—not with superstitious veneration for it,

merely because it is ancient—but with great deference, because though ancient, its authority is not shaken by all the inquiries of after ages. We should prize it, because, instead of being the cant language of a sect, it is the mighty assertion of the faith of the Church Catholic. We should prize it as the grandest offering of praise uttered by the faithful;—for a confession of the whole Gospel is, in this act, sent up as incense to the Eternal Jehovah, Three in One.”

CREED, ATHANASIAN. A Creed of very considerable antiquity, still retained in the Prayer-book of the Church of England, and appointed to be used on certain Sundays and other holy-days.

Its name is derived from St. Athanasius; but that it was actually written by him, is far from being either certain or probable. By Dr. Waterland its composition is referred to Hilary, Archbishop of Arles, who flourished about A. D. 430. The same author remarks, “that we cannot assign a later period than the year 880 for the introduction of this creed into the office of prime by the English Churches; but we have no reason to think that it may not have been used long before that date. It is not found in MS. Psalters of the 7th and 8th centuries.”\*

The Athanasian Creed consists of a summary of the Catholic faith, expressed in terms exceedingly strong and precise. Much the larger part is occupied with an elaborate statement of the doctrine of the Trinity, with particular reference to the Divinity and Personality of the Son and Holy Ghost. The whole begins and closes with declarations in nearly the same terms, that “this is the Catholic Faith; which except a man believe faithfully, he cannot be saved.”

The strong language of this Creed, with its repeated denunciations, though vindicated and explained by the English ritualists, procured its rejection from the American Prayer-

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\* Cited by Palmer in *Origines Liturgicæ*, I. p. 231.



book, by the General Convention of 1789. The proceedings in relation to it, may be seen in Bishop White's Memoirs of the Church.

CREED, CONSTANTINOPOLITAN. See CREED, NICENE.

CREED, NICENE. Sometimes called the *Constantinopolitan Creed*. "This creed was chiefly composed by the orthodox Fathers of the first general council of Nice, A. D. 325, to define the Christian faith, in opposition to the heresy of Arius. As sanctioned by this assembly, it ended with "I believe in the Holy Ghost;" the remainder was added by the second general council, held at Constantinople, A. D. 391, in which the heresy of Macedonius, with regard to the divinity of the Holy Spirit, was condemned. In the 5th century, the western Churches added to this creed the words *filioque*, in conformity with the doctrine, that the Holy Spirit proceeds *from the Son*, as well as from the Father."\*

In the English Prayer-book, the Nicene Creed occurs only in the Communion Office; but in the American revision it has been placed with the Apostles' Creed, in the Order of Morning and Evening Prayer, the Minister having liberty to use either of them in the ordinary services, and also in the Administration of the Communion, when necessary.

CROSIER, OR CROZIER. A Bishop's pastoral staff or crook. In the Protestant Episcopal Church in the United States, this, with the mitre, &c., have grown into disuse. It was formerly considered as an emblem of jurisdiction, and pastoral authority. In form it resembled the well-known shepherd's crook, the head being frequently decorated with elaborate workmanship. It was for many ages always presented to a Bishop on receiving his consecration, and indicated that he was then constituted a shepherd over the flock of Christ. The Bishop's crosier was always carried in the *left* hand.

CROSS. As our Savior Christ suffered death on the cross,

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\* Origines Liturgicæ, II. p. 54.

for man's redemption, the Church has, in all ages, considered this instrument of death as the most appropriate emblem or symbol of the Christian religion.

In ancient times, the figure of a cross, made of wood or stone, was in common use as a Church ornament, &c., being frequently placed on steeples, towers, pinnacles, and the summit of arches and roofs; besides being interwoven with all the curious and beautiful forms of Gothic ornament in the interior of Churches and sacred places.

So long as the cross was viewed simply as the *sign* of our religion, no possible evil could result from its use, and it might even have served the valuable purpose of constantly putting Christians in mind of the sacrifice which was made for them by the precious blood-shedding of the Redeemer. But in the course of time, it came to be grievously abused, (like many other harmless things,) to superstitious and unholy purposes; the consequence of which has been the exclusion of it, in a great measure, from almost all Protestant Churches. The proper and innocent use of the cross as an architectural ornament, and as an emblematical decoration on Church books, pulpit trimmings, &c., has still been retained in the Episcopal Church.

In the Sacrament of Baptism, it is the custom for the Minister to make (or mark with his finger) the sign of the Cross on the forehead of the person baptized. This is done to intimate that the person is now admitted to the fellowship of Christ's religion, and become one of his professed disciples. And as it was an ancient custom "for masters and generals to mark the foreheads or hands of their servants and soldiers with their names or marks, that it might be known to whom they did belong; so has it long been the custom of the Church to sign and seal all those who become in baptism the soldiers and servants of Christ." It was in allusion to this, that the Fathers (or ancient Bishops, &c.)

called this sign "*the Lord's signet, and Christ's seal.*"\* The sign of the cross is not made till *after* baptism, so that it is not absolutely essential to this rite, and, if request is made, it may be omitted altogether, "although the Church knows no worthy scruple concerning the same."

**CROSS, HOLY.** A festival of the Romish Church, kept on the fourteenth day of September, in honour of the recovery from the infidels of a piece of the cross, which, we are told, was brought back to Jerusalem, with great triumph, by the Emperor Heraclius. The festival takes its date from the year 615.

**CROSS, *Invention of the.*** A festival observed in the Church of Rome, in memory of the *finding* of the true cross, by Helena, the mother of Constantine the Great. The story or legend in which the circumstances of the discovery are related, may be seen in "*Wheatly, on the Common Prayer.*" This festival occurs on the third of May. The term *invention* is here used in a sense now somewhat obsolete, for the *finding* or *discovery* of the cross.

**CRUCIFIX.** A figure of the cross, either in statuary or painting, &c. with a representation of Christ extended upon it, very commonly used among Roman Catholics in their private devotions, and conspicuously placed in their Churches, to excite, (as they allege,) religious feeling, and aid in fixing their thoughts on the sufferings and death of the Redeemer. The superstitious notions, and "peril of idolatry," which have long attended the crucifix, have led to its banishment from all Protestant Churches.

**CRYPT.** From κρυπτω. The subterranean vaults or cellars under a cathedral, or other church, chiefly used as depositories for the dead.

**CURACY.** The office or ecclesiastical situation held by a Curate.

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\* Wheatly.

**CURATE.** A Minister who has the *cure* or *care* of souls. In former times, this title belonged to *all* Pastors of the Church, as it still does in the English Liturgy; but, by degrees, it came to be applied only to those Ministers whose duty it was to assist the Pastors or Rectors of Churches, and was no longer used for the Rectors themselves. The Protestant Episcopal Church in the United States seldom employs this term; and the office itself, in the strict sense of a subordinate minister appointed by the Rector alone, and by him remunerated, scarcely exists. The word occurs once in the Prayer-book, viz: in the form for the Ordering of Deacons, where it is said to be a part of the Deacon's duty, "to search for the sick, poor, &c., and intimate their estates, names, and places where they dwell, unto the *Curate*." In this place, it refers to the Minister who has the actual pastoral care of the parish, whether he be the Rector or the Assistant Minister. In the Church of England, Curates are not instituted or inducted into Churches.

**CURE, Cura.** The spiritual charge of a parish; or, in a wider sense, the parish itself. The term is not frequently used in the American Church, but occurs sometimes in the Prayer-book, as in the Ordering of Priests:—"Will you \* \* \* teach the people committed to your *cure* and charge," &c. Also in the Office of Institution:—"We authorize you to claim and enjoy all the accustomed temporalities appertaining to your *cure*," &c.; i. e., of the Church over which the Minister has now become the settled Pastor.

**"CURIOUS AND CARNAL PERSONS."** In Article XVII. the effects of the "consideration of Predestination" on two distinct classes of persons, are described. The first are,— "godly persons, and such as feel in themselves the working of the Spirit of Christ." The other class consists of "*curious* and *carnal* persons, lacking the Spirit of Christ," with whom "to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall," &c. By tak-

ing the word *curious*, here, in its antiquated sense, in connection with *carnal*, we have a distinct reference to persons of a severe and unsanctified temperament, cautious even to a fault, distrustful of God, and disposed rather to search into what God has not revealed, than to practise what he has commanded. As a check upon all such speculations, and a hint that holiness is better than metaphysics, the Article ends with the important remark, that the promises of God are to be received as they are set forth in the Scriptures, and his will to be followed in all our doings, as it is “expressly declared unto us.”

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## D.

“DAILY.” It was evidently the intention of the Church, in the framing of the Prayer-book, that divine service should be performed on every day in the year. Hence, the Morning Service is called “the Order for *Daily* Morning Prayer;” and that for the Evening, “the Order for *Daily* Evening Prayer.” The Calendar also declares what Lessons of Scripture are to be read on every day in the year,—that is, the *daily* lessons; and a similar provision exists in relation to the Ante-communion service.

In cathedrals and many other churches in England, the custom of maintaining public service on every day, is still continued; and in the United States, an approach to it is made in some of the more considerable city churches, by the regular observance of Prayer-days twice or thrice in the week, and on all festivals and other holy-days.

The Church of England further ordains, that “all Priests and Deacons are to say *daily* the Morning and Evening

Prayer, either privately or openly, not being let [hindered] by sickness or some other urgent cause.”

“DAMNATION.” The changes which time has wrought in the meaning of words, have seldom been more unfortunate than in their effect on this term, and the verb “*to damn.*” Modern usage limits them, with one exception,\* to the final doom of the wicked. But, in several passages of the New Testament, as Rom. xiii. 2; xiv. 23;—1 Cor. xi. 29;—the sense is that of *condemn*, or *condemnation*, according to the use of the word at the time when our translation of the Scriptures was made. Respecting the passage in Corinthians, John Wesley remarks, that “*damnation* is a vile mistranslation of the word,” for *judgment*; forgetting, it is charitable to suppose, that the translators did not live in *his* day.

In the Prayer-book, the word is often used as in the New Testament for *condemnation*. See the 25th Article. Bishop Jewell has the following remark in his Apology, where the word is similarly used, “—— even so these men will see, their own matter is *damned* and destroyed in the word of God, as if it were in poison.” †

“DARE NOT ASK.” A strong expression in one of the Collects, at the end of the Communion Office: “—— those things which for our unworthiness, we *dare not* [ask.]” The meaning appears to be this:—If God’s mercy or bounty were to be appealed to on the ground of our own *worthiness*, conscience would render so stern a verdict, that our lips would be for ever sealed; in virtue of the merits of Christ alone have we boldness to seek those blessings which, through our own “unworthiness, we dare not” otherwise presume to ask.

DEACON. In the Ministry of the Church, Deacons are the lowest of the three orders or grades. The name by which they are distinguished, is of Scriptural origin, having been

\* In the language of the Theatre.

† P. 133.

given to those who first filled this office, and has ever since been retained in the Church.

In the ancient Church, there was always preserved a broad and manifest line of distinction between the office of a Deacon and that of a Priest. So clearly was this defined, that none could possibly mistake, or fail to see a difference between these two orders, as wide as that between a Priest and a Bishop. In consistency with this, the Protestant Episcopal Church sets forth in her Ordinal, the duties appertaining to the office of a Deacon, carefully preserving the distinction between that office and the "higher ministries of the Church."

That Deacons were a branch of the sacred ministry is abundantly evident from the 1st Epistle to Timothy, where instructions are given relative to their qualifications, and to the proper use of their office in the Church of God. The same will appear from a review of those passages in which Deacons are represented as actually preaching and baptizing, which were duties appertaining exclusively to the ministry. But the most luminous proof of their ministerial character, is derived from the account, in the 6th chapter of the Acts, of the ordination of seven persons to this office. On this we purpose to base our vindication of the Order of Deacons, as showing distinctly that they were not merely appointed to a secular office, but ordained as Ministers of Christ's Church.

The narrative sets forth, that on account of some complaints of neglect in the distribution of the daily charities of the Church, the Apostles gave order that the disciples should select "seven men of honest report, full of the Holy Ghost and wisdom," whom they might "appoint over this business." Accordingly, seven were chosen, among whom were Philip and Stephen; and, on being presented to the Apostles, they were ordained by the imposition of their (the Apostles') hands.

The first thing to be noticed here, is the character or

qualifications of these men. Now, if they were for no higher purpose than to take cognizance of the *temporal* affairs of the Church, it would have been sufficient that they possessed simply an ordinary amount of good sense, integrity, and piety. They would have occupied a place very much resembling that of the Wardens and Vestrymen in our Churches. But what do the Apostles direct? "Look ye out seven men \* \* \* \* \* *full of the Holy Ghost and wisdom.*" And among those selected was Stephen, "a man *full of faith and of the Holy Ghost.*" Now if this was merely a *secular* office, we see the Apostles most strangely demanding for it the highest *spiritual* qualifications. In fact, there was no sort of relation between the qualifications and the office. To illustrate the matter, suppose that some benevolent persons should present to our own Church a sum of money, to be laid out at stated times, in relieving a number of poor people belonging to the congregation; and suppose the charge of this fund to be lodged, in the first instance, in the hands of the Bishop; but finding that more important duties prevented him from attending to the distribution, he should think proper to call for the appointment of some other persons to this duty: would it be at all necessary, that for this merely temporal business, he should require the Church to look out persons "full of the Holy Ghost and wisdom"? It would be directly perceived that such exalted *spiritual* qualifications were not absolutely needed for the business in hand, however desirable they might be on other accounts. And, in the case in question, it is equally inconceivable that the Apostles should have required the selection of men endowed with the noblest spiritual gifts, and full of wisdom, to be appointed to a kind of labor which any honest man among the disciples would have been competent to discharge.

Further: these men were not only chosen by the people, but solemnly *ordained* by the Apostles. Here we ask, is it at all likely, that for the mere distribution of charity, *such* a



solemnity would have been performed? To advert to our former illustration:—If a sum of money had been given to our own Church to assist the indigent, would the Bishop not only require in the person to whom the distribution should be committed, the highest spiritual gifts, but actually deem it necessary to ORDAIN him, before entering on his simple duty? Would not the thing appear utterly unnecessary and superfluous? And would not every one decide, that if the person possessed the above qualifications, and received ordination from the Bishop, that *something more* would be expected from him than that line of duty in which his gifts would have no field for exercise?

But we find at least two of these Deacons engaged immediately after, in *ministerial labors*. Stephen is found, not confining himself to the lesser matter of distributing the charity of the Church, but preaching in the various synagogues of the foreign Jews, and we read that “they were not able to resist the wisdom and the spirit by which he spake.” And by consulting the chronology of our Bibles, it will be perceived that this occurred in the *same year* in which he was ordained, if not directly upon the receiving of his official authority. The next year we find Philip, another of the Deacons, going to Samaria, and preaching and baptizing. It would appear then, as some one has remarked, that if they were appointed *only* to serve tables, they must have been very unfaithful servants, so soon to desert their trust.

But it is objected that Philip is called an *Evangelist*, and that he ministered in *this* capacity, and not in that of a Deacon. We reply, that he is not called an *Evangelist* before the history in the 21st chapter of the Acts, which was at least *twenty-seven years* after he went to Samaria. In truth, we know Philip only as a *Deacon*, for *Evangelist* is not a title of a distinct order, but signifies only a minister of Christ—one who officially proclaims the gospel. And even if it were a distinct office, we have Philip, as just stated,

preaching Christ, 27 years before he is called by this title. It appears then, that the Deacons were ministers of the *word*, as well as ministers of *tables*, or distributors of charity.

It may be further remarked, that no objection can validly be brought against the *sacred* character of the Deacons, from the fact that the Apostles say, "it is not reason that we should leave the word of God and serve tables." For this by no means proves that one of these duties was incompatible with the other; but that the Apostles having the chief work of preaching the gospel—having "labors more abundant," thought it best to release themselves as much as they might from lesser duties, which could be performed by others in connection with a less arduous ministry. For the same reason, Paul afterwards refused even to *baptize*, alleging that Christ sent him "not to baptize, but to preach the gospel." In the narrative, the Apostles give as a reason for the ordination of Deacons, that they wished to give themselves, "*continually* to prayer," &c. They did not want to be *interrupted* in their ministry; but by no means say that the Deacons' duties could not be performed without a *surrender* of the ministry.

Again; if the Deacons were ordained simply to distribute the property of the Church, under the temporary arrangement of a community of goods, how is it that *the office survived* when that arrangement *ceased*? How is it that St. Paul writes to Timothy, no less than 31 or 32 years after the ordination above, giving him rules for the choice and government of Deacons? If it be said in answer, that these officers were still wanted in the Church, to take charge of the poor; and that if the Scriptures had carried down the history a little later, we should have seen them so employed; we reply, that where the Scripture ends, we must take up other early writers who lived immediately after the Apostles, and see what *they* write concerning the duties and office of Deacons. Let us then consult a few of them, and hear their testimony.

The first whom we shall notice, is CLEMENT, a disciple of St. Peter, and Bishop of Rome. In one of his Epistles, he says that Isaiah had prophesied of Bishops in the Christian Church as “overscers in righteousness,” and of *Deacons* as “their ministers in faith,” adding, that the Apostles established such officers. After this, and almost in the spirit of prophecy, he continues, that “the Apostles knew by our Lord Jesus Christ, that there should contentions arise, upon the account of the ministry.” IGNATIUS, another of the Apostolic Fathers, who flourished while some of the twelve were yet living, and was probably acquainted with them and their views respecting the constitution of the Church, in writing to the Magnesians, names Bishops, and Presbyters, and adds, “and your *Deacons* most dear to me, being *intrusted with the Ministry of Jesus Christ.*” In another Epistle he speaks of the sacred office of Deacon thus :—“The Deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all ; for they are not the ministers of meat and drink, but of the Church of God.” POLYCARP, a disciple of St. John, says to the same purpose, “the Deacons must be blameless before (God) as the *ministers of God in Christ.*” Here then we have the testimony of holy men who lived with the Apostles, that in *their* day, Deacons were an order of the Christian ministry. The matter is so plain, that if denied, there is no meaning in language, and no truth in history ; and it would be equally as reasonable to contend that such men as Clement, Ignatius, and Polycarp, never existed. When to this we add the undeniable fact, that from the times of these men, down to the days of Luther and Calvin, all the Deacons in the world were *ordained ministers* ; and when we consider that at the present time all the Churches in the world which are derived from the Apostles, hold their Deacons in the same light, what a convincing and striking commentary have we on the scriptural account of the institution of the office !

It follows then, that if Deacons are to take their stand among the *laity*, as mere officers to take charge of the poor, &c., there is this formidable task first to be accomplished, viz., to overcome the testimony of the New Testament;—to give it an interpretation which the Church never heard of for 1500 years;—to accuse the friends and disciples of the Apostles, of falsehood or ignorance;—to deny the unanimous testimony of the Church in the whole world, and through all ages; and to declare that the present race of Deacons in all Churches now under an Episcopal ministry, are a body of impostors, exercising a ministry to which they have no shadow of right. The intelligent reader will decide which is the safest side of the dilemma.

“DEADLY SIN.” It would appear that the 16th Article, in which this expression occurs, was framed with a view to counteract an opinion originally held by the Novatians, and revived by the Anabaptists and other sects, at the period of the Reformation. By maintaining that all sin after baptism, was unpardonable, they not only set forth a dogma inconsistent with the tenor of Scripture, but reduced all moral offences to a perfect level, as being equally heinous in the sight of God. The former notion is denied in the Article; and as respects the latter, while the Church teaches in agreement with Scripture, that every sin is a grievous offence against the majesty of heaven, and that a curse rests on every one “that continueth not in all things which are written in the book of the law to do them”—a curse from which there is no escape but by the blood of Christ, yet she also recognizes different degrees of turpitude and guilt in the catalogue of sins. “We are far from the conceit of the Stoics,” says Bishop Burnet, “who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace; which is either quite destroyed, or at least, much eclipsed and clouded by other sins, that are more heinous in their nature, and more deliberately gone about. It is in this

sense that the word 'deadly' is used in the Article; for though in the strictness of justice every sin is 'deadly,' yet in the dispensation of the Gospel those sins only are deadly, that do deeply wound the conscience, and drive away grace."

It is scarcely necessary to add, that the Church acknowledges no distinction of sins, like the Church of Rome, into *mortal* and *venial*; and consequently is free from all the abuses which have grown out of such a distinction.

DEAN. In the Church of England, a certain ecclesiastical officer, or dignitary attached to a Cathedral. Though the great body of the Clergy are connected with parishes, yet some are retained in Cathedrals for the assistance of the Bishop in the celebration of divine service, &c. Over these the Dean presides. It has been supposed that the name is derived from his being chief over ten canons or prebendaries at the least. These constitute what is called a "chapter," under the immediate presidency of the Dean. They are "subordinate to the Bishop, as a council assistant to him in matters spiritual relating to religion, and in matters temporal relating to the temporalities of his bishoprick." \*

DECALOGUE. The ten Commandments. The introduction of these into our Liturgy, may be dated from the review of the Prayer-book, under King Edward, in 1552. Before this, though inculcated in the pastoral instruction of the people, they were not an established part of the public liturgies, either of the ancient or modern Church.

The propriety of their introduction immediately after the Collect for purity, and at the opening of the solemn office of the Communion, needs no defence. At such a time, self-examination is an imperative duty; and, as a guide and stimulus to the conscience, nothing can exceed the usefulness of a recapitulation of the moral law, connected as it is with

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\* Laws relating to the Clergy.

a petition for divine mercy, and "grace to keep the law for the time to come."

The importance attached by the Church to the keeping of the moral law always fresh in the minds of the congregation, may account for the laudable and pious custom of painting or gilding the ten commandments, (as also the Creed, and the Lord's Prayer,) in a conspicuous character on tablets, or on the wall in the rear of the altar, and in full view of the people. It is no trifling subject of regret, both on the score of taste and sound piety, that a custom so venerable should be gradually falling into neglect.

"DECENT," "DECENTLY." These terms are occasionally found in the rubrics of the Prayer-book, as a check against disorder and slovenliness, &c., where there might be danger of them.

"Let every thing be done decently and in order," is a standing motto over the ceremonies and usages of the Church; and in the neglect of this, it is a burdensome if not an impracticable task to preserve those feelings of awe and reverence, on which the beauty of our services, and the spiritual benefit of the worshippers, so very much depend. When Deacons or Priests are to be ordained, the Church requires that they shall appear "decently habited," in which demand it is understood not only that their *ordinary apparel* shall be becoming, and such as is sanctioned by clerical usage, but that the candidates for Deacon's Orders shall assume some part of the customary *ministerial dress*, in anticipation of the office to which they are to be admitted.\* The term *decent* is thus nearly synonymous with *proper*, *becoming*, or *appropriate*. So also in one of the rubrics of the Communion office; where it is ordered that the alms shall be received "in a *decent Basin*, to be provided by the parish for that purpose," that is.

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\* There is a similar anticipation in the consecration of a Bishop, the Candidate being allowed to wear the Rochet.

a plate or discus suitable for the object, and proper to be afterwards placed on the altar, without disparaging the dignity of the after part of the service.

**DECLARATION.** A solemn form to which the Church requires subscription from all who seek admission to her Ministry. See **ARTICLE VII.** of the Constitution of the Church in the United States. The form runs in the following words: "I do believe the Holy Scriptures of the Old and New Testaments to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

**DEDICATION.** See **CONSECRATION.**

**DEGRADATION.** The act of depriving a Clergyman of the ministerial character and authority, on account of crime or unworthiness proved against him. The terms "Deposition," and "Deprivation," with some others, are used to express the same awful sentence.

The discipline of the Church assigns three degrees of censure for offences in her Ministers: 1. Admonition, 2. Suspension, and 3. Degradation. These are administered, according to the circumstances of the case, after the accused has been tried by an ecclesiastical court, and found guilty. The Bishop is the minister of discipline in his Diocese. Under him, a committee, or council of presbyters, act in securing a full and impartial investigation of facts, and in giving to the accused all reasonable time and opportunity for his own defence, and the proof of his innocence. If the trial issue in a verdict of guilt, the Bishop pronounces the sentence, and carries it into execution; and according to Article VI. of the Constitution of the Church, "none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon."

The mode of proceeding, in the trial of a Clergyman, is

determined by the Canons of the various Dioceses. The *General Canons* set forth the nature of those offences on which a presentment may be grounded.

By General Canon XXXIX. it is declared, that "When any minister is degraded from the holy ministry, he is degraded therefrom entirely, and not from a higher to a lower order of the same." And "No degraded minister shall be restored to the ministry."

In cases of degradation, information is given to every Minister and Vestry in the Diocese, and also to all Bishops of this Church, in order to secure the Church from any intrusion on the part of the person degraded.

The precise effect produced by the sentence of degradation, as understood by the ancient Church, seems to have been that of an ecclesiastical deprivation of all right to exercise the functions of the Ministry; though it is questionable whether it was esteemed as an absolute obliteration of the spiritual powers conferred in ordination. "The priest can baptize, but he cannot *unbaptize*; and, in truth, though Bishops ordain, they cannot *unordain*; they can only by their censures so far depose, as to oblige the delinquent from the exercise of his function."\* This appears to have been the doctrine maintained at an early age. Degraded ministers were carefully excluded from joining with the other Clergy in the performance of sacred offices. Thus Apostolic Canon IX. ordains, that "If any Clergyman join in prayer with a deposed Clergyman, as a Clergyman, let him be deposed;" because this was a virtual owning of his ministrations. The Canons were also decisive in asserting that a degraded minister could not be restored to his office. The 3d Canon of St. Basil ordains, that "a layman excommunicated may be restored to the degree from which he falls, but a clergyman deposed cannot. And the 4th Antiochian Canon runs in

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\* Johnson on the Canonical Codes.



these words: "If any Bishop being deposed by a Synod, or any Priest or Deacon deposed by his Bishop, do perform any part of his Liturgy, [of the public service,] he shall never have any hopes of restitution, or of having his cause heard in another Synod," &c. In this, though *restitution* or *restoration* is spoken of, yet the reference is to cases where sentence of deposition by an inferior judge, was suspended by an appeal to a superior, and *pendente lite*, the censured Clergyman was not to officiate.\* The general rule was that now incorporated into our Canons, viz., that a degraded Clergyman could never be reinstated in his office, though in a few cases, the rule was dispensed with, and restorations took place.

"DEGREE, A GOOD." An expression used in 1. Timothy, iii. 13. probably in reference to the promotion of deacons to the priesthood. "They that have used the office of a deacon well, purchase to themselves *a good degree.*" The word *βαθμὸς*, literally means a *step* or *elevation*; and, as here used, most naturally points to some higher grade of office, to which deacons who were faithful, might expect to be advanced. The passage thus harmonizes with the whole tenor of the New Testament, in implying the existence of distinct orders, grades, or degrees in the Christian Ministry. In the concluding Collect in the form for the Ordering of Deacons, allusion is evidently made to this text, in the prayer that those admitted to deacon's orders, "may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries of the Church."

DELEGATES. The delegates composing a *Diocesan* Convention, are the Clergy of the Parish Churches, &c., together with a representation of laymen chosen in each parish, under the regulations of the Canons of the Diocese.

Delegates to the *General* Convention, are chosen from the

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\* Johnson on the Canonical Codes.

Clergy and Laity, by the Conventions of the Dioceses they represent. See CONVENTION.

DEPARTED SPIRITS. See HELL, *Descent into*.

DEPOSE. To deprive, or degrade from the Ministry. See DEGRADATION.

DEPOSITION. The displacing or degrading of an unworthy Clergyman from the Ministry. See DEGRADATION.

DEPRECATIONS. This title is given to those parts of the Litany, in which we pray God to deliver us from all kinds of evil, and the punishment due to it. The Deprecations begin with "Remember not, Lord, our offences," &c., and end with "In all time of our tribulation," &c., to every portion of which, after being said by the Minister, the people respond, "*Good Lord, deliver us,*" excepting the first, where the answer is, "*Spare us, good Lord.*"

DEPUTIES. Those clergymen and laymen who are sent or *deputed* to attend the Conventions of the Church. See CONVENTION and DELEGATE.

DESCENT *into Hell* See HELL, *Descent into*.

"DESIRE OR DESERVE." See Collect for the 12th Sunday after Trinity. "Almighty and everlasting God, who art \* \* \* wont to give more than either we *desire* or *deserve*," &c. An objection is sometimes felt against this language, as though it were anti-scriptural and calculated to repress the fervency of prayer. In reply, it is remarked by Dr. Bennet, that "We do not always know what *particular* things are most fit for us; and therefore we cannot *desire* those things in particular. So that though we do desire them in general terms, when we beseech God to give us whatever we stand in need of; yet we do not desire them in that sense, in which the phrase is manifestly understood in this place."

DESK. In Churches, an elevated place or pew, in which the ordinary Morning and Evening Services are read.

The desk, though now an indispensable part of a well-

arranged Episcopal Church, is not of very ancient date, having been introduced into the Church of England subsequent to the Reformation. Before, and at that period, it had been the general, if not the invariable custom, to read the liturgy from the Chancel, probably from the front or else the north side of the Altar. This indeed was the authorized place even as late as the reign of Elizabeth. At a prior date, under King Edward VI., the rubric directed the "Priest, being in the Choir, [or Chancel,] to begin with a loud voice the Lord's Prayer," that being then the opening of the Liturgy. Soon after this, a few of the continental reformers suggested, that the reading of the Liturgy from the Chancel was "a most anti-Christian practice," because the Priest was thus separated from the people, who had an equal right to pray with the Clergy. It was no trifling compliment to the Church, by the bye, that their sagacity spent itself in finding such frivolous causes of complaint. However, to gratify them, the service was ordered to be read in such places in the Church, as might give the Priest the best position for being heard by the people. Under Elizabeth, the disorder which had grown up from this blind and indefinite rubric, was in some degree stayed, by a return to the original practice, i. e., to the reading of Morning and Evening Prayer in the Chancel.

The next step was the introduction of the Desk, or, as it was called, the "Reading Pew." Something of this kind was found necessary in Churches constructed on the old model, in order that the Minister might be more distinctly heard than he could be when standing in the Chancel at a remote part of the building. And when it is recollected, that the Churches then in being, were mostly built with reference to a service which addressed the *eye* far more than the *ear*, a service that dealt in gorgeous processions and pompous ceremonies, and all the finery and splendor of a ritual that held men in awe by its outward fascinations, it will be seen at once, that on the introduction of a liturgy in the common

language of the people, abounding with instruction, and calling men to unite in it "understandingly," it was a first duty to locate the officiating minister, in such a position as would secure to the congregation the benefit of a distinct hearing of the service. The Bishops, therefore, "at the solicitations of their inferior Clergy, allowed them in several places to supersede their former practice, and to have Desks or Reading Pews, in the body of the Church, where they might, with more ease to themselves, and greater convenience to the people, perform the daily morning and evening service. Which dispensation, begun at first by some few ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be an universal practice; inso-much that the convocation, in the beginning of King James I's reign, ordered, that in every Church there should be a convenient seat made for the minister to read service in."\*

This is, in short, a history of the origin of the desks of our Churches. And though, from the convenient size and plan of modern Churches, the original *necessity* cannot now be pleaded for the use of desks, yet other reasons equally valid, are not wanting in vindication of them as an essential part of a well-furnished Church. A return to the primitive practice of reading the liturgy from the Chancel is not to be looked for; and in the absence of desks, there might be a tendency to bring in the pulpit as a substitute, a practice which would with difficulty recommend itself to any lover of ecclesiastical order and propriety.

DEUS MISEREATUR. The Latin of "God be merciful" unto us, which are the first words of one of the hymns appointed to be used after the second Lesson in Evening Service. This is simply the 67th Psalm, an anthem beginning with a penitential prayer, then expanding into a desire for the

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\* Wheatly, p. 112.

spiritual good of all nations, and terminating in a strain of universal rejoicing, with a recapitulation of both the temporal and eternal blessings which shall attend the general diffusion of divine truth.

**DEUTERONOMIUM.** The Latin title of the book of Deuteronomy, as given in the 6th Article of Religion.

**“DEVOTIONS.”** Near the beginning of the Communion Service in the Prayer-book, this name is given to the offerings which the people give for the relief of the poor, &c., thus—“the Deacons, Church Wardens, and other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other *Devotions* of the people.” These gifts are probably so called because they are *devoted* to this pious purpose. The word, however, is now seldom used in this sense. See **OBLATIONS.**

**DIACONATE.** The office or rank of a Deacon. The *diaconship*.

**DIGNITARY.** A Bishop or other ecclesiastical officer holding a peculiar rank or dignity in the Church.

**DIMISSORY LETTER.** Presbyters and Deacons are, in all ordinary cases, under the care and jurisdiction of one of the Bishops of the Church, usually the Bishop of the Diocese in which they reside. But in the event of a removal into another Diocese, the Bishop, on request, furnishes a letter to the Bishop of that other Diocese, recommending the applicant to his spiritual care, and testifying to his correct standing in the Church. This is called a “Dimissory Letter,” or “letter of dismissal.” See **CANONICAL RESIDENCE.**

**DIOCESAN, a.** Relating to a Diocese, and not to the Church in general. Thus, the regular annual meeting of the Clergy, &c. of any particular Diocese, is called a *Diocesan* Convention; and their ecclesiastical laws, are denominated *Diocesan* Canons, because they are enacted for that Diocese only. In like manner, a seminary or school for the education of persons for the ministry, and belonging to any par-

ticular Diocese, is called a *Diocesan* Seminary, whereas another for the same purpose, but belonging to all the Dioceses in common, has the name of the General Seminary.

**DIOCESAN, n.** One who exercises the ecclesiastical jurisdiction of a Diocese, i. e. a Bishop. The term *Diocesan* is more limited than that of *Bishop*, the latter including and recognizing all the peculiar functions of the Episcopate, while the former has reference only to the bounds in which those functions shall be exercised. *Bishop*, is therefore a designation, in all circumstances and places, of one holding the powers of the Episcopate. On the other hand, *Diocesan* is applicable to such an officer, only in respect to the limits of his own Diocese. The Bishop of New-York, for example, bears the title of *Bishop* throughout the whole Church; but that of *Diocesan* only in his relation to the particular Diocese of New-York.

**DIOCESAN CONVENTION.** See CONVENTION.

**DIOCESE, or DIOCESS.** A territorial district or portion of the Church, forming the spiritual jurisdiction of a Bishop.

The division of the Church into dioceses, may be viewed as a natural consequence of the institution of the office of Bishops. The authority to exercise jurisdiction, when committed to several hands, requires that some boundaries be defined, within which each party may employ his powers; otherwise, disorder and confusion would ensue,—and the Church, instead of being benefited by the appointment of governors, might be exposed to the double calamity of an overplus of them in one district, and a total deficiency in another.

The fixing of *parish* boundaries, would meet the difficulty so far as *Presbyters* were concerned; but we are here contemplating the sphere in which powers of a higher grade were to operate;—powers extending to the government of those Presbyters, and to the higher acts of discipline in their parishes. Hence we find, even as early as the New Testa-

ment history, some plain indications of the rise of the Diocesan system, in the cases respectively of James, Bishop of Jerusalem; Timothy, Bishop of Ephesus; Titus, of Crete; to whom may be added the Angels or Bishops of the seven Churches in Asia. These were located in cities, and had jurisdiction over the Churches and inferior Clergy in those cities, and probably in the country adjacent.

The first Dioceses were formed by planting a Bishop in a city or considerable village, where he officiated stately, and took the spiritual charge "not only of the city itself, but the suburbs, or region lying round about it, within the verge of its [civil] jurisdiction: Which seems to be the plain reason of that great and visible difference which we find in the extent of Dioceses; some being very large, others very small, according as the civil government of each city happened to have a larger or lesser jurisdiction."\* This was the primitive mode of proceeding. One Bishop, and no more, was allowed to a city; but it did not follow, neither was it the fact, that every Bishop had only one city within his Diocese; for numerous instances can be given to prove the contrary. As an ordinary rule, however, "an Episcopal Church [or Diocese] was generally a city and a whole region, of the very same extent with the power of the civil magistrate, whose bounds for the most part were the bounds of the Bishop's Diocese; though the rule was not so universal, but that it admitted of some particular exceptions."†

To these Episcopal districts or bishoprics, the name of *Diocese* was not given till the beginning of the fourth century. Before that period they were denominated *Parochia*; from which circumstance the advocates of Presbyterianism have endeavoured to prove that the Episcopacy of the primitive Church was simply *parochial*—a Bishop being no more

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\* Bingham, II. p. 281. † Ibid, II. p. 284.

than the pastor of a parish Church, whose jurisdiction extended over it, and the clergy who might be his assistants and dependents. But it is demonstrable that, whatever may be the case *now*, the term *parochia* was not, at the period in question, the designation of a single congregation or parish, but of "the towns or villages near a city, which, together with the city, was the Bishop's *Παροικία*, or as we now call it, his Diocese, the bounds of his ordinary care and jurisdiction. That thus it was, appears evidently from this, that the largest Dioceses, such as those of Rome, Antioch, and Alexandria, which had many particular Churches in them, were called by the same name, as the reader may find an hundred passages in Eusebius, where he uses the word *Παροικία*, when he speaks of those large and populous cities, which had many particular Churches in them."\* The objection therefore amounts to nothing more than a quibble on a name, and is defeated by the slightest reference to the actual state of things in the early Church.

The word *Diocese* came into use for a bishopric, at an early period of the fourth century, but it was not till a later date that the ancient name of *parochia* changed its application, by being appropriated as the designation of a single congregation, such as we now call a parish Church.

In the Protestant Episcopal Church of the United States, the limits of Dioceses are for the most part defined by the civil boundaries of States and Territories, in agreement with what seems to have been the ordinary practice of the primitive Church. Provision is made, however, by the General Canons, for the erection of new Dioceses within the limits of those now defined by States, whenever the growth of the Church, and the decisions of their Bishops and Conventions, may require it.

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\* Bingham, II. p. 282.



Every Bishop of this Church is required to “confine the exercise of his Episcopal office to his proper diocese or district, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.”\*

“A Diocese without a Bishop, may, by its Convention, be placed under the full Episcopal charge and authority of the Bishop of another Diocese, who shall by that act become the Bishop also of the said vacant Diocese, until a Bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked.”†

A congregation in one Diocese, may not unite themselves with the Church in any other Diocese, as this would not only be irregular and contrary to the principles on which Dioceses are framed, but would produce endless confusion and litigation in the administration of discipline, &c. Every congregation, therefore, is “considered as belonging to the body of the Church of the Diocese, within the limits of which they dwell, or within which there is seated a Church to which they belong.”‡

DIPTYCHS. In a very early age, it was customary to have in every Church, two written tables, “whereof one contained the names of all eminent Bishops and Clergymen then living, with whom that Church held Communion and correspondence; the other the names of all eminent Bishops and other men of their own, or other Churches, then dead. The Deacons rehearsed all the names in both tables, at the altar, whenever the Eucharist was celebrated. These tables were by the Greeks called *Δίπτυχα*, and by some English writers Diptychs.”§

\* Article IV. of the General Constitution.

† Canon VII. of the General Convention.

‡ Canon XLIII. do.

§ Johnson, on the Canonical Codes.

**DISCIPLINE.** The discipline of the Church is the order by which it is regulated and preserved from error, especially in admonishing and correcting those members who have committed offences, and in maintaining the truly pious in the way of truth, and in the favor of God. For example: if a Minister is accused of some error or crime, he is brought to trial before his Bishop, and if found guilty, is either reprovved for his offence, or suspended for a time from the exercise of his ministry, or publicly and finally discharged from his office. See **DEGRADATION**. If a communicant be found guilty, he may, in like manner, be denied a place, for a time, among God's people, at the Lord's Supper, or may be openly rejected as an unworthy and wicked person. See **EXCOMMUNICATION**.

The discipline of the Church also refers to those Canons, laws, and customs by which the Church exercises her corrective power, and her salutary influence,—without which, instead of peace, tranquillity and concord, there would be danger of continual disorder and confusion.

“**DISCREETLY.**” In a careful and prudent manner. In the baptism of Infants, the Minister is enjoined by the rubric to dip the child “in the Water *discreetly*,” or to “pour Water upon it,” &c. The need of such a precaution is obvious in cases of immersion, and serves to illustrate the care and tenderness of the Church.

**DISCRETION.** Wherever, in the services of the Church, the Prayer-book gives permission to the Minister to *omit*, to *add to*, or *differ from* the usual order of worship, he is said to have the “liberty of *discretion*,” or the right to follow his own choice and judgment. The following are cases of this kind:—

1. In the Litany he may *omit* the part which is printed between brackets, thus [    ], and over which is written, “The Minister may, at his *discretion*, omit all that follows, to the prayer, “We humbly beseech thee, O Father,” &c.

2. At Morning or Evening Prayer, or at the Communion, any of the short Collects at the end of the Communion service, may be *added*, “at the discretion of the Minister.”

3. Instead of the regular Psalms of the day, any one of the Selections of Psalms may be used.

4. “On Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion : which, in that case, shall be used, and no other.”

5. “On occasions of Ecclesiastical Conventions, and those of Charitable Collections, the same discretion of choice is allowed” in selecting *Lessons* from Holy Scripture, as in choosing Psalms. See 4, above.

In the Communion Service, the Order for Infant Baptism, and that for the Visitation of the Sick, &c., &c., the Minister is also allowed to *omit* or to *use* certain parts at his discretion, or as he may think most proper at the time.

**DISPENSATION.** A privilege granted by the ecclesiastical authority, under peculiar circumstances, exempting candidates for Orders, and others, from a strict compliance with certain requisitions of the Canons. The authority by which a dispensation is made, is also derived from the Canons, together with the limits to which it is confined, and the qualifications necessary in the applicant.

“**DISSEMBLE.**” To practise deceit, or (as it is used in the Exhortation at the beginning of Morning and Evening Prayer,) to confess with our lips, what we do not believe or feel in our hearts. “We should not *dissemble* nor cloke [our sins] before the face of Almighty God, our heavenly Father.”

**DISSENTERS.** A term applied in England, and sometimes in the United States, to those religious sects which differ or *dissent* from the views entertained by the Church, and are not connected with her ministrations and worship.

“DISTEMPERS.” See the Prayer for Persons troubled in mind or conscience, in the Visitation of the Sick. “Give him strength against all his temptations, and heal all his *distempers*.”

The word is here used in a somewhat obsolete sense, for distraction and uneasiness of mind,—a want of due regularity, or balance in the mental faculties,—a predominance of fear, terror and anguish of spirit.

“DISTINCTLY.” See “AUDIBLE VOICE.”

DOMINICAL. Pertaining to our Lord, as *dies Domini*, the Lord’s day, or the Dominical. The term is also applied to the Lord’s prayer, &c.

DOMINICAL LETTER. See SUNDAY LETTER.

DOUBLES. See CONCURRENCE OF HOLY DAYS.

DOXOLOGY. A song of glory, or a hymn in which glory is ascribed to God.

The noblest and most animating doxologies of the Church, are the “Gloria Patri,”—(Glory be to the Father, &c.)—and the “Gloria in excelsis,” (Glory be to God on high, &c.)—both of which are not only venerable for their antiquity, but rich with the life of devotion, and the firm, unswerving tone of divine truth. The first of these occurs several times in the appointed Morning and Evening services; the Church assuming, that every sincere Christian will love, at all times, to ascribe glory to that divine Being, who hath made, redeemed, and sanctified him.

After singing one of the Psalms or Hymns in metre, it is customary to conclude with a doxology to the same tune. For this purpose, the Church has set forth several, adapted to all the varieties of metre in the selection of Hymns, and the metrical Psalms. See GLORIA IN EXCELSIS, and GLORIA PATRI.

## E.

**EASTER COLLECTION.** In the Eastern Diocese it is ordered that a collection be annually made in each of the Churches, on Easter day, or as soon after as convenient, for the purpose of aiding in the support of young parishes, and sustained the missionary operations of the Diocese in general. The funds arising from these collections are lodged in the hands of a Treasurer, and are subject to the disposal of the Bishop.

**EASTER DAY.** The great festival of the Resurrection of our Savior Christ. The word Easter is derived from the Saxon "oster," signifying "to rise."

This sacred festival has had existence from the earliest ages of the Church, and there can be little doubt of its apostolical authority. "As all Christians, on the preceding *Friday*, stood, as it were, mournfully by the cross of their Savior, and the next day were overwhelmed with grief for his departure. The Church on this day, upon the first notice of his resurrection from the grave, calls upon us, with a becoming and holy transport, to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness.

"Among the primitive Christians, this queen of feasts, as they called it, was so highly esteemed, that it was solemnized fifty days successively; but as devotion abated, this feast was shortened; the whole week, however, was for a long time observed as holy-days, for the expression of their joy for our Lord's resurrection. And our own Church, though she appoints only particular services for the Monday and Tuesday following, which contain full evidences of our Savior's resurrection; yet makes provision for the solemn observation of the whole week, by appointing, in the office of Communion, a preface suitable to the season for eight days together."

**EASTER EVEN.** Properly, the evening next before the Festival of Easter; but, according to usage, the *whole of the day* preceding that Feast. For Easter Even, the Church has provided Lessons not only for the *evening*, but also for a *morning* service. And, from the fact of there being also an appointed Collect, Epistle, and Gospel, it would seem to have been the intention of the Church, to provide for a full morning service, for at that time only could the Epistle and Gospel properly be used.

**ECCLESIASTIC.** A person holding any office in the sacred ministry of the Church.

**ECCLESIASTICAL.** Relating to the Church,—(Ecclesia.) Thus the *laws* of the Church are Ecclesiastical laws, or Canons. Ecclesiastical *history*, is a record of events which have transpired in the Church. The surplice, gown, &c., are frequently called Ecclesiastical garments.

**ECCLESIASTICAL ADMINISTRATION.** See ADMINISTRATION.

**ECUMENICAL, OR ŒCUMENICAL.** A term applied to *General* Councils of the Christian Church, to distinguish them from *provincial* or national assemblies of the same kind. See COUNCIL.

**EJACULATION.** A short and sudden prayer, such, for example, as “God be merciful to me, a sinner!” “Lord have mercy upon us.” “O Christ hear us.” The disciples, when overtaken by a storm on the sea of Galilee, uttered an ejaculation when they cried “Lord, save us, we perish!” Blind Bartimeus, also, when he prayed, “Jesus, thou Son of David, have mercy on me,” and Paul, when he cried out at his conversion, “Lord, what wilt thou have me to do?” The Psalms of David abound with holy ejaculations, which every devout Christian may treasure up in his memory, to offer to God in seasons of sudden danger or temptation; for these brief petitions are heard in heaven, and will be answered by Him, who never forgets the sorrows and griefs of a contrite heart.

**ELDER.** One of the Scripture names of the second order

of Ministers in the Church of Christ. The title of Presbyter or Priest is of the same import, and is now more generally used. See BISHOP.

ELEMENTS. The materials used in the Sacraments, and appointed for that purpose by Christ himself. Thus *water* is the element of baptism, and *bread* and *wine* of the Holy Communion.

ELEVATION *of the Host*. A practice in the Romish Church, of lifting up the consecrated wafer or bread in the Eucharist, to be seen and adored by the people. In allusion to this ceremony, the Church declares in her 28th Article, that "The Sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, *lifted up*, or *worshipped*."

EMBER DAYS. These are the Wednesday, Friday, and Saturday after the first Tuesday in Lent, the feast of Whitsunday, the 14th of September, and the 13th of December; the Sundays following these days being the stated times of ordination in the Church. The weeks in which these days fall are called Ember weeks.

The derivation of the name is uncertain. It has been supposed by some to signify "ashes," and by others, "abstinence," in allusion to the ancient customs connected with fasting. The fact that the Ember weeks return at stated periods, has led others to trace the name to a Saxon word signifying a "course" or "cycle." In the Western Church they were denominated "the Fasts of the Four Seasons." On these days "the design of the Church is to call her members, by prayer and fasting, to invoke the divine aid and blessing on the choice and commission of ministers of the Gospel. The deep interest every Christian heart should feel in a matter of such infinite moment, should secure for these days the pious observance of the members of the Church."

"ENDOW." To furnish a person or object with a portion of money, or other property, as in the settling of a *dower* in

marriage, or the appropriation of a fund to the support of an institution of learning, &c.

In the marriage service of the Church, the word occurs in a connection, where, when taken in the popular rather than the strict and proper sense, certain misgivings have arisen in many minds, as to the extent of obligation involved. The passage alluded to is as follows: "With this ring I thee wed, and with all my worldly goods I thee *endow*; In the name of the Father," &c. By recurring to the original signification of the term, it will be evident that the husband does not here constitute the wife sole and absolute proprietor of all his worldly goods, for this would imply an obligation on his part to relinquish all right to manage or dispose of such property, except as his wife's agent or by her express permission. On the contrary, all that the Church designs, in this promise is the declaration on the part of the husband, of his wife's right to a maintenance by participation in his fortune and estate, and of such further interest in his property as may arise from previous contract, the laws of the state, the customs of society, or the honor, respect, and affection, which are required by Scripture, as due from men to their wives.

ENLIGHTENED. This term was, in the ancient Church, a designation of those who had been *baptized*. The epithet, *Illuminated*, had a similar application, in allusion to the heavenly light imparted by the gospel to those who had just emerged from the gloom of paganism. The following are examples of the use of the former term. "One lately *enlightened* ought not to be promoted to the Sacerdotal Order,"\* that is, a newly baptized person should not be ordained a Priest. Again, "They who are to be *enlightened*, ought perfectly to learn the Creed, and rehearse it to the Bishops

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\* Canon III. of the Council of Laodicea.



or Priests on Maundy Thursday,"\* in readiness for their baptism on Easter, the Sunday following.

**EPACT.** In Chronology, and in the tables for the calculation of Easter, a number indicating the excess of the solar above the lunar year. The *solar* year consisting in round numbers of 365 days, and the *lunar*, of twelve months, of twenty-nine and a half days each, or 354 days, there will be an overplus in the solar year of 11 days, and this constitutes the *Epact*. In other words, the epact of any year expresses the number of days from the last new moon of the old year, which was the beginning of the present lunar year, to the first of January. In the first year, therefore, it will be 0; in the second 11 days; in the third twice 11, or 22; and in the fourth it would be 11 days more, or 33; but 30 days being a synodical month, will in that year be intercalated, making thirteen synodical months, and the remaining 3 is then the epact. In the following year 11 will again be added, making 14 for the epact, and so on to the end of the cycle, adding 11 to the epact of the last year, and always rejecting 30, by counting it as an additional month.

**EPIPHANY.** "The Epiphany, or Manifestation of Christ to the Gentiles, happens on the 6th of January, and denotes the day on which the wise men came from the East to worship the infant Jesus. Matt. ii. 4. Let us be thankful for the light of the Gospel, which on that day began to shine on those who sat in darkness. Isaiah ix. 2; Matt. iv. 16.

"The word Epiphany is derived from the Greek compound verb, which signifies to manifest or declare, and was at first used both for Christmas-day, when Christ was manifested in the flesh, and for this day, (to which it is now more properly appropriated,) when he was manifested by a star to the Gentiles."

Besides the more usual name, we find it called by ancient

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\* Canon XLVI. of the Council of Laodicea.

writers “the Day of the Holy Lights;” and “the Theophany,” or Manifestation of God.

“The principal design of our Church, in the celebration of this festival, is to show our gratitude to God for manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along his peculiar people; the first instance of which divine favor was in declaring the birth of Christ to the wise men of the East.

In all, however, there are three great manifestations of our Savior commemorated on this festival, all which happened, according to St. Chrysostom, on the same day in different years. The first, his manifestation to the magi, or wise men, by a star, which conducted them to the place where the child Jesus lay, and where they paid him their respective tributes of adoration. The second manifestation was that of the glorious Trinity at his baptism. The third was the manifestation of the glory and divinity of Christ, by his miraculous change of water into wine at the marriage feast in Cana of Galilee.”

This festival was observed in the time of Gregory Nazianzen, whose sermon upon “the Holy Lights,” is upon this day. Epiphanius and Chrysostom have likewise sermons upon it. St. Augustine, in his time, speaks of it as universally celebrated by the Catholic Church, and neglected by none but the schismatical Donatists.

**EPISCOPACY.** By this term is sometimes understood the entire system of doctrine, order, discipline, &c. of the Protestant Episcopal Church. More properly it denotes the form of ministry in the Church, comprising the three Orders of Bishops, Priests, and Deacons, and in this sense alone we shall use it in the present article.

That it was the design of our Blessed Redeemer to continue a ministry in the Church, after his ascension, is a truth for which we ask no better proof than that furnished by the narratives of the Evangelists, and the practice of the Apos-

ties. If then a ministry divinely authorized was to exist, it is equally evident that it would assume some definite form. It would consist either of a single grade of office, in which every person ordained would have an equal share in its functions and prerogatives, or of two, three or more grades, distinguished from each other by degrees of authority and peculiarities of duty. In the first of these cases the ministry would be Congregational or Presbyterian; in the second it would necessarily involve the principle of Episcopacy.

There is another point to be noticed. There must exist *somewhere*, the power of transmitting the ministry by ordination. On the Presbyterian hypothesis, with its single grade of office, this power is lodged in every minister, but to be exercised by a body of them collectively, in the form of a Presbytery. On the Episcopal model, comprehending the three grades of Bishop, Priest, and Deacon, this highest ministerial act is limited to the superior ministerial grade—the functions of each grade rising in exact correspondence with the degrees of authority committed to them.

We say then, that the Christian ministry must have the form, either of several distinct orders, or of only one; and that the power of ordination (to which we may add that of jurisdiction) will be in the hands of *all* ministers, or in those of *some only*. It is manifest that whatever may prove itself to be THE form of ministry established and authorized by Jesus Christ, every other must be altogether void of such authority, and based simply on human appointment. For there are no two forms of ministry in existence, which are not utterly contradictory and hostile to each other. *Both* cannot possibly be right; and to suppose that He who is the fountain of all wisdom could have been the author of such inevitable disorder—a kind of disorder which must ever keep the axe at the root of that *unity* for which He prayed, is not only an absurdity, but an opinion equally repudiated by all parties.

So far, we have concerned ourselves mainly with *theory*. Let us now look abroad on the Christian world, and see in what manner this is borne out and illustrated by *fact*.

At the first glance we are struck by observing a wide discrepancy in the views and practice of religious bodies, concerning the matter before us. In one quarter we find strenuous advocates of a ministry embracing but a *single* grade; some of these deriving their powers from lay appointment; others referring them to an ordination by a presbytery. In another quarter we notice a ministry having *three* grades, viz., Bishops, Priests, and Deacons, with the ordaining power residing only in the highest order. If we bring these to a numerical comparison, we discover that this latter form embraces nearly seven parts in nine of the whole of Christendom, while all the other varieties may be comprised in the remaining two. To determine, which of these is the true and authorized ministry of the New Testament, we shall here reduce them to two classes, viz., that which exists in *one* grade, and that which exists in *three*; or, in other words, the Presbyterian and the Episcopal forms; and following the line of history, trace them back to their origin, wherever it may lead us.

1. Of the Presbyterian theory. By ascending to a period a little subsequent to the Reformation—a period of comparatively modern date, we find Presbyterianism in existence, but under circumstances not a little remarkable. The Continental reformers (so far as they were in holy orders) had received their ministerial commission from the Romish Church—a Church strictly *Episcopal*. Not one of them had been ordained by a *Presbytery*, but in every case their orders were derived from individual *Bishops*. And what is still more remarkable, at the time when Luther arose, there was not a Church in the whole world which held that Presbyters either singly, or combined in a Presbytery, had any power or right to ordain persons to the ministry. However, as the Refor-

mation proceeded, the novel opinion was broached by some, that there was no very essential difference between a Bishop and a Presbyter, and that as the former unquestionably possessed the power of transmitting the commission to minister in holy things, so did the other also :—ergo, Luther, Calvin, Melancthon, &c., &c., were as competent to ordain as any existing *Bishop*. To fortify this opinion, recourse was had to the primitive fathers, and to the New Testament. In sifting the former, so unpropitious was the task, that it had well nigh been given up in despair, but for a plausible sentence or two in the aberrations of St. Jerome. These formed the sum total of argument from antiquity; and even these were nullified by the astounding declaration of the same Father, that it was the peculiar province of the BISHOP to *ordain*. On turning to the New Testament, there was the same dearth of testimony: for though Timothy was ordained *with* the laying on of the hands of the Presbytery, yet Paul the *Apostle* conveyed the ministry BY the laying on of HIS *hands*, which made it a regular Episcopal ordination. Neither was there found a case in which Presbyters were instructed in matters pertaining to ordination, or any indication that they had any such power in possession. When Paul met the Elders (or Presbyters) at Miletus, it does not appear that he said one word to them on the subject; and all who were ordained in the Churches founded by the Apostles, received their commission direct from them, or from the hands of those who partook with them of the Apostolic office. But there yet remained a shadow of an argument in the fact, that the names of *Bishop* and *Presbyter* are used in the New Testament for the same office. This all allow; and yet it is nothing to the purpose. For the *Apostles*, at that time, were strictly what have since been called *Bishops*; and the name *Bishop* was given to an inferior order. The *names* were nothing, so long as the *offices* were distinct; and an argument on such a basis is a mere play upon words. Driven

then from the New Testament, and finding no support in antiquity, and knowing that the whole Christian world denied the validity of ordination by Presbyters, the only ground on which the non-episcopal Reformers could sustain themselves, was by pleading the *necessity of the case*. They were about to proceed to establish a ministry, without the right or power to do it;—a ministry unheard of in the Christian Church; and in justice to them, let it be said, that they grounded it chiefly on the plea of *necessity*. This or none, was by them supposed to be the alternative; and with many sorrowings of heart because Bishops were not to be had, they did what they thought the exigency of the case demanded.

It will here be perceived, that while we have not traced Presbyterian ordination further back than about 250 years, we have already arrived at its fountain head. Before the Reformation, for a period of 1500 years, ordination by presbyters was totally unknown, except in a few crooked cases, where the attempt was made, and followed by instant condemnation from the Church, and the declaration that they were utterly null and void.

Whether the plea of necessity was a *just* one, or indeed whether it can ever occur, is a question worthy of consideration. It has been said, that “the continental Churches might long since have conformed to the apostolical model; the Dutch Church might, at a very early period, have obtained orders from the neighbouring Episcopate of Denmark and Sweden, or, no doubt from England; the French Church might have done so, *possibly* since the Regent’s administration, certainly in the reign of Louis XVI. Switzerland, like Holland, has possessed an opportunity of completing its Reformation on the Episcopal standard for centuries.”\* If such be the case,

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\* Christian Remembrancer, (Lond.)

that Luther, Calvin, and others, might by a little more effort and patience have obtained Episcopal ordination for their Churches, it is difficult to conceive any tenable ground of defence for a ministry not derived by succession from the Apostles; for it must be evident that the plea of successive *presbyteries* handing down the ministerial commission, (which is the High Church Presbyterian theory,) fails altogether when the above facts are taken into view.

We now turn, 2d, to the Episcopal theory. At the present day, we find that the prevalence of a ministry of Bishops, Priests, and Deacons, is so great as to embrace by far the largest part of the Christian world. Whatever may be the corruptions of some branches of the Church, the Holy Scriptures and the Apostolic ministry have been preserved in their original integrity. And we beg the reader carefully to distinguish between the ministry itself, and all abuses and corruptions with which it may have become connected in certain Churches. It is easy, then, to trace Episcopacy by its lines of Bishops, not only back to the Reformation, but into the depths of antiquity, till we arrive at its origin in the days of the Apostles. The Protestant Episcopal Church in the United States, has her catalogue of Bishops back to the year 1787. In that year, Bishops White and Provoost were consecrated in England; and in 1784, Bishop Seabury, of Connecticut, received consecration in Scotland. From that date, the chain of Bishops may be traced back by name for a period of about 1200 years. At an age still earlier than this, the British Church was represented in councils by its Bishops; and we are thus landed, with scarcely an effort, in an age when the direct successors of the Apostles, (and probably St. Paul himself,) declared the gospel among the ancient inhabitants of Britain. If we take the Romish or the Greek Church,—both Episcopal,—the chain of succession is equally clear and unbroken. Apply the same test to any

other Episcopal Church,\* and we arrive at the same result. In fact, it is only necessary to verify the succession as far back as the Reformation, to arrive at the proof of an Apostolical origin; for, as we have already stated, *before* that era there was no ministry in existence but that which had come down direct from the Apostles; i. e., the Episcopal.

If it be alleged, that these Bishops were simply the ordinary Pastors of Churches, we prove the contrary by the united testimony of history;—by the fact, that *they only* ordained;—that *they only* formed the councils of the Church, into which Presbyters, &c., were admitted simply by courtesy;—that a manifest distinction between them and the inferior clergy is apparent from their duties, prerogatives, and titles; and that in the writings of men who lived 1600 or 1700 years ago, this distinction is as clear as in the works of Hobart and Ravenscroft, or the Canons of our General Convention. If the reader require proof, we refer him to the Epistles of Ignatius, from which we might quote at length did not our limits admonish us to be brief.

That Episcopacy was universal at a period very little later than the apostolic age, is indeed freely admitted by many of its opponents, while they deny its divine origin, and its perpetual obligation in the Church. Now if there be any truth in history, it is clear that Episcopacy was the *only* ministry of the Church, not only *near* the apostolic age, but in *immediate juxtaposition* with it. There were no doubts on the subject—no controversies about it resembling those of our own day. Whence then did it come? How did it happen, that at the time when St. John died, (say A. D. 100,) all the world was Episcopal? Respecting some of the *books of Scripture* there were doubts expressed by some, and this for two or three centuries: yet we feel no hesitation *now* in rely-

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\* The Methodist Episcopal excepted, which derived its Bishops from the Rev. John Wesley, a *Presbyter* of the Church of England.



ing on the ultimate decision of the Church. We receive the ancient canon of Scripture with unwavering faith, trusting in the testimony of the Church, notwithstanding the local doubts which had prevailed. Now as it respects the *ministry*, we read of but one universal opinion, in which all were agreed, viz., that it was Episcopal; consequently, our persuasion of the existence of Episcopacy in immediate connection with the Apostles, should be firm and decided in the highest degree. We ask then, from whence did Episcopacy come? There can be but one answer—from the inspired Apostles and their Divine Master. And if we turn to the New Testament, there we find the evidence of its establishment. When our Lord was on earth, He was *the* Bishop of the infant Church. Under him were the twelve, in a secondary grade; and below these the seventy, in the third grade. Immediately before the ascension, the twelve were solemnly advanced to the Episcopal office, by having new ministerial powers imparted to them. And in the future history of the Church, we find them exercising these peculiar powers, in ordaining, confirming, and in acts of jurisdiction. Besides the Apostles, there were two other grades of ministers, viz., Presbyters or Elders, (also called Bishops, so long as the superior order had the name of Apostles,) and the lower grade of Deacons. To the Apostles (Bishops *proper*) alone belonged the power of ordination. Hence we read nothing about ordinations by Presbyters or Deacons, nor are there any intimations in the New Testament that they possessed this power. Indeed, only one or two passages are alleged by Presbyterians, in vindication of their hypothesis. One of these, in the case of Timothy, we have already noticed. The other, in Acts xiii. 1-3, is singularly unfortunate, not being an ordination at all. Paul and Barnabas, on that occasion, were merely “separated” from their brethren, by command of the Holy Ghost, to undertake a certain *missionary tour*; having been in the ministry (and *Apostles* too)

for many years before. Nothing can be more clear, than that a ministry in *one grade* only, is not to be found in the New Testament ; and the few facts we have cited, to which if we had room, a multitude of others might be added, show that the several duties of the ministry were not performed in common by *all* ministers. Philip, the deacon, could not *confirm* the Samaritans,—hence two Apostles went to them for that purpose. The elders at Ephesus could not *ordain* ; hence Timothy was sent there empowered with that authority ;—jurisdiction and discipline were committed to Apostolic hands, and the elders, deacons, and laity were under their control. In short, if we believe that the ministry, as ordained by Jesus Christ and his inspire d Apostles, was *Episcopal*, the New Testament is intelligible to any capacity ; but on any other hypothesis, its obscurities and difficulties are not only endless, but require a wide and perilous license of interpretation.

We have seen then, that a ministry of Bishops, Priests, and Deacons, was established by the direct interposition of divine authority. To this the New Testament and the Church of all ages are witness. It was foreshadowed by the three orders of the Jewish Church ; and after the lapse of long ages, is now the ministry of the Church Catholic. That it was to be perpetuated, is evident from the fact that the *Church* was to be perpetuated. In that Church a ministry was to exist ; and as authority was given only to *one* ministry, that, if any, must be THE ministry of the Church. The powers of the sacred office are not of *human* origin ; but if not human, then are they *divine* ; and if divine, then must they be obtained either directly or indirectly from the source of authority ; if *directly*, they will be verified by miracle ; if *indirectly*, they will come by transmission through the line of Bishops from the Apostles, who were themselves constituted by the Son of God.

Recurring to fact, we see that Episcopacy *was* perpetuated :

but this can be said of no other ministry. Had not this been so, the Church must have had either no ministry at all, or one founded simply on human authority. On Episcopacy then, we can rest with a certainty of divine warrant; with an assurance that its authority flows from the fountain of power; with a confidence of God's approbation, equal to that of any Christian living in the age of the Apostles. See APOSTLE. BISHOP. CHURCH. DEACON. JURE DIVINO, and UNINTERRUPTED SUCCESSION.

EPISCOPAL. From *Episcopus*, (a *Bishop*,) denoting some relation between Bishops and the thing to which the term is applied.

EPISCOPAL CHURCH. Properly, any Church possessing a ministry of Bishops, Priests, and Deacons. In its popular sense, those reformed Churches which have such a ministry; e. g. the Church of England, with that of Scotland, Ireland, &c., and the Protestant Episcopal Church in the United States. To the latter branch, we shall for the most part confine our remarks.

The ministerial order, sacraments, usages, &c., of this Church, it is the design of the present work to illustrate and explain. Of these we have endeavored to treat under their appropriate heads; and instead of attempting a synopsis, the reader is referred to the several articles on which he may desire information.

The *doctrines* of the Protestant Episcopal Church, profess to be, in the strictest sense, evangelical, i. e. the very doctrines set forth in the Gospel of our Lord Jesus Christ, in all their simplicity and harmony,—free from the entanglements of metaphysics, and the heretical interpretations of modern speculatists. Throughout the Liturgy, the Articles, &c., there is a constant recognition of the corruption of human nature; the inability of man “without faith and calling upon God,” to perform works acceptable to Him;—the doctrine of “justification and salvation only through the free

grace of God in Jesus Christ";—the absolute necessity of a spiritual change, or renewing of the Holy Ghost; and the need of divine influence to promote and sustain the work of sanctification. These stand prominent among the doctrines of the Church, and eminently distinguish her as "the pillar and ground" of those great truths, on which alone depend the present hopes and the future deliverance of sinful man.

With these cardinal principles of the Christian faith distinctly defined in her standards, and maintained by her sons, the Church began her career in the colonies which now form the United States. It will easily be apprehended that the planting of the Gospel in a new and almost untrodden country, must demand no trifling amount of self-devotion and fortitude in those who undertake it. But there are also perplexities, trials, and privations, which seldom meet the public eye, and are only to be appreciated by those whom Providence calls to endure them. And in the ordinary mode of conducting foreign missions under the Episcopal regimen, a further and peculiar disadvantage arises from the absence of the superior order of the ministry, and the consequent impossibility of carrying out fully the beneficial purposes of the Church. With a fair allotment of these lessons of patience, the Rev. Mr. Hunt, in company with a band of enterprising and pious Churchmen, landed, in the year 1607, on the coast of Virginia. How well they sped, and what are the "changes and chances" which time brings about, may be learned from their dismantled edifice, with its picturesque tower, yet to be seen on the bank of James River.

In the south, with so zealous a beginning, the Church grew uppace, notwithstanding the attempted administration of sundry buffetings from the religionists of another quarter, and the drawbacks arising from a dependence on the mother country for Clergy and the necessary acts of jurisdiction. But in the northern Colonies, where the Church stood in the minority in point of numbers, there was to be encountered a formidable

train of obstacles, in the intolerance of Puritanism, and the bitter persecuting spirit flowing from it. Yet, even in New-England, the least propitious of all climates for the growth of Episcopacy, there were founded churches enough to give hopes of a kindlier harvest in the time to come. Possibly too, it might have occurred to some of the pilgrim worthies, that having fled from England "for conscience' sake," there were means of refunding the chastisements of their ancient mother, far less exceptionable than the *lex talionis*—an eye for an eye, a tooth for a tooth. Meanwhile, in New-York, Pennsylvania, and other provinces, the Church was blessed with a more tolerant reception, and gradually won its way to some distinction, though surrounded by influences not the most favorable. Maryland and Virginia gave a direct protection to the Church, and it there assumed the dignity and enjoyed the provision of a legal establishment. Elsewhere the number of the Clergy was small, and their maintenance precarious, till the organization in the early part of the 18th century, of the Society for the Propagation of the Gospel in Foreign Parts. From the funds of this noble Institution, the Clergy north and east of Maryland drew their supplies, with the exception of those located in some of the more considerable towns. And yet, down to the beginning of the revolutionary war, there were only about 80 clergymen in all the northern and middle colonies. In the south, however, their number was greater, and their principles met with less opposition.

The most serious difficulty affecting the Church, was the entire absence of Episcopal oversight. To the Bishop of London, indeed, was committed the care of the American Churches; but "it is evident that his authority could not be effectually exerted, at such a distance, for the removing of unworthy clergymen;" as to confirmations, they were impossible; and in cases of admission to the ministry, the candidates were under the necessity of visiting England to

receive their ordination. Objections too, of a political or civil nature, were advanced in some provinces, and when attempts were made for the obtaining of a Bishop, fears were openly expressed, respecting the extent of the powers with which such a dignitary might come invested, and whether they might not come in collision with "the principles on which the settlement of the Colonies had taken place."

During the revolutionary war, these obstacles to the growth of the Church were increased tenfold. Many of the Clergy fled to the mother country, and others could not be obtained to fill their places, and those who remained were scrupulous concerning the use or omission of such portions of the service as contained allusions to the civil powers. The consequence was, that the services of the Church were very generally suspended, and the stipends from the Society above mentioned, were finally withdrawn from the Clergy who remained.

On the termination of the war, and the acknowledgment by Great Britain of the Independence of America, some relief was experienced by the passing of an act of Parliament, allowing the then Bishop of London to ordain, without requiring promises of allegiance to the British Crown, several gentlemen who had gone to England for that purpose. Still this was but a partial relief; and the need of an Episcopate was now more painfully felt than before the war. The Church was destitute of unity, government, provision for its Clergy, and incapable of acting to any advantage, or of preserving uniformity in the public services.

To remove these evils, the first step was taken in May, 1784, at a meeting of a few Clergy of New-York, New-Jersey, and Pennsylvania, at New-Brunswick, N. J. Though this meeting was called on other business, yet the project of a general union of the Churches throughout the States became a topic of sufficient interest to lead to the calling of another meeting, to be held in October following, in the city of New-

York. At this latter meeting "although the members composing it were not vested with powers adequate to the present exigencies of the Church; they happily and with great unanimity laid down a few general principles, to be recommended in the respective States, as the ground on which a future ecclesiastical government should be established."\* It was also recommended that the several States should send clerical and lay-deputies to a further meeting in Philadelphia, on September 27th of the following year. In the interim, the Churches of Connecticut having made choice of the Rev. Dr. Seabury for a Bishop, he had proceeded to England, with a view to consecration. In this application he was not successful, the English Bishops having scruples, partly of a political nature and partly relative to the reception which a Bishop might meet, under the then imperfect organization of the Church. Resort was therefore had to the Church in Scotland, where Dr. Seabury received consecration in November, 1784.

According to appointment, the 1st General Convention assembled in 1785, in Philadelphia, with delegates from seven of the thirteen States. At this Convention measures were taken for a revisal of the Prayer Book, to adapt it to the political changes which had recently taken place;—articles of union were adopted;—an ecclesiastical constitution was framed; and the first steps taken for the obtaining of an Episcopate direct from the Church of England.

In June, 1786, the Convention again met in Philadelphia, a correspondence having meanwhile been carried on with the Archbishops and Bishops of the English Church. Considerable dissatisfaction was expressed on their part relative to some changes in the Liturgy, and to one point of importance in the constitution. The latter of these was satisfied by the

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\* Bishop White's Memoirs of the Church.

action of the present session, and the former removed by re-consideration in a Special Convention summoned in October of the same year. It now appearing that Dr. Provoost had been elected to the Episcopate of New-York, Dr. White to that of Pennsylvania, and Dr. Griffith for Virginia, testimonials in their favor were signed by the Convention. The two former sailed for England in November, 1786, and were consecrated at Lambeth, on the 4th of February in the following year,—by the Most Rev. John Moore, Archbishop of Canterbury. Before the end of the same month, they sailed for New-York, where they arrived on Easter Sunday, April 7th.

In July, 1789, the General Convention again assembled. The Episcopacy of Bishops White and Provoost was recognized;—the resignation of Dr. Griffith as Bishop elect of Virginia, was received; and in this and an adjourned meeting of the body, in the same year, the Constitution of 1786 was remodelled;—union was happily effected with Bishop Seabury and the Northern Clergy;—the revision of the Prayer-Book was completed; and the Church already gave promise of great future prosperity.

In September, 1790, Dr. Madison was consecrated Bishop of Virginia, at Lambeth, in England, by the same Archbishop who, a few years before, had imparted the Apostolic commission to Drs. White and Provoost. There being now three Bishops of the English succession, besides one of the Scotch, every thing requisite for the continuation and extension of the Episcopacy was complete. Accordingly, the line of American consecrations opened in 1792, with that of Dr. Claggett, Bishop elect of Maryland. In 1795, Dr. Smith was consecrated for South Carolina; in 1797, the Rev. Edward Bass, for Massachusetts; and in the same year, Dr. Jarvis for Connecticut, that diocese having become vacant by the death of Bishop Seabury. From that time, the con-



secration of Bishops has proceeded, according to the wants of the Church, without impediment, to the present day.

At the beginning of the present century, the Church had become permanently settled in its organization, and its stability and peace were placed on a secure footing. In 1811, there were already eight Bishops, and about two hundred and thirty other Clergymen, distributed through thirteen States. A spirit of holy enterprise began to manifest itself in measures for the building up of the Church west of the Alleghany Mountains, and in other portions of the country where heretofore it had maintained but a feeble existence. The ministry numbered in its ranks, men of the first intellectual endowments, and of admirable self devotion to the cause of the gospel. With a steady progress, unawed by the assaults of sectarianism, and the reproaches of the fanatic, the Church gradually established itself in the affections of all who came with a spirit of candor to the examination of her claims. The blessing of her great Head was apparent, not only in the peace which adorned her councils, but in the demands which were continually made for a wider extension of her influence. Hence the establishment of her General Theological Seminary, and afterwards of the Domestic and Foreign Missionary Society—both of which institutions were instrumental in providing heralds of the gospel, for the distant places of the west. These were followed by the Diocesan Seminaries of Virginia, Ohio, and Kentucky, and efforts for the founding of several in other Dioceses.

At the General Convention of 1835, the whole Church assumed the position of one grand missionary organization, and has already her bands of missionaries laboring in the cause of the Church, in the remotest districts of the country; and her banner has been lifted up in Africa, China, Greece, and other foreign parts. With her eighteen Bishops, and more than twenty Dioceses; with her numerous societies for the spread of the Bible and the Liturgy; and with her

institutions of learning, and presses constantly pouring out the light of truth, may we not predict, under the Divine protection, a day of coming prosperity, when Zion shall be a praise in all the earth;—when her temples and her altars shall be seen on the far off shores of the Pacific;—when even “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

**EPISCOPAL HABIT.** The robes and other ecclesiastical garments, worn *only* by a Bishop, as distinguished from the surplice and gown, which are also used by Priests and Deacons.

**EPISCOPALIAN.** One who is attached to the doctrines, order, and usages of an Episcopal Church. See **CHURCHMAN.**

**EPISCOPATE.** The office, order, and dignity of a Bishop.

**EPISTLE.** The name designating that portion of one of the Apostolical Epistles, which is read in the Communion office, immediately before the Gospel.

In the celebration of the Holy Eucharist, it was customary in both the Greek and Latin Church, to introduce some portions of the New Testament, in the form of Lessons. These were selected from the Epistles and Gospels, and frequently formed the subjects of exposition in the sermons and homilies delivered at the time. “During the early ages,” says Palmer, “the lesson which is now ordinarily designated as the Epistle, was more generally known by the appellation of “the Apostle.” We find it generally called by this name in the ancient liturgies, and the writings of the Fathers. Thus Augustine often speaks of it; and in the sacramentary of Gregory the Great, it is said,—“the Apostle follows,” (*Sequitur Apostolus*,) meaning the Epistle or Apostolical writing is then read. In the patriarchate of Constantinople, where ancient customs have been preserved more perfectly than any where else, the Epistle is called “the Apostle” to this day. In the west, this lesson has however, long been

known by the name of "the Epistle," being most commonly taken from the Epistles of St. Paul." \*

The appointment and selection of these Epistles are of no very modern date. In the most ancient formularies of the Church of England, we find them as they now stand; and having been introduced into that Church by Augustine, Archbishop of Canterbury, they have been regularly used for a period of more than 1200 years.

EPISTLER. In the ancient Church, and the Church of England, one of the Clergy appointed to read the Epistle. The 24th Canon of the Church of England ordains, that "in all Cathedral and Collegiate Churches, the Holy Communion shall be administered upon principal feast-days,—sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary,—the principal minister using a decent Cope, and being assisted with the Gospeller and *Epistler* agreeably," &c.

ESDRAS. In the catalogue of books of Scripture, in the 6th Article of Religion, we read, among others, of the "First and Second books of *Esdras*." By these are meant those which are now called Ezra and Nehemiah. Ezra was the compiler of both, and on this account they were, probably, called by his name,—*Esdras*, being the same with *Ezra*.

"ESTATE," OR "ESTATES." In the Prayer-book this word is chiefly used in a sense now almost obsolete, except in solemn discourse and devotional books. In the Exhortation in the Visitation of the Sick, we read, "I require you to examine yourself and your *estate*, both toward God and man,"—that is, that the sick person should examine into his spiritual standing or condition, both as it respects God and man, that he may seek forgiveness where he has offended, and make restitution if he has injured or defrauded his neighbor.

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\* Origines Liturgicæ, I. p. 42.

In the Ordering of Deacons, it is declared to be their duty "to search for the sick, poor, and impotent people of the Parish, to intimate their *estates*, names, and places where they dwell, unto the Curate," &c. Here it seems to refer to their *temporal* condition merely, which, if necessary, is to be "relieved with the alms of the parishioners and others."

Again. In the second Collect for Good Friday, we pray "for all *estates* of men," in the Church, that is, for all classes of Christians, whatever may be their temporal condition, or their rank in the Church, all being equally in need of strength from God, that, "in their vocation and ministry, they may truly and godly serve him." See also the Order for Matrimony.

**EUCCHARIST.** The Sacrament of the Lord's Supper, or Holy Communion. See COMMUNION, HOLY.

**EULOGIES.** "The Eucharistical bread and wine, which the ancient Christians used to send from one Church and Diocese to another, in token of friendship and communion."\* The following ancient Canons have relation to this custom. "That the holy (Mysteries) be not carried into other parishes on the feast of Easter, by way of *Eulogies*." † "That the *Eulogies* of heretics ought not to be received; for they are rather Alogies, that is, nonsensical things, than Eulogies, that is, blessings." ‡

**EVANGELICAL.** The plain sense of this word is simply, *according to the Gospel*, or "Evangel," § (*εὐαγγέλιον*), of our Lord Jesus Christ. This is the sense in which the term is recognized by the Church, as characteristic of her doctrines, liturgy, sacraments, ministry, &c. For as these preserve an exact correspondence with the pattern prescribed in the gospel, we only express this in other words, when we call

\* Johnson, on the Canonical Codes.

† Canon XIV. of Laodicea.

‡ Canon XXXII. of Laodicea.

§ Now obsolete.

them *evangelical*. As therefore the Church is evangelical throughout, all who carry out her teachings must come under the same designation; and any narrower application of the term must evidently be invidious. A Clergyman will be evangelical, just so far as he faithfully and honestly abides by the doctrines, order, worship, &c., of the Church, and the more strict, the more evangelical. Conversely, in proportion as he departs from her standards, or forces upon them novel interpretations, he sacrifices in the same degree, his legitimate claim to the distinction.

EVANGELIST. In the present day, an appellation proper for any lawful minister who is sent forth to preach the Gospel of Christ,—whether he be a Bishop, Priest, or Deacon. Timothy was an Evangelist, and also *Bishop* of Ephesus. Philip, who was a *Deacon*, is also called an Evangelist. In view of the various opinions which have been held relative to the true office of the *New Testament* Evangelists, the following admirable observations of a Church of England divine, are well worth reflection:—

“St. John and St. Matthew were *Apostles* and EVANGELISTS:—St. Mark a *Bishop* and EVANGELIST:—St. Luke an EVANGELIST; and yet, as is commonly believed, one of the *seventy*:—Philip was certainly both a *Deacon* and EVANGELIST. We know why four of these are called Evangelists, viz:—because they were so well skilled in the history of our Savior’s life and death, as to give it us in writing. By parity of reason, all others called Evangelists, were such as made it their study and business to make themselves acquainted with our Savior’s actions, and sermons, and sufferings, and to relate such passages of them in the public congregation as the present occasion required. And this was as useful and edifying an office as any in the Church of God, and it was extremely necessary for some years after our Savior’s ascension; for it was a good while before the Gospels were written, and much longer still before they were dispersed and uni-

versally received. During all this time, the Evangelist who could confirm any great truth, add weight to any advice or reprehension, by rehearsing any discourse, or relating any momentous passage of our Savior's life and death, must have frequent and great occasion to exercise his abilities. But when the four Gospels were committed to writing, and were in every man's hand, this office of course ceased; nor is there any mention of such officers in the history of the Church of the ages next to the Apostles. It is not necessary to suppose that any miraculous gifts were required to qualify a man for this office; the Holy Ghost assisted him only in *calling to remembrance* what he had seen and heard by conversing with our Savior himself, or learned from those who were themselves eye-witnesses." \*

**EVANGELISTARIUM, or EVANGELIARIUM.** A book containing those portions of the Gospels appointed to be read in the Communion service.

**EVE, or EVEN.** The night or evening before certain holy-days of the Church. In former times it was customary to have religious services on these Eves, and sometimes to spend a great part of the night in prayer and other devotions, to qualify the soul for the better observance of the Festival itself on the morrow. These nights, thus spent, were called *Vigils* or *Watchings*, and are still professedly observed in the Church of England, &c.

In the American Church no special services have been appointed for them, with the single exception of **Easter Even**, for which a Collect, Epistle, and Gospel, together with appropriate Lessons, are provided. See **EASTER EVEN**.

**EVENING.** In the present usage of the Church, there seems to be some little deviation occasionally from the original intention of the framers of our Liturgy, by turning our

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\* Johnson on the Canonical Codes.

*Evening* into an *Afternoon* service. That the Evening Prayer was designed to be used at *the close of the day*, or late in the afternoon, is evident from the language of the Collect, as it stands in the English Prayer-book:—"Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night," &c. Here, in the opening words, is a beautiful allusion to the decline of day, and the approach of the "evening shades." The direct reference, also, to the *night*, which has been preserved in the American Prayer-book, indicates the same position of the *Evening* service.

**EVEN-SONG.** The form for Evening prayer, anciently so called.

#### EVERGREENS.

"Christmas, the joyous period of the year!  
Now bright with holly, all the temples strewn  
With laurel green, and verdant mistletoe."

The practice of adorning Churches and dwellings with evergreens at the season of Christmas, may be traced back to a very remote age, when the minds of Christians were influenced by something deeper and purer than mere superstition and fancy. The Advent of our Lord was annually celebrated with universal joy, and demonstrations of gratitude, rising almost to enthusiasm. It was a time of triumph;—the feast, the anthem, the suspension of the ordinary avocations of life, and of the public games;—the crowded temples;—the eucharist, and the decoration of the Churches with boughs and garlands of evergreen,—all proclaimed it a religious jubilee, worthy to be styled by St. Chrysostom, "the metropolis and mother of all festivals."

From this, the reader will learn the primary design of a custom now grown venerable in the Church. It is expressive of the glory and triumph which marked the incarnation of the Son of God—a triumph in which the Church partakes,

realizing the language of prophecy, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."\* But beyond this, these decorations "intimate to the eye of faith, that everlasting freshness, verdure, beauty, and peace, which we hope to enjoy in the Church triumphant, through the merits of the divine Savior, 'who came as at this time' to purchase our emancipation from the thralldom of sin and wo." †

Who could have imagined that a custom so innocent and so highly emblematical of those imperishable gifts bought for us by the Lord of Life, should have the ill fortune to meet with obloquy, in an age of light and discernment? We ask the objector, whether *emblems are sinful*?—whether they are not sanctioned by revelation?—whether they are not vindicated by the practice of "holy men of old"?—whether they may not sometimes be stimulants to a sluggish devotion; and whether, in the present case, they are not replete with meaning, and with associations dear to a Christian heart? We see no essential difference between an emblem gathered from the forest, and an emblem in paper and print, or one which may drop from the lips of a fervid speaker. To enter then, into the "philosophy" of the matter, is either to annihilate the objection, or to sweep from the sacred Scriptures themselves a thousand tropes and figures, if not to apply the same hypercriticism to the parables of One "who spake as never man spake."

"EVERY PETITION." In a rubric near the end of the Communion Office, it is ordered that "the Minister shall say the Lord's Prayer, the people repeating after him *every petition*." In this there appears to be an indirect precaution against the practice of the Romish Church, where the greater part of the

\* Isaiah, lx. 13.

† Rev. Dr. Rudd.



Lord's Prayer being recited by the Priest alone, the people join in the concluding words, as a signal for which, the Priest elevates his voice.

The propriety and beauty of *all* joining in this prayer, and in *every petition* of it, now that they have sealed their vows of love to the Redeemer, and of brotherly affection to each other, is too evident to need remark.

**EXCOMMUNICATE, a.** In the state of excommunication. This word occurs in the Order for the Burial of the Dead, where, (in the first Rubric) it is said, "the office ensuing is not to be used for any unbaptized Adults, [nor] any who die *excommunicate*," &c.—that is, any who, for their great crimes, have, by the lawful authority been rejected from a place and a name in the Church of God.

The reason why the Burial Service is not to be read over these, is a very obvious one. That service takes for granted that all who deserve Christian burial, have died in communion with the Church, or at least, have been numbered among her children. But inasmuch as the unbaptized have never been *admitted* to that Church, and the excommunicated have been *repelled from it*, this service cannot and ought not to be used in either case.

**EXCOMMUNICATE, v.** To banish or expel from the Church, any member who has been found guilty of a heinous crime. See **EXCOMMUNICATION.**

**EXCOMMUNICATION.** The separation or rejection of an unworthy person from the Communion of the Church. This awful sentence is never passed on an accused person, till, by a careful, merciful, and impartial examination, his guilt has been ascertained. By excommunication, a person is cut off from the privilege of partaking of the Lord's Supper, and is excluded from that affectionate intercourse and communion which should subsist among the faithful people of God. It would seem, therefore, that the Church, in such extreme and severe cases of discipline, should cautiously guard against a

rash and hasty judgment. And accordingly, the laws of the Church require the plainest evidence of guilt, and give to the accused, both time and means to establish his innocence (if possible) before judgment is pronounced. But when the offender's guilt has been proved, and sentence given against him, then it becomes a part of Christian duty, to regard him no longer as worthy of the privileges, but entitled only to the prayers, of the Church he has thus contemned. In the 33d Article of Religion may be seen the views of the Church in relation to intercourse with excommunicated persons.

**EXHORTATION.** An address made at any time to the people, to move or persuade them to their duty. The term, however, is chiefly applied to that affectionate appeal which stands at the opening of the Morning and Evening Prayer, beginning "Dearly beloved brethren, the Scripture moveth us," &c. This, by way of distinction, is called "*The Exhortation.*" Other exhortations of an appropriate character, may be found in most of the principal Offices (or Services) of the Church,—as in the Order for the Holy Communion—the form of Baptism—the Visitation of the Sick, &c. &c.

"**EX OFFICIO.**" By virtue of official rank. Thus in certain assemblies, &c., a Bishop is President, *ex officio*, or from the fact of his holding the office of a Bishop.

**EXPECTATION WEEK.** See ASCENSION.

**EXTEMPORARY, OR EXTEMPORE.** Any thing which is publicly spoken, without previous study, or without being committed to writing. An extempore *sermon*, (so called,) is one which is delivered without notes, or with the aid only of a brief analysis. In this application, the word is used in a strained and improper sense, though justified by usage and common consent. For, the leading idea which it suggests, is that of thoughts uttered from the impulse of the moment, excluding any direct act of previous composition and study; whereas extempore discourses are frequently the result of close and careful application, and the term, in strictness, is

true only of the *language* employed, and the incidental thoughts which spring up and are interwoven in the delivery.

An extempore *prayer* is one which is framed at the time when it is offered. In Episcopal Churches the prayers for public service are *precomposed*, and are thus distinguished from such as are merely *extempore*; but in other religious societies this is not usually the case, the prayers being generally composed by the officiating person at the time when uttered. Like extempore sermons, these prayers are to be considered as the offspring of previous thought and meditation, though the language and actual composition may be entitled to the name of extempore.

The comparative advantages of extempore and precomposed prayers we reserve for the Article, LITURGY. See also Canon XLV. of the General Convention.

**EXTREME UNCTION.** The ceremony of anointing the sick with oil, as practised in the Church of Rome, and said to be founded on those words of St. James, "Is any sick among you, let him send for the elders of the Church," &c.

There is, however, no proof in Scripture that this custom was an Apostolical Ordinance designed to be continued in the Church. A clear proof to the contrary would seem to arise from the fact, that St. James refers to the *miraculous healing* of the sick by the elders of the Church, many of whom, at that time, were endued with the power of working miracles. If extreme unction were accompanied with *miracles* or the *restoration* of the sick person, the custom might command more consideration. But if we are not mistaken, it is not practised in the Romish Church, with a view to the *healing* of the sufferer, but rather as the last of all religious rites, to be administered only when hope of life is past, and the frame is fast sinking into the slumber of death.

Extreme unction, or, (as we may interpret this somewhat uncouth name,) the anointing at the extremity of life, has been raised to the dignity of a Sacrament, by the Romanists.

There is no proof, however, that it was ordained as such by the institution of Christ. Against this corruption, therefore, the 25th Article is in part directed; in which, Baptism and the Lord's Supper are recognized as the only *Sacraments* of the Church, while Extreme Unction, among others, is considered as having taken the rank of a Sacrament through a perversion of Scripture, or by "the *corrupt* following of the Apostles."

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## F.

"**FAIN.**" Pleased, delighted, or rejoiced. An antiquated word occurring in Psalm 71, verse 21, in the Prayer-book version: "My lips will be *fain* [joyful] when I sing to thee."

"**FAITHFUL MEN.**" In the 19th Article, the Church is described as "a congregation of *faithful men*," &c. The epithet "faithful," is here used with the same latitude which is necessary in the application to the Church of the term *holy*; not meaning that all who belong to it *are* holy and faithful, but that the principles of the Church require them so to be. And as the design of the Church is to promote holiness, the definition should correspond with the design, however true it may be that some in her pale may not live up to the solemn profession they have made. That this limitation is to be understood, may be proved from the latter part of this same Article, which asserts that the Churches of Jerusalem, Alexandria, Antioch, and Rome, though comprehended under the definition of "the *Church*," have "erred, not only in their *living* and manner of ceremonies, but also in matters of faith."

**FASTING.** Abstinence from food. By the regulations of the Church, fasting, though not defined as to its degree, is in-

culcated on seasons of peculiar penitence and humiliation, as a valuable auxiliary to the cultivation of habits of devotion and self-denial. Respecting its usefulness, there does not appear to have been much diversity of opinion until late years. Fasting was customary in the Church of God, long before the introduction of Christianity, as may be seen in the Old Testament Scriptures. That it was sanctioned by our Savior and his Apostles, is equally plain. And that it was intended to continue in the future Church can scarcely be questioned; for Christ gave his disciples particular instructions respecting it, and in reprobating the abuses of it among the Pharisees, never objects to its legitimate use. He even declares, that after his ascension his disciples should fast: "The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days."\* Accordingly, in the Acts of the Apostles occur several notices of fastings connected with religious devotions. St. Paul evidently practised it with some degree of frequency.† He also recognises the custom, as known in the Corinthian Church, and makes some observations implying its continuance.‡ From the days of the Apostles to the present time, fasting has been regarded, under various modifications, as a valuable auxiliary to penitence. In former times Christians were exceedingly strict in abstaining from every kind of food, for nearly the whole of the appointed fast-days, receiving only at stated times what was actually necessary for the support of life. At the season of Lent, much time was spent in mortification and open confession of sin, accompanied by those outward acts, which tend to the control of the body and its appetites; a species of godly discipline still associated with the services of that interesting period of the ecclesiastical year.

In the practice of fasting, the intelligent Christian will not

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\* Luke, v. 35.

† 2 Cor. xi. 27.

‡ 1 Cor. vii. 5.

rest in the outward act, but regard it only as a means to a good end. All must acknowledge that this restraint, even upon the innocent appetites of the body, is eminently beneficial in assisting the operations of the mind. It brings the animal part of our nature into greater subservience to the spiritual. "It tends to prevent that heaviness and indolence of the faculties, as well as that perturbation of the passions, which often proceed from the indulgence and repletion of the body. It is thus highly useful in promoting that calmness of mind, and clearness of thought, which are so very favorable to meditation and devotion."\* The great end of the observance is to "afflict the soul," and to increase a genuine contrition of heart, and godly sorrow for sin. This being understood, abstinence will be approved of God, and made conducive to a growth in spiritual life.

**FASTS.** Those holy-days which are appointed by the Church, as seasons of abstinence and peculiar sorrow for sin. These are Ash Wednesday, Good Friday, and the forty days of Lent; the Ember days, the three Rogation days, and all the Fridays in the year, except Christmas day. See **FASTING**.

**"FATHER OF HEAVEN."** In the Litany. "O God, the Father of heaven, &c." (*Pater cœlestis*.) Two different readings and interpretations have been given of this passage.

1. That which places the comma after "Father," giving this invocation the same form or figure with the two succeeding,—thus: "O God the Father," &c. "O God the Son," &c. "O God the Holy Ghost," &c. the predicates in each case thus bearing a similarity of relation to the subject or title.
2. That which follows the printed editions, with the comma after "God." The sense will then be that of "*Lord, or Creator, of heaven,*" which unquestionably breaks in upon the gradation of Father, Son, and Holy Ghost, by substituting

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\* Doddridge.

the general word *God*, for the personal title of *Father*. The best authorities seem therefore to prefer the former interpretation, notwithstanding the sacrifice of euphony, and a departure from the common punctuation, these being lesser evils than a trespass on the doctrinal drift of the whole passage.

**FATHERS.** An appellation given to those Bishops and other ecclesiastical writers who distinguished themselves in the early ages of the Church. The value of their writings, in the present day, arises from the testimony they afford to facts connected with the doctrines, usages, &c., of the Church, in the period when they flourished, and also for the deep and saintly feeling of devotion with which they are generally pervaded. See **APOSTOLIC FATHERS**.

**FEAST.** See **HOLY-DAYS**.

**FESTIVALS.** Those holy-days of the Church on which we gratefully commemorate some event in the life of our Lord, or the virtues and example of the Apostles and Saints. These have always been observed by the Christian Church, as seasons of peculiar joy; and appropriate public services have been appointed for them. See **HOLY-DAYS**.

“**FINALLY.**” A term occurring near the middle of the Prayer for all Conditions of men,—the propriety and object of which is not, at first sight, very clear to the young reader. It appears that this prayer was at first drawn up to supply the want of a general supplication on those days when the *Litany* was not appointed to be read. Wheatly states that originally it was “much longer than it is now, and that the throwing out a great part of it, which consisted of petitions for the King, the Royal family, Clergy, &c., who are prayed for in the other Collects, was the occasion why the word *finally* comes in so soon in so short a prayer.” This is probably the true explanation of the difficulty; the word was inadvertently retained, or preferred to the remodelling of the prayer.

“FOND.” Foolish, silly, imprudent. See the 22d Article. “Purgatory, Pardons, Worshipping, and Adoration \* \* \* \* and also, Invocation of Saints, is a *fond* thing vainly invented,” &c.

FONT. A vessel usually placed in or near the Chancel of a Church, to contain water for the administration of Baptism. In the early Church, the fonts were of considerable size, the smallest being large enough to admit the entire immersion of the person. After the practice of baptizing in rivers, ponds, and fountains, had continued for some time, Christians were driven, by persecution and the fear of disturbance, to adopt places of more privacy for the administration of this rite; artificial fountains (or *fonts*) were therefore erected, and soon came into general use. In after ages, these were built in a costly style, and were consecrated with many frivolous ceremonies. Between the eleventh and fifteenth centuries, amid the sway of Gothic architecture, fonts and baptisteries sprang up every where, adorned with all the elegancies of that singularly beautiful style. The font itself was a cistern hewn sometimes from the solid rock, embellished on all sides, by the chisel, with rich bands of foliage and sculptured flowers, and such other delicate ornaments as the taste of the artist might suggest. The buildings in which the fonts were placed, were of similar magnificence. At first, they were built at some distance from the Church, but were afterwards allowed to stand in the porch of the Church, intimating that baptism is the entrance into the Church mystical. They were next placed in the Church itself, “but not in every one, but only the city church where the Bishop resided, which was called the *Mother Church*, because it gave spiritual birth by baptism.” Afterwards they were brought inside the country churches “with this limitation, however, that they should occupy only the lower end” It appears also to have been a custom to place them in a separate part of the building



in cathedrals and other spacious churches, where this could conveniently be done.

Some time after these arrangements, and towards the period of the Reformation, the fonts began to fall into disrepute, and in the end, immersion being for the most part abolished, they gradually diminished in size, and finally reached the comparatively small dimensions in which we now have them in our churches.

It is to be regretted that so decent and useful an appendage to a Church, does not every where take its place, and banish the unsightly and scarcely tolerable basins, &c., which are frequently substituted for it.

“FOR THE EPISTLE.” Before reading the Epistle for the day, the rubric enjoins that the Minister shall say, “The Epistle is written in the — chapter of —, beginning at,” &c. But on certain days, some other portion of Scripture is appointed *instead of* the Epistle, in which case the above prefix is substituted by saying, “The portion of Scripture appointed *for the Epistle*,” &c.; that is, *in the place* of it. See Ash Wednesday, Monday and Tuesday before Easter, Monday and Tuesday in Easter week, Ascension day, Whitsunday, &c.

FORM. An established order, by which the offices of religion are performed. Hence there are *forms*, or modes of proceeding, in the public worship of all denominations of Christians; forms of prayer, forms of praise, forms in the administration of sacraments, and in the customary arrangements of the several parts of divine service.

In the Episcopal Church, the term usually denotes the ritual, and the order prescribed for the performance of the sacred offices of the Church, as also, in certain cases, the private devotions of her members. The peculiar advantages of forms of prayer, we shall consider more at length under the head of LITURGY, and shall here only add, that, constituted as man is, there *must and will be* forms, in far the greater part of his religious exercises. There is an inward

and an outward part, and God demands the allegiance of both ; but the outward part can act only through the medium of a form. This may be extempore, or otherwise. Still, whatever shape it assumes, it is a *form*. A Liturgy is nothing more than a *fixed* or *ready-made* form, by which the embarrassments and evils of forms springing from the impulse of the moment, are effectually prevented. If this were duly considered, objections would cease, because, if carried out, they must lie against *all outward modes of devotion*. To say that external forms do not act favorably in the preservation of a high spiritual tone within, but that the luxuriance of the one is a sure prognostic of the decay of the other, is mere verbiage. The objector does not, in fact, proceed on the ground of his own objection. Else why does *his* Christianity exhibit any outward apparatus at all ? He may differ from us very much in the *amount* of form, but certainly very little in the *principle*. “Religion, not forms,” says the mystic. “Let us *kneel* and *adore*,” replies the Churchman. In truth, one half of religion will inevitably be of the nature of form. We do not say *mere* form—Μη γένοιτο !—but form, as the manifestation of living principle. *Faith* has its form, or its exterior, or its ceremonial, in good works ; *love*, in its sweet ministrations ; *charity*, in its open hand ; *hope*, in its radiant eye ; *sympathy*, in the throbbing heart ; *contrition*, in the tear ; *repentance*, in the sackcloth : *grief*, in the sob ; and just so, the direct act of worship *must* have its form. The spoken prayer is a form. The triumphant anthem is a form, whether from the lip of the objector, or the tongue of the Churchman. And the fervor of the soul,—the ardor of the spirit’s devotion,—is mightily enhanced by the very form of adoration. If then our ritual offers to the soul more frequent and more efficacious aids in its ascent to the realms of life, and if we are zealous that God should shine in all that he has made, (be it spiritual or material,) let us not be blamed. While body and soul are in union, religious wor-

ship *will* demand a form; and we doubt not, that in the heavenly state it will be the happiness of the redeemed to join in the angelic liturgy,—“Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”\* See CEREMONY, and FORMALITY.

FORMALITY. Strictly, formality is a conformity to established rites, modes of worship, customs, &c. ; but in the popular sense, it denotes a punctilious regard to outward ceremonies and ordinances, disconnected from the inward and spiritual life of religion. In this sense it manifestly involves a moral delinquency, more or less hostile to the existence of true piety.

The fear has sometimes been expressed, that the use of prescribed *forms* in public or private devotions, must have a strong tendency to produce FORMALITY in its worst sense; and consequently, that the advantage lies altogether on the side of the extempore method. Now if this were so, the evil must extend to the reading of the Bible, for the Bible is undoubtedly a *form*; therefore, this should be superseded by private contemplation. And for the same reason, hymns and spiritual songs should give way to the casual effusions of fancy. A form of *prayer*, is no more dangerous than a form of *doctrine*, or a form of *praise*. Yet the objectors retain these, apprehending no ill consequences, and singularly unconscious of the broad scope of their own argument. Properly speaking, the evil is not in *formality*, but in *mere* formality—in the mechanical engagement of the outward sense, without the accompanying devotion of the spirit. There may be as deadly a formality under *extempore* efforts at prayer, as in alliance with the supplications of a *liturgy*. Paper and print are not the worst foes to spiritual advancement; and it is the duty of the worshipper to be watchful

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\* Rev. iv. 8.

against the treachery of an evil heart, in all times and places ; knowing that formality may steal away his devotion as readily when his lips express the fugitive thoughts of the moment, as when they utter the fervid language of martyrs and saints.

FORM *for* THANKSGIVING. See THANKSGIVING DAY.

FORMULARY. A book, (the Prayer-book, for example,) containing the rites, ceremonies, and prescribed forms of the Church.

“FRAUD.” Deceit, artifice, cunning ; as in the expression, “fraud and malice of the devil,”\* which is elsewhere spoken of as “the *wiles* of Satan,”† and the “*crafts* and assaults of the devil,”‡ or the “craft and subtilty of the devil ;”† in allusion to those artful temptations of the adversary, by which the careless and irresolute are taken captive. “O ye worldly and fleshly caitiffs,” says Wiclif, “ye are led away from the joy of God, and deceived with the devil’s *fraud*.”§

FUNERAL RITES. See BURIAL SERVICE.

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## G.

“GAZED UPON.” See the 25th Article, where we are instructed that, “The Sacraments were not ordained of Christ to be *gazed upon*, or to be carried about, but that we should duly use them.” The latter clause of the 28th Article is to the same effect. In both, the declaration is pointed at the custom existing in the Romish Church, of elevating the *host* or sacramental bread, in the sight of the people, who there-upon were taught to adore it as the true body of Christ. See “CARRIED ABOUT,” and ELEVATION *of the Host*.

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\* Collects in Visit. Pris. † Commendatory Prayer in Visitation of Sick.  
‡ Litany. § Wiclif’s “Poor Caitiff.”

GENERAL CONVENTION. See CONVENTION.

GENERAL COUNCIL. See COUNCIL.

GENUFLECTION. The act of bending the knee, or kneeling in religious worship. See KNEELING.

“GHOSTLY.” One of the few antiquated words still retained in the Prayer-book. In religious works, the term *spiritual* may express its meaning. An instance of its use occurs, in one of the prayers in the “Order of Confirmation,” thus, “daily increase in them \* \* \* \* the spirit of counsel and *ghostly* strength.” Here it obviously refers to “spiritual strength,” or strength to resist evil, and to obey the holy will of God.

The title “Holy *Ghost*,” is, in like manner, synonymous with “Holy *Spirit*,” the word *ghost* being often used in old theological or devotional works, for *soul* or *spirit*.

“It is sad matter, says Latimer, a godly matter, a *ghostly* matter, a matter of damnation and salvation.”\* Wiclif has a treatise entitled “The armor of heaven, or the *ghostly* battle,” i. e. the spiritual contest.

GLEBE. A portion of land belonging to a Church or parish, the use or revenue of which is applied to the support of the Rector, &c.

GLORIA IN EXCELSIS. “Glory be [to God] on high.” One of the doxologies of the Church, sometimes called the Angelic hymn, because the first part of it was sung by the angels at Bethlehem. The latter portion of this celebrated hymn “is ascribed to Telesphorus, about the year of Christ, 139; and the whole hymn, with very little difference, is to be found in the Apostolical Constitutions, and was established to be used in the Church service, by the 4th Council of Toledo, about a thousand years ago.”† It is used by both the Greek and Latin Church. “In the eastern Church,” says Palmer,

\* Sermon on Covetousness.

† Wheatly.

“this hymn is more than 1500 years old, and the Church of England has used it either at the beginning or end of the liturgy for above 1200 years.”\*

GLORIA PATRI. “Glory be to the Father.” The Latin title of one of the primitive doxologies of the Church, sometimes called the lesser doxology, to distinguish it from the Gloria in excelsis, or angelical hymn, which, at the close of the psalms of the day, may be substituted for it. From the times of the Apostles, it has been customary to mingle ascriptions of glory with prayer, and to conclude the praises of the Church, and also sermons, with glory to the Father, to the Son, and to the Holy Ghost. The first part of the Gloria Patri, is traced by St. Basil to the Apostolic age of the Church. In the writings of the Fathers, doxologies are of very frequent occurrence, and in the early Church they appear to have been used as tests, by which orthodox Christians and Churches were distinguished from those which were infected with heresy. The doxologies then in use, though the same in substance, were various in their form and mode of expression. The Arians soon took advantage of this diversity, and wrested some of them, so as to appear to favor their own views. One of the doxologies which ran in these words, “Glory be to the Father, *by* the Son, *in* the Holy Ghost,” was employed by them as a support to their unscriptural opinions. In consequence of this, and to set the true doctrine of the Church in the clearest light, the form as now used was adopted as the standing doxology of the Church.

GOD-FATHER. See SPONSORS.

“GODLY MOTIONS.” God *worketh in us* both to will and to do, for all good thoughts and holy desires come from Him. Therefore we pray, in the Collect for the first Sunday in Lent, “that our flesh, being subdued to the Spirit, we may ever

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\* Origines Liturgicæ, I. p. 159.

obey thy *godly motions* in righteousness and true holiness." This is very similar to a petition in the Easter Collect, and which may serve for its illustration; "That, as thou dost *put into our minds good desires*, (godly motions,) so by thy continual help we may bring the same to good effect," &c.

GOD-MOTHER. See SPONSORS.

"GOD OF GOD." This, and the expressions by which it is followed, in the Nicene Creed, are simply designed to assert in the most decisive form, the essential Divinity of the second Person of the Trinity. Being the Son of God—the only-begotten of the Father—the partaker of the divine nature, he is therefore God of God, "as one Man is the Son of another, though after a spiritual manner, and purely propagated as one Light is generated of another [Light of Light] without diminution of Substance, generated from the eternal Essence, and not made as Creatures are; being of one Essence with the eternal Father,"\* and therefore "very God of very God."

It is scarcely necessary to remind the reader, that the above expression is not to be understood as implying simply that Christ is *God over all other gods*; this is far from expressing the meaning of the article; for though he is truly "King of Kings, and Lord of Lords," yet the Christian faith recognizes no God but one, and the very design of this portion of the Creed was to set forth the Redeemer of mankind as a partaker in the one divine essence.

"GOD SPEED." A good old phrase, honored alike by the Bible and the Prayer-book. St. John cautions us † against bidding "*God speed*," to any one who "abideth not in the doctrine of Christ." "For" he adds, "he that biddeth him God speed, is partaker of his evil deeds." *God speed*, is a wish of success, and is equivalent to "good speed be to thee,"

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\* Dr. Nicholls.

† 2 John, 10, 11.

or "speed thee well." When used with solemnity, (and it should never be used otherwise,) it implies our benevolent feelings to its object and his errand, and a commendation of both to the protection of God. Who then does not admire the touching and affectionate congratulations which the Church enjoins at the Institution of a Minister into his cure, when "the Wardens, Vestry, and others shall salute and welcome him, bidding him *God speed*." It is a delightful and lovely relic of the olden time, worthy to live when the formal charities of a worse age shall be forgotten, and the pastor, in the truth of his office, be rallied around as the father of the flock, the centre of his spiritual family.

**GOLDEN NUMBER.** By referring to the *Astronomical Tables* at the beginning of the *Prayer-book*, it will be seen that a large proportion of them are simply calculations of the day on which *Easter* will fall in any given year, and, by consequence, the moveable feasts depending on it. In the early Church, it is well known that there were many and long disputes on this point, the eastern and western Churches not agreeing on the particular day for the celebration of this festival. To remove these difficulties, the Council of Nice came to a decision, from which the following rule was framed, viz: "Easter-day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter day is the Sunday after."

To determine the time of Easter in any year, it was therefore only necessary to find out the precise time of the above full moon, and calculate accordingly. Now if the solar year exactly corresponded with the lunar, the time of the paschal moon would be liable to no variation, and Easter would fall on the same day of every year. But as the lunar year is really shorter than the solar, by eleven days, it follows that the paschal moon must, for a course of years, always happen at a different period in each successive year. If then the



above rule be observed, the time of Easter may vary from the 22d of March to the 25th of April, but somewhere within these limits it will always fall. Hence the adoption, by the Council of Nice, of the *Metonic Cycle*, by which these changes might be determined with tolerable accuracy. From the great usefulness of this Cycle, its numbers were usually written on the Calendar in letters of gold, from which it derived the name of *Golden Number*.

GOOD FRIDAY. This day received its name from the blessed effects of our Savior's sufferings, which are the ground of all our joy: and from those unspeakably good things he hath purchased for us by his death. It is the day on which the great sacrifice was offered up for sin, and has been set apart for a peculiar solemnity of devotion, from the first ages of Christianity. "How inconsistent and how culpable is the conduct of those Christians, who, belonging to a Church which sets apart a day for the commemoration of their Savior's death, do not thus devote it, but pursue on this day their customary business and pleasures!"

"GOODLY FELLOWSHIP." See the Te Deum. "The *goodly fellowship* of the Prophets praise thee." The epithet *goodly* denotes the excellence and sanctity of these venerable men, "of whom the world was not worthy." And by the term *fellowship* may be understood their relation to each other, notwithstanding the various times in which they flourished; and the fact of their forming a distinct class to execute the commands of the Most High.

GOSPEL. The history of the life and doctrines of our Blessed Redeemer, as written in Matthew, Mark, Luke and John, and elaborated in the Apostolical Epistles.

In the Prayer-book, that portion of Scripture which is read immediately after the Epistle in the ante-communion, is called by this name, from its being taken from one of the four Gospels. Before it is read, the congregation rise and give thanks to God by saying or singing "Glory be to thee, O Lord,"

indicating their gratitude to God, for the sacred gospel now about to be read to them.

**GOSPELLER.** A Clergyman appointed to read the Gospel of the day. See **EPISTLER**. This term was also applied in derision, by the Romanists, to the reformers, on account of their valiant and determined persistence in preaching the gospel, and exhorting all men to judge by it of their doctrine, whether it was of God.

“**GOVERNANCE.**” See Collect for Grace in the Morning Prayer: “— that all our doings, being ordered by thy *governance*,” &c. ;—i. e., being subject to God’s *control*, *direction*, and *government*,—they may be righteous in his sight.

**GOVERNMENT, CHURCH.** See **CHURCH GOVERNMENT**.

**GOWN.** See **CLERICAL GARMENTS**.

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## H.

**HADES.** See **HELL**, *Descent into*.

“**HANDS, into their.**” In the Communion office, it is ordered that the elements shall be delivered *into the hands* of the people, according to the primitive mode of receiving this Sacrament. There is here an implied censure of certain customs which had crept into the Church, having neither reason nor Scripture to support them. “At an early age,” says Wheatly, “some indiscreet persons pretending greater reverence to the elements, as if they were defiled with their hands, put themselves to the charges of providing little saucers, or plates, of gold, to receive the bread, until they were forbidden by the sixth general council. Another abuse the Church of Rome brought in, where the Priest puts it into the people’s mouths, lest a crumb should fall aside.” To

counteract all such notions, the Church has wisely provided, that the elements shall be delivered into the *hands* of the communicants.

“HAPPY ISSUE.” See the Prayer for “all Conditions of Men:” “—— giving them patience under their sufferings, and a *happy issue* out of all their afflictions,” &c. The expression is not to be understood as referring exclusively to a restoration to health, but to a favorable and blessed result, whether in life or death.

“HEALTH.” In a spiritual sense, *safety, protection, or purity of spirit*, as in the expressions:—“there is *no health* in us;”—“to know and believe to his soul’s *health* ;”—“thy saving *health* to all nations ;”—“the voice of joy and *health* is in the dwellings of the righteous ;”—“Lord, I have looked for thy saving *health*.”

The following parallel cases are from Wiclif:—“The ground of *health*, that is, a Christian man’s belief; for without belief, [faith,] it is impossible, as St. Paul saith, that any man can please God:”—“Whereto, therefore, say ye idly,—‘We shall be saved in Jesus,’—while ye cease not to hate him, without whom ye cannot have *health* !”

HELL, *Descent into*. In the 3d Article of Religion, it is declared, that, “As Christ died for us, and was buried, so also is it to be believed, that *he went down into hell*.” One of the Articles of the Apostles’ Creed also expresses the same truth, in the words, “*he descended into hell*.” These are fully borne out by the language of Scripture. See Acts, ii. 27,—Psalm xvi. 10,—and 1 Peter, iii. 18, 19.

The main source of difficulty in relation to the doctrine of Christ’s descent into hell, arises from the fact that two entirely different words in the original language of the New Testament are rendered, in our version, by the single word, “hell.” The first of these is *hades*, which occurs eleven times in the New Testament, and in every case but one, is translated “hell.” Now, *hades* is never used to denote the

place of final torment,—the regions of the damned ; but signifies “the place of departed spirits,” whether good or bad,—the place where they are kept until the day of judgment, when they shall be reunited to their bodies, and go each to his appointed destiny. The other word, *gehenna*, signifies the place of torment,—the eternal abode of the wicked. At the time when our translation was made, and the Prayer-book compiled, the English word “hell,” had a more extensive meaning than it has at present. It originally signified, to *cover over* or *conceal*; and is still used in this sense in several parts of England, where, for example, to cover a church or house with a roof, is to *hell* the building, and the person by whom it is done is called a *hellier*. But the word also denoted the place of future misery, and is accordingly used in that sense in the New Testament, as the translation of *gehenna* ; and in consequence of the changes which our language has experienced during the last 200 years, it is now restricted to this particular meaning.

Bearing in mind, then, that *hades* was translated by the word “hell,” for want of another more exactly corresponding with the original, the reader will perceive that the above Article in the Creed, does not refer to the place of final misery, but to that general receptacle of all departed human souls, both penitent and impenitent, where they are reserved in a state of comparative enjoyment or misery, to wait the morning of the resurrection, “when, their bodies being united to their souls, they will be advanced to complete felicity or wo, in heaven or hell.”

On the death of our Lord, his soul,—his *human* soul,—went to this “place of departed spirits.” It was necessary that his death should be attended with all those circumstances which mark the death of men. Christ was possessed of a human nature, both body and soul, besides his divinity. The body of man at death sinks to the grave ; and the soul goes to *hades*, or the place of departed spirits. In like man-

ner, the body of Jesus Christ was laid in the tomb, but his soul went to the general repository of human disembodied spirits, where, according to St. Peter, he declared the fulfilment of the great work of redemption,—he went and preached to the spirits in prison.”

**HERESIARCH.** The chief leader or head of a heresy.

**HERESY.** A wilful and obstinate departure from the orthodox faith of the Christian Church.

**HERETIC.** One who wilfully holds false opinions “repugnant to some point of doctrine clearly revealed in Scripture, and either absolutely essential to the Christian faith, or at least of the highest importance.”

**HERETICAL.** Relating to, or having the character of a heresy.

**HETERODOX.** Contrary to the established faith or doctrine of the Church.

**HIERARCHY.** A designation equally applied to the ranks of celestial beings in the Jerusalem above, and to the Apostolic order of the Ministry in the Church below. In reference to the latter, it is an error to suppose that it necessarily implies temporal distinction, wealth, splendor, or any other adjuncts with which the Ministry may, in certain times and countries, have been distinguished. These are mere accidents, which prejudice has identified with the being of a hierarchy, but from which no just inference can be drawn against the inherent spiritual dignity of the Christian priesthood.

**HIEROME.** One of the ancient Fathers of the Church, better known by the name of Jerome, or St. Jerome. He lived about 1450 years ago, and wrote many valuable works, containing, among other things, comments, &c., on many of the books of Scripture. The greatness of his reputation, and the sanctity of his life, are well known. St. Jerome was never advanced to the rank of Bishop, but, like Tertullian and Origen, remained a presbyter to the close of his

life. His name is mentioned in the 6th Article of Religion where an expression of his is quoted.

**HIERUSALEM.** The same with **JERUSALEM.** See the 19th Article of Religion, in the Prayer-book.

“**HOLINESS AND RIGHTEOUSNESS.**” It has frequently been remarked, that, in the Liturgy, words occur in immediate juxtaposition, carrying the same general meaning, and giving the appearance of needless tautologies. This is not the effect of accident or negligence on the part of its compilers, but was done with the design of making the Liturgy intelligible even to persons of the narrowest education. Simplicity, combined with dignity, is one of the happiest characteristics of the Liturgy. Every care was taken in its formation that both the refined and the illiterate might be edified. On the occurrence of words which might not be generally understood, we find therefore another immediately following, of the same or similar meaning. Sometimes too a word derived from the Latin is attended by another of the same import from the Saxon. The following cases will illustrate this peculiarity of the Liturgy;—holiness and righteousness;—acknowledge and confess;—peril and danger;—assemble and meet together;—craft and subtilty;—requisite and necessary;—erred and strayed;—declare and pronounce; and confirm and strengthen.

“**HOLPEN.**” See Psalm xxii. 5., in the Prayer-Book,—“They called upon thee, and were *holpen*; they put their trust in thee, and were not confounded.” *Holpen* is the obsolete form for “*helped.*” The verse will be understood, by reading, “they called upon thee, and were *helped*”—that is, God heard their prayer, and mercifully delivered them from their troubles.

**HOLY CROSS DAY.** See **CROSS, HOLY.**

**HOLY DAYS.** Among the earliest means adopted by the Church, for the purpose of impressing on the minds of her children the great and interesting scenes of the Gospel his-

tory, and the extraordinary events which marked the first planting of Christianity, was the appointment of a train of anniversaries and holy-days with appropriate services, commemorative of all the prominent transactions of the Redeemer's life and death, and of the labors and virtues of the Blessed Apostles and Evangelists. These Institutions, so replete with hallowed associations, have descended to our own day, and the observance of them is commended by the assent of every discerning and unprejudiced mind—is sustained by the very constitution of our nature, which loves to preserve the annual memory of important events, and is in the highest degree reasonable, delightful, profitable, and devout.

The Church can see no valuable end to be attained by regarding the claims of that disaffection which would rob her of so ancient and so religious a custom. In the assumption that the facts of revelation can be sufficiently retained in the mind without external commemoration, there is certainly ground for the suspicion that those facts are under-estimated by the objector; for we value the day not as holy *per se*, but for the sake of the subject of which it is the vehicle.

Suppose a body of American citizens should form a society, and in their Constitution declare that the memory of the independence of the nation, and of its written declaration, and of the birth-day of Washington, &c., &c., would be *well enough* preserved and perpetuated, without the troublesome formality of the customary celebrations; and that it therefore became their duty, as sober-minded citizens, to overturn altogether those festivals as grounded on a false principle, or still better, to change them into seasons of sorrow and lamentation. Now what would be the public verdict on such a proceeding? What would be thought of its originators? If we are not mistaken, the community would very soon learn to bring their soundness of judgment into question, even if they would not proceed to arraign their *patriot-*

*ism* itself. We plead for holy-days in the Church on this same principle, that the vivid sense and estimation of the *fact*, is heightened by a periodical concentration of the mind upon that fact; in other words, by the devout observance of a day of celebration. There is also something highly *reasonable* in the institution of holy-days; for if it is universally conceded that in national and civil concerns, there is a manifest propriety in the appointment of certain days for the commemoration of striking events or remarkable persons, so are they equally wise and proper in the Church, and no sound reason can be shown why the Church should not at definite times celebrate the various events in the history of her great Head, and bring to our remembrance and recommend to our imitation, the virtues and the piety of her "shining lights." It is considered also both reasonable and proper, that civil rulers should *appoint* public fasts, days of thanksgiving, and days for special supplication in national emergencies. But if all this may lawfully be done by the State, and is allowedly praiseworthy, surely the same is at least *equally* reasonable when done by the constituted authorities of the Church. The principle is also admitted in its fullest extent by almost all denominations of Christians, when they appoint days for fasts, simultaneous meetings, thanksgivings, anniversaries, and religious commemorations of certain events in civil history. The Church cannot therefore justly be censured for exercising a privilege universally claimed, and for selecting from the gospel history the subjects which she celebrates.

Respecting the character and object of these days, it will be perceived at once that a very considerable number of them are set apart for the purpose of bringing before us the principal facts in the life of our Saviour, and in the history of our redemption. These can never be too strongly imprinted on the mind, and they must always be subjects of grateful recollection and reviving thought, to all "who love our Lord Jesus Christ in sincerity." It is true that the detail of these



events, as given in the Holy Scriptures, will engage and impress every devout mind; but, as we have already hinted, nature itself teaches that well known facts are brought to bear with an increased force on the mind, by the appointment of set times for their celebration. And this principle of our nature was recognized and sanctioned by God himself, in the institution of solemn festivals under the Jewish dispensation.

Another class of holy-days have relation to the memory of departed saints; and the object of the Church is to lead us to bless God for the evidences of his grace, in their exemplary lives, and their triumphant death, and to encourage us to the exercise of the same virtues which irradiated their character. The early Christians were deeply impressed with the reasonableness of holding "the righteous in everlasting remembrance," they felt that "the memory of the just is blessed," they esteemed it as *a law* to "remember them who had once had the rule over them, and who had spoken unto them the word of God." And from this conviction arose the custom of honoring certain days more especially to their memory, and of periodically beseeching God that grace might be given "to follow their good examples." We do not pretend to say that such appointments are safe from abuse, for it is beyond question that in former ages, as well as in some unreformed Churches at the present day, these have been multiplied to an extent so great as to engross almost every day in the year, and thus to cast many important and essential duties of the Gospel into the shade. They have also been abused by the elevation of persons to the rank of saints, of whom little is known, and of whose piety (not to say of whose *existence*;) we have very scanty evidence; and the sacred nature of these festivals has frequently been set aside, or exchanged for secular mirth, riot, and disorder. But against all these the Protestant Episcopal Church has guarded, by appointing no celebrations in particular, except for such persons as stand

forth for our imitation in the Holy Scriptures, and by requiring that the employments of these days shall be of a strictly religious character.

There is something truly admirable in the order and succession of these holy-days. Our Church begins her ecclesiastical year with the Sundays in Advent, to remind us of the coming of Christ in the flesh. After these, we are brought to contemplate the mystery of the Incarnation; and so, step by step, we follow the Church through all the events of our Savior's pilgrimage, to his ascension into heaven. In all this, the grand object is, to keep Christ perpetually before us, to make him and his doctrine the chief object in all our varied services. Every Sunday has its peculiar character, and has reference to some act or scene in the life of our Lord, or the redemption achieved by him. Thus every year brings the whole Gospel history to view; and it will be found, as a general rule, that the appointed portions of Scripture in each day's service, are mutually illustrative; the New Testament casting light on the Old—prophecy being admirably brought in contact with its accomplishment, so that no plan could be devised for a more profitable course of Scripture reading than that presented by the Church on her holy-days.

The objections against the keeping of holy-days are such as these. St. Paul says, "Ye observe days, and months, and times, and years," &c. This occurs in the Epistle to the Galatians. Again in the Epistle to the Colossians, "let no man judge you \* \* \* in respect of a holy-day," &c. From these it is argued, that as we are brought into the liberty of the Gospel, we are no longer bound to the observance of holy-days, which are but "beggarly elements." Respecting the first, it is surprising that no one has "conscientiously" drawn from it an inference for the neglect of the civil division of time: and in relation to both, it requires only an attentive reading of the Epistles from which they are taken, to see that they have no more connection with the

holy-days of the Church, than with Episcopacy. The Apostle is warning the Gentile Christians to beware of the attempts of Judaizing teachers to subvert their faith. It was the aim of these to bring the converts under the obligations of the Jewish ritual, and some progress appears to have been made in their attempts. Paul, therefore, reminds them that these were but the *shadow* of good things to come, while Christ was the *body*. The passages therefore have no relevancy to the question; or, if they have, they show that while Christians abandoned the *Jewish* festivals, they were to observe *their own*. If they were to forsake the *shadow*, they were to cleave to the *substance*.

Again; if we keep holy-days, we are said to favor Romanism. But these days were hallowed long before corruption was known in the Romish Church. And waiving this, let it be remembered, that we are accustomed to judge of things by their intrinsic worth, and the main point to be determined is, whether they are *right* or *wrong*. If they are right, we receive them; and if they are not right, we reject them, whether they are received by the Church of Rome or not. We abandon the worship of images, not because it is in the Romish Church, but because it is morally sinful and idolatrous. On the other hand, we receive the doctrine of the Trinity, though held by the Church of Rome, and this solely because we judge that doctrine to be right and scriptural.

The most popular objection urged against holy-days, is grounded on the assumed uncertainty of the time when some celebrated events occurred. Thus it is contended, that in relation to Christmas, Good Friday, Easter, &c., as we cannot determine the *precise* day, it is vain to dedicate *any* day to their celebration. On this point *we* should reason very differently; for, granting that the true day is uncertain, does it necessarily follow that *no* day is to be kept? May not the Church *appoint* some certain day for the commemoration of an event, though the actual day of the event is lost? Sup-

pose the 4th of July to happen on Sunday, it is in consequence celebrated on the 3d or 5th; but does this change of the day vitiate the force or alter the nature of the festival? Is patriotism to be regulated by a chronometer? In like manner, suppose we should not really know the exact day on which our Redeemer was born, but should keep the feast on the 1st of January, or on any other day; would this destroy all the utility and do away with all the benefits of Christmas?

But we claim a decided *certainty* respecting these days: for in relation to Easter and the days dependent on it, the heavenly bodies are our guides, and unless *these* vary in their motions, our appointed days are the true anniversaries of the events they represent. And as it respects Christmas, the proof that we are correct, is too abundant to be questioned. We have the testimony of numerous writers of antiquity, and the plain fact that the same day which *we* keep, has been kept from the earliest ages. The day was not appointed by the modern Church, but retained as it has been in the Church from the beginning.

It is a pleasing thing to observe that every where the wisdom of the Church in her institutions is becoming better known, that objections to the observance of her holy-days are rapidly wearing away, and that the principle itself is almost universally acknowledged as salutary, in the appointment of set days for various religious purposes among all denominations of Christians. See the articles on the titles of the respective Holy-days.

HOLY ORDERS. See ORDERS, HOLY.

HOLY ROOD. The term *rood*, from the Saxon *rode* or *rod*, was anciently used for a *cross* or crucifix. Hence the title of Holy Rood, (or Holy Cross,) day, a festival formerly observed in memory of the alleged recovery of a large fragment of the true cross, by the Emperor Heraclius, after it had been carried away on the plundering of Jerusalem, by Chosroes, king of Persia, about the year of Christ 615.

**HOLY TABLE.** The altar or table on which the sacred elements are placed at the Lord's Supper. See **ALTAR**.

**HOLY THURSDAY.** See **ASCENSION DAY**.

**HOLY WEEK.** See **PASSION WEEK**.

**HOMILIES.** The Homilies of the Church are two books of plain discourses, composed at the time of the Reformation, and appointed to be read in Churches, on "any Sunday or Holy-day, when there is no Sermon." "The first volume of them was set out in the beginning of King Edward VI's reign, having been composed (as it is thought) by Archbishop Cranmer, Bishop Ridley, and Latimer \* \* \* when a competent number of Ministers, of sufficient abilities to preach in a public congregation, was not to be found."\* The second book appeared in 1562, in the reign of Elizabeth. In neither of these books, "can the several Homilies be assigned to their several authors with any certainty."† In the second book "no single Homily of them all has been appropriated."† In the first, that on "Salvation" was probably written by Cranmer, as also those on "Faith," and "Good Works"—"Internal evidence arising out of certain homely expressions, and peculiar forms of ejaculation, the like to which occur in Latimer's Sermons, pretty clearly betray the hand of the Bishop of Worcester to have been engaged in the homily against "brawling and contention;" the one against "adultery" may be safely given to Thomas Becon, one of Cranmer's chaplains, in whose works, published in 1564, it is still to be found; of the rest nothing is known but by the merest conjecture."†

In Article XXXV. is given a list of the Homilies, together with the rank and character assigned them by the Church. In this the American Church coincides, but suspends the reading of them in Churches "until a revision of them may

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\* Wheatly.

† Blunt, Hist. Ref. p. 195.

be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references."

**HOST.** From the Latin *hostia*, a sacrifice. The name by which, in the Church of Rome, the consecrated bread in the Eucharist is called. In this term is embodied the doctrine of that Church, relative to transubstantiation, or the change of the bread into the true body of Christ; and also that of the Eucharist being a propitiatory sacrifice for the sins of both the living and the dead. The term has, therefore, been abandoned by the reformed Church.

**HOUSE OF BISHOPS.** See CONVENTION.

**HOUSE OF CLERICAL AND LAY DEPUTIES.** See CONVENTION.

**HYMN.** The title of *Hymn* is not confined, by the Church, to those songs of praise which appear in English metre, but is frequently used in its more extensive import, to embrace those holy anthems with which the Scriptures abound, and also the compositions of uninspired men, which were used in the primitive Church. Thus the name of "hymn" is given in the Prayer-book to the song of Zacharias, from Luke, ch. i. :—"Blessed be the Lord God of Israel," &c. Also to the "Te Deum." In the "Churching of Women," a part of the 116th Psalm is called a hymn. And in the Forms of Prayer to be used at sea, several portions of the Book of Psalms are thus denominated. The psalms, &c., which are sung or said after the reading of the Lessons of Scripture, are also frequently styled *hymns*. In this the Church retains the use of the word as applicable to the Psalms, &c., in their true character as Hebrew poetry, though assuming, in our translation, the form of prose.

**HYPOTHETICAL.** This term is sometimes used in relation to a baptism administered to a child, of whom it is uncertain whether he has been already baptized or not. The Rubric states, that "if they who bring the infant to the Church, do make such uncertain answers to the Minister's questions as

that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost," then the Minister, on performing the baptism, is to use this form of words, viz :—

"If thou art not already baptized, N——, I baptize thee in the name," &c.

This, therefore, is called an *hypothetical* or *conditional* form, being used only on the supposition, that the child may not have already received baptism.



## I.

"IGNORANCE IN ASKING." An expression occurring in one of the Collects at the end of the Communion office, implying that even in the exercise of prayer itself there are defects which need the pardoning grace of God. In the Litany we further pray, that "sins, negligences, and *ignorances*" may be forgiven, and this is by no means a superfluous or useless petition. It is doubtless true, that God will punish none who are ignorant from actual incapability. And among accountable beings, the severity of punishment will also be proportioned to the light and means of knowledge resisted. With many, therefore, the plea of *ignorance* must be altogether out of the question ; for the Scriptures of truth are thrown open to every man. And if, in the present day, we should esteem that man deserving of censure, who passes through life without acquiring the first principles of education, in the midst of favorable opportunities : so will God righteously treat with severity the man who remains ignorant of his truth, when he is privileged with countless means and advantages for learning it. Well, therefore, may we pray "that it may please" God "to forgive us all our sins, negligences, and *ignorances*."

**I. H. S.** An inscription formerly very common on pulpits, books, and other furniture of Churches. The letters are the initials of "Jesus Hominum Salvator :"—*Jesus, the Savior of men.* By some writers they are supposed to be derived from the name Ἰησοῦς, (Jesus,) of which they form the first three letters in Greek, with a slight modification. Sometimes the H. is ornamented by a cross mounted on the middle stroke.

**IMMACULATE CONCEPTION.** A doctrine maintained in the Romish Church, that the Virgin Mary was conceived and born without sin. A festival bearing the name of *Conception* is still observed in that Church, in memory of "the inestimable privilege granted to the mother of God, of being conceived in original justice, and exempted from all sin." \*

**IMMERSION.** One of the modes in which the Sacrament of Baptism is administered, consisting in the plunging or dipping of the person in water.

The views of the Church respecting the mode of Baptism are simply these :—1. That the application of water to the body, is essential to the validity of the Sacrament. 2. That no inspired precept has been given relative to the quantity of water to be employed ; neither can this be determined from a review of the cases of Baptism recorded in the New Testament. 3. That, therefore, it must be a matter of indifference, whether the body be plunged in water, or whether the element be applied in the form of pouring or sprinkling, inasmuch as, (in the absence of precept,) all these modes meet the spirit of the requirement, and have been held valid from a very early age.

The varieties in the mode of Baptism are generally stated as follows :—

1. *Immersion*, dipping, or plunging.

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\* Metropolitan Catholic Almanac, 1838.



2. *Affusion*, or pouring.

3. *Aspersio*n, or sprinkling.

*All these* the Church regards as lawful modes of Baptism.

As to the first, we freely grant its antiquity and validity, and, consequently, it is retained by the Church, as may be seen from the Rubrics in the Baptismal offices. It is also granted, that, in the early ages of the Church, immersion prevailed very extensively, perhaps *more* extensively than any of the other modes of Baptism; and, amid the number of Scripture examples, the probability is that Baptism was in some cases thus administered by the Apostles or their fellow-laborers in the ministry.

In advocating *affusion* and *sprinkling*, we take the testimony of Scripture and antiquity. The word "baptize," has in Scripture so great a breadth of meaning, that it cannot be used to support any one mode of administering the rite, to the prejudice of the rest. From *this*, therefore, nothing can be proved *either way*. We apprehend, however, that when the preaching of the Gospel by the Apostles produced its vast multitudes of converts, the nature of circumstances would not always admit of other Baptism than that by pouring or sprinkling. Rivers or lakes could not always be resorted to, on the spur of the moment. In some cases, a tedious march, with women and children, over a considerable tract of country, might have been necessary before a sufficiency of water could be found for immersion. It is unlikely, too, that proper garments could in all cases be so hastily provided. The *rapidity* with which these Baptisms were performed, seems entirely inconsistent with the slow process of immersion. After the preaching of St. Peter, it is stated that 3000 were baptized, and that these were added to the Church in *one day*. Now the immersion of 3000 persons in so short a time, carries with it so great an air of improbability, that we must be excused, if we suspect that some more rapid mode was adopted for their Baptism. Reflect upon this one mo-

ment :—Peter's sermon began, (as we are told,) after the *third hour* of the day ; that is, nine o'clock in the morning. His addresses occupied a considerable time ; for, besides the sketch given in the Acts, it is said that "with *many more words* he exhorted them,"—which are not recorded. Now it was not until *after* all this, that the Baptisms began,—and the time remaining to the evening, could scarcely have been more than eight hours. Dividing, therefore, the 3000 persons, there would be 375 to receive Baptism in each of those eight hours,—a number *so great* that it is difficult to imagine how they could possibly have been immersed.

But again ; in the case of the jailor at Philippi, we have an instance of a whole family, suddenly baptized, and this too at *midnight*. The whole matter was transacted in a very limited time, and we cannot, without violence, bring ourselves to believe in the reality of such a thing, as the instant arousing from slumber of a whole family, and the immediate *plunging* of them in the cold element of baptism : to say nothing of the improbability of there being on the spot, and at the time, a sufficiency of pure water, and suitable vessels to meet the emergency.

Again ; we know that the sick and infirm were admitted to Christian baptism. But is it at all probable that these, when feeble, suffering, and prostrate, would be *denied* baptism, simply on the ground that they would not venture an immersion, which common reflection told them, would in all likelihood be highly dangerous, if not fatal ? And even if we should grant that the general rule *was* immersion, and set down all these cases as exceptions ; yet we are entitled to the inference, that the validity of the *other modes* was fairly established and recognized. It is worthy of remark, that in connection with the narratives or notices of baptisms in the New Testament, there is nothing whatever said about the laying aside of garments, or about any precautions with regard to decency, &c., on the part of the candidates, things

which would naturally have been alluded to, if those baptisms had uniformly been by *immersion*. In the case of the 3000 who were baptized on one day, the circumstances of their sudden preparation for the rite—their disrobing—the indispensable arrangements for the preservation of decency, and the resuming of their ordinary clothing after the ceremony, would have given a character to the whole scene which could not but have been touched upon by the sacred writer. And yet not a word is said concerning these necessary accompaniments of immersion. “When our Lord washed the feet of his disciples, unimportant as the transaction was, it is recorded that he *laid aside* his garment.” But here, in a matter of far greater magnitude, the Evangelist is silent, and we are forcibly led to the conclusion that the circumstances we have alluded to did not occur, the mode of baptism used on the occasion not requiring them.

By those who deny the validity of pouring or sprinkling, much weight is laid on those words of St. Mark, (i. 9,) “Jesus \* \* \* \* was baptized of John *in* Jordan.” From this it is inferred, that our Lord, at his baptism, actually went down into the waters of the Jordan, and there received the rite by immersion. As to the latter,—it does not follow that a person baptized at a river, must necessarily be immersed. The circumstances are equally favorable for any of the other modes, and if there is no direct statement relative to the mode adopted, no conclusion can legitimately be drawn for *one* to the disparagement of the rest. The reasoning on the former point is equally unsound. The preposition *εἰς* is assumed to bear the sense of “*into*,” as a general rule; and thus translated, it might indeed appear that Jesus went *into* the Jordan, though, by the bye, to be *baptized into* a river, is an expression not very consistent either with good taste or sound orthodoxy. The preposition *εἰς*, on the contrary, is not unfrequently rendered by “*in*,” “*to*,” “*by*,” &c. We refer to the following texts as examples. Rom. vi. 4: “Even so we

also should walk *IN* (not *into*) newness of life." Acts ii, 38 : "Be baptized *FOR* (not *into*) the remission of sins." Matt. xv. 24 : "I am not sent, but *UNTO* (not *into*) the lost sheep," &c. Acts vii. 53 : "Who have received the law *BY* the disposition of angels," (not "*into* the disposition," &c.) From a comparison of these with the passage in question, it is at least doubtful whether, at the time of his baptism, our Lord went *into* the Jordan. The words in the original do not assert it ; but the phrase "to go *to*,—to be baptized *in*, or *by* Jordan," is "as proper and emphatical (says a writer) as the other rendering, and does not involve the immersion of Christ."

It needs only to be added, in connection with these hints from Scripture, that affusion and sprinkling were certainly practised in very early days of the Church ; and that by degrees, as Christianity extended itself into colder climates, where persons were liable to serious injury from immersion, these modes were very generally adopted as better agreeing with local circumstances. "A little water (says St. Cyprian) can cleanse the believer as well as a whole river." In the fourth and fifth centuries, aspersion or sprinkling was common in the Church. St. Chrysostom, for example, mentions the case of several young women being baptized by aspersion. This mode has, at the present day, become almost general. The variations of climate, with the manners and religious habits of modern times, seem to have determined its prevalence among most classes of Christians. We have seen then, that each of the modes of Baptism is in itself lawful, for we have every reason to believe that they are as old as the days of the Apostles, and were by them on different occasions exercised.

**IMMOVEABLE FEASTS.** Those holy-days which do not depend on Easter, but are permanently fixed to set days of the year. Christmas, and all the Saints' days, with some others, are of this character.

**IMPARTY.** A difference of degree or rank, as in the Epis-

copal Ministry, where the clergy are not all of one kind or rank, but some are Bishops, others Priests, and others Deacons, each of these being of a different grade. Were they all on a level, in regard to the powers committed to them, there would exist a *parity* or equality; but, as it is, their difference of grade makes an *imparity* or inequality among them, such as is described in the New Testament, and has always existed since the Church of Christ was first established. See PARITY.

IMPOSITION OF HANDS. A religious ceremony of very great antiquity, and still retained in the Church, as the appointed means of administering Confirmation, and of communicating the powers of the Christian Ministry. See ORDERS.

IMPROPRIATION. In England, an impropriation implies the possession and employment, by a layman, of the revenues of a Church or ecclesiastical benefice.

INCARNATION. See CHRISTMAS DAY.

INCUMBENT. The Rector, Pastor, or stated Minister, of a Church. The word occurs in the Prayer-book, in the Office for the Institution of a new Minister in a Church, thus;—"The day being appointed for the new *Incumbent's* Institution, at the usual hour of Morning Prayer, the Institutor, attended by the new *Incumbent*," &c.,—that is, the Minister who is about to receive the spiritual care of the Church.

INDUCTION. See INSTITUTION.

INDULGENCES. See PARDONS.

INFANT BAPTISM. To the present writer, it seems, that all controversy respecting the baptism of infants, might be reduced to the simple question, CAN infants be made members of Christ's body—the Church? If they *can*, then they *ought*. If it be *possible*, then is it *obligatory*. We judge so, on the simple ground that the blessings of Christianity are designed by God himself *for all who are capable of them*, and are in a proper disposition for receiving them. To what *extent* infants may be the subjects of spiritual blessing, we

know not; but that this is sufficient to remove every impediment from the way of their introduction to the Church, we have the assurance of our Lord himself, in the direct assertion “*of such is the kingdom of heaven.*” From this it follows, that they are *capable* of, and fit for, at least, a portion of those peculiar blessings which are called *spiritual*; and as these blessings are conveyed by means divinely established in the Church, the result is, an obligation (of no slight character) to *employ those means* for the benefit of infants. The neglect of this, would be a fraud on their souls, for which we should be justly answerable.\*

We might safely leave the matter here, without saying another word. But the testimony of 3500 years to the truth, that infants (equally with adults) are capable of Church-membership, is well worth considering, especially when it is borne in mind, through how large a portion of that time the Church was under the direction of men divinely inspired—men, who never failed to rebuke error, and inculcate truth.

Let us take a rapid review of the facts which catch the eye, in glancing over this long period.

Under the covenant made with Abraham, and in the Jewish Church, children were always admitted members by the rite of circumcision. Infants, therefore, of eight days old, were declared *fit* to enter into covenant with God. Now, in this relation, *baptism* is, in the Christian Church, precisely what *circumcision* was in the Jewish. If then, infants were eligible subjects of admission to the Church of God *before* the coming of Christ we know of no valid reason why they should not be equally so *now*; especially when we take into consideration that it is the glory of the Christian dispensation that it affords blessings and privileges far more abundant

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\* This argument would not justify infant *communion*, inasmuch as they are incapable of doing this *in remembrance* of Christ.

than were enjoyed in the Jewish Church. And, most clearly, there is not to be found in Scripture, the least intimation of a difference having been made between the two dispensations, so startling, as the exclusion of infants in the latter.

When families of proselytes obtained admission into the Jewish Church, it was by means of circumcision united with baptism, and all their households were made subjects of these rites. Now, Christian baptism, as an initiatory rite, was borrowed from this Jewish custom; but the *subjects* of it were never changed. There is no limitation of it to *adults*; and indeed had such been the case, so new and extraordinary a procedure would have been the cause of loud complaints on the part of Christianized Jews, who, before this, had never doubted the eligibility of infants for Church-membership. If children, then, had always, from the days of Abraham, been thus received, *we* certainly have no power to reject them, inasmuch as there is given to us, no repeal of the law which authorizes and commands their admission.

Again; among the first Christians, multitudes of converted Jews still retained circumcision, thus showing that they *yet* viewed their children as fit members of the Church. Paul manifests his displeasure at their adherence to the particular rite of circumcision, but utters not a syllable to caution them against indulging in the ancient practice of receiving children into Church-membership. But if these children were circumcised, it is almost demonstrable that they must also have had Christian *baptism*; for, being "recognized as having a right to Church-membership by their circumcision, so also, they must necessarily have been baptized in order to ratify and confirm that right in the Christian Church; so that the many thousands of children who were circumcised by their parents, *after* they embraced Christianity, are so many thousands of examples of *infants that were baptized.*"

Further: If the children of Christian parents had from necessity to *wait for baptism* until they had attained *adult*

*age* there would thus have been (in immediate contact with the Apostles) a great number of young people in the interesting station of *candidates* for this holy rite. But though, in the Apostolical Epistles, we observe many passages in which the writers express their affection and regard for children and young persons, not a solitary hint is given which can lead us to believe that any of these were in a state of *preparation for baptism*. If such had been the case, there is little doubt that frequent and earnest appeals would have been made to encourage them to enter with alacrity and resoluteness upon the Christian warfare. Their young minds would have been carefully turned to the solemnities of their coming baptism, and their parents would have been urged to an especial degree of watchfulness in guiding their preparatory exercises. But, in the total absence of any hint to this effect, what can we offer as a solution, unless it be the fact, that there was *no such class* of young unbaptized persons—all having been admitted to this rite in their infancy, or when their parents embraced the Gospel.

That infants should be baptized, appears also by fair deduction, from the words of Christ to Nicodemus. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now no one can deny that this declaration is, in its nature, universal, and there is no other passage of Scripture which lays it under limits. Infants, therefore, must be born again. But this new birth is declared to be by "water and the Spirit." Therefore we conclude that they are proper subjects of baptism. It is indeed sometimes objected that *faith* must, in all cases, precede baptism, and as infants cannot exercise this, they are not in a condition to receive this sacrament. The objection in plain terms will stand thus:—We must believe before we can be baptized; but infants do not believe; therefore infants ought not to be baptized. To this reasoning we may, with equal plausibility, reply:—We must believe before we can be *saved*; but in-



fants do not believe; therefore, infants *cannot be saved*. This, surely, would not be admitted even by those who reject Infant Baptism, for Christ himself has said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It appears then from the passage under consideration, and also from that just quoted, that children may be admitted into the kingdom of God. And if it be asserted that the phrase, "kingdom of heaven," refers to the Church above, and not to the visible Church on earth, we ask, if infants may be admitted to the *greater*, why not to the *lesser*? If a child can obtain an entrance into *heaven* without faith, why must we deny that child admittance to the congregation of *Christ's flock below* under the same circumstances?

But it is alleged that there is no *positive command* for the baptism of infants. But neither is there any such command that they shall *not* be baptized. The scripture does not name *any specific age* as a qualification or condition of baptism, nor does it ever assert that infancy is an impediment to the reception of this rite. As well might it be urged that we should not *pray for infants*, in the absence of a positive command, as that we should not *baptize* them in similar circumstances. The truth is, that the commands relative to the ordinances of Christianity are few in number, much being left to the discernment, the sober judgment, and plain sense of the Church. Some of the most manifest duties stand in the same predicament, being only alluded to inferentially, because their obligation was already well understood.

Such is a very hasty sketch of the Scripture argument for Infant Baptism, an imperfect sketch, we are aware, but yet, as we trust, sufficient for our main purpose.

As we promised, at the outset, to be brief, our limits will not allow, neither can the subject require, more than a glance at the practice of the Christian Church. This will be shown by a few quotations from ancient writers, testifying to the

existence of Infant Baptism from the very time of the Apostles.

Justin Martyr, who lived only about forty years after the Apostles, mentions that "there were many among them, who were then 70 or 80 years of age, who had been made disciples of Christ when they were infants." Now as infants are incapable of *faith*, they must have become disciples by baptism, and if so, their age shows that they must have been baptized while the Apostles were living. Irenæus, who lived about 60 or 70 years after the Apostles, reckons children among those who were "born again to God." Consequently, even on the principles of those who *reject* Infant Baptism, they were certainly fit subjects for admission into the Church on earth. And if the phrase is used to denote "*that* regeneration (or change of state) which is the effect of baptism, this becomes a plain testimony to the early existence of the custom of baptizing infants."

After these, may be mentioned Tertullian, Origen, St. Cyprian, and St. Augustine, who speak of Infant Baptism with as much clearness as if they had been Bishops and divines of the nineteenth century. The latter "declared it as his opinion, that the baptism of infants had been established by Divine authority, since he found that the *whole Church* practised it; that it was not instituted by any council, but had *always* been retained, and therefore must be believed to have been delivered to the Church by the Apostles." To contend then, that in the first ages of the Church, no such thing prevailed, but that it was afterwards introduced by some designing persons, is to cast aside very strong evidence, and to cling alone to mere conjecture. So bold an invention, on its first appearance, would have stirred up an universal clamor in the Church. Its novelty would have provoked general discussion, as we well know less important matters did, and controversies, violent and long, would have been the natural and sure result. Yet ecclesiastical historians record no such

event, but preserve the most unbroken silence. The conclusion then, so far as we can see, is, that from the time of the covenant of God with Abraham, for a period of about *three thousand five hundred years*, infants were never denied admission into God's Church, but were always received, under the former dispensation, by *circumcision*; under the Christian, by *baptism*. It may be added that, at the present day, Infant Baptism is held by at least nineteen twentieths of the whole Christian world. [See Jerram on Infant Baptism, to which work we are indebted for some of the above hints.]

INFERIOR ORDERS. In the ancient Church, the three orders of the Ministry, as established by Christ and his Apostles, universally prevailed. But besides the Bishops, Priests, and Deacons, there were, in most of the Churches, other ecclesiastical persons of inferior rank, who were allowed to take part in the ministrations of religion. These constituted what are called the Inferior Orders, and in some of the ancient Canons, they have the name of "Clergy."

There is this great difference between the three Holy Orders, and the other, that the former are every where mentioned as those degrees of men whose ministrations were known and distinguished, and without which no Church was looked upon as complete: But to show that the Inferior Orders were never thought to be necessary in the same degree, let it be considered,

1. That different Churches, or the same Church in different ages, had more or fewer of the Inferior Orders. In some were only *Readers*; in others, *Sub-deacons*, *Exorcists*, and *Acolyths*. The Apostolic Canons mention only *Sub-deacons*, *Readers*, and *Singers*. The Laodicean enumerates these, and also *Exorcists* and *Ostiarries*. But while there was no standing rule respecting these merely *ecclesiastical* orders, the three essential grades of the Ministry were found in all parts of the Church.

2. In reckoning up these Inferior Orders, there is no steady

*series* to be observed, whereas the three Holy Orders of Bishops, Priests, and Deacons, are invariable.

3. It would seem that any one of the Inferior Orders might perform the ministrations of the rest, which is not the case with the three regular orders.

4. Inferior Orders might be conferred by Priests, while the functions of the Ministry were never given but by Bishops.

5. In the time of Ignatius, there were none of the Inferior Orders in being, whereas Bishops, Priests, and Deacons, occur in almost every page in his Epistles ; therefore these Inferior Orders could not be of Apostolical institution, as the others certainly were.

6. They were called *Orders* only in a loose and improper sense. Sometimes they were disciplined as laymen, and the greater part of their duties were such as a layman might perform.

In a word, none of them have been in all Churches and ages ; not any of them were ever thought necessary ; nor is there any ecclesiastical ministrations, but what may be performed without them ; and they were clearly of human institution, and may be laid aside by human authority.\*

“INFIDELS.” In one of the Collects for Good Friday, we pray, that the benefits of the atonement which we then commemorate, may be extended not only to the faithful, but to all others, embraced under the four heads of “Jews, Turks, Infidels, and Heretics.” The term *Infidel* was probably designed to embrace all classes of *the Heathen*, it having formerly been used as synonymous with “pagan.” Custom has now assigned to it the general meaning of “unbeliever ;” and taken in this sense, there is a striking gradation in the terms of the prayer. *Jews* first, as being a people distin-

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\* Johnson on the Canonical Codes.

guished by revelation, and for whom many and great promises are in reserve. 2. *Mohammedans*, who, though far inferior to the Jew, in the amount of truth embraced in their system, yet still acknowledge the God of Abraham, Isaac, and Jacob. 3. *Infidels*, whose creed being a mere negation, is *ipso facto* inferior to the former. And 4. *Heretics*, who not only deny the truth, like the latter, but also substitute pestilent and Anti-Christian errors in its place. 1 Tim. v. 8.

INITIATED. In the early ages of the Church, this term was applied to those who had been baptized, and admitted to a knowledge of the higher mysteries of the Gospel. The discipline of the Church at that period, made it necessary that candidates for baptism should pass through a long probation, in the character of Catechumens. While in this preparatory state, they were not allowed to be present at the celebration of the Eucharist; and in sermons and Homilies in their presence, the speaker either waived altogether any direct statement of the sublimer doctrines of Christianity, or alluded to them in an obscure manner, not intelligible to the *uninitiated*, but sufficiently clear to be interpreted by those for whom they were intended, viz:—the baptized or *initiated*. Hence the phrase so common in the homilies of the Fathers, “*the initiated* understand what is said.”

INNOCENTS' DAY. One of the holy-days of the Church. Its design is to commemorate one of the most thrilling events in the Gospel history. “The Innocents were they who suffered death under the cruel decree of Herod, who thought, by a general slaughter of young children, to have accomplished the death of the infant Jesus. They are so called from the Latin term *innocentes* or *innocui*, harmless babes, altogether incapable of defending themselves from the malice of their inhuman persecutors. The celebration of the martyrdom of these innocents was very ancient. It occurs on the 28th of December.”

INSPIRATION. That extraordinary and supernatural in-

fluence of the Spirit of God on the human mind, by which the prophets and sacred writers were qualified to receive and set forth divine communications, without any mixture of error. In this sense the term occurs in 2 Tim. iii. 16. "All scripture is given by inspiration of God," &c.

The word *inspiration* also expresses that ordinary operation of the Spirit, by which men are inwardly moved and excited both to will and to do such things as are pleasing to God, and through which all the powers of their minds are elevated, purified, and invigorated. "There is a spirit in man; and the *inspiration* of the Almighty giveth them understanding." Job xxxii. 8. In this latter sense the term and its kindred verb frequently appear in the Offices of the Church; as in the petitions, "—grant, that by thy holy inspiration we may think those things that are good;"\* "—cleanse the thoughts of our hearts by the inspiration of thy holy Spirit;" † "—beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord;" ‡ and,

"Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire." §

"Visit our minds, into our hearts  
Thy heavenly grace inspire." §

**INSTALLATION.** The act of conferring an office or dignity, or investing a person with the powers appertaining to such an office. In the Church of England, the word is chiefly used for the induction of a Dean, Prebendary, or other ecclesiastical dignitary, into the possession of his stall or other proper seat, in the cathedral to which he belongs.

\* Collect for 5th Sunday after Easter.

† 1st Collect in Communion Office.

‡ Prayer for Christ's Church militant.

§ Ordering of Priests.

INSTITUTION. The act of conferring upon a Minister the spiritual charge of a parish or church, by a public service adapted to the occasion.

The 39th General Canon provides, that on the election of a Minister to such a charge, the Vestry shall give notice to that effect to the Bishop, or where there is no Bishop, to the Standing Committee of the Diocese, in a form set forth in section 1st of the Canon. Inquiry is then made as to the sufficiency of the person so chosen, and on a decision in his favor, his election is recorded by the Secretary of the Convention, and his Institution may take place according to the form appointed in the Prayer-book.

In the American Church, the Offices of *Institution* and *Induction* are blended into one service; but in the Church of England they are kept distinct. By Institution proper, the *spiritual* charge of a Church is conferred; while by Induction, a right is given to the *temporalities* of a living. According to the usages of the Church of England, Induction is performed by the "Inductor laying the hand of the Clergyman upon the key of the Church-door, pronouncing at the same time a short legal formula, and thus letting him into the Church, where he signifies his corporal possession by tolling a bell." \*

The following anecdote in the life of Herbert, may illustrate this ceremony. "When at his Induction, he was shut into Bemerton Church, being left there alone to toll the bell, (as the law requires him,) he stayed so much longer than an ordinary time before he returned to those friends that stayed expecting him at the Church-door, that his friend, Mr. Woodnot, looked in at the Church-window, and saw him lie prostrate on the ground before the altar: at which time and place, (as he after told Mr. Woodnot,) he set some rules to himself,

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\* British Magazine, 1837, p. 643.

for the future manage of his life ; and then and there made a vow to labor to keep them.”\*

**INSTITUTION, *Letter of.*** On the election of a Clergyman to the charge of a parish, and the approval of the same by the ecclesiastical authority of the Diocese, the Bishop transmits to the Presbyter who shall perform the Office of Institution, a letter authorizing and licensing the pastor elect to exercise his sacred functions in the Church to which he is elected. This Letter of Institution is read in the presence of the congregation, near the beginning of the appointed Office of Institution.

**INSTITUTOR.** A Presbyter appointed by the Bishop to Institute a Clergyman as Rector or Assistant Minister in a Parish. Where there is no Bishop, the appointment may be made by the Clerical members of the Standing Committee.

**INTERCESSIONS.** That part of the Litany in which, having already prayed for ourselves, we now proceed to supplicate God's mercy for others. The Intercessions are accompanied by the response, “ We beseech thee to hear us, good Lord.” See LITANY.

**INTERCESSOR.** One who pleads in behalf of another. The title is applied emphatically to Jesus Christ, “ who ever liveth to make intercession for us.” The practice of the Romanists in investing angels and departed saints with the character of intercessors, is rejected by the Protestant Episcopal Church, as resting on no Scriptural authority, besides being derogatory to the dignity of our Redeemer.

**INTERDICT.** In the Church of Rome, an ecclesiastical censure, forbidding the performance of divine offices in a kingdom, province, town, &c. “ This censure has been frequently executed in France, Italy, and Germany ; and in the year 1170, Pope Alexander III. put all England under an

\* Walton's Lives, p. 319.



interdict, forbidding the Clergy to perform any part of divine service, except baptizing of infants, taking Confessions, and giving Absolution to dying penitents. But this censure being liable to the ill consequences of promoting libertinism and a neglect of religion, the succeeding Popes have very seldom made use of it."

**INTERLUDES.** Before the Reformation, this word had reference to certain theatrical entertainments, connected with sacred subjects, which the gross corruption of the times permitted to be performed even within the walls of consecrated places.

At the present day, it is applied to those musical strains or performances which are played on the organ, &c., between the verses of metre psalms and hymns.

**INTERMEDIATE STATE.** See **HELL**, *Descent into*.

**INTROIT.** In the ancient Church, (and also in the Church of England so late as the reign of Edward VI.,) a Psalm was always sung or chanted immediately before the Collect, Epistle, and Gospel. As this took place while the Priest was entering within the rails of the altar, it acquired the name of *Introitus* or *Introit*. This part of the Liturgy is now rejected, and the vacant place supplied by a metre psalm selected at the discretion of the Minister.

**INVENTION of the Cross.** See **CROSS**, *Invention of the*.

**INVITATORY.** "In the service of the Western Church before the Reformation, the invitatory was commonly some select passage or text of Scripture, generally adapted to the day, and used immediately before and during the repetition of the *venite*. The invitatory at certain closes and periods of the psalm, was of old, and still is in the Romish Church, repeated nine times during the singing of the psalm." \*

**INVOCATION of Saints.** The act of appealing, in devotional exercises, to the spirits of saints departed, with a view of

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\* Shepherd.

securing their aid and intercession. This custom, so prevalent in the Romish Church, is declared in our 22d Article to be "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

**INVOCATIONS.** The solemn appeal to the mercy of God, with which the Litany opens. In this, there is a separate invocation of each of the Persons of the Holy Trinity, and then an invocation of the whole Godhead, Father, Son, and Holy Ghost. Every part of this is to be devoutly repeated by the people, after the Minister, that each for himself may claim the ear of a merciful God, and be blessed with the answer of all those petitions, which, in the following parts of the Litany, the Minister is about to present at His throne.

"**INWARDLY DIGEST.**" This expression occurs in the Collect for the 21 Sunday in Advent, in which we pray that we may "read, mark, learn, and *inwardly digest*," those Holy Scriptures which God has caused "to be written for our learning." It is not enough that we merely *read* them, for this may be done even by the ungodly; but we should also *mark* or particularly notice what we have read, in order that we may gain wisdom from the exercise, and thus *learn* the truths which God has revealed. But this is not all, for God's word is to the soul, what food is to the body. And, as natural food does not benefit the body until it is digested, so divine truth or spiritual food is useless without meditation and prayer. Therefore we pray that, by the help of God, we may not only *learn* the truths of the Bible, but may also "*inwardly digest*" them, by frequently reflecting and meditating upon them, that our souls may thus be nourished, and daily grow in grace. Beautifully does the Psalmist describe such a person, as one who—

" — makes the perfect law of God  
His business and delight;  
Devoutly reads therein by day,  
And meditates by night."

## J.

**ST. JAMES'S DAY.** The day on which the Church celebrates the memory of the Apostle James the Great, or the Elder. He was one of the sons of Zebedee, and brother of St. John. It does not appear that he ever exercised his ministry out of Judea. His martyrdom occurred at an early date, Herod having "stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword." He was the first of the Apostles that suffered martyrdom.

**JESUS,** *bowing at the name of.* See *BOWING at the name, &c.*

**ST. JOHN BAPTIST'S DAY.** The day on which the Church celebrates the birth of John Baptist. It will be observed, that whereas other festivals are celebrated on the supposed day of the saint's *death*, this is appointed for that of St. John's *nativity*, the only one, except that of our blessed Savior, for which the Church assembles with thanksgiving. The circumstances and design of his birth were so full of significance and so wonderful, that this in a peculiar manner claims our praise to God.

"Though this Saint laid down his life for the truth of his preaching; yet he was not a Christian martyr, as our Savior's Apostles were, who suffered in testimony of the Gospel of Jesus Christ.

His memory, however, is celebrated by the Christian Church, because he was the forerunner of our blessed Lord, and by preaching the doctrine of repentance, paved the way for publishing the Gospel."

There was formerly another day set apart in commemoration of the martyrdom of John; but this is no longer observed.

**ST. JOHN THE EVANGELIST'S DAY.** The day appointed for the commemoration of "the beloved disciple."

"St John the Evangelist (so called from the Greek term which signifies the messenger of glad tidings,) was a Galilean by birth, the son of Zebedee and Salome, the younger brother of James, but not of him who was surnamed the Just, and who was the brother of our Lord. His brother James and he were surnamed by Jesus, the Sons of Thunder, for their peculiar zeal and fervency for his honor, which we see manifested in St. John's sedulous assertions of our Lord's divinity. He was the most beloved by our Savior of all the disciples."

St. John exercised his ministry in Asia Minor; and having excited enemies through preaching the doctrines of Christ, was carried prisoner from Ephesus to Rome, in the year 92. Subsequently to this he was banished to the Isle of Patmos, where he wrote his Revelation. He was afterwards recalled from his exile by Nero the Emperor, and then returned to Ephesus. His three Epistles were written with a reference to some prevailing heresies of the times; and the scope of his Gospel, which was his last work, shows that the Apostle had in view the same deniers of the divinity of the Savior. He survived till the reign of Trajan, and died at the age of nearly one hundred years.

St. John the Evangelist's day is on the 27th of December.

**JOSHUE.** The book of Joshua. See the catalogue of books of Scripture in the 6th Article.

**JOURNAL OF CONVENTION.** A book or pamphlet in which are recorded the proceedings of an Ecclesiastical Convention, together with the Address of the Bishop, and an account of the state of the Church. See **CONVENTION**.

**JUBILATE DEO.** ("O be joyful in God.") One of the Psalms appointed to be used after the second Lesson in the Morning Service. It is the same with the 100th Psalm in the Psalter.

“**JURE DIVINO.**” By divine right:—an expression frequently occurring in controversial writings, especially in relation to the Ministry of the Church.

It is evident, and generally confessed, that the right to minister in holy things is not in every man's power. If it *were* so, the very idea of the Ministry, as a distinct class of men, empowered to act “in Christ's stead,” would be broken up, and the Church would lose its character as a *society*, for that implies the existence of officers, and of subordination. It is also confessed, that in the Christian Church, men are not *born* to the Ministry, as they were under the Jewish dispensation. Whence then comes that authority with which the ambassador of Christ is invested? Is it *human*? Can any body of *men* confer the power to rule and minister in a society, the full control of which is in the hands of the *Eternal God*? Most evidently not. *Human power*, or a commission derived from human sources, is as void and inadequate in qualifying for the functions of the Ministry, as it would be in the attempt to create a world, or to found a new rank in the hierarchy of heaven. We are driven then, at once, to the divine institution as the foundation of all legitimate power in the Church.

The Head of the Church established a *Ministry*, with the right and ability to execute all its appointed functions. It was not intellectual eminence, or high station, or influence, wealth, courage, or any other human attribute, which brought into being “the glorious company of the Apostles;” but it was the sovereign power alone of Him “in whom dwelt all the fullness of the Godhead bodily.” And was this power to be recalled on the demise of those who were every day doomed to stripes, imprisonments, perils, and death in a thousand shapes? No; for either the Church of the future must fail,—the sacraments be obliterated,—the “watching for souls” be abolished,—or the continuation of the sacred Ministry must be demanded, with all its original spiritual functions. To the Apostles, therefore, was given, (*jure divino*.)

and to them alone, the ability to perpetuate or transmit the gift which the Redeemer had bestowed. From them the prerogatives of the episcopacy, (or apostolate,) were communicated to younger men, including the transmissive or ordaining faculty. Under these, the Elders and Deacons were put in trust with a share of the original grant of ministerial power,—a power they were themselves incapable of delegating; and by an unbroken succession, in the line of Bishops, the divine commission has reached these latter days of the Church.

If then, as we have shown, *divine right* is the only foundation on which the Ministry can stand, there is no alternative left to any one claiming office in the Church of God, but to vindicate the legality of his mission by *miracle*, or some other tangible divine verification, which no man can dispute; or else, to bring forth such credentials as Timothy, Titus, and the Ministers ordained by them, had to show, viz—the simple evidence of the fact, that the Apostles, or their successors, had imparted to them the authority they claim to possess. This every Bishop, Priest, and Deacon in the Episcopal Church, is prepared to do. See EPISCOPACY and UNINTERRUPTED SUCCESSION.

**JURISDICTION.** The power and authority vested in a Bishop, by virtue of the Apostolical commission, of governing and administering the laws of the Church within the bounds of his Diocese. The same term is used to express the bounds within which a Bishop exercises his power, i. e., his Diocese.

**K.**

**KEYS, Power of the.** The authority existing in the Christian Priesthood, of administering the discipline of the Church, and communicating or withholding its privileges, so called from the declaration of Christ to Peter, Matt. xvi. 19. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven" The power here promised, was afterwards conferred on Peter and the other Apostles, when the Savior breathed on them, and said, "Receive ye the Holy Ghost. Whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained." John, xx. 22-23.

In the Scriptures, keys are emblematical of power and government; "for he who has the power of opening and shutting a house, that is, of admitting into it, and excluding from it, has undoubtedly the government of that house. In this sense the word is used in Isaiah, xxii. 22; and Rev. iii. 7. There can therefore be no doubt, but that by the keys of the kingdom of heaven which Christ promised to Peter, was meant the government of his Church. "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," must relate to the use of the keys, the government of the Church, and must mean, whatever act of authority thou shalt duly execute in my Church, in consequence of that power which shall be committed to thee, shall be ratified in heaven; God will confirm it."\* See Dr Hammond's tract "Of the Power of the Keys;" also the article **ABSOLUTION**.

"**KINDLY.**" Natural, usual, according to kind, or in agree-

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\* Bishop Seabury's Sermons. I. pp. 71. 72.

ment with constitution; as "the *kindly* fruits of the earth;" i. e., the fruits which the earth naturally produces. Wiclif remarks, "We see that all things *kindly* [naturally] after travail seek rest. God in six days made heaven and earth, and all things within them, and rested on the seventh day." Again: "Since *kind* [nature, natural affection] teaches the sinful to give goods to their children, how much more will God, author of goodness and charity, give spiritual goods, profitable to the soul, to his children whom he loves so much."

"KINDS, BOTH." See "BOTH KINDS."

"KNAPPETH." An obsolete word occurring in Psalm xlvi. 9th verse, Prayer-book version, thus, "He breaketh the bow, and *knappeth* the spear in sunder;" that is, "he snaps (or breaks) the spear in pieces. In the Bible translation it reads, "he *cutteth* the spear in sunder."

KNEELING. The posture which the Church prescribes in prayers, acts of confession, &c. This attitude is strikingly expressive of humility, and appropriate to the solemn offices in which it is used. It is vindicated by the example of our Redeemer, and the practice of many eminent saints in both the Old and New Testament. Under this high authority, connected with the reasonableness of the thing itself, and the venerable antiquity of the custom, it is with evident propriety adopted by the Church, as the most becoming and reverential posture in which our supplications can be offered. Respecting kneeling at the Communion, an objection is answered in the article ADORATION, which see.

KNELL. A bell tolled at funerals. See also PASSING BELL.

KYRIE ELEISON. The Greek of "Lord have mercy" upon us. This earnest and pathetic appeal of the penitent heart has, from the Apostolic age, been freely incorporated into the Liturgies of the Church. In our own, it is of frequent occurrence—so frequent indeed, that exceptions have sometimes been taken to our forms as tinctured with an overabundant sorrow and self-abasement, for those who are called to be the



sons of God. The fault, however, is fortunately on the right side ; and, as Bishop Sparrow remarks, on the Kyrie between the commandments, "if there be any that think this might have been 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., and there they shall receive an answer." \*

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## L.

LAIC, *n.* A layman.

LAIC, or LAICAL, *a.* Pertaining to the Laity, or people, as distinguished from the Clergy.

LAITY. The people of a congregation or Church, as distinguished from those who are ordained to the Ministry.

LAMBETH ARTICLES. See ARTICLES, LAMBETH.

LAMMAS-DAY. A festival of the Romish Church, otherwise called *St. Peter's chains*, or *St. Peter in the fetters*, in memory of the imprisonment of that Apostle. Two derivations have been given of the name *Lammas*. 1st. The literal sense, arising from a ludicrous notion of the vulgar, "that St. Peter was patron of the *Lambs*, from our Savior's words to him, 'Feed my lambs.'" † 2. From a Saxon word meaning "*Loaf-mass*," it having been the custom of the Saxons to offer on this day [August 1] an oblation of loaves made of new wheat, as the first fruits of their new corn." †

"LAUDABLE SERVICE." This expression occurs in the Collect for the 13th Sunday after Trinity, thus—"Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and *laudable service*," &c. By

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\* Bishop Sparrow's Rationale, p. 209.

† Wheatly.

this we are not to understand that there is any real *merit* or *value* in our good works, so that God ought in *justice* to reward us for them; for this would be wholly contrary to the doctrine of Scripture and the Church. But yet, it is possible for all Christians to render to God a service which shall be pleasing to him; and by living “soberly, righteously, and godly in this present world,” to obtain, in the end, those promises which he has made to all his faithful people. Christians who *thus* live, render to God a “laudable service,”—and therefore, in the Visitation of the Sick, the Minister prays for them, that “their faith may be found, in the day of the Lord, *laudable*, glorious, and honorable,” &c. But yet, in all this, we are taught by the Church, that *of ourselves* we can do nothing, for, says the 10th Article, “we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us,” &c.—that is, *enabling* and *helping* us—(according to the old use of the word.) And in the Collect above-mentioned, it is also said, that it is only from the *gift of God* that we are made able to do “true and laudable service.”

LAY. Relating to the *people*, as distinguished from the *Clergy*.

LAY-BAPTISM. Baptism administered by persons not in holy orders, i. e. by laymen. Under the designation of “laymen,” the Church includes both those who are avowedly such, and those who rank as clergy in non-episcopal denominations,—because, their ordinations being invalid, their original rank as laymen remains unchanged.

The question of the validity or invalidity of Lay-baptism, is one of those matters on which it would scarcely become us to speak peremptorily, when it is well known that, in the absence of any absolute decision of the Church, contrary determinations have been arrived at, by those who have an equal claim on our respect. It should also be understood that the present work is not designed as a record of private opinion,

but an exhibition of the principles and practice of the Church. So far then as these are clear, our course is plainly marked out ;—so far as there may be obscurity, it rests not with us, but with the proper ecclesiastical authorities to frame and pronounce determinations. With this understood, we put into the reader's hand what follows.

It is a first principle in the Church of God, that no one has a right to execute any function of the ministry, till he has been lawfully invested with the ministerial office. It is also confessed that the administration of baptism is one of the functions of the ministry. It follows, therefore, that none have a right to administer baptism, but those holding ministerial authority. Here then, there can be no dispute ;—laymen have no right to baptize. But what if they *should* baptize in spite of this virtual interdict ? Is there any force or validity in an act done in open violation of a fixed principle of the Church ? Here is the important question of the controversy—the very “ pith of the matter ;” and it resolves itself into this simple inquiry :—Suppose that a layman has no *right* to baptize, has he also no *ability* ? The distinction between these it will be well to keep in view. A man may have *ability* to do an action, without the *right* to exercise that ability, and so vice versa. And again, a citizen may be in full possession of intellectual and physical qualifications for a public office ; but without either *right* or *ability* to perform the authoritative acts of such an office, till these are conferred upon him by the superior power. Whence then does a layman derive any *ability* to baptize ? We do not here mean the ability to perform the physical act of reciting the form, and pouring the water, (for these are in every one's power,) but that of standing as God's agent in effecting “ a death unto sin, and a new birth unto righteousness ;”—in conferring remission of sins, and declaring that “ hereby,” in this very act of usurpation, “ the children of wrath are made the children of grace.” How can any one, not a lawful minister, pos-

sess ability to this extent? With all humility, we reply, that we know not, unless the sacrament work *ex opere operato*. If a layman should perform the external part of ordination, confirmation, absolution, consecration of the Eucharist, &c. we agree in the conclusion, that this is null and void, because he has no power over the internal and spiritual part of such offices. If Baptism, therefore, be any thing more than an external ceremony, the same conclusion would seem to follow, for any thing we can learn from Scripture to the contrary. We have no proof that Christ ever promised to sanction lay-baptism;—or that he conferred the power of baptizing on any but the clergy;—or that the Apostles ever imparted it to any but other clergy;—or that Christ ever pledged himself to bind or loose in heaven what laymen might bind or loose on earth. To say the least, then, there is very great uncertainty as to the spiritual effect of baptisms administered by those whom neither the Head of the Church, nor his Apostles, ever commissioned to baptize. This appears to us a manifest result of the principle from which we started; and unless that principle be preserved, we see not how the integrity of the Church can be maintained, or how the prerogatives and powers of the ministry can be asserted; or why, except as a mere matter of expediency, there should be any ministry at all. For, if it be granted that though laymen have no *right* to perform priestly offices, yet, if they choose, they *can* perform them,—i. e., their usurped acts are ratified in heaven, equally with those of an empowered ministry;—this is to overturn the very foundations of Apostolic order,—to deprive the clergy of their divine commission, or to effectually neutralize it.—and finally to reduce their office, in the judgment of the world, to the low rank of a mere literary profession or ecclesiastical employment.

So much, then, for the legitimate consequences of the principle on which the doctrine of the Ministry rests. But when we turn to the *practice* of the Church, we are struck with an

apparent contrariety. In very early times, the baptisms of laymen, and of degraded or schismatical priests, were not in all cases repeated, though there were not wanting those who, like St. Cyprian, were resolved to maintain the strictest view of their invalidity. That such baptisms were suffered to pass, in the century next after the Apostles, it would be difficult to prove; and in the succeeding age, the probability is that they were only tolerated in cases of extreme necessity. Still, the fact is undeniable, that for more than a thousand years, lay baptisms have occurred in the Church, and in such cases re-baptization was not always thought necessary.

How, then, could the Church vindicate herself in a procedure which seemed subversive of one of her cardinal principles?—for, at first sight, the charge of inconsistency appears inevitable; and yet, as every tyro knows, the ancient Church was tenacious of her rights, and exact in her administration, almost to a proverb. To us, the key to the matter seems to have been this. While the Church acknowledged no authority in laymen to baptize, yet if they did go through the regular forms, the *external part* of the sacrament was actually performed. Hence, in all such cases, diligent inquiry was made whether the element of water was applied, and whether this was done in the name of the sacred Trinity. On proof of this, the concession was made that *so far* baptism had been given. But while the Church allowed that laymen could perform the *external part* of baptism, she seems to have denied altogether that they could communicate its *spiritual graces*: and, therefore, if we mistake not, a lay-baptism was never esteemed perfect, complete, and without defect; i. e., valid both in its external and internal parts. A person so baptized, on returning to the unity of the Church, or on application for admittance to its higher privileges, was received without the repetition of the external part of the initiatory sacrament, but was endued with remission and the Holy Spirit, by the laying on of the Bishop's hands in Confirmation, these spiritual gifts

being those which were wanting in the applicant's lay-baptism. Now, if this was so, the Church stands clear of any charge of inconsistency; nay more, she exhibited her adherence to principle in the strongest light, by treating lay-baptism as a mere form of that sacrament "without the power thereof." This, we think, was the ordinary practice of the Church. And though Confirmation is an ordinance distinct from Baptism, yet it always preserved a closer alliance with that sacrament than with the holy Eucharist, being anciently given either in immediate connection with Baptism, or at a period very little subsequent to it.

So far as the irregular baptisms of heretics and schismatics were concerned, it is incontestable that the compensating practice just referred to, was very generally adopted. And that confirmation was given, in such cases, not only for the conferring of its own proper graces, but also with the direct object of correcting the deficiencies of a previous baptism, is manifest from the language of early writers. Leo, in writing to Nicetius, Bishop of Aquileia, remarks, "that such as received baptism from heretics \* \* \* \* were to be received only by invocation of the Holy Spirit, and imposition of hands, and that because they had before only received the *form* of baptism, without the *sanctifying power* of it." "St. Austin supposes," says Bingham, "that they [who are thus baptized] receive the outward visible sacrament, but not the invisible, internal, sanctifying grace of the Spirit." These graces "heretics and schismatics were not supposed qualified to give, nor they who desired baptism at their hands, qualified to receive, till they returned with repentance and charity to the unity of the Church again; and then the Church, by imposition of hands, and invocation of the Holy Spirit, might obtain for them those blessings and graces, which might have been had in baptism." &c. This was the general sense of the Church; for which reason they appointed that imposition of hands should be given to such as returned to the Church, in order to obtain the grace

of the Holy Ghost for them by prayer, which they wanted before, as having received baptism from those, who had no power to give the Holy Ghost. Innocent says, that "their ministrations were defective in this, that they could not give the Holy Ghost; and therefore such as were baptized by them were imperfect, and were to be received with imposition of hands, that they might thereby obtain the grace of the Holy Ghost." "This," adds Bingham, "was the true and only method of supplying the defects of heretical baptism, as is evident from all the passages which speak of the use of the sacred unction, which was joined with imposition of hands and prayer, to implore the grace of remission of sins, and the other gifts of the Holy Spirit, which were wanting before."\* Confirmation was therefore regarded as supplying all that was deficient in the unauthorized baptisms of heretics and schismatics; and though less is said about the usurped baptisms of orthodox laymen, yet analogy would lead us to judge that a resort was had to the same expedient to relieve their imperfection. This much we know, that the ancient Church stood firmly on principle, and yet that laymen sometimes baptized, in direct defiance of that principle; and in such cases, the external part was frequently not repeated;—therefore by some process this imperfect baptism was legalized and consummated, and we read of no other such process than that just stated.

After acquainting the reader with the above hypothesis, it is the part of candor to state, that it is by no means free from difficulties. The question may be asked, How much of the sacrament was supposed to reside in the external act? Was Church-membership acquired by *that*, or by the supplementary imposition of hands? If by the latter, what Scripture authority is there for considering confirmation, in any case, as an initiatory rite? Again; can baptism be divided, so as

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\* The cases here supposed, let it be remembered, were those in which the *form* and the *matter* of the sacrament had been adhered to; for if there was any deficiency in these, the baptism was always repeated.

to separate its "outward and visible sign" from its "inward and spiritual grace?" These, and many other inquiries, we shall not pretend to resolve; and have introduced them only to apprise the reader of the bearings of the case on both sides.

By those who, instead of adopting this theory, carry out strictly the principle, that it is essential to true baptism that there be not only the form and the element, but also a lawful Minister, the administration of the rite by laymen, is of course accounted a mere nullity, and therefore always to be repeated. Sound as this view may be, there are consequences flowing from it, as startling as they are inevitable. For, not only have large numbers of persons been admitted to full communion in the Church, on the basis of a lay-baptism never repeated, but many of the *Clergy* of all ranks stand in the same predicament. In the American Episcopal Church, this is peculiarly the case, on account of the frequent accessions gained from other religious bodies. If then, baptism by an authorized ministry be the only door of entry into the Church, all these are yet in the position of unbaptized persons, and consequently not members of the Church, though they may be ministers of it. To solve this difficulty, it is alleged that official authority in any society, is not dependent on actual membership; and cases have been referred to, in the usages of corporate and other bodies, to justify this position in relation to the Church. There is also one example in the New Testament, bearing directly in favor of the hypothesis, viz., the fact, that St. Paul was undeniably in the highest office of the ministry, (an *Apostle*,) for some time *before he received baptism*: Acts ix. 9-18. Compare xxvi. 16, and Gal. i. 1. This is a curious fact, and well deserving of consideration. It goes to show, at least, that ordinations are not rendered null by the want of baptism; and this would seem to hold good, especially in those cases where the defect was not wilful, but the mere result of untoward circumstances. If St. Paul had ordained, or performed any other clerical



function, in the time intervening between his reception of the Apostleship and his baptism, there can be no doubt that such acts would have been held valid by the Church. This may serve as a sketch of the views of those who advocate the theory, that the ministerial succession may be preserved, though baptism be wanting.

In the Church of England, and that of the United States, there is some diversity, both of opinion and practice, respecting lay-baptisms. By some, they are regarded as valid; by others, as imperfect, till ratified by confirmation, or by the use of the hypothetical form; and by a third class, as totally invalid, and therefore always to be repeated by a lawful Minister. At the time of the Reformation, it is remarkable that, at first, the practice of the Romish Church was retained, by allowing laymen to baptize infants, in cases of sickness; but at a period a little later, the rubric was so altered as to interdict the practice altogether. By the rubrics of the 2d and 5th of Edward VI., it was ordered, that "them that be present" shall "call upon God for his grace, and say the Lord's Prayer, if the time will suffer: and then *one of them* shall name the child, and dip him in the water, or pour water upon him, saying," &c. But in the book of Common Prayer of 1575, the alterations were printed in the rubric thus:—"Let the lawful Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if the time will suffer: and then, the child being named by some one that is present, *the said Minister* shall dip it in the water, or pour water upon it," &c. This would seem to show a desire, on the part of the Church, to prevent laymen from baptizing, even in cases of necessity; and yet, as Bishop Fleetwood remarks, "in no public act hath the Church ever ordered such as have been baptized by lay hands, to be re-baptized by a lawful Minister, though at the time of the Restoration, there were supposed to be in England and Wales two or three hundred thousand souls baptized by such as are called lay hands."

In the American Church the same position is maintained, though efforts have been made, but ineffectually, (as in the General Convention of 1811,) "to procure a declaration of the invalidity of lay-baptism." Bishop White opposed both the measure and the principle, holding that such baptisms were valid, and that the contrary opinion, when first broached in England, had the "strongest appearances of a political manœuvre, played off against the family on whom the succession to the crown had been settled by act of parliament."

When Bishops disagree, it is not for us to decide; and therefore, having now given the reader an abstract of the state of the question, we leave him to judge as well as he can, where lies the preponderance of truth, and the place of greatest safety. That the lawfully ordained Ministers of Christ have the power and right of administering true baptism, is incontestable. Whether any others possess the like power, we shall know and acknowledge, when they produce their commission to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

**LAY-IMPROPRIATION.** In England, a Church or ecclesiastical benefice in the hands of a layman.

**LAYMAN, or LAIC.** One of the laity or people of a parish; that is, a man who is not a Clergyman, but a private Christian.

**LAY-READER.** In Churches which are destitute of a Minister, or at times when he is absent from his parish, or prevented from officiating, by sickness, &c., one of the Churchwardens, or Vestrymen, or other fit person from among the laity, may read the public service and a printed sermon in his stead. To such a person the designation of a *lay-reader* is given; that is, a *layman* who, in cases of emergency, conducts the ordinary service of the Church. Such readers are subject to the ecclesiastical authority of the Diocese in which they officiate.

The regulations of the Church in respect to Candidates for Orders, who are lay-readers, are thus expressed in Canon XX. of the General Convention.

“No candidate for holy orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, the clerical members of the Standing Committee of the diocese in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or said clerical members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said clerical members, as to the sermons or homilies to be read; nor shall any lay-reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation.”

**LECTIONARY.** In the ancient Church, a book which consisted of lessons from the Old and New Testaments, corresponding to our Law, Epistles and Gospels. “The Lectionary often contained the Gospels as well as the other Lessons; but generally the Gospels were read from a separate volume called *Evangelistarium*.”\*

**LECTURE.** A discourse usually of a more simple and familiar character than a sermon. The term, however, is frequently applied to those occasional sermons which are preached on week evenings, or holy-days, and at other times, either with or without the full services of the Church.

**LECTURER.** In England, a preacher chosen by the vestry or congregation, to deliver sermons or lectures without being

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\* *Origines Liturgicæ*, I. p. 308.

invested with the rectorship or pastoral charge of the Church in which he officiates. The lecturer is generally the afternoon preacher, but occasionally is appointed for some stated week-day. Courses of lectures are also endowed by benevolent individuals, and the Minister appointed to deliver them is permitted so to do on obtaining the approbation of the Bishop, and the consent of the rector of the particular Church for which the lectures were established.

In the United States the term is applied to any one who occasionally or at stated times delivers lectures.

LENT. The holy seasons appointed by the Church will generally be found to date their rise from some circumstance in the life of our Lord, some event in Scripture history, or a desire to keep in remembrance the virtues and piety of the saints who adorned the early Church. But the origin of the season of Lent, is not so obvious, though it is usually supposed that Lent is observed in commemoration of our Savior's temptation and fasting of forty days in the wilderness. It is most probable that the Christian Lent originated from a regard to those words of the Redeemer, "the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." We learn from the history of the Church, that the primitive Christians considered that in this passage Christ has alluded to the institution of a particular season of fasting and prayer in his future Church. Accordingly, they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the *crucifixion*, and continued it until the morning of that of the *resurrection*. The whole interval would thus be only about forty hours. "But by degrees this institution suffered a considerable change, different however at different times and places. From the forty hours, or the two days originally observed, it was extended to other additional days, but with great variety in their number, according to the judgment of the various Churches. Some fasted three days in the week

before Easter, some four, and others six. A little after, some extended the fast to three weeks, and others to six, and other Churches appointed certain portions of seven weeks in succession. The result of all this was the eventual fixing the time at forty days, commencing on the Wednesday in the 7th week before Easter, and excluding the intermediate Sundays." It is not, however, to be supposed that the Church remained *long* in uncertainty on this point, for it appears that the Lent of forty days can be traced to a period very near that of the Apostles.\* That its term of forty days was settled at a very early period, is evident from the writings of the Bishops of those times, who refer us, in vindication of it, to the example of Moses, Elias, and our Lord, all of whom fasted forty days. From all this, then, we arrive at the conclusion that though fasting is frequently alluded to in the Scriptures as a Christian duty, yet the *set times* for it are to be referred solely to the authority of the Church. It may here be remarked, that the name we apply to this season, is derived from the time of the year when it occurs. The term *Lent*, in the Saxon language, signifies *Spring*; and as we use it, indicates merely the Spring fast, preparatory to the rising of Christ from the grave.

The Lenten fast does not embrace *all* the days included between Ash-Wednesday and Easter; for the *Sundays* are so many days above the number of 40. They are excluded, because the Lord's day is always held as a *festival*, and never as a *fast*. These six Sundays are, therefore, called Sundays *in* Lent, not Sundays *of* Lent. They are in the midst of it,

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\* The 6th Apostolic Canon is in these words: "If any Bishop, Priest, Deacon, Reader or Singer, do not keep the Holy Fast of Lent, forty days before Easter, or the Wednesdays and Fridays, let him be deposed, if he be not hindered by some bodily infirmity; but if he be a layman, let him be suspended from Communion."

but do not form part of it. On them we still continue, without interruption, to celebrate our Savior's resurrection.

The principal days of Lent are the first day,—Passion week,—and particularly the Thursday and Friday in that week. The first day of Lent was formerly called the Head of the Fast, and also by the name which the Church retains,—Ash-Wednesday. In the Church of England there is a solemn service appointed for Ash-Wednesday, under the title of a “Commination, or denouncing of God's anger and judgments against sinners.” This was designed to occupy, as far as could be, the place of the ancient penitential discipline, as is sufficiently declared in the beginning of the office in the English Prayer-book. On the review of the Prayer-book by the General Convention of the American Church, it was thought proper to omit this office, only retaining three of its prayers, which are now inserted after the Collect for Ash-Wednesday. The last week of Lent, called Passion Week, has always been considered as its most solemn season. It is called the Great Week, from the important transactions which were then commemorated,—and Holy Week, from the increase of devotional exercises among believers. The Thursday in Passion Week is that on which we celebrate the institution of the Lord's Supper,—it being on this day that Christ first partook of it. The Epistle for the day has been selected by the Church with a view to this fact. On the following day we commemorate the sufferings and particularly the death of our Savior Christ. And, from the mighty and blessed effects of these, in the redemption of man, the day is appropriately called Good Friday. As this day has been kept holy by the Church from the earliest times, so has it also been made a time of the strictest devotion and humiliation.

From these brief remarks, (for many of which we are indebted to Bishop Mant, and Wheatly,) will be seen the authority, the antiquity, and the purport of the season of Lent.

It was no invention of a corrupt Church in the dark ages, when the greater part of the world was burdened with a ponderous load of ceremonies ; but it was in full vigor when Christianity was in her prime,—when she could boast of a high degree of purity, zeal, and holiness. We do not need to be informed, that in the Romish and other Churches, Lent has suffered some abuse. We know the fact, and acknowledge it ; but if it were on this account rejected, we should proceed on a mere sophism, and with equal reason might reject the *holy Communion*, because in another Church it is held in connection with the dogma of transubstantiation. If we are to cast aside every thing in religion which has been abused, it is a question whether any thing would be left but simple Atheism ; for not a doctrine or observance can be mentioned, which has not, in some age of the Church, been coupled with extravagance and fanaticism, and has suffered long and patiently, till some bold spirit came forward to strip away the delusion, and restore the truth in its ancient beauty. It is the aim of the Episcopal Church, to follow as far as she can, the consecrated usages of primitive antiquity. She would ascertain the doctrines and forms of the generations of Christians who lived next after the Apostles ; and having found these, she embraces, preserves, and teaches them, even though they may have been surrounded for awhile in other Churches, with corruption. The Church is not so unwise as to throw away the jewel, because dust has accumulated on its surface, but rather removes with care whatever is superfluous, and restores it to its original lustre. If there is any superstition in Lent, let it be proved, and it will soon be purged away ; but the objector should bear in mind, in this as well as in other matters, that the greatest superstition is that which, in its own self-adoration, becomes *really* superstitious in assailing *imaginary* superstition.

LESSONS. The chapters of the Bible which are read in the Church service. Of these there are two on each ordi-

nary occasion of divine worship; the first taken from the Old Testament, and the second from the New. In the Calendar and Tables at the beginning of the Prayer-book, may be seen what chapters are appointed by the Church to be read on every day throughout the year. The first table is for *Sundays*. It states the names of all the Sundays in the year, and the Lessons which will be appropriate for both morning and evening of each of those days. The chapters for the *first* lessons are selected from the books of the Old Testament in regular order, except on Easter and Whit-Sunday,—which days being two of the great festivals of the Church, have lessons particularly adapted to them. For the *second* lessons, on Sundays, chapters from the Gospels and Acts of the Apostles are read in the morning, and others from the Epistles in the evening.

The next table of lessons is for the other holy-days, such as Saints' days, and Christmas, Epiphany, &c. &c. The table shows what portion of Scripture will be appropriate for the events commemorated on those days. Thus, for Christmas day, on which the Church celebrates the birth of Christ, the first lesson in the morning service is Isaiah, ix. to the 8th verse, where it is prophesied,—“Unto us a child is born, unto us a Son is given,” &c. The second lesson is from Luke, ii., which gives an account of the birth of Christ, with the appearing of the angel to the shepherds at Bethlehem, and their visit to the young child Jesus, whom they found “wrapped in swaddling clothes, and lying in a manger.” In the afternoon, the lessons are, in like manner, selected to agree with the design of the day, and will be found similarly appropriate. The same remarks apply to the lessons on other holy-days.

“LET.” In the Collect for the fourth Sunday in Advent, occurs the expression,—“Sore *let* and hindered,” &c. The word “let” is here used in its obsolete sense, of *impeded* or *retarded*. The sense is this:—“We are exceedingly hin-



dered and obstructed in running the race that is set before us."

The word is used in the same sense in the following passages of Scripture :—"I will work, and who shall *let* it?"—i. e., "who shall *hinder* it?" "Wherefore do ye, Moses and Aaron, *let* the people from their works?"—i. e., "why do ye *hinder* them in doing their work?" Saint Paul, addressing the Romans, says :—"I purposed to come unto you, (but was *let* hitherto ;)" meaning, *not* &c., that he was *furthered*, but *impeded* in his design. Again :—"The mystery of iniquity doth already work ; only he who now *letteth* will *let* until he be taken out of the way ;"—i. e., "he who now restraineth or hindereth, will continue to restrain until he be taken away."

The following may serve still further to illustrate this use of the word :—To glorify God in all things, is to do nothing whereby the salvation of Jew, or Grecian, or any in the Church of Christ, may be *let* or hindered."\*

"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." †

Wiclif has a treatise, entitled "Twelve *lettings* [hindrances] of Prayer." In the introduction he says :—"Here follow twelve lettings of Prayer, whereby men may know better why they are not heard in their prayer, of God, alway, when they pray."

"LET US PRAY." It has long been a custom of the Church, to awaken and recall attention in the public services, by the use of this and similar exhortations. In the ancient Churches, it was common for a Deacon frequently to call out, "*Let us pray*," or "*Let us pray earnestly*," or "*Brethren, let us pray more earnestly*." The simplest only, of these forms, is re-

\* Hooker.

† Preface to the English Prayer-book.

tained by the Episcopal Church, and found in her services, “warning us thereby to lay aside all wandering thoughts, and to attend to the great work we are about; for though the Minister alone speaks most of the words, yet our affections must go along with every petition, and sign them all at last with an hearty *Amen*.”\*

**LICENSE.** A permission granted by the Bishop to a Candidate for Orders, authorizing him to read services and sermons in a Church, in the absence of a Minister. Also, the liberty to *preach*, which the Bishop may give to those who have been ordained Deacons, if he judge them to be qualified. See the Ordering of Deacons in the Prayer-book, where the Bishop says to those he is ordaining:—“Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto *licensed* by the Bishop himself.”

“**LIGHTEN.**” In the English Prayer book, this word is sometimes used in the sense of *coming upon* or *alighting*, as in the last but one verse of the Te Deum:—“O, Lord, let thy mercy *lighten* [alight] upon us.” In the American editions, this is changed to,—“let thy mercy *be* upon us,”—which preserves the sense, but not the allusion. The word is also used in the sense of *enlighten* in the English Collect, in Evening Prayer, for “Aid against Perils,” thus:—“*Lighten* our darkness, we beseech thee, O Lord,” &c.

“**LINEN CLOTH.**” For thirteen hundred years at the least, it has been customary to use a white linen cloth for covering the elements on the altar at the Holy Communion. And in agreement with so venerable and reasonable a custom, the Episcopal Church ordains, that the altar at the Communion time, shall have a “*fair white linen cloth* upon it.” It is also ordered, that, after all have received the Communion, the

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\* Wheatly.

Minister shall place on the Lord's Table "what remaineth of the consecrated elements, covering the same with a *fair white linen cloth.*"

In God's house, every thing should be done "decently and in order;" not only for our own comfort and convenience, but especially to show our deep reverence for that Being to whose service these earthly temples are dedicated. And surely, among all the services of the sanctuary, none can have greater demands on our affection and respect, and in none can we more fully realize the presence of an All-seeing God, than the holy sacrament of the body and blood of Christ. Here then, should every thing, even the externals of the rite, be pure and clean, strongly reminding us, of that unspotted holiness which becomes us when we approach to "such a heavenly feast," and of the sinless perfection of that Divine Redeemer whose death and sacrifice we here commemorate.

LITANY. The term "Litany" is used by ancient writers in many different senses. At first it seems to have been applied as a general appellation for all prayers and supplications, whether public or private. In the 4th century it was given more especially to those solemn offices which were performed with processions of the Clergy and people. "*Public* supplications and prayers to God, on occasions of especial urgency, were certainly prevalent in the Church during the 4th and 5th centuries."\* These supplications were called *litanies* in the Eastern Church, from whence the name passed to the West. Here they were known as *rogations* or supplications, until the name of *litany* became more prevalent than any other. "The Church of England appears to have received the stated rogation or litany days of the Gallican Church at an early period, and from that time to

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\* Origines Liturgicæ.

the present, she has reckoned them among her days of fasting. Formerly in this Church, there were processions on all these days."\*

The Litany of the Episcopal Church is not an exact transcript of any ancient form, though composed of materials of very ancient date. It differs essentially from the Romish Litanies, by containing no invocations to angels and departed saints. Our invocations are made to the three Persons of the sacred Trinity, and to them alone, while the office of Mediator and Intercessor is throughout ascribed only to our Lord Jesus Christ.

In the original arrangement, the Litany formed a distinct service, not used at the time of the other services. But by later usage it has been united with the Morning Prayer, though still retaining its separate place in the Prayer-book. Formerly, there was a rubric, requiring that "after Morning Prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner;"—and it was also required that "every householder dwelling within half a mile of the Church, should come, or send some one at the least of his household, fit to join with the Minister in prayers." The ordinary arrangement was to hold Morning Prayer at 8 o'clock, the Litany at 9, and the Communion at 10. This practice is still observed in some of the English Churches; and Bishop White, in his *Memoirs of the American Church*, remarks that when he was in England, being on a visit to the Archbishop of Canterbury, he observed that on Wednesdays, he with the other Bishops, retired to the chapel before dinner; and on accompanying them he found that their object was to use the Litany, in compliance with the original custom.

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\* *Origines Liturgicæ.*

The Litany is usually considered as embracing four main divisions, viz., the INVOCATIONS, DEPRECATIONS, INTERCESSIONS, and SUPPLICATIONS. These we have enlarged upon under their appropriate heads, to which the reader is referred.

In the American Prayer-Book, the Litany differs from the English only in the alteration of local allusions, the change of a few obsolete words and phrases, and in the reading of the part called the Supplications being left discretionary.

**LITURGIC, or LITURGICAL.** Relating to a liturgy, or a regular prescribed form of divine worship. A *liturgical* service (like that in the Prayer book for example) is distinguished from one which is *extempore*, or composed by the Minister while he officiates.

**LITURGY.** This term was originally used to denote the service or form employed in the celebration of the Eucharist. In the Eastern Churches, that service was frequently called the "divine" or "mystical" liturgy; while in the West, though the term "liturgy" was used, yet the name of "missa" was more common. At the present day, the word is employed to designate the ordinary prescribed service of the Church, either with or without the Communion Office.

Much has been said, and with great reason, about the authority of precomposed forms, and their obvious advantages over a mere extempore effort. In the first place there are not only traces of them, but numerous examples, in holy writ; and it would be safe to assert, that they are as ancient as the Church of God. The song of Moses on the overthrow of Pharaoh and his host, was evidently a form, or it could not have been sung (as it was) by Moses and the host of Israel. Surely they must have been acquainted beforehand with that sublime anthem, in which all had to bear a part. In the book of Deuteronomy we have a form of prayer enjoined by God himself, to be used in the case of a man found slain by an unknown hand. By the same divine authority, a form of blessing was appointed to be used, as a standing order of the

Church. (Numbers vi. 24, 25, 26.) In the journeyings of the Israelites, there was a stated form used by Moses on the setting forward, and also on the resting of the ark. But one of the most remarkable proofs in point, is the book of Psalms, which is a collection of forms used in the temple service. That these were written for the use of the congregation, as well as for the choirs, appears from the titles of several, and from the responsive character of others. There was in them a peculiar fitness for this purpose; and they contain within them, a breadth of meaning, a compass of design, which is as limitless as the emotions of the soul are various. The Christian Church received these from the Jewish, and has delighted in all ages to continue them as established forms, and to utter forth her praises and supplications in their noble language.

That the service of the Temple was mainly, if not altogether, conducted by set forms, is a fact so well established that it needs no argument. To deny it would be to reject countless testimonies and proofs, both ancient and modern. The synagogue worship was also by a prescribed form, the prayers of which are even now extant, and are standing proofs of this fact. And from this we gather, that whenever our Savior Christ attended divine worship in these sacred places, he must have united in the use of the public liturgies. As a collateral proof of this, it is observable that the bitterest enemies of our Lord never accuse him of irregularity in undervaluing or neglecting the ordinary service, which would have been one of their first charges against him, had it been true. And on the other hand, with whatever severity he inveighs against ecclesiastical abuses, he never attacks forms of prayer, nor cautions his disciples against joining in them, though it is manifest that they did this, whenever they engaged in the ordinary public services. But this was not all. Our Lord actually composed a form of prayer at the request of his disciples, and gave it to them for their future use. His disciples wished for a form. Now here would have been a fair oppor-

tunity for the expression of his disapprobation, had there been reason for it. But though it had been a standing custom with the Jewish doctors to furnish their pupils with such forms, yet Christ did not number it with the corruptions of the Scribes and Pharisees, but sanctioned it with his best approval, in furnishing his disciples with the form called the Lord's Prayer.

After glancing at the evidence from Scripture, an appeal may be made to the practice of the universal Church; and here we have a triumphant argument in our favor, for from the earliest ages of the Christian Church, liturgies, or forms of prayer, have been in constant use. The writings of the Fathers abound with notices of them, and with the very forms themselves. Some of these liturgies bear the names of Mark, Peter, and James; and though it is not probable that they were written by these inspired men, yet, that they were used in the first ages of the Church, is unquestionable. The liturgy of St. James was well known by St. Cyprian in the early part of his life, which was less than one hundred years after the death of St. John. Ancient writers bring to our notice about 50 different liturgies. These prevailed in all the Churches, and were the standing order of divine worship; while on the other side, there does not appear any proof that public extempore prayer was known in the services of the Church. If it be alleged, that though precomposed prayers were in use at a very early date, yet they were, notwithstanding, an innovation on the original mode of conducting public worship, we ask for the evidence of such a remarkable change as is here implied. It is undeniable, that before the year 140 after Christ, liturgies were established throughout the universal Church, and we find no ancient writer stigmatizing them as an usurpation, and urging the greater claims of the extempore method. A change so remarkable and so general could not have taken place silently,—there would necessarily have been long and sharp

contests about it. Strange it is that those who advance the plea, do not show us the warfare;—strange that, if the ecclesiastical world had thus been turned upside down, the vanquished made no complaint, but locked up their griefs in their own bosoms! The only explanation of the difficulty is, that no such change ever took place. Forms of prayer were from the beginning; and we can now lay our hand on the liturgies which were used in the early Church. We have the very prayers which Christians breathed out, when the Apostles were scarcely cold in their graves;—the very prayers which were uttered by the martyrs, when put to death by the Roman Emperors in the first ages,—which armed the souls of the most heroic men—men who feared not torture, but joyously gave up their lives for the sake of Christ. Let the reader now balance fact against hypothesis,—truth against speculation, and he cannot fail of the conclusion, that, pre-composed prayers have been coexistent with the Church, and are supported by the suffrages of Christ and his Apostles, with Bishops, Martyrs, Confessors, and the concurrent testimony of the universal Church.

If forms of prayer rest on such authority, it might seem idle to notice objections; but for the sake of those who care little for authority, a remark or two may not be out of place.

It is objected, 1st, that forms destroy or impair the *spirit* of prayer. If this be true, then Christ himself, and the Apostles, and primitive Christians, were less devout than we have been accustomed to suppose, and the true spirit of prayer has been scantily enjoyed in the public services of the Church through the long period intervening between the dawn of Christianity and the present age. Will the objector admit this? We think not; and yet it is a fair consequence of his allegation. But further; if forms are injurious to devotion, all Christian societies are exposed to the same bad influence. For, in point of fact, a liturgy is not more a form, than a public extemporaneous prayer. The one is a



*printed*, the other a *spoken*, form. A minister may use a prayer conceived at the moment of utterance; and yet this very prayer becomes a form to every member of the congregation, as much so as if it had been composed and printed long before. There is no such thing in public use as absolute extempore prayer. We will retract this assertion so soon as we hear of a congregation, in which *every individual makes his own prayer*, without following the leading of the minister or of any second person. This would be *bona fide* extempore prayer; but it becomes an actual *form* the moment that one person depends on the language of another. And such extemporaneous forms as are in use by dissenters, are more open to objection than an established liturgy; for in this, every one knows beforehand the nature of the petitions to be offered, and has opportunity to prepare himself to join in them "with full purpose of heart;" while in the other case, the mind is incessantly distracted with a torrent of new words and phrases, all of which must pass in review before the judgment, before the worshipper can be in a condition to give his assent. We should say then, that a prescribed form was infinitely more favorable to the cultivation of a devotional spirit, than one which besets the hearer with a constant train of novel expressions, and places him in the attitude of a critic, rather than that of an humble suppliant.

2. It is said that forms engender listlessness and spiritual languor, while extempore prayers excite and kindle the affections. But if the forms alluded to be those of the Episcopal Church, the fault must be in the worshipper; for those forms abound with the very language of Scripture, and have animated the souls of the holiest of men, yea, even at the scaffold and the stake. Extempore effusions with less of inspiration about them, may indeed act upon the feelings and animal sensibilities; but all this may be "strange fire," and not the flame of true devotion. Dearer far than this, is that profound humility which should distinguish the penitent,

bringing, with a throbbing heart, his lowly petition to heaven's gate, rather than approaching the Eternal Presence in a transient ecstasy, kindled up by the force of human eloquence, or the glitter of a poetical fancy.

It is only necessary to add, that while the Church interdicts the use of extempore prayer in *public worship*, she lays no restraint on Christians in their private devotions. Here there is less danger of abuse, and therefore all are free to adopt that mode which they best approve. Yet, even here, so admirable are the forms of devotion which have emanated from the pens of the saints of all ages,—so touching their appeals to divine grace,—so felicitous their delineation of every possible state of mind which a believer may experience, that it would hardly seem reasonable to abandon these, for the imperfect and sometimes laborious expressions which the moment itself may suggest. Every pious man is not gifted with ability to look upon and depict the full breadth of his actual wants. There are many, who, with devotional feelings of the highest character, are notwithstanding, incapable in a great degree of declaring those very desires which reign in their hearts. In the pressing abundance of their inward thoughts, they have no definite conception of words and phrases, in which to appeal to the mercy-seat of God; and after a crude and wearisome attempt, often rise from their knees with the exclamation, “Surely the half hath not been told?” These persons, in the soul-thrilling supplications of the shining lights of the Church, find a most welcome relief, and an invaluable treasure. And through the aid of memory, they are provided with fervent prayers and petitions, suitable to every variety of circumstance. There they look upon the embodying of their own innermost desires, and have a double joy, in this provision for their incompetency, and in the assurance of a community of experience with those whom all acknowledge to have been “masters in Israel.” If such advantages attend forms for private use, the Church stands

nobly vindicated in prescribing them for her public services. No other aim has she, than the glory of God in the salvation of man ; and if this may be promoted by teaching her sons to pray, as Christ taught his disciples,—by removing the impediments of supplication, and multiplying its facilities,—by withdrawing all temptations to vain-glory and personal display, then may we thank God for the “goodly heritage” he has given us in a Church, so faithful in her discipline, so wise in her counsels, so gentle and maternal in all her ministrations.

LITURGY, *History of the.* In the primitive Church, many of the liturgies were in the Syro-Chaldaic and Greek languages. But at the period immediately preceding the Reformation, the form in use was in Latin, and consisted of translations of some of the ancient prayers, combined with others of a later date, and all adapted to the superstitions which at various times had become interwoven with the services of the Church. What these superstitions were, may still be seen in the Roman Breviary and Missal, which abound with addresses to departed saints—adoration of the host\*—worship of the Virgin Mary, of images, and of relics, with many other things of a like nature. This form of service was established by the law of the land and the Canons of the Church, and thus no other could be adopted without censure and punishment. The fact of the whole being in a language not understood by the people, (with the exception of those who had the benefit of a learned education) was in itself an obstacle which prevented them from joining with understanding in the service, and from deriving any considerable profit of a spiritual nature.

At the Reformation, therefore, two things were regarded as peculiarly necessary. These were, 1st, the translation

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\* The bread in the Eucharist.

of the service into the English or vulgar tongue, so that men might "pray, not with the spirit only, but with the understanding also," agreeably to St. Paul's instructions; and 2d, the purging of the whole from those things which were superstitious, and which had no tendency to edify or benefit the people. It will be observed that our Reformers had no design to introduce an entirely *new service*, but to purify that which had come down from the primitive Church, and restore it to that scriptural form which it had possessed in the earliest and best ages. The Reformers felt that it was both unreasonable and unjust to sweep away *the whole*, on the ground that *some part* had become corrupt. They knew too well that the foundation of the existing liturgy was laid in Scripture, and had been sanctioned by the holiest and purest of men. They went about this work with no furious and fanatical zeal; but with calmness and full self-possession, accurately weighing all that was before them in "the balances of the sanctuary," and retaining only such portions as would survive the test, and outlive the most thorough and well-judged scrutiny.

The first step in this work was the appointment of a committee by the Convocation in the year 1537, to compose a book, which was entitled, "*The godly and pious institution of a Christen man,*" containing the Lord's Prayer, the Ave Maria, the Creed, the ten commandments, and the seven sacraments, &c. This book, whatever errors were contained in it, was yet of no trifling consequence in the illumination of the public mind. In the years 1540 and 1543, it was republished, with corrections and alterations, and assumed the new title of "*A necessary doctrine and erudition for any Christen man.*" This book was "*set furthe by the King, with the advyse of his Clergy; the Lordes bothe spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well.*"

In the year 1540, under Henry VIII., a committee of

Bishops and divines was appointed to reform the rituals and offices of the Church. And what was done by this committee, was reconsidered by a Convocation, two or three years afterwards, viz., in 1542-3. In the next year, the King and his Clergy ordered the prayers for processions and litanies to be translated into English, and to be publicly used. Finally, in the year 1545, the book called the "King's Primer," was published, and in this were found the Lord's Prayer, the Creed, the ten Commandments, the Venite, the Te Deum, and a variety of other hymns and Collects in English, several of which are in the same version in which we now use them.

So far, things had progressed in the reign of Henry VIII., relative to the purification of the service of the Church. The prudence with which the compilers proceeded cannot have escaped notice. No rashness is perceived in their conduct; but, as sound judgment dictated, the excrescences which deformed the face of the Church, were pruned away, little by little, without injuring the original and beautiful features themselves.

In the first year of Edward VI., the Convocation declared that the Communion ought to be administered to all persons under "*both kinds*,"\* and an act of Parliament was made, ordering the Communion to be so administered. Immediately after this, a number of Bishops and Clergy were appointed to compose an uniform order for the administration of the Eucharist, according to Scripture, and the practice of the primitive Church. This was performed in a few days at Windsor Castle; and the same persons, in the following year, entered upon a still nobler work, and in a few months finished the whole Liturgy, by drawing up public forms, not only for Sundays and Holy-days, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special occasions, in

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\* In the Romish Church the *bread only* is given to the laity.

which was included the above form for the Communion ; and the whole book being thus framed, was set forth by the common agreement and full assent both of the Parliament and of the two Convocations of the Provinces of Canterbury and York. The commissioners who were appointed to this work, were 13 in number, among whom were Cranmer and Ridley, two of the great Martyrs of the Reformation. They entered upon their task in May, 1548, and agreed to change nothing *for the sake of change*, but merely to endeavor, as far as circumstances would admit, to bring every thing back to the standard of the purer ages of the Gospel, by abolishing the erroneous doctrines, and in particular, the unnecessary ceremonies which Popery had introduced. In proceeding with this work, they carefully examined the Breviaries, Missals and Rituals, together with the books of other offices at that time in use. These they compared with ancient Liturgies, and the writings of the Fathers. Whatever they found consonant to the doctrine of Scripture, and the worship of early Christian Churches, they generally retained, and frequently improved. But they rejected the numerous corruptions and innovations which had crept in during the darkness of the later ages.

Thus that excellent Liturgy, which is the boast of our Church, was compiled by Martyrs and Confessors, and by other Bishops and divines of profound learning and piety. And when we consider the purity of doctrine—the freedom from every thing superstitious—the beauty of language, and the strong devotional character with which it is pervaded, we cannot but wonder at seeing such a combination of excellencies come forth at a time when the Church was but just emerging into light ; and we have no reason to doubt the justice of the declaration made at the time, that the compilers must in a special manner have been blessed with the aid of the Holy Ghost.

The Common Prayer-book we have now been describing,

is generally known by the title of “the first book of Edward VI.” In this book, the morning and evening services began with the Lord’s Prayer, at the place where it occurs in our present books. A number of rites and ceremonies were also retained in it, such as the use of oil in baptism—the anointing of the sick—prayers for the dead—the mixing of water with the wine of the Eucharist, and some other things of less importance. The book had not been published more than about two years, before some exceptions were taken at these things, as savoring too much of superstition. To remove these objections, Archbishop Cranmer proposed to review it, and called to his assistance two foreigners, viz., Martin Bucer, and Peter Martyr. The alterations consisted in the banishment of the above-mentioned rites, and in the addition of the Sentences, Exhortation, Confession, and Absolution, at the beginning of morning and evening prayer, as they now appear. This book was called the second book of Edward VI., and is nearly the same with that now in use.

During the succeeding reign—that of Queen Mary, all that had been done was swept aside to make way for the worship of the Church of Rome, which she was determined to restore. Cranmer, Ridley, and Latimer, were brought to the stake, and the Reformation in England was threatened with a total extinction.

The reign of tyranny quickly passed, and on the accession of Elizabeth, the English service was revived, and another review of the Liturgy was proposed, that it might be permanently established for the use of the Church of England. No very material alterations were made at this review; and the general satisfaction which was given by the authorized forms, warranted the hope, that every thing objectionable had now been purged away, and that no further revision would be needed.

But in the beginning of the reign of James I., the Puritans, who had now become very numerous, petitioned for a reform

of what they considered as abuses: and, in consequence, the King appointed a conference to be held at Hampton Court, between a select number of Bishops and divines of the Church, and the principal leaders of the Dissenters, the King himself being present to hear the objections, and, if necessary, to make such alterations as might satisfy all parties. But their objections proved to be so exceedingly unreasonable, that all hope of agreement was at an end. Nothing more appears to have been done, than the insertion of a few additional Collects, and some further questions at the end of the Catechism, with lesser improvements of a similar nature.

Descending to the time of Charles II., we come to a memorable period in the history of our Liturgy, when the descendants and disciples of those puritans who had been so clamorous for a reform of ceremonies, and what they termed *abuses*, in the beginning of the reign of James I., were but too successful in their schemes of innovation. These restless persons, upon the restoration of Charles II., began to devise means for the suppression of the Liturgy, or, at the least, for such a remodelling of it as would have amounted to much the same thing. They endeavored to prevail upon the King to discountenance the use of it in his own chapel. To this he replied, that "he hoped to find the Liturgy received in many places, and that in his own chapel he would suffer no other form of worship." Finding themselves disappointed in this, they attacked the use of the surplice, and begged that it might be immediately discontinued. The King again repulsed them with the reply, that "the surplice had always been reckoned a decent habit; that though, for the present, he might be obliged to connive at disorder, he would never sanction irregularity by his own practice, nor discountenance the ancient and laudable customs of the Church in which he had been educated." For more than fourteen years, during the usurpation, the hierarchy had been overthrown, and the



Liturgy laid aside. But now, the Bishops were reinstated, and the Church began to wear a gladdening aspect. In order to conciliate as much as possible those who raised objections to the Liturgy, a review of it was authorized, and the persons selected for this work were Episcopalians and Presbyterians in equal numbers, there being twenty-one of each. These were enjoined to compare the Common Prayer-book with the most ancient Liturgies that had been used in the Church in the purest and most primitive times. They were to avoid, as much as possible, all unnecessary alterations of the forms and Liturgy, with which the people were so well acquainted, from their having been so long received in the Church. These reviewers had many meetings at Savoy, but all to very little purpose. The conference, finally, broke up, without any thing done, except that some particular alterations were made by the Episcopal divines, and the Office for the Baptism of those of riper years, with the form of prayer to be used at sea, and a few less material additions, were made. These, in the May following, were agreed to by the whole body of Clergy, and, in a word, the whole Liturgy was then brought to that state in which it now stands; and was unanimously subscribed by the houses of Convocation of both Provinces, on Friday the 20th of December, 1661.

At an early day in the history of the Episcopal Church in the United States, it was found necessary to revise the Liturgy, in order that it might be better adapted to the peculiar circumstances of the nation as independent of the British crown. For this purpose, in a Convention at Philadelphia, in the year 1785, a number of alterations were made, and a general review of the Prayer-book was begun, for the removal of local allusions, obsolete expressions, and the remoulding of prayers for the civil authorities. These alterations were afterwards printed, and acquired the name of "the proposed book." At the Convention in Wilmington,

(Del.,) in October, 1786, the Nicene Creed, which had been omitted in the proposed book, was again restored by general consent, while the Athanasian Creed was omitted. In 1792, the Ordinal was revised, and underwent a few alterations which seemed necessary to accommodate it to local circumstances. At the Convention of 1795 a service was prescribed for the consecration of a church or chapel. This is substantially the same with a service composed by Bishop Andrews in the reign of James I., and now used in the Church of England, though not publicly authorized. In 1801, the subject of the Articles was finally settled, for, after repeated discussions and propositions, it had been found, that the doctrines of the Gospel, as they stand in the 39 Articles of the Church of England, with the exception of such matters as are local, were more likely to give general satisfaction, than the same doctrines in any new form that might be devised. In 1804, an Office of Institution was framed, to be used at the Induction of Ministers to the Rectorship of Churches; and at the Convention of 1808, thirty hymns were added to the book of metre psalms.

Since that time, the Liturgy has had no additions or alterations of any material consequence, excepting the increase of the number of hymns to 212, and the publication of a selection from the metre psalms, for the greater convenience of both Clergy and people.

In the brief sketch here given of the history and progressive formation of our Liturgy, none can fail to notice the exquisite care with which our reformers proceeded step by step from its beginning to its completion. It was not the offspring of rash and furious zeal,—there was no hasty and indiscriminate rejection of every thing ancient,—but calmness, sound judgment, fervent piety, and scriptural examination, were all united in this great and noble undertaking. In the Liturgy we have the very words in which some of the most saintly of men chose to breathe out their devotions. There are the

prayers of such men as Chrysostom, Gregory, and Cranmer, with a "noble army" of others, whose names are high in the estimation of every true Christian. And there we have the rich and heavenly spirit of the olden time,—the time when men "walked with God," and earnestly contended for the faith delivered unto them. If *we* shall ever catch the fervor of those primitive days, will it not be when the incense of prayer is offered in the same censer of antiquity? Blame us not, then, if we value our Liturgy. It embodies the anthems of saints. It thrills the heart with the dying songs of the faithful. It is hallowed with the blood of martyrs. It glows with sacred fire. Long may it resound in the temples of the crucified. Loud be its seraphic strains. Mighty its swelling chorus. Eternal the angelic hymn, GLORIA IN EXCELSIS DEO!

"LIVELY." Living, animated, or capable of communicating and sustaining life. Hence the Scriptures are called "lively oracles," and in the Prayer for the Church Militant, the "true and lively Word." In like manner, by the expression in the Catechism, "a lively faith in God's mercy, through Christ," will be understood, a vigorous and influential belief in God as reconciled to us by the death of his Son, evidenced by a submissive and glad obedience to whatever He has commanded. See also the third Exhortation in the Communion Service.

LIVING. In the Church of England, an ecclesiastical benefice, or pastoral charge.

LORD'S DAY. The principal festival of the Christian Church, held in memory of our Lord's resurrection, and the triumphant evidence here given of the completion of the work of redemption. This festival, as distinguished from the ancient Sabbath, has been observed with great reverence from the earliest ages of Christianity. Under the title of "the first day of the week," it is several times alluded to in the New Testament, and was doubtless established by the

Apostles under instruction from their Divine Master. In Rev. i. 10, it is designated "the Lord's day," at least the obvious presumption is, that the Apostle John here referred to the first day of the week. He could not "mean the Jewish Sabbath," as Bingham remarks, "for then he would have called it so : nor any other day of the week, for that had been ambiguous, but the day on which Christ arose from the dead, on which the Apostles were used to meet to celebrate divine service, on which Paul had ordered collections to be made, according to the custom of the primitive Church. Seeing, therefore, he speaks of this as a day well known and used in the Church, it cannot be doubted, but that it was distinguished by this name from the received use and custom of the Church. For otherwise how could Christians have understood what St. John intended to signify by this name, if he had designed to denote any other day by it?" It does not appear that the name of "Sabbath" was given to this day, but that of "Sunday" was freely used by very early writers, as being the ordinary civil designation of the day, and, therefore, intelligible to all parties. It is used by Justin Martyr, Tertullian, Constantine, Valentinian, and Theodosius, interchangeably with the other title of "Lord's day."

On this day it was that the early Christians assembled together for the purpose of divine worship, and the celebration of the holy Eucharist. There can be no doubt that the Eucharist was administered every Lord's day, and that it formed the chief part of the primitive services. All the ancient liturgies are, in fact, so many communion offices, and it was not till a later period, that the Sunday services were accounted complete, without the participation in the consecrated mysteries of the Eucharist.

The dignity and obligation of the Lord's day, were maintained and enforced by the Canons of the Church, which prohibited all manual labor, public amusements, legal proceedings, &c., (except in cases of necessity,) and required all

Christians to be present at divine service, under peril of ecclesiastical censure, and even excommunication, if contumacious. The day was always observed as a festival of the most joyous and animated description, and fasting was expressly prohibited, even on those Sundays which occurred in the season of Lent.

The reformed Church has been nobly instrumental in restoring the Lord's day to that eminence which it maintained in the primitive age, but from which it had fallen in some degree during the intervening period. Men are not generally averse to the appropriation of a seventh day to a cessation of their ordinary pursuits and occupations ; but the difficulty is in persuading them to hallow and sanctify that day, as eminently "holy unto the Lord." Christians have always grounded this on divine obligation, while others maintain it on the basis of simple expediency. By the one, it has been consecrated as heaven's own gift ; by the other, as a period of mere relaxation, fortunately coinciding with the demands of physical necessity. To correct this discrepancy, the Church asserted the divine obligation of the day, contending that, as God had spoken, man had no choice but to obey. Yet, in detailing the mode in which the day should be observed, she has studied the spiritual benefit of her children by general laws, rather than their annoyance by such judaical enactments as were put in force by puritanical offsets from her communion. It is honorable to the Church that in this, as in other things, she has kept the middle path of truth, by requiring her sons to sanctify the day as a time of serene and heavenly enjoyment, equally removed from the abuses of secular mirth on the one hand, and of morose asceticism on the other.

**LORD'S PRAYER.** That admirable form of devotion which was composed by our Blessed Lord, at the request of his disciples. That it was designed to be used as a standing form, and was so used by the apostles and early disciples, can

scarcely be doubted ; and that it was in general use in the primitive Church, is apparent from the testimonies of a cloud of witnesses. A few of these we shall cite. Tertullian, who flourished about the year 200, says, "our Lord gave his new disciples of the New Testament, a new form of prayer." He calls it "the prayer appointed by Christ," and the "ordinary or customary prayer, which is to be said before our other prayers ; and upon which, as a foundation, our other prayers are to be built." St. Cyprian, who died about 150 years after the Apostles, tells us that "Christ himself gave us a form of prayer, and commanded us to use it ; because, when we speak to the Father in the Son's words, we shall be more easily heard." St. Chrysostom, who flourished about 300 years after St. John, calls it "the prayer enjoined by laws, and brought in by Christ." St. Augustine says, that "we cannot be God's children, unless we use it ;" and an endless number of other Bishops and writers declare that this was given as a form of prayer, and that we are commanded to use it as such. So far then, we see on what abundant authority the Church rests, in her frequent use of the Lord's prayer.

But besides this, the prayer itself is so divine and perfect that none more complete and authoritative can be conceived. It was framed by one who was equally familiar with the extent of our wants, and the inexhaustible fulness of the Godhead. In point of conciseness, simplicity, and pathos, it stands unrivalled. Though our Lord could have brought into use all the powers of brilliant language, sublime thought, and eloquent appeal, yet he calmly rejects them all, and as a lesson to his disciples in the Church of the future, adopts the plainest ideas, and employs the simplest expressions imaginable. In this concise prayer, it is to be remarked, that he not only establishes the use of a form, but draws this very form from the liturgies then in use ; for almost every word and phrase of the Lord's Prayer may be traced in the forms

anciently employed by the Jews. Our Lord was not ashamed of liturgies, nor of planting that fruitful seed, which (as that event has proved) has germinated, grown, and expanded itself into the liturgies which now give a protecting shadow to the Church Catholic. Long may we be grateful for this sacred boon, making it the model of our frequent supplications. This the Church has enjoined, "nothing terrified" by the charge of a superstitious adherence to her pattern, or the fear of being guilty of "vain repetitions." The words of Him who died for us, are too dear to be overruled by the dread of man's rebuke,—too sacred to give place to the momentary effusions of even the best endowed among sinful men. Other words we may and do employ, as Christ, the Apostles, and the Christians of all times and places, have done before us; but woe to the Church which will not pray as the Redeemer taught his disciples,—which brings its own complacent petition to the throne of mercy, and forgets "the effectual fervent prayer" of the great Intercessor between God and man.

LORD'S SUPPER. See COMMUNION, HOLY.

"LOUD VOICE." See "AUDIBLE VOICE."

LOW-SUNDAY. It was a custom among the ancients, upon the first Sunday after Easter-day, to repeat some parts of the solemnity of that great festival; from whence this Sunday took the name of Low-Sunday, being celebrated as a feast, though of a lower degree than Easter-day itself.

ST. LUKE THE EVANGELIST. A Holy-day is appointed by the Church for the commemoration of this distinguished Evangelist. He was born at Antioch, where there flourished schools of the liberal sciences. In these Luke received his education; and having completed his preliminary studies, applied himself to the study and practice of medicine.\* He

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\* The following observations on this point by the author of the "Gold Healed Cane," are too good to be omitted;—

"I have lately been reading the Gospel of St. Luke, and I need not

was "the beloved physician" particularly mentioned by St. Paul, and "the brother whose praise is in the gospel." After laboring with St. Paul, and accompanying him to Rome, he wrote the gospel which bears his name. Subsequently to this he penned the Acts of the Apostles. Little is known respecting the sphere of his ministrations. It is affirmed by some that he visited Gaul, Italy and Macedonia: by others, that on leaving Rome he returned to the East, and from thence went to Africa, and converted the Thebans to the faith. That he finally suffered martyrdom, all are agreed.

LXX. An abbreviation for the "Seventy," or Septuagint translation of the Old Testament. The Septuagint, or Greek version of the ancient Hebrew Canon, takes its name from the number of persons employed in preparing it, which is generally stated at 70, though in reality 72. The work was accomplished under Ptolemy Philadelphus, more than two hundred years before Christ.

The sign LXX is also used occasionally by the old divines for the seventy disciples of our Lord.

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point out to a scholar like yourself, and one who has paid so much attention to what I may call the medical history of the Bible, how much nearer the language of St. Luke, who was by profession a physician, comes to the ancient standard of classical Greek than that of the other Evangelists. To be sure, it has a mixture of the Syriac phrase, which may be easily allowed in one who was born a Syrian; yet the reading of Greek authors, while he studied medicine, made his language without dispute more exact. His style is sometimes even very flowing and florid,—as when, in the Acts of the Apostles, he describes the voyage of St. Paul; and when he has occasion to speak of distempers, or the cure of them, you must have observed that he makes use of words more proper for the subject than the others do. It is besides, remarkable, that St. Luke is more particular in reciting all the miracles of our Savior in relation to *healing* than the other Evangelists are; and that he gives us one history, which is omitted by the rest, viz:—that of raising the widow's son, at Nain."



## M.

**MAGNIFICAT**, or *Song of the Blessed Virgin Mary*. In the English Prayer-book, one of the hymns appointed to be said or sung after the 1st Lesson in Evening Service. It consists of the song recorded in Luke, i. 46, &c., beginning, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." In the American Liturgy it has given place to the first four verses of the 92d Psalm, probably on the ground of the latter being thought more generally suitable to the purposes of public worship.

"**MAJESTIC MANNER.**" In the Preface to the Prayer-book, after recounting the labor spent in bringing the Liturgy to its present state of perfection, God's blessing is invoked on every endeavor for promulgating the truths of the Gospel, &c., "in the clearest, plainest, most affecting, and *majestic manner*,"—evidently referring to that dignity, awe, and sacred reverence which should ever characterize the worship of God, and the proclamation of divine truth.

**MANUAL.** A book sufficiently portable to be carried by hand. The term probably originated when books were generally of far more ponderous dimensions than at the present day. By usage, the word now signifies a small treatise, book of devotions, or elementary work, fitted for general use, and convenient reference.

**ST. MARK'S DAY.** This day is designed for the commemoration of the Evangelist Mark. As there are several persons of this name in the New Testament, some difficulty has arisen in determining which of them was the Evangelist. If we take the decision of antiquity, it will be in favor of Mark the convert, or son, as he is called, of St. Peter. It has always been understood that the Gospel which bears the name of Mark, was written under the inspection of St. Peter ;

and as Mark accompanied the Apostle in his labors and travels, abundant opportunity was thus afforded.

A Christian Church was established in Alexandria, by the Evangelist Mark, of which he became the first Bishop.

**MARTINMAS.** A festival, formerly kept on the 11th of November, in honor of St. Martin, Bishop of Tours, in France, who after distinguishing himself by destroying the heathen altars and images remaining in his day, died in the year 400, having been Bishop about 26 years.

**MARTYR.** One who has suffered death for the sake of Christ and his religion. The holy Apostles, who were sent forth by our Blessed Redeemer to preach the Gospel, and make disciples in all nations, were many of them called to suffer death for his sake. Many also of those who were converted to the faith by their labors, were called to give the same testimony to the power of the Gospel. The first of these in the Christian Church was St. Stephen. His memory is celebrated on the day which bears his name. In the Collect for that day, he is expressly named the "first martyr St. Stephen," and we are there taught to pray God, that we may "learn to love and bless our persecutors, by following this blessed Martyr's example." The Church loves to dwell on the memory of those who have yielded up even their lives in a faithful attachment to their Redeemer, and who, from the midst of the fires, could rejoice in God and trust in his grace. In that beautiful hymn, the Te Deum, their memory is celebrated in the words,—“The noble army of martyrs, praise thee.” And well may they be counted “an *army*,” whether we consider their numbers or their valor; and a “*noble army*,” because, as true soldiers of Christ, these have fought against sin with their lives in their hands, and in the Apostolic phrase, “have resisted unto blood.”

**MARY, VIRGIN.** See VIRGIN MARY.

**MASS.** In the Romish Church, the ritual or communion office. The name is derived from the words “Missa est,”

i. e., *you are dismissed*, which expression was used in the ancient Church, as a notice to the catechumens to retire, on the commencement of the celebration of the communion. When the prayers are merely read without chanting, it is called Low Mass ; but when chanted or sung by the priest, with the assistance of a deacon or sub-deacon, it is denominated a High or Grand Mass. The word occurs in the 31st Article of Religion, where the notion that in the Mass there is a true propitiatory sacrifice, is condemned as a “blasphemous fable and dangerous deccit.”

**MATINS.** The ancient name for early morning prayers, which usually began about day-break.

“The hours of prayer in the ancient Church of England,” says Palmer, “were seven in number, viz :—Matins, the 1st or Prime, the 3d, 6th, and 9th hours, vespers, and compline. The office of Matins, or morning prayer, according to the Church of England, is a judicious abridgment of her ancient services for Matins, Lauds, and Prime.”

**MATRIMONY.** That this holy state was of divine institution, is not only evident from the Scriptures, but may be inferred from the fact that, in all nations and ages of the world, religious ceremonies have been used at its celebration, which can only be accounted for, by ascribing to them a common origin, and that of a holy and sacred nature.

Under the Christian dispensation, the solemnizing of marriage was at first considered as belonging exclusively to the ministers of the Church, and few exceptions are found to this rule. The aspect which marriage assumes in the New Testament, and its important bearing on the spiritual interests of the Church, were a sufficient justification of this, and hence, the ancient Church of England insisted on the propriety, if not the obligation, of a celebration of the rite by persons in holy orders.

At the present day, the laws of England and the United States regard marriage as “a civil contract by which a man

and woman mutually engage to live together as man and wife." In few religious acts do the civil laws interpose a modifying influence more imperative than in that of marriage. These are to be respected and regarded; but yet the private convictions of the great body of Christians are in favor of the sacred nature of the institution, and therefore generally provide for its celebration under the form of a religious ceremony. In the Episcopal Church, the rubrics to the matrimonial service, enjoin a regard to the civil laws pertaining to marriage in the various Dioceses; and these being complied with, the form of celebration as a religious rite, is set forth by her authority.

The form prescribed is one of great beauty and impressiveness, remarkable for the unity, regularity, and completeness of its structure, and not the less, for that tranquil air of affection, and deep solemnity, with which it is thoroughly pervaded. The union of so many admirable qualities, in a form of such brevity and compactness, should interpose a check against the slightest mutilation or abridgment of it; especially when it is remembered, that the Clergy are not at liberty to comply with a request to that effect, without the express sanction of the General Convention.

The Marriage Service opens with a solemn demand, addressed to the witnesses, and then to the parties themselves, that if any impediment is known why the marriage should not proceed, it is there and then to be declared, by those acquainted with it. After this follows the declaration of mutual consent, similar to what was formerly called the Espousals, and which was originally a distinct service or form, preceding the actual marriage by many weeks or months. It is important to observe, that this part of the office is chiefly designed to give assurance to the Minister and others, that the parties are mutually agreed,—that there is no collusion, artifice, or fraudulent proceeding in the case; but it is by no means to be confounded with the essential part of the cere-

mony, which follows immediately after. The one is an expression of consent *to be* married, and is therefore worded in the future,—“I will” have this woman, or this man, &c. : the other is the actual marriage, and is in the present tense,—“I *M.* take thee *N.* to my wedded Wife,” (or “Husband,”) &c.

Between these two forms stands a ceremony of very great antiquity. The Minister, after asking, “Who giveth this Woman to be married to this Man?” receives the woman “at her Father’s or Friend’s Hands.” The antiquity of this rite is evident from the phrase so often used in Scripture, of *giving a daughter to wife*; and the universality of it appears from its being used both by Heathens and Christians in all ages.\*

After the marriage, a symbol or pledge is given by placing a ring on the woman’s fourth finger. Of this we shall speak under the head of RING : and for a remark on a word occurring in this part of the service, See ENDOW.

The remainder of the Office consists of prayers for God’s blessing on the parties now joined together ;—the ratification by the joining of hands ;—the proclamation of the validity of the marriage ; and the final blessing, with a supplication for divine protection in this life, and eternal happiness in the next. See BANS, PLIGHT, and TROTH.

ST. MATTHEW’S DAY. St. Matthew, the Apostle whom the Church on this day commemorates, was called to the discipleship, last of all the twelve.

He was by profession a publican, or in our language, a custom-house officer, under the master Publicanus, who farmed the revenues from the Roman state.

“St. Matthew was employed to collect the duties laid on the fishing-trade, in the lake of Tiberias : and sitting at the receipt of custom, where he might have a clear view of ships

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\* Wheatly.

and their lading, our Savior passing by, saw him in the execution of his office. And notwithstanding the miracles which Jesus wrought in the country about Capernaum might probably make some impressions on him; yet so visible was the wonderful efficacy of the Holy Spirit of God in his conversion, that our Savior said nothing more than, *Follow me*. And he arose and followed him accordingly, without the least hesitation."

This Apostle wrote his Gospel about eight years after Christ's ascension, just before the Apostles dispersed themselves to carry the Gospel into foreign parts. The province assigned to St. Matthew for the exercise of his ministry, was Ethiopia, from whence it does not appear that he ever returned, but probably suffered martyrdom there.

**ST. MATTHIAS'S DAY.** This day is kept by the Church in commemoration of St. Matthias. It is most probable that he was one of the seventy disciples: this is expressly affirmed by Eusebius and St. Jerome. After the death of Judas, he was chosen by lot into the number of the Apostles. His ministrations were given to one of the Ethiopians, where he suffered martyrdom. The mode of his death rests chiefly on an allusion in a Greek hymn, from which it seems probable that he was crucified.

**MAUNDY THURSDAY.** The Thursday before Easter, being the day on which our Lord instituted the holy Sacrament of his body and blood. The name of Maundy, Maunday, or Mandate, (*Dies Mandati*), is said to have allusion to the *mandate* or new commandment which, on this day, Christ gave to his disciples, that they should love one another, as he had loved them. It has also been supposed by others that the name arose from the *maunds* or baskets of gifts, which, at this time, it was an ancient custom for Christians to present one to another, in token of that mutual affection which our Lord so tenderly urged, at this period of his sufferings,—and as a remembrancer of that "inestimable gift" of Christ, to be

our spiritual food in the Sacrament of his body and blood. Says a writer of the age of Wiclif, "Christ made his *maundy* and said, 'Take eat,' &c.

"The Gospel for this day is peculiarly proper to the time, as it treats of our Savior's Passion. The Epistle contains an account of the institution of the Lord's Supper; the constant celebration of which, both in the morning and in the evening, after supper, rendered that portion of Scripture very suitable to the day."

MEMBER, CHURCH. One who, by the sacrament of baptism, has been initiated into the Church. We have no further object in here noticing the term, than to remind the reader of the impropriety of confounding it with that of "Communicant," the customary designation of one who partakes of the Lord's Supper. In some religious societies these are convertible terms, though in contrariety to their own standards. Hence, those who are baptized in infancy are not usually known as "members of the Church," till in a public profession they are admitted to the Lord's Supper, or, as the phrase is, till they have "joined the Church." The popularity of such erroneous language is no apology for it, when the merest glance at the New Testament may convince any one that *baptism* is the only initiatory rite known in the Christian Church; and consequently, that a baptized person, whether an actual communicant or not, is a "member" of the Church, having "joined" that sacred fellowship already, by the sacrament instituted for that purpose. From this it follows, that when inquiry is made relative to the number of "members" in any Church, reference should be had to the list of the baptized, and not to that of the communicants, if a correct answer is to be given.

"MEMORY." In the prayer of Consecration in the Communion service, this word has the sense of "*remembrance*" or "*memorial*." "—— did institute, and command us to

continue a perpetual *memory* of that his precious death and sacrifice," &c.

**METROPOLITAN.** In the ancient Church, the Bishop of the metropolis, to whom was conceded certain powers of jurisdiction over the other Bishops of the province or district around. The office was originally one of mere superintendence, but by degrees became aggrandized by the appropriation of rights belonging to the episcopate in general; thus, the consecration of Bishops both for his own and the neighboring provinces—the summoning of provincial synods—the hearing of appeals from the other Bishops, &c., &c., came, at an early period, to be among the special prerogatives of a Metropolitan.

In the Church of England the title is still given to the Archbishop of Canterbury, together with a portion of the above privileges.

**ST. MICHAEL and ALL ANGELS.** "This festival is celebrated by the Church, in thanksgiving to God for the benefits we receive by the ministry of the holy Angels.

As this St. Michael is recorded in Scripture as an Angel of great power and dignity, presiding and watching over the Church of God, with a particular vigilance and application, and triumphing over the devil, it therefore bears his name."

The festival of St. Michael and All Angels has been kept with great solemnity by the Christian Church since the fifth century, and was certainly celebrated in Apuleia as early as the year 493.

**MICHAELMAS.** The festival of **ST. MICHAEL and ALL ANGELS**, which See.

**MILITANT.** The Church on earth is styled "militant," because it is in a state of *warfare* with sin, the world, and the devil. Hence Christians are known as "soldiers of Christ," and are exhorted to "put on the whole armor of God," and to "fight manfully" under the banner of the Captain of salvation. From these foes, and from all the dangers which



here harass the servants of Christ, the Church in heaven is free, and is therefore denominated the Church *triumphant*.

“**MINISHED.**” An obsolete word, sometimes occurring in the Prayer-book. Thus, in Psalm xii. 1, “the faithful are minished from among the children of men,” that is, “the faithful are *become very few*, or are *scarce* or *diminished* in number.” See also Psalm cvii. 39.

**MINISTER.** One who is lawfully called and ordained to the office of a Bishop, Priest, or Deacon, in the Church of God. It is a general title, applicable to any of those, whatever may be their rank or degree, who have authority to preach,—administer the Sacraments, and perform the other services of God’s house.

**MINISTRY.** In the Scriptures and the Prayer-book, this term frequently denotes the clerical office and its appropriate functions, as for example, “the ministry of reconciliation;” “make full proof of thy ministry;” “seeing we have this ministry, we faint not.” Sometimes also it is used for the persons invested with the sacred office, and in this sense is of the same import as the word “Clergy.” In the second Collect for Good Friday it is used in its widest signification to embrace the duties and employment of all Christians as agents in the spiritual service of the Church;—“that every member of the same, in his vocation and ministry, may truly and godly serve thee,” &c.

**MISSAL.** In the Romish Church, a book containing the services of the Mass, for the various days of the year. In the ancient Church, the several parts of divine service were arranged in distinct books. Thus the Collects and the invariable portion of the Communion Office, formed the book called the Sacramentary. The lessons from the Old and New Testaments constituted the Lectionary, and the gospels made another volume with the title of Evangelistarium. The Antiphonary consisted of anthems, &c., designed for chanting.

“About the eleventh or twelfth century, it was found convenient generally to unite these three [latter] books, and the volume obtained the name of the Complete or Plenary Missal, or Book of Missæ. Of this description were almost all the liturgical books of the western Churches, and the arrangement is still preserved in our own.”\*

**MISSIONARY.** A Clergyman, whether Bishop, Priest, or Deacon, deputed or sent out by the ecclesiastical authority, to preach the Gospel, and exercise his other functions, in places where the Church has hitherto been unknown, or in the infancy of its establishment. At first the term was generally restricted to those who were appointed to minister among the heathen, or in foreign parts; but by later usage, it embraces not only these, but such also of the clergy as are engaged on the same service, within the bounds of regularly organized dioceses.

**MISSIONARY BISHOP.** See **BISHOP**.

**MISSION.** An ecclesiastical station or district, in which one or more clergymen are placed, to introduce and promulgate the religion of Christ. In a secondary sense, the term is applied to the body of clergy thus employed at any missionary station.

In the American Church, missions are considered as either *domestic* or *foreign*; the former being the designation of those *within*, and the latter of those *without*, the United States. It is evident that these terms, however useful, are rather of a civil than an ecclesiastical character, and therefore are only used by the Church in reference to the local position of her missions. Without dilating further on these, we shall direct the reader to a real and important distinction, which, in the nature of things, must, at the present day, form the basis of missionary effort. The field being “the world,” missions, if established at all, will be directed towards bodies

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\* Origines Liturgicæ, I. p. 309.

of people *who profess Christianity*, or toward those *who do not*. Missions to Christian nations are one thing ; missions to the heathen, or those to “Jews, Turks, and Infidels,” are quite another, inasmuch as, though the object may be the same in both cases, yet the mode of proceeding, (on Church principles,) should be widely different. To the Apostles, the whole field was thrown open, and they entered it with the resolute determination of carrying the name of their Master to its remotest verge, and to overthrow, if possible, every refuge of heathenism in the wide world. To them, the entire ground was free, and made over to their jurisdiction by Him, whose is, “the earth and the fulness thereof.” With the exception of the Jews, all men were given up to idolatry ; polytheism had reared its myriad temples ; its altars decked the groves, and the ripest intellects were enslaved by the reigning superstitions. Here was fair and ample ground for the missionary operations of the first heralds of the Gospel. And similar in kind are the duties of the Church Catholic of the present age, in relation to those sections of the field not yet reclaimed from idolatry. The heathen are a portion of Christ’s inheritance, and their conversion to him is not to be accomplished by the intervention of miracle, (as long experience has proved,) but mainly through the instrumentality of the Church, into which they will be gathered. That Church, it is reasonable to suppose, will, in its various and widely-scattered branches, regard with faithfulness proportioned to its light, the obligations resting upon it to evangelize and purge the dark places of the earth. Every such branch of the Church is under bonds to effect this object in the territory contiguous to it ; and as the Church, by the Providence of God, has long ago had its standard reared in almost every nation of the globe, there is room for strong hope, that ere long a mighty and united effort will be made by every portion of that divine society, to redeem from infidelity and heathenism, the “souls benighted” in their respective vicin-

ities. This would seem to be the natural and primitive mode of proceeding, and it sets in a strong light the obligations of the American Church to the native tribes treading her own soil, and that of her adjacent territories. Her position gives to these an imperative and righteous claim on her sympathies and services. Many of them are within her own Dioceses ; and on sound catholic principles, it is as much her duty to occupy the ground, as it would be an intrusion on her rights for any other branch of the Church to interfere.

In the conducting of missions in countries where the Church is already established, and where the laborers sent forth must necessarily take their position under an existing ecclesiastical jurisdiction, there are difficulties of a peculiar and delicate nature always to be encountered. The first point to be ascertained is, whether we are in communion with that Church in which we purpose to establish a mission. If so, we declare *ipso facto* that such a Church is not under the ban of heresy or schism ; and therefore none but friendly and courteous relations are to be maintained with it. A full, frank, and undisguised statement of our purposes is then due to the ecclesiastical authorities of that church ; and on their approval of those purposes, and their official consent to our carrying them into effect, the mission may proceed, without involving a breach of those ancient canons to which we have always professed to pay respect.

But if we are *not* in communion with that Church, a wider latitude may be granted. In the primitive Church, when a Diocese was infected with heresy, it was allowed that orthodox Bishops from the Dioceses around, might enter and perform their episcopal functions, without regarding the ordinary restrictions of the canons. This was a necessary precaution for the preservation of the faith, and the rule holds good in our own day. A foreign Church may possess the Apostolic ministry ; but if it has sunk into heresy, then there would seem to be no canonical obstacle in the way of our establish-

ment of a mission within its bounds. But the proof of such heresy should be ample and decisive, warranted by the original standards of such a Church, and by the concurrent testimonies of our own and other ecclesiastical bodies. Till this is positively ascertained, a breach of order must be the consequence of our invasion of a foreign diocese, without special permission from the Bishops holding jurisdiction in it. That the American Church is alive to the importance of these fundamental principles of missions, every Episcopalian will rejoice to find, by recurring to the investigations and reports of the last two General Conventions.

**MITRE.** A kind of cap or head-dress originally worn by Jewish Priests. In the Christian Church, the mitre was formerly used by the Bishops, on solemn occasions, and is still worn in the Romish and some other ancient Churches.

The peculiar cloven figure of the upper portion of the Episcopal mitre, has been supposed to be emblematical of the form of the fiery tongues which descended on the Apostles on the day of Pentecost.

**MOTHER CHURCH.** The great "Ecclesia Matrix," or Mother Church, was that of Jerusalem, where the Gospel was first preached, and from which all other churches were derived. This title indeed was given to it by the 2d General Council of Constantinople. But this distinction was also granted to such other principal Churches as were planted immediately by the Apostles, and from which the neighboring Churches were afterwards derived. The term was further applied in early times to the chief Church of a province, where the Metropolitan presided, and afterwards to a Cathedral or Bishop's Church in a diocese, as distinguished from the parish churches around.

The term as now used, is strictly primitive, denoting the relation existing between any branch of the Church Catholic, and those which have sprung from it. Hence the Church of England is properly the "Mother" of that in the United

States, the latter having derived its Episcopacy and Liturgy, &c., from it.

**MOVEABLE FEASTS.** Those holy-days of the Church which instead of being fixed to certain days of the year, depend on the festival of Easter ; and being calculated from it, are subject to its mutations.

“**MOVED BY THE HOLY GHOST.**” See the first question addressed to Deacons at their Ordination:—“Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration,” &c. Reply:—“I trust so.” Solemn and important as this inquiry is, it will not justify the conclusion, that the Church here expects in the candidate a direct, special, and evident “call” to the work of the Ministry, similar in kind to that which existed in the case of St. Paul; for if this were so,—if there were this “special revelation to the mind of the candidate,” the Church and its Bishop would be bound to submit to it, and every such person could demand ordination, however apparent his disqualifications. Besides, as no sensible proof of the call could be given, the Bishop would be compelled to rely on the mere word of the candidate, and thus be exposed to every kind of deception from those, who ignorantly mistake the working of their own imaginations, for the impulses of the Spirit of God.

In the question proposed, the Church recognizes the truth, that all holy dispositions,—every good thought and religious purpose,—come from the influence of God’s Spirit on the mind. “The fruits of the Spirit are in all goodness, and righteousness, and truth” This is the burden of Scripture, and it is interwoven with every part of the services of the Church. “If then, agreeably to the expressions which follow in the question of serving God for the promoting of his glory, and the edifying of his people, a man be desirous of taking on him the Ministerial office, under a sufficient knowledge of the purposes for which it was instituted, accompanied by a

due regard for them; and if he be desirous of devoting his time, his talents, and his labors, to so holy and benevolent a use; surely it is not less to be ascribed to the Holy Spirit, than any good work which he may perform.”\*

MS. An abbreviation for “manuscript.” The plural is written MSS.

MUSIC. Music, whether considered as a science or an art, has always had an important connection with the liturgical services of the Church, and, in all religious bodies, forms a considerable part of public worship.

The great and only object of adoration is God. The motive of our praise lies in his goodness to us, as our benevolent Creator, Preserver, and Friend,—more especially in his unbounded love, as exhibited in our redemption, and in our prospects of immortal blessedness, through the sufferings and death of Jesus Christ.

It is a beautiful thought, that while God requires our praise, he does not overlook our own gratification. He has laid its chief exercise in the most delightful and rapturous of all sciences. There was evidently nothing to bind the Almighty to this selection. He might have chosen other modes of thanksgiving, in preference to this; but, from the earliest ages, he has appropriated and hallowed music, as the acceptable channel of praise. And as the pleasure derived from this is to be referred to a certain degree of perfection in the ear, he has, in like manner, made this so far universal, that even the rudest barbarians gather delight from its possession. Thus it is kindly ordained, that in the utterance of God’s praise, we shall have a still further enjoyment in the loveliness of the outward exercise.

The character of the music employed in the worship of God, may be estimated from the dignified nature of the duty. It should, therefore, be as *excellent* and superior as circum-

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\* Bishop White, on the Ordination Offices, p. 14.

stances will admit. This follows from the obvious rule, that all our offerings to God should be in the best of their kind. Reason alone will sanction the rule; and wherever revelation touches upon this point, it lends its sanction and corroboration. The sacrifices under the Jewish law were of animals without spot or blemish. The gifts were to be of the first fruits. The temple was of the most costly grandeur. Every thing devoted to God was to be free from imperfection; and we have no intimation that the essence of the principle has ever suffered a change. It is not to be imagined that the thought will be entertained, that the Almighty can be too worthily served. The Christians of former ages erected magnificent and highly decorated edifices for His worship, and spared neither taste, science, nor expense in their adornment; for it is a notion of modern times alone, that every thing connected with the service of God should be of the plainest and simplest grade. The same rule then, will apply to the praises of the sanctuary. But alas! when we turn to the fact, instead of the swelling anthem, and the pealing chorus, the thanksgivings of our churches are too often given in strains whose meagerness would make an angel weep. Time was, when the most gorgeous and sublime music in the world was employed in exalting the Redeemer's name. The impassioned language of the *Te Deum*, and the heavenly enthusiasm of the *Psalter*, received a new and impressive grandeur from the dress in which they were arrayed. But now, the world has stolen from the Church her rightful property, and we can no longer look to the sanctuary for the highest models of musical science. The very name of Church music has become a by-word, and a synonyme for dullness and monotony. Who will not say that God's service should tell of better things, and that we are not bound to magnify his fame in nobler songs?

But the music of the Church should also be *practicable*. Our Maker never expects that which we are incapable of



rendering; but he does demand the exercise of our actual ability. It is not required that every private Christian shall prove himself a deeply read theologian; neither does God, in every case, look for displays of refined musical taste. But all men have powers which they suffer to remain latent. These must be brought into action. The man who hid his Lord's talent in the earth, was justly condemned for his negligence. However little was that committed to him, it was his duty to turn it to account, and to study its improvement for his master's glory. Now, while the songs and praises of the Church should be adapted to the various capacities of those who are to offer them, this will not rob them of their excellence; for many of the most sublime anthems are of remarkable simplicity, while, on the other hand, difficulties abound in compositions of inferior value. He whose heart is touched with the love of Christ, will not shrink from labor and exertion, that he may the better extol his Savior's name, but will rather endeavor to perfect himself in the outward expression of that love and gratitude which reigns in his heart. Practice is necessary to qualify for this exercise, and we would not suppose that any intelligent Christian will neglect it. He may, at the first, over-estimate the difficulty of joining audibly in the praises of the Church, and may also underrate his own powers; yet patience and attention will soon overcome all ordinary obstacles, and enable him to mingle his triumphs with the congregation around him. The plea that the music heard in our Churches is too elaborate and scientific for the use of ordinary worshippers, is not so valid as is commonly supposed. The great mistake lies in the people not knowing what they really can accomplish, if they make the trial. They are too diffident of their own abilities. To join in the work of praise, it is not required that every one shall be equally gifted or trained, with those who compose our choirs. It is only binding on us to do the best we can,—to lift up our voices according to the ability which

God has given, and then the duty and the obligation are acceptably met. We are aware of nothing that can justify absolute silence amidst the praises of God's temple, but the fact of physical inability. If the Creator has denied to any one that ordinary perfection of voice and ear, by which almost the whole race of men are able to utter and distinguish sounds, then, but not till then, may a justifiable excuse be rendered. But before advancing such a plea, let a fair and repeated trial be made, that there be not ascribed to defective organization, that which should rather be charged to defective gratitude, and positive negligence. Few persons are absolutely unable to sing. The same man who denies God his due in the Church, can enliven his laboring hours with songs of vastly more difficult execution. The parlor and the drawing room can ring with melody, and yet the simple strains of the psalm, will be pronounced unattainable. The plea of impracticability is therefore groundless in the majority of cases, and needs no other answer than the effort of a willing mind,—an answer which we would to God that it might universally receive.

**MUSICAL INSTRUMENTS.** Though these are not essential to the due performance of divine worship, yet, their value as secondary aids to devotional feeling, will not be questioned by those familiar with a liturgical service. Their use, in this light, stands on high authority. They are linked with all the praises of the Old Testament, and the instrumental force of the Temple, was scarcely surpassed by the strength of the vocal choirs. It would appear too, from the sacred writings, not only that such instruments were approved by Almighty God, but that very little difference (if any) was made respecting their eligibility and fitness for use in divine worship. When the shout and the anthem of praise were to be given, it mattered little what were the qualities and powers of the instruments at hand,—all were claimed for God, and all were sure to be pleasing to him. But after all, this is one

of those subjects on which men have sometimes been infinitely more precise and fastidious than their Maker. Between them and the "man after God's own heart," it would be instructing to draw a contrast, and trace the wide diversity of their opinions. David was not afraid to praise God by instrument as well as by voice. What is it that throws such an air of transport over the latter portion of the book of Psalms? And what is it that thrills even the soul of the objector on reading it? Is it not the sublime scene presented, of a world called to unite in an acclamation of praise, and to bring harp, trumpet, and cornet, to make a joyful noise unto the Lord the King? It is a feeble evasion to say that though all this was well enough under the Jewish dispensation, yet it has long since passed away. The truth is, that God was worthily praised in this manner before the Jewish Church or State were organized or heard of; and if a better argument were wanted, we would point to the New Jerusalem, and show what is to be the live-long worship of eternity. Objection therefore is vain. And we contend that God has both shown his approbation of instruments in general, and left us the fair inference, that all are equally proper (so far as the principle is concerned) to be used in his service. All the difference must arise from the results of association, and conventional feeling and usage. Apart from this, and considered as a question of religious principle, we would scarcely believe that any one could cheat heaven of its praises, and give up his intellect to the profound inquiry, whether God were best pleased with a string or a pipe!

**MYSTERY.** Something secret, hidden from human comprehension, or revealed but in part. The term is applied both to doctrines and facts, as the mystery of the sacred Trinity, and that of the calling of the Gentiles, &c. By the usage of the Church, it also denotes that inscrutable union, in the sacraments, of the inward and spiritual grace, with the outward and visible sign. Hence, in the early Church,

the sacraments were denominated "mysteries," and the term derived a still greater force, from the secrecy which was observed in the administration of those ordinances. More especially, however, was the holy Communion thus designated, as we learn from the ancient Fathers, who speak repeatedly of the "sacred" and "tremendous mysteries," in allusion to this sacrament. With this application, the term appears in our own Communion Office, where Christ is said to have "instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death." We are also exhorted so to prepare ourselves, that we may be "meet partakers of those holy Mysteries;" and after their reception, thanks are rendered to God, that he has vouchsafed "to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of [his] Son our Savior Jesus Christ."

"MYSTICAL." Having a hidden, allegorical, or secret meaning. In the Baptismal offices we read, "sanctify this water to the mystical washing away of sin;" from which it would be absurd to infer that the mere physical application of water can remove sin; and yet, on the other hand, the fact that the remission of sin is associated with baptism, rests on Scriptural authority. There is therefore, a secret operation of God's grace in cleansing the soul, linked to the sacramental application of water to the body; and the concurrence or co-existence of these the Church regards as a "mystical washing away of sin."

Again: in the Communion Office, the faithful recipients are said to be "very [true] members incorporate of the mystical body of Christ." Now *how* the Church can constitute "the body of Christ," will appear to any one an inscrutable *mystery*, if he will but divest himself of the familiarity of the terms. As to the fact, it is indisputable: but the manner is beyond our full comprehension, partaking in some measure of *the* nature of allegory, and strictly *mystical*. It is worth

while to add, that, the Church does not recognize the notion of an *invisible* Church, as constituting this “mystical body,” composed of those only who shall be finally saved; for she goes on to pray for the assistance of God’s grace “that we *may continue* in that holy fellowship,” &c., a petition somewhat irrelevant if such an hypothesis be adopted.

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## N.

NAME OF JESUS. See BOWING *at the name of Jesus*.

NATIVITY OF CHRIST. See CHRISTMAS.

“NAUGHTY.” Used in the Prayer-book in its original sense of *wicked* or *corrupt*, e. g., “this miserable and *naughty* world.”\* “The congregation of *naughty* men.”† See also the Exhortation in the Ordering of Priests. Old writers use the word in the same strong sense. Bishop Jewell remarks, that in separating from communion with the Romish Church, we have “put ourselves apart \* \* \* from the infection of *naughty* persons and hypocrites.”‡ Latimer has this use of the word: “When the end is *naught*, [*naughty*, or *evil*,] all is *naught*,” And again, “We ought to be punished when we do *naught*.” “The will of God is, only to receive them who come to him in the name of his Son our Savior, who lament their own sins, and confess their own *naughtiness* and wickedness.”§

NAVE. In Cathedrals and other ancient Churches the ground plan is that of a cross. The portion of the building occupying the upper or head division of this, is usually called the *choir*, the central wings the *transepts*, and the longer part

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\* Visitation of the Sick.

† Psalm lxxxvi. 14.

‡ Apology, p. 112.

§ Sermon, on the Birth of Christ.

or main body of the edifice, the *nave*. In modern Churches the term *nave* sometimes designates the middle portion of the interior, bounded by the galleries, and extending through the entire length of the building.

NECESSITY. We introduce this term for the purpose of noticing what is called the "plea of necessity," as urged by those who have attempted the vindication of ministerial orders *not* derived from the Apostles through the succession of Bishops. At the rise of several of the more respectable communities of non-episcopalians, this plea was brought forward as the ground on which they proceeded in raising up a ministry based on presbyterian or lay ordination. See EPISCOPACY. It was contended that Bishops were not to be had; that in the existing state of things no time was to be lost; and that, *therefore*, the course adopted was not only prudent but justifiable. By their own confession, then, this was an act of irregularity, differing essentially from the established course of things in the Church. For what is a work done in necessity, as here understood, but an act performed under the impulsive force of circumstances, contrary to fixed laws and usages, and in direct opposition to the actor's own understanding of what is right?

But it is questionable whether such a thing as this absolute necessity ever has existed, or ever *can* exist in the Church. On the continent, it is more than probable that by proper effort and by a slight exercise of patience, episcopal ordination might have been obtained. At all events, necessity could never put into the hands of presbyters the *power* to ordain. The transmission of the ministry was not committed to them, and consequently they could not impart it to others. Let us suppose, that by some dread event, all the Bishops of the American Episcopal Church, were with one stroke removed. What would be the result? Undoubtedly, an application to the Church of England, or to some other branch of the Apostolic Church, for a supply of duly ordained

or consecrated ministers. One or two wavering voices, might perchance be heard, calling for the adoption of some expedient to save appearances at the cost of Apostolic order ; but far otherwise would be the acclamation of the great body of the Church. Here would be an opportunity for the advancing of the plea of necessity ; but who does not see its fallacy ? If the power of ordination was lodged *only* in the successors of the Apostles, with them it must remain, and, independently of them, it is impossible to obtain it, except by the direct gift of God *testified by miracle*. The plea of necessity by the continental reformers and their followers, involved therefore a double *petitio principii* ; 1. that presbyters had the *power* or *ability* to ordain ; and 2. that they had the *right*. Both these we deny, because we read not in Scripture or history that they ever possessed them. Necessity may, in some things, have *no law* ; but in ordinations the matter is worse, for it has *no power*. If the whole world were deprived of its Bishops, no body of men whatever could forge the first link of a new chain of them,—ordination would be impossible ; and as divine Providence would have thus *extinguished* the Apostolical commission, no mortal man (even in such dire necessity) would be justifiable in aiming at the creation of a new ministry. How slight then was the ground on which the above reformers proceeded, in the formation of a ministry hitherto unheard of in the wide world !

NEMINE CONTRADICENTE, or *Nem. Con.* “No one opposing.”

NEMINE DISSENTIENTE, or *Nem. Diss.* “No one dissenting.” The above terms are frequently found in Journals of Convention, and other documents containing business proceedings.

NICENE CREED. See CREED, NICENE.

NINETEENTH DAY *of the month*. In the Morning Service of the Church, it is directed that on the nineteenth day of any month, the “Venite Exultemus,” (or Psalm beginning, “O

come, let us sing unto the Lord," &c.,) shall not be said or sung. The reason is, that it occurs on that day in the regular portion of Psalms, and would thus occasion an unnecessary repetition.

**NOCTURNS.** Services anciently held during the night. In the Romish Breviary, the Psalter is divided into portions consisting of nine Psalms, each of which portions is called a nocturn. These were designed to be read at these nightly assemblies, with other services appointed in order for the various nights.

Nocturnal services "were derived from the earliest periods of Christianity. We learn from Pliny, as well as from Justin Martyr, Tertullian, and various writers of the first three centuries, that the Christians in those times of persecution, held their assemblies in the night, in order to avoid detection. On these occasions they celebrated the memory of Christ's death in the holy mysteries. When persecutions had intermitted and finally ceased, although the Christians were able to celebrate all their rites, and did administer the sacrament in the day-time, yet a custom which had commenced from necessity, was retained from devotion and choice; and nocturnal assemblies for the worship of God in psalmody and reading still continued."\*

**NON-RESIDENCE.** In England, the fact of Clergymen being habitually absent from, or not resident in, their parishes or benefices; a practice grown very frequent, and occupying several months in the year, notwithstanding the liability of incurring the penalties of a statute of Henry VIII. against it. During this non-residence of the Rector, the burden of parish duty is discharged by the Curate, &c.

**"NORTH SIDE."** In the administration of the Holy Communion, the Minister is required, by the rubric, to stand "at the *north side* of the table, or where Morning and Evening

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\* Origines Liturgicæ, I. p. 202.



Prayer are appointed to be said.” In ancient times it was a general custom to place the head or upper end of Churches towards the east, and near that end of the building the altar was placed. This custom prevailed in England at the time when our Prayer-book was framed. Now as it frequently happened that if the Priest stood immediately *in front* of the altar, (looking West,) there was some interposing obstacle which prevented him from being seen and heard by the people, it was ordered that he should stand at one end of the altar; and choice was made of that on the Priest’s *right* hand, (as he looked towards the people,) which was of course the “*North side*” as prescribed in the rubric.

In the American Churches the east and west position is not retained; but the rubric is complied with by the priest standing at that end of the altar which *would be* the north, if the altar itself stood towards the east, i. e., on the people’s *left*, and the minister’s *right*.

“NOTABLE CRIME.” In the Ordering of Deacons and Priests, any offence of a sufficiently serious character to justify a suspension of the ordination of a candidate. The Bishop, at the beginning of the Ordination Office, requires, that if any of the people know “any impediment, or *notable crime*,” in the person about to be ordered, “for the which he ought not to be admitted to” the Order of Deacon or Priest, the accuser shall come forth, and declare “what the crime or impediment is.”

By “notable” is to be understood something of a highly flagrant and scandalous nature, known to the accuser as a sufficient reason (if proved) for the rejection of the candidate. Hence, in the rubric following the Bishop’s demand, the words “*notable crime*” are made synonymous with “*great crime*,”—with such a crime as will justify the Bishop in proceeding no further till it is disproved.

Similar remarks will apply to the use of the word “*notorious*,” in the rubric before the Holy Communion,

**NUMERI.** The Latin title of the book of Numbers, occurring in the list of Scripture books in the 6th Article of Religion.

**NUNC DIMITTIS.** In the English Prayer-book, the first words, in Latin, of the Song of Simeon, ("Lord, now lettest thou thy servant depart in peace," &c., Luke, ii. 29,) appointed as one of the hymns to be used after the second Lesson in Evening Prayer. In the American Prayer-book a portion of the 103d Psalm is used in its stead, being judged more appropriate to the general purposes of public worship.

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## O.

**OBLATION.** In the consecration of the Eucharist, a solemn act by which an offering is made of the elements to God. This portion of the Communion Office does not appear in the present English Prayer-book, but was in that of Edward VI., from which it has been adopted, and incorporated into our Liturgy, by an act of the General Convention. See **COMMUNION, HOLY.**

"**OBLATIONS.**" Gifts, and offerings. Any thing which we offer to God as an act of worship, or in testimony of our homage to him. In the ancient Church, the people were accustomed at the Communion, not only to present money at the altar, by way of alms; but also bread, wine, the fruits of the earth, and other things, as offerings or "*oblations*" to God, for the use of such as were in adversity and need. In allusion to this, we pray, at the Communion, that God would mercifully accept "*our alms and oblations,*"—which are here presented to him by the Priest, at the altar.

**OCCASIONAL PRAYERS AND THANKSGIVINGS.** Those which

are proper only on particular occasions, and not to be regularly used in the services of the Church. A variety of these may be seen in the Prayer-book, immediately after the Litany, as for example, A Prayer for Congress, to be used during their Session. A Prayer for a Sick Person. A Thanksgiving for a safe Return from Sea, &c. &c.

**OCTAVE.** The "Octave" is the *eighth day* after any principal festival of the Church. In ancient times it was customary to observe these days with much devotion, including the whole period also, from the Festival to the Octave. "It was thought that the subject and occasion of these high Festivals called for their being lengthened out in this manner; and the period of eight days was chosen, because the Jews celebrated their greater feasts, some for seven days, and the Feast of Tabernacles for eight days. Such Jewish institutions being only types and shadows, the Christians thought it fit, not to have their Commemorations of shorter duration."

In our Prayer-book we retain the observance of the Octaves of Christmas, Easter, Ascension and Whitsunday, by using, for seven days after each of these festivals, an appropriate "Preface," in the Communion service, if that sacrament is administered on any of those days. The Preface for Whitsunday, is, however, only to be used for *six* days after, because the seventh (or Octave of Whitsunday) would be Trinity Sunday, which has a Preface of its own.

**OFFERTORY.** The verses of Scripture near the beginning of the Communion service, which are appointed to be read while the wardens or other fit persons are collecting the alms and offerings of the people. These verses are intended to remind the congregation of the duty of giving in charity to the poor, and of the love which God bears to those who, of their abundance, are willing liberally to contribute to the relief of "such as are in need."

**OFFICE.** This term, besides its ordinary sense, denoting a certain station, charge, or trust, committed to a person by

a competent authority, is also used as a designation of an ecclesiastical or devotional form ; thus the form set forth for the Institution of Ministers is called an "Office." Bishop Sparrow remarks, that "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." See also the first prayer in the form for the consecration of a Church.

OFFICERS, *Ecclesiastical*. The Church is a *Society*, and, like all other societies, has its proper officers. These are the Ministers of the Church,—the Bishops, Priests, and Deacons. But as the Church is a society founded by Christ himself, so must its officers derive their authority from him. Therefore, at the beginning, he gave this authority to the eleven Apostles, and afterwards to St. Paul. But as these would soon be taken away by death, he also gave them power to ordain others to fill their places as Apostles or Bishops ; and by these latter, another race of Bishops was appointed, (succeeding to them,) and thus, by continued chains of Bishops one following another, the legitimate authority which Christ gave to the first Apostles, has come down to those who now govern the Church. From this it follows, that the officers of the Church act by divine, and not by human authority.

Under the title of Church officers, but in an inferior sense, may also be included, Church-wardens, and Vestry-men, &c., who are appointed by the congregations to take charge of the *temporal* affairs of the Church.

"OLD ADAM." See the first of the short Collects in the Offices of Baptism, immediately after the Questions. "O merciful God, grant that the *Old Adam* in this Child may be so buried, that the new man may be raised up in him,"—i. e. that the corrupt and evil inclinations inherited in consequence of the transgression of our first parent, may be mortified and subdued, a new and holier train of dispositions,

called in Scripture, the putting on of Christ, or of the new man, being here solemnly assumed.

“OLD FATHERS.” An expression used in the 7th Article, for the ancients prophets, patriarchs, and Old Testament saints : “—they are not to be heard, which feign, that the *Old Fathers* did look only for transitory promises.” See TRANSITORY PROMISES.

“ONLY.” In the Gloria in excelsis, we read, “—thou *only* art holy ; thou *only* art the Lord,” &c. The verses immediately preceding this, contain a fervent and repeated appeal to the divine mercy, on the ground of our own sinfulness. From this we turn to an acknowledgment that holiness belongeth alone to God,—“thou *only* art holy,” while we are defiled with sin ;—“thou only, O Christ,” (excluding all inferior beings,) “with the Holy Ghost, art most high in the Glory of God the Father.”

OPUS OPERATUM. An expression frequently occurring in discussions respecting the efficacy of the sacraments, &c., importing a necessary spiritual effect flowing from the outward administration, (from *the thing done*) irrespective of the moral qualities of the recipient. This doctrine is alleged as one of the corruptions of the Church of Rome ; and, if carried out, would obviously equalize, in a great measure, the benefits received by the worthy and the unworthy who approach the altar, and would justify the administration of baptism to the heathen, &c., not only on consent, but by the application of physical force.

In a certain sense, it is unquestionably true that all the appointed means of grace have an effect *ex opere operato*, inasmuch as the act itself, though inefficacious in its own nature, is an institution of God, and consecrated by him as an instrumentality not to be made void at the caprice of man. Thus, the preaching of the gospel is inevitably a savor of life or of death. The administration of baptism is inva-

riably an admission into the Church, even in the case of a Simon Magus. But that the use of an appointed ordinance goes beyond this, and results in all cases in a moral effect on the individual, and in the ensuring of higher portions of divine grace *ex necessitate*, is contrary to the views of the Church,—the doctrine of Scripture, and the preservation of man's free agency.

**ORATION.** A prayer. Thus the Lord's Prayer was anciently called the "Daily Oration."

**ORATORY.** A place of prayer, or a house designed for public worship, but in which the sacraments are not usually administered. In the writings of the primitive Fathers, churches in general are not unfrequently called *oratories*, or houses of *prayer*. By later usage, and at the present day, the term is applied to small chapels, frequently private property, erected for the convenience of families, institutions of learning, &c.

In the Romish Church the term has a further application to small ante-chambers or retiring places, furnished with books &c., for private devotion.

**ORDAIN.** To admit to the sacred offices of the Ministry, by investing the candidate with the required authority. See **ORDINATION**.

**ORDER.** A form or service appointed by the Church, for any specified object. Thus the Morning and Evening Service in the Prayer-book, is called "The *Order* for Daily Morning (or Evening) Prayer." So also, "The Order for the Administration of the Lord's Supper," &c. &c.

The word is also used in reference to the degrees of rank in the Christian Ministry, as when we speak of "the Order of Deacons," "the Order of Priests," &c.

In its more common sense, it refers to those instructions and directions which it is the Minister's place to give, in relation to the proper performance of divine worship, &c., as

when it is declared to “be the duty of every Minister \* \* \* \* to give order concerning the tunes to be sung at any time in his Church.

**ORDERING.** The ordaining, or conferring of ministerial authority upon Priests or Deacons. (The word *consecration* being more usually applied to the ordaining of a Bishop.)

The forms used on such occasions are called, “The *Ordering* of Deacons,” and “the *Ordering* of Priests.” The word takes its meaning from the original verb “to order” or “to ordain,”—of the use of which the following examples may be given :—“The Bishop, commending such as shall be found meet to be *Ordered*, to the prayers,” &c. “The Bishop shall cease from *Ordering* that person,” &c. “Whosoever are consecrated or *ordered* according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and *ordered*.”

**ORDERS, HOLY.** The official authority and commission which are given in the act of ordination, to the Ministers of Christ. Thus when any one has been invested with the ministerial office, he is said to have “received Orders,” or to have been “admitted to holy Orders.” Candidates or students for the ministry, are, for the same reason, denominated “Candidates for Orders.” A Bishop also is said to “confer Orders,” when he ordains. The question whether a person is “in Orders,” is therefore equivalent to the inquiry whether he has been lawfully ordained as a Minister in the Church of Christ. The Canons of the Church prohibit the ordaining of Deacons under the age of 21 years, of Priests under 24, and require that a Bishop shall be at least 30 years old at the time of consecration.

**ORDINAL.** Properly a ritual, or book containing orders. But, by usage, that division of the Prayer-book which consists of the Forms for the ordination of Priests and Deacons, and the Consecration of Bishops. The Ordinal is thus the ap-

pointed form for ordination. The Bishop also, who alone administers it, is termed (in his own Diocese) the Ordinary.

**ORDINARY.** One who exercises the ordinary or immediate jurisdiction in ecclesiastical affairs. Thus, the Bishop is the ordinary within the bounds of his own diocese, having its spiritual jurisdiction. In a wider sense the term is applied, though not in the American Church, to Clergymen of the inferior grades, having a limited jurisdiction committed to them. In the 138th Canon of the Church of England, we read, "That no Bishop or Archdeacon, or their Vicars, or Officials, or other *inferior Ordinaries*, shall depute, or have more Apparitors to serve," &c. The Ordinary in Newgate is the Clergyman who attends in ordinary upon condemned malefactors, and administers to them the offices of religion.

**ORDINATION.** The act of conferring holy orders, or the right and authority to execute the offices of the Christian ministry. Ordination is not to be confounded with the *designating* or *setting apart* of a person to the work of the ministry; for in strictness, any one may do this for himself, or it may be done for him by his parents, guardians, &c., and involves nothing but what any layman may perform; whereas ordination is the actual *communication of authority* from a legitimate source, to execute those functions which appertain to the several orders of the ministry. Neither is ordination to be viewed as the appointing of a person to *the spiritual charge of a particular congregation*; on the contrary, every ordained Clergyman is to be held as a Minister of the *Church Catholic*, and his location in any particular sphere of labor, is a mere accident, not affecting the validity, or the extent of his spiritual powers.

The authority conveyed in ordination is either of human or divine origin. If human, then is it a matter of slight consequence, and there is nothing to hinder any layman from imparting it, but the Canons, customs, and usages of the Church. On such an hypothesis, the Church might begin a



Ministry *de novo*, every year or month; and, for any obligation to the contrary, we might be Episcopal in the summer, Presbyterian in the fall, and spend the winter in Congregationalism. But this is not the view of the Church; certainly not the doctrine of Scripture. In God's Church none can minister but whom God sends. Hence the other hypothesis is the true one. Standing on divine right, the powers of the ministry do not come from Councils, Canons, Decrees, &c., neither from Apostles nor Bishops in themselves, but from the great Head of the Church, who is the only source of ministerial authority. The first ordinations in the Christian Church were performed by the Redeemer himself; and with these the ministry would have ended, (in the absence of a direct communication from heaven,) had he not confided to the Apostles, who were the first Bishops proper, the solemn prerogative which he himself exercised, viz., that of transmitting the ministry to others, and of handing down the ordaining power from Bishop to Bishop, till the end of time. The power of ordaining was undoubtedly imparted to the Apostles, and they exercised it in the cases of Timothy, Titus, and others, conveying to these the same extraordinary function. They also ordained elders or presbyters in all the Churches, but did not commit to these the ability to ordain. This is manifest from the fact, that no evidence can be found in the New Testament, of their possessing or exercising it; and since the Apostles' days, it has never been acknowledged as a function of the presbyter's office, (much less that of the deacon's,) in any part of the universal Church. The divine authority of the ministry then, has come down to our day by regular transmission in the lines of Bishops, and from them alone can now be obtained a right to minister in sacred things. To avoid repetition, the reader will further consult the articles APOSTLE, BISHOP, CHURCH, EPISCOPACY, JURE DIVINO, and UNINTERRUPTED SUCCESSION.

In the Church of England, it is ordered that "no person

shall be admitted a Deacon before he shall have attained the age of three and twenty years complete, and no person shall be admitted a Priest before he shall have attained the age of four and twenty years complete."\* The Church in the United States prescribes that "Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priests' orders on any one until he shall be twenty-four years old." And "no man shall be consecrated a Bishop of this Church, until he shall be thirty years old."†

**ORNAMENTS.** A term formerly applied to those garments and marks of distinction which were worn by the Clergy at the administration of divine service. Thus by the first rubric of the English Prayer-book, it is declared, "that such *Ornaments* of the Church, and the Ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth." The vessels of the holy Communion were also denominated "ornaments."

**ORTHODOXY.** Soundness in the true faith, or doctrines of religion, as taught in the word of God, and maintained in the primitive ages of the Church.

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## P.

**PALM SUNDAY.** The Sunday next before Easter. It is so called in memory of Christ's entry into Jerusalem, when the people welcomed him by cutting down branches of the palm trees, carrying them in their hands, and strewing them in the way. The festival has always been observed with great solemnity.

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\* Acts 44. Geo. III. † Canon VIII. of the General Convention.

“**PARDONS.**” In the Romish Church, *pardons* or indulgences are releasements from the temporal punishment of sin; the power of granting which is supposed to be lodged in the Pope, to be dispensed by him to the Bishops and inferior Clergy, for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed, that holy men may accomplish more than is strictly required of them by the divine law;—that there is a meritorious value in this overplus;—that such value is transferable, and that it is deposited in the spiritual treasury of the Church, subject to the disposal of the Pope, to be, on certain conditions, applied to the benefit of those whose deficiencies stand in need of such a compensation. A distinction is then drawn between the temporal and the eternal punishment of sin; the former of which not only embraces penances, and all satisfactions for sin in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church; and, in the case of any individual, may be meliorated or terminated by the imputation of so much of the overabundant merits of the saints, &c., as may be necessary to balance the deficiencies of the sufferer.

The privilege of selling pardons, it is well known, was frequently granted by the Pope to monastic bodies in every part of the Church; and the scandals and disorders consequent upon them, was one of the first moving causes of the Reformation.

These remarks will illustrate the language of the Episcopal Church in her 32d Article, viz: “The Romish doctrine concerning Purgatory, *Pardons*, &c., is a fond [foolish] thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.”

**PARISH.** The extent of territory embraced under the spiritual jurisdiction of a priest: or the persons residing within such a district, forming an organized ecclesiastical body, and worshipping in the same Church. The term

“parochia” was originally applied to a territory embracing several Churches, such as was afterwards denominated a “Diocese.” In this was the Cathedral or Bishop’s Church, where divine service was statedly performed, and to which the people resorted from the country adjacent. This Church formed a radiating point or centre, from which the priests were occasionally sent out by the Bishop, to instruct the people in the more remote parts of the parish or diocese, and to administer the Sacraments, &c. In the course of time, these priests established smaller Churches in places where the population was numerous, and these were consecrated as oratories or chapels, having dependence on the Cathedral, or Mother-Church. In England, the secondary parishes thus formed, were far less numerous than at present, one of them frequently extending over a whole baronial territory. By later usage, they have been multiplied to meet the wants of an increasing population, and are accurately defined by boundary lines, and other ecclesiastical regulations.

In the United States, “where parish boundaries are not defined by law, or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation,” is considered as forming the parish, or parishes of the Clergy officiating therein. See **DIocese**.

**PARISH-BOOKS.** Certain books or documents, held by a Rector or Vestry, in which, from time to time, are recorded the state and condition of the parish, the transactions of the Vestry, and, in general, all business details relative to the temporal concerns of the Church.

**PARISH LIBRARY.** A collection of religious books provided for the use of the people of a parish, and usually kept in the Vestry-room or Church buildings, to be lent to the members of the congregation.

**PARISHIONER.** Any one who belongs to a Parish.

**PARITY.** The same with *equality* or similarity of rank.

The word is used chiefly in relation to the views of those who hold, that in the Christian Ministry there should exist but *one degree* or *grade* of office,—or in other words, that there should be among Ministers an *equality* or *parity*, all being alike in point of rank. Whereas, in the Episcopal Church, as with the Apostles, there exist the three orders or degrees of Bishops, Priests, and Deacons, making an *imparity* or *inequality* of rank. See IMPARITY.

PAROCHIAL. Pertaining to a Parish.

PAROCHIAL RECOGNITION. In the Institution of a Minister into a Church, the public acknowledgment of him by the people, as their chosen and lawful Pastor, signified by the Churchwarden presenting him the keys of the Church, and in behalf of the Parish, ratifying the relation in which he stands.

PARSON. A clerical designation seldom used in the American Church. In England, it “properly signifies the Rector of a parish Church; because during the time of his incumbency, he represents the Church, and in the eye of the law sustains the *person* thereof; as well in suing, as in being sued, in any action touching the same.”\* It has been remarked by a divine of the Anglican Church, that “the appellation of *parson* is the most honorable title that a parish priest can enjoy: for such an one, as Lord Coke observes, can be said “*vicem seu personam ecclesiæ genere.*”† [To become the representative or substitute of the Church.]

PARSONAGE. In its proper sense, this term signifies “a parish Church, endowed with a house, glebe,” &c.† It is so used in the Ecclesiastical enactments of the Church of England; for example, “Every Archbishop and Duke may have six Chaplains, whereof every one shall and may purchase license or dispensation, and take, receive, and keep

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\* Goddolph, p. 185.

†Laws Relating to the Clergy.

two *parsonages* or benefices with cure of soul."\* Throughout the act from which this is quoted, and in both canon and civil law, the word *parsonage* is used as synonymous with the Church and its temporalities.

In the United States, the term is usually employed in a more restricted sense, to denote the house, &c. belonging to a Church, and assigned as the residence of the Minister. In this sense the Church and Parsonage are regarded as distinct things.

"PARTICULAR CHURCH." See Article XXXIV., where it is said that "Every *Particular* or *National Church*, hath authority to ordain, change, and abolish Ceremonies or Rites;" &c.—i. e. this power is not confined to the legislation of the Church *in general*, or throughout the world, but belongs to each of those great divisions which unitedly form the Church Catholic. Matters of mere *form* are variable, and may be adapted to the climate, genius of the people, &c.; but matters of *faith* stand on the higher ground of revelation, and are therefore common to the entire Church, and of invariable obligation. Hence the Article does not claim any authority in the Church to alter, ordain, or abolish these, but limits its power to things of its own institution.

PASCHAL. Pertaining to the Passover. The lamb offered in this Jewish festival, being a prominent type of Christ, the terms *paschal* and paschal lamb, are often used in application to the Redeemer. An example occurs in the Proper Preface for Easter-day, in the Communion Office; thus, "—thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world," &c.

PASSING-BELL. It was formerly a custom of the Church, to give notice by the tolling of a bell, when any one was about to depart this life. The object of this was to secure

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\* Act of 21. Henry VIII. concerning Residences.

the private prayers of the faithful in behalf of the person dying. The care of the Church over her children, is beautifully depicted in this custom, and in the Canons, &c., referring to it. "When any is *passing out* of this life," says the 67th Canon of the Church of England, "a bell shall be tolled, and the Minister shall not then slack to do his last duty." The people were thus solemnly invited "to put up their last and most affectionate prayers for their dying neighbour, and to help their friend in those extremities, which themselves must assuredly one day feel. However, if *their* prayers are wanted, it is more requisite that the Minister should be diligent in *his*, who should therefore constantly be sent for, when these agonies approach, that so, he may assist the dying soul in its flight to God, and alarm the living by such an example of mortality."\*

**PASSION.** Suffering. In theology, the last sufferings of our Blessed Redeemer. Hence the designation of Passion-week, in which these events are commemorated by the Church. "Christ took on himself human nature," says Latimer, "being willing to deliver man out of this miserable way, and was content to suffer cruel *passion* [sufferings] in shedding his blood for all mankind."

**PASSION WEEK.** The last week of Lent, in which the Church commemorates some of the most affecting events in the work of our redemption. "This whole week, from the extraordinary devotion of the Church in it, was called the Great Week, and the Holy Week, and the observation of it is so ancient, that it is ascribed to the Apostles themselves.

It was called the Great Week because in this week was transacted an affair of the last importance to the happiness of man, and actions truly great were performed to secure his salvation: death was conquered, the devil's tyranny was

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\* Wheatly.

abolished, the partition-wall betwixt Jew and Gentile was broken down, and God and man were reconciled.

“ It was called the Holy week, from the devout exercises in which Christians employed themselves, at this time, as special acts of penitence for those sins which crucified the Lord of life.

“ It is also called *Passion* or *Suffering Week*, from its consecration to the memory of the bitter sufferings of our Redeemer.

“ This extraordinary fact was formerly observed with that strictness and humiliation, that some fasted three, some four, and others, who could bear it, all the six days successively.

“ Our Church uses her utmost endeavours to retain this decent and pious custom ; for she calls us every day this week to meditate upon our Lord’s sufferings, and collects in the Lessons, Epistles, and Gospels, most of those portions of Scripture that relate to this tragical subject ; to increase our humiliation by the consideration of our Saviour’s ; to the end that, with penitent hearts, and firm resolutions of dying to sin, we may attend him through the various stages of his bitter passion.”

**PASTOR.** The Minister to whom is committed the care of a Church or Parish.

**PASTORAL.** Belonging to a parish. Thus *pastoral duty*, is the duty or labor which appertains to the office of a pastor. The *Pastoral Office*, is the office of one who is lawfully appointed to watch over God’s people, as a shepherd guards and protects his flock.

**PASTORAL LETTER.** An occasional letter written by a pastor to his flock, affectionately instructing them on some topic concerning which his advice and admonition are needed.

Also the name given to a letter prepared by the House of Bishops at the General Convention, and designed to be publicly read in all the Churches.

The 7th Canon of the General Convention ordains, that at



each meeting of that body, a report on the state of the Church shall be sent from the House of Clerical and Lay Deputies to the Bishops, "with a request that they will draw up, and cause to be published, a pastoral letter to the members of the Church. And it is hereby made the duty of every clergyman having a pastoral charge, when any such letter is published, to read the said pastoral letter to his congregation on some occasion of public worship."

**PASTORAL STAFF.** See **CROSIER.**

"**PATE.**" Psalm vii. 17, in the Prayer-book; "his wickedness shall fall on his own *pate*,"—that is, the top or crown of the head, as if it were written, "his wickedness shall fall on the crown of his head."

**PATEN, PATENA, or DISCUS.** The plate or dish on which the bread is placed at the Holy Communion, and from which the Priest distributes it to the Communicants.

**PATER NOSTER.** The Latin of "Our Father." A title of the Lord's Prayer, in common use among Roman Catholics.

**PATRIARCH.** In the ancient Churches, and in some at the present day, an office of dignity enjoyed by a Bishop, who exercises a certain jurisdiction over several provinces with their dioceses, and over their metropolitans or archbishops, and the diocesan bishops below them.

**PATRIARCHATE.** The district or bounds of a Patriarch's jurisdiction. The Christian Church was originally divided into four Patriarchates, viz., those of Rome, Alexandria, Antioch, and Jerusalem, over each of which a Patriarch presided.

**PATRON.** In England, one who has the gift and disposal of a Church or benefice.

**PATRONAGE.** In England, the right of appointing and presenting a clergyman to a Church or ecclesiastical benefice. The person in whom this is vested, is entitled the *patron* of a Church, the disposal of it being in his gift, connected with

an obligation on his part to defend and preserve the rights of the Church from injury.

**ST. PAUL'S CONVERSION.** See **CONVERSION OF ST. PAUL.**

**PELAGIANS.** A race of ancient heretics who espoused the opinions of Pelagius, a British monk, as set forth by him at Rome, in the early part of the fifth century. Pelagius taught "that the consequences of the sin of our first parents were confined to themselves,—that men are now born in the same state in which Adam was created,—that their natural powers are sufficient to work out their own salvation,—and that divine grace, although necessary, is only so for the purpose of arousing men to the exertion of those powers."\* In Article IX., an error of the Pelagians is exposed and reprobated.

**PENANCE.** One of those Sacraments of the Romish Church which the 25th Article of Religion considers as having become such through "the *corrupt* following of the Apostles."

The term is also used in Article XXXIII., where it is synonymous with *penitence* or *repentance*. In the same sense it was frequently used by the old writers. Wiclif says, that "the cross of *penance* hath four parts. The 1st is sorrow for losing the love of God. The 2d is sorrow for losing the joy of heaven. The 3d is sorrow for deserving the pain of hell. And the 4th is sorrow for serving to the fiend, (devil,) and sin."†

**PENITENTIAL PSALMS.** A designation given to those in which the Psalmist penitently mourns the guilt of sin, and appeals to the pardoning mercy of God. These are the 6th, 32d, 38th, 51st, 102d, 130th, and 143d.

**PENTATEUCH.** From *πεντε*, five, and *τευχος*, a book, or volume. The general or collective designation of the five

\* Professor Whittingham, in Jewell's Apology, p. 237.

†Wiclif's "Poor Caitiff."

books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

PENTECOST. See WHITSUNDAY.

“PERFECT CHARITY.” This expression of the Church is used to designate that spirit of true Christian benevolence and affection, which should reign among all the members of the body of Christ—the Church. The epithet of *perfect* is applied to it, because this is the scriptural standard, which the Church claims no authority to alter or modify.

At the Holy Communion, the people are exhorted to “be in *perfect charity* with all men.” And in a prayer at the close of the Visitation of the Sick, are these words, “that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, &c., &c., and in *perfect charity* with the world.” The *degree* of this charity is frequently illustrated in the Liturgy as the practice of universal good-will, the spirit of entire forgiveness, and the disposition to forbear under all provocations. A better example cannot be selected than the following passage from the Exhortation to prisoners under sentence of death: “Be in charity with all men; being ready sincerely to forgive all such as have offended you, *not excepting those who have persecuted you unto death.* And, though this may seem a hard saying, yet know assuredly, that without it, your *charity is not yet PERFECT.*”

PERPETUAL CURATE. In the Church of England, a Curate having a settled income, and not liable to removal, like ordinary Curates, by the Bishop or Rector.

ST. PETER'S DAY. The eminent Apostle commemorated on this day, was born at Bethsaida, a town of Galilee, and was a fisherman by profession. He was, it is generally thought, the elder brother of St. Andrew.

It is evident, that he, St. James, and St. John, had a more peculiar intimacy with our Savior than any of the rest of

the Apostles, from their conversing more frequently with him in private.

The Church, on this day, celebrates his memory. The energy and activity of this Apostle are well known. He declared the Gospel with such success after our Lord's ascension, that, by a single discourse, three thousand souls were converted. He was afterwards sent by the Apostolical college, together with John, to confirm the new converts at Samaria. After being imprisoned by Herod, and miraculously delivered, he travelled into Phœnicia, and subsequently into Pontus, Galatia, Cappadocia, Bithynia, and established a bishopric, where he himself sometimes presided, in Antioch. After this he visited Rome, and withstood Simon Magus, who had by this time acquired much fame in that city as a magician. This led to the imprisonment of the Apostle, and finally his martyrdom. "St. Peter being first scourged, was led out to be crucified upon the hill called Janiculus, desiring to be fastened to the cross with his head downwards, alleging that he thought himself unworthy to die exactly after the same manner with his Lord."

**ST. PHILIP and ST. JAMES'S DAY.** "St. Philip was born at Bethsaida, a town of Galilee, near the sea of Tiberias, in the barren part of the country of Judea, the principal inhabitants whereof were poor illiterate fishermen, but of whom our blessed Savior, residing in that remote place, was pleased to make choice of his disciples.

He was the next, after St. Andrew and St. Peter, called to the Apostleship; though some think before them."

After the ascension of the Redeemer, this Apostle exercised his ministry in Asia. He closed his labors at Hierapolis, a city of Asia Minor, now called Aleppo, where, as we learn from St. Chrysostom, he suffered martyrdom.

*St. James the Less.* The reason of this appellation was, either because he was less in point of stature, or, which is

most probable, because he was younger, and not so much advanced in years, when he came to the Apostleship.

He was the son of Alpheus, and was otherwise called Cleopas, and for distinction sake, the brother of the Lord. In regard to his first title, see Luke xxiv. 21. In regard to the last, see Galatians i. 19.

After our Savior's resurrection, he was constituted Bishop of Jerusalem, and presided, as it is thought, at the first council held there, (see Acts xv.,) and directed the debates of the Apostles concerning the Jewish Ceremonies.

PINCKNEY LECTURES. "Charles Pinckney, chief justice of South Carolina, under the provincial government, (father of the late Gen. C. C. Pinckney,) who died in 1758, by his last will directed that two sermons, in May and November annually, being on the first Wednesday after the second Tuesday in each of these months, should be preached in St. Philip's Church, Charleston, on the 'Greatness of God, and his goodness to all creatures,' with the view, as he states, 'to encourage and promote religious and virtuous principles and practices among us, and to raise an ardent love of the Deity in us, and in order to excite an emulation in my wealthy countrymen, whose abilities and fortunes will better enable them thereto, for establishing lectures among us, in humble imitation of those founded by the Hon. Mr. Boyle, in Great Britain.' For effecting these pious purposes the will states: 'I do hereby charge my said mansion, and land, and buildings, in Colleton square, devised to my eldest son, with the payment of five guineas yearly, and every year for ever, unto such lectures,' &c."

"PITIFUL." This word and its derivations have by modern usage been almost limited to the sense of *mean*, *contemptible*, or *insignificant*. In the Bible and Prayer-book, the old and primary meaning of *full of mercy*, *compassionate*, or *tender*, is retained. "Be *pitiful*, be courteous," says St. Peter, (I. Epistle, iii. 8.) The English Prayer-book gives us these

examples ; “ — though we be tied and bound with the chain of our sins, yet let the *pitifulness* of thy great mercy loose us,” &c.\* Again : “*pitifully* behold the sorrows of our hearts ;” which petition in the Litany, is thus altered in the American Prayer-book : “*With pity* behold the sorrows of our hearts.” In these, the original and better sense of the word is alone intended. In the Primer of King Edward VI., there is this expression : “ O *pitiful* Physician, and Healer both of body and soul, Christ Jesu !” And Latimer, in his sermon on the Birth of Christ, remarks, “ Preachers exhort us to godliness, to do good works, to be *pitiful*, and liberal unto the poor,” &c., that is, to be compassionate, tender-hearted, and sympathizing to them.

“**PLIGHT.**” An antiquated word occurring in the Order for the Solemnization of Matrimony, thus : “ and thereto I *plight* thee my troth ;” that is, “ I most solemnly *pledge* thee my truth and sincerity in this engagement.”

**PLURALITY.** In the Church of England, the holding of more than one benefice or parochial cure, by a Rector. This is forbidden by the 41st Canon, except to those who “ shall be thought very well worthy for their learning, and very well able and sufficient to discharge their duty ;” and also, that by an express stipulation they shall bind themselves to reside personally in each benefice “ for some reasonable time in every year.” The said benefices are also to be not more than thirty miles asunder, and the Rector is bound to keep a Curate in that part in which he does not ordinarily reside.

“**POINTED.**” In the English Prayer-book, the Psalter, Venite, Te Deum, &c. &c., are punctuated throughout in a peculiar manner, by the insertion of a colon in or near the middle of each verse, without regard to grammatical rules. This is done with the design of facilitating the *chanting* of

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\* Occasional Prayer.

them, by presenting to the eye the most natural division of the verse, or that which will most readily correspond with the movement of the chant tune. In allusion to this, the title of the English Prayer-book states, that the Psalms of David are "*pointed* (or punctuated) as they are to be sung or said in Churches." In the American editions, the grammatical punctuation has been restored, and the above portion of the title omitted.

**POLITY, Ecclesiastical.** The order and government of the Church. See APOSTLE, BISHOP, CHURCH GOVERNMENT, and EPISCOPACY.

**"PORTS."** In the 9th Psalm, at the 14th verse, in the Prayer-book, we read thus; "That I may show all thy praises within the *ports* of the daughter of Zion." The word does not here refer to a *harbor* or place for ships, but is used according to its ancient signification for the *gates* of a city; the meaning of the verse will therefore be, "that I may show forth all thy praises within the *gates* of the daughter of Sion," that is, inside the gates of the holy city, or in the streets and public places of the city where God loved to dwell. See Psalm lxxiii. 27.

**POST-COMMUNION.** That portion of the Communion Office which is after the consecration and delivery of the elements. See ANTE-COMMUNION.

**POSTILS.** A name anciently given to Sermons or Homilies. The name sprung from the fact that these were usually delivered immediately after reading of the Gospel, (*quasi post illa* sc. Evangelica.) Also, in printed expositions of Scripture, from the text being first exhibited, and *post illa* (after the words of the text) the explication of the writer. \*

**POSTURES.** The bodily attitudes assumed in the various parts of divine worship. No act whatsoever can be performed, without the body taking *some* posture. This is the case

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\* Horne's Introduction. II. p. 747.

in divine worship, as well as in matters of less consequence. The only question therefore is, whether all possible postures are equally appropriate in that worship, and in its different departments. Reason, Scripture, and universal consent, testify that they are not. Kneeling and prostration seem peculiarly expressive of penitent humility. Bowing, of deep veneration. Standing, of joy and thanksgiving. Hence, the Church has wisely legislated on this matter, recommending her children to observe with uniformity, those long-established attitudes, which are vindicated by reason, and sanctioned by the example of Christ, his Apostles, and the holiest of men from the creation of the world.

As a general rule, the Church enjoins kneeling in confession and prayer; standing in praise, the reciting of the creed, and in the exhortations of the liturgy; and allows sitting during the reading of Scripture, and the delivery of sermons, &c.

*POWER of the Keys.* See KEYS, *Power of the.*

*PRAISE.* A reverent acknowledgment of the perfections of God, and of the blessings flowing from them to mankind, usually expressed in hymns of gratitude and thanksgiving, and especially in the reception of the holy eucharist—that “sacrifice of praise,” and sublimest token of our joy.

*PRAYER.* This duty may be described as “an offering up our desires to God, for things agreeable to his will, in the name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgment of his mercies.” The necessity and obligation of prayer take their rise from the fact, that God requires it from us, as an acknowledgment of his sovereignty, and as a condition on which is suspended the bestowal of the blessings we need. It has therefore always formed a most important part of the public services of the Church, being the basis of every known liturgy, and the constant subject of all occasional and devotional offices. Respecting the mode and varieties of prayer, See DEPRE-



CATIONS, FORM, INTERCESSIONS, LITANY, LITURGY, and SUPPLICATIONS.

**PRAYER-DAYS.** Though the service of the Church is intended for *daily* use, yet in the United States the custom has never come into general practice. As a substitute for this, and the nearest approximation the times will allow, to the original usage, certain days of the week are selected by some of the Churches in the larger cities, on which morning service is publicly held. Such days are denominated "Prayer-days," and are thus distinguished from the usual "holy-days." See the rubrics before the Order of Public Baptism.

**PREACHER.** One who publicly declares and enforces the doctrines of religion, and other subjects embraced in the scope of Christianity. The term is particularly applied to a Clergyman engaged to deliver courses of sermons at stated times, or to fill a pulpit on extraordinary occasions. As a general title for the ministry, it is little used in the Episcopal Church, being too narrow in its signification.

**PREACHING.** Proclaiming, or publicly setting forth the truths of religion. Hence the reading of Scripture to the congregation, is one branch of preaching, and is so denominated in Acts xv. 21. "Moses of old time hath in every city them that preach him, being *read* in the synagogues every Sabbath-day." The term is, however, generally restricted to the delivering of sermons, lectures, &c. The authority to perform this office was originally committed to all the grades of the ministry; and in the apostolic age, when gifts of utterance, and other extraordinary qualifications were common, no restriction was necessary in the exercise of this function, nor does it appear ever to have been laid on those to whom any office of the ministry was committed. But in after ages, when the circumstances of the Church had materially changed, and the people were abundantly supplied with pastors, a greater degree of care and dis-

crimination was found necessary. The liturgical services and the reading of the Scriptures were therefore committed to the inferior Clergy, as well as to the Bishops ; but public expositions of the word of God were usually confined to these latter, for the more secure preservation of the integrity of the faith. Presbyters, however, were in some cases allowed to exercise this part of their office, especially when they exhibited qualifications of a superior order. Among the Greeks, Basil, Chrysostom, and Gregory Nazianzen, were eminently distinguished for their florid and eloquent discourses and homilies ; while Jerome, Augustine, and others, maintained a high reputation among the Latins. Their homilies were chiefly on the expository system, and varied in length according to the occasion and the subject, many of them occupying only from eight to ten minutes in their delivery, while others were of equal extent with a modern sermon. During the middle ages, preaching degenerated very much from the noble models which had been set by the golden-mouthed orators of better days ; and what with the subtleties of the school-men, and the influence of a corrupted taste in the people, theology and wild metaphysics were given in wedlock, and brought forth a brood of mystical dogmas and theses, as admirable for their obscurity as for their unprofitableness.

The Reformation broke in upon this abuse of the pulpit, with a determination to restore the banner of the cross to its rightful eminence. The Church, however, found many of her Clergy, at first, too feeble to venture far without her kindly help. For these, provision was made by the publication of two books of Homilies, admirably adapted to the times and the exigency, and which, when burnished afresh, may do essential service in another polemical campaign. The Church did not halt here, but set on foot a process of ecclesiastical training, the subjects of which have since, not only purified her pulpits, and caused the voice of joy and

praise to resound in the dwellings of the righteous, but have given her a name and a rank in Christendom to which none can look without veneration. The American Church is thus proud to walk in the steps of her saintly Mother; and we trust that the same nervous tone of orthodoxy which has sounded from the one, may ever be echoed from the other. Bred in the same school,—taught in the same faith,—blessed with the same liturgy,—and, more than all, protected by the same Bishop of souls,—may the word of Christ dwell in both richly, and his kingdom prosper in their hands.

**PREBEND.** In the Church of England, the stipend which is received by a prebendary, from the revenues of the Cathedral or Collegiate Church with which he is connected.

**PREBENDARY.** A Clergyman attached to a Cathedral or Collegiate Church, who enjoys a prebend, in consideration of his officiating at times in the Church. See **PREBEND**, and **CANON**.

**PRECOMPOSED.** This term is applied to prayers, &c., which are *composed before* the time when they are publicly offered, to distinguish them from such as are *extempore*, or made when the Minister delivers them. The whole of the Church service, as set forth in the Prayer-book, is a *precomposed* form. See **LITURGY**.

**PREFACES.** Certain short occasional forms in the Communion service, which are introduced by the Priest, on particular festivals, immediately before the Anthem, beginning, “Therefore with angels and archangels,” &c. This anthem is a song of praise, or an act of profound adoration, equally proper at all times; but the Church calls upon us more especially to use it on her chief festivals, in remembrance of those events, which are then celebrated. Thus, on Christmas day the Priest having said,—“It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord [Holy Father] Almighty, everlasting God,”—adds the proper preface, which

assigns the reason for peculiar thankfulness on that particular day, viz:—“*Because* thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his Mother; and that without spot of sin, to make us clean from all sin: *Therefore*, with angels,” &c. The days for which these prefaces are provided, are,—Christmas, Easter, Ascension, and seven days after. Also, Whitsunday, and six days after; together with Trinity Sunday. The antiquity of such prefaces may be estimated from the fact that they are mentioned and enjoined in the 103d Canon of the African Code, which Code was formed of the decisions of many Councils prior to the date, 418.

In the Order of Confirmation, the introductory address is also called a preface.

**PRELACY.** The office and rank of a Bishop or Prelate. The term is also used, frequently in a contemptuous sense, by the non-conformists and others, for the entire system of Episcopal Ministerial order.

**PRELATE.** A title or designation belonging only to the office of a Bishop. For example:—“On Sunday morning, the Bishop of London held an ordination. In the afternoon, the same *Prelate* confirmed fifty persons.”

The term was anciently used with less restriction, being sometimes employed according to its derivation, for those who were held in high esteem and reverence, without regard to their place of rank in the Ministry. Accordingly, Archbishop Secker, in his second charge, admits that in this broad sense “parish Priests are *Praelati*.”\* So also the good old Latimer,—“A *Prelate* is that man, whatsoever he is, that has a flock to be taught by him; whosoever has any spiritual charge in the faithful congregation, and whosoever he is that

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\* See also Index to Lyndwood in *Prælat*us.

has a care of souls."\* As a general rule, however, the term applies only to Bishops ; and usage, from the time of the Reformation downwards, sanctions this limitation.

**PREBYTER.** The designation of a minister of the second rank or order. The word implies the same as Elder or Priest. A Presbyter having been twice ordained, is one degree above a Deacon, and occupies the middle rank between a Bishop and a Deacon. Being invested with the full powers of an ordinary Pastor, he may administer the holy Communion, and pronounce the absolution and benediction, all which the Deacons are not qualified to perform, those exercises not appertaining to their office. See BISHOP.

**PREBYTERATE.** The office and rank of a Presbyter.

**PRESCRIBED.** That which has been *written* and *appointed* before the time when it is publicly delivered ; as, for example, the Liturgy and all services and offices in the Prayer-book. See LITURGY.

**PRESENTATION.** In the Church of England, the act, on the part of the patron of a Church, of offering and recommending a Clergyman to the Bishop, to be instituted rector, &c., of the benefice. Also, in the Episcopal Church in general, the ceremony prescribed in the Ordinal, of bringing forward the Candidates for ordination, and committing them to the Bishop for admission to the ministry. The same term is employed in relation to persons brought by their pastor to the Bishop to receive confirmation.

**PRESENTATION of Christ in the Temple.** See PURIFICATION.

**PRESIDING BISHOP.** According to the usage of our Church, the Bishop who has been longest in the Episcopal office, is President of the House of Bishops, and thus presides at General Conventions, &c., besides discharging such other duties as, for convenience' sake, may be allotted him by

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\* Sermon, Of the Plough.

the Canons and customs of the Church. The title or designation of *Senior Bishop* is also applied to him, not in respect to his age, but in reference to the fact of his being the oldest in the order of consecration, while that of *Presiding Bishop*, rather refers to the nature of his duties. See SENIOR BISHOP.

“PREVENT.” A word, which has suffered so remarkable a change in its usage, within the last two hundred years, that, without some explanation, many passages in the Bible and Prayer-book are scarcely intelligible.

What, for example, would be thought of a Prayer beginning thus: “*Prevent* us, O Lord, in all our doings?” Yet this is the opening of one of the Collects at the end of the Communion Service in the English Prayer-book,—the same which has been altered in the American editions to read, “*Direct* us, O Lord, in all our doings,” &c.

The original sense of the word, is to *go before*,\* or to anticipate, assist, or help; and in this sense it is generally used in the Bible and Prayer-book. The following are examples.

“Lord, we pray thee, that thy grace may always *prevent* and *follow* us,”—i. e., that the favor of God may always *go* with us, *before* and *after* every good work. Collect for the 17th Sunday after Trinity.

“We humbly beseech thee, that as, by thy special grace, *preventing* us, thou dost put into our minds good desires,” &c.—that is, God, by his grace aiding and working in us, causes holy thoughts and pure desires to arise in our minds. Collect for Easter.

“We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a good will,” &c.—i. e., the grace of God, moving and enabling us to will those things which are good and pleasing to him. Article X.

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\* From *præ*, “before,” and *venio*, “to go.”

“Let thy tender mercies speedily *prevent* us ;” that is, “let thy mercy, anticipating our wants, deliver us without delay.” Psalm, lxxix. 8.

“In the morning shall my prayer *prevent* thee.” The Prayer-book version is an admirable comment on this ; “early shall my prayer *come before* thee.” Psalm, lxxxviii. 13.

“I *prevented* the dawning of the morning, and cried ;”—i. e., “I cried even before the dawning of the morning.” Psalm, cxix. 147.

“We, which are alive and remain, \* \* \* \* \*, shall not *prevent* them which are asleep ;”—that is to say, those Christians who shall be alive at the second coming of Christ, will not be glorified *before* those who are in their graves ; but after the dead are raised, then those who were alive “shall be caught up *together with* them, in the clouds, to meet the Lord in the air.” 1 Thes. iv. 16, 17.

For other examples, See Job, xxx. 27 ; xli. 11 ; Psalm, xxi. 3 ; lix. 10 ; cxix. 148 ; 2 Sam. xxii. 6. 19 ; Isaiah, xxi. 14 ; Amos, ix. 10.

The following passage from the “judicious Hooker,” affords a happy instance of the ancient use of the word before us. “Are we to shun any requisite action, only because we have in the practice thereof been *prevented* by idolaters ?” that is, because idolaters have chanced to do the same thing *before* us.

Again. “Those who truly fear God, have a secret guidance from a higher wisdom than what is barely human ; namely, by the Spirit of truth and wisdom, that doth really and truly, but secretly, *prevent* and direct them.” *Sir Matthew Hale*.

PRICE LECTURES. An annual course of lectures, delivered in Boston, endowed by Mr. William Price, a respectable book and print-seller of that city, and a devoted Churchman.

By his last will and testament, in 1770, he bequeathed an estate, in trust, for certain purposes, the principal of which was the support of a course of Sermons to be preached annually, in Lent; for which purpose, sixteen pounds sterling were every year to be appropriated. The subjects of the several lectures, (eight in number,) the days on which, and the persons by whom, they were to be preached, are specified in the will with great minuteness; and it is directed, with characteristic benevolence, that, after each lecture, there shall be made a contribution for the poor, into which, at each time, five shillings sterling shall be put by the church-wardens—the whole proceeds to be divided, on Good Friday, between the ministers and wardens of the parishes interested in the lectures for the use of the poor.\*

PRIEST. A designation of the second Order or grade of the Christian ministry, equivalent to Presbyter, or Elder. The word is formed by a contraction of the Greek Πρεσβυτερος, a *presbyter*, with an English termination. Some diversity of opinion has prevailed respecting the propriety of this designation, similar to that which has attended the use of the words *altar* and *sacrifice* in the Christian Church. The gist of the objection lies in this,—that there is no such office existing in the Church as that of an Ιερευς or *sacerdos*, (a minister of sacrifices,) inasmuch as sacrifices are abolished, and altars with them. It will be granted that the English word “priest,” is the representative of the two Greek words Ιερευς and Πρεσβυτερος, i. e. Sacerdos and Presbyter. The question then is, whether the *sacerdotal* character really exists in the Christian Ministry. In the view of the Church of Rome, the affirmative is contended for, on the ground that, in the Eucharist, the Priest offers a *true propitiatory sacrifice* for the sins of both the living and the dead. If this were so, there could no longer be any dispute on the

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\* Banner of the Church, p. 107.



question ; but this is positively denied by the Church in her 31st Article, where it is said that “the Sacrifice of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.” This settles the question so far as regards the connection of the term with the offering of a propitiatory sacrifice ; but we apprehend that it does nothing more. Why then is the term retained ? And why does the Church talk of “*sacerdotal* functions,” in the Office of Institution, and elsewhere ? Is this a mere play upon words, or an ecclesiastical pun ? The reply to this we shall draw from the early days of the Church,—those days to which our Reformers looked with deep and solemn veneration.

At a period very ancient, the whole of divine worship was distinguished by the title of Sacrificium, or *sacrifice*. This name was given to the prayers and praises, preaching, and devotion of body and soul to Christ, in the sacraments of baptism and the Lord’s Supper.\* But more particularly, and with greater dignity, was the term applied to the consecrated symbols of the body and blood of Christ, called by St. Chrysostom “the tremendous sacrifice.” The ministers officiating were also endowed with the corresponding title of “Priests,” (*sacerdotes*,) and Bishops had the appellation of “Summi Sacerdotes,” (chief priests.) And these names were given, not with relation solely to the administration of the Eucharist, but to the exercise of their prerogative in the various acts of divine worship. “It was one act of the priest’s office to offer up the sacrifice of the people’s prayers, praises, and thanksgivings to God, as their mouth and orator, and to make intercession to God for them. Another part of the office was in God’s name to bless the people, particularly by admitting them to the benefit and privilege of remission

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\* Bingham, IV. p. 16.

of sins by spiritual regeneration or baptism. Above this was the power of offering up to God the people's sacrifices at the altar; that is, as Mr. Mede and others explain them, first the eucharistical oblations of bread and wine to agnize or acknowledge God to be the Lord of the creatures; then the sacrifice of prayer and thanksgiving in commemoration of Christ's bloody sacrifice upon the cross, mystically represented in the creatures of bread and wine; which whole sacred action was commonly called the Christian's reasonable and unbloody sacrifice, or the sacrifice, of the altar."\* The power of ministerial absolution, and that of benediction, were also considered as sacerdotal acts, together with that of spiritual jurisdiction and ordination vested in the Bishops. These facts and explanations go to show that, in the view of the Church, "sacerdotal functions" are not confined to the offering of bloody or expiatory sacrifices, and consequently that a presbyter may be a true priest or sacerdos, without involving the doctrine to which we have alluded as held by the Romanists. It is the fear of this doctrine which has created repugnance to the word in question; and has led to the impression that, though authorized by the Church, there is a trifle more of Popery about it, than in the kindred term "Presbyter." We believe that there is no Popery in either, inasmuch as they were in use before Popery was born. The one is scriptural; the other, not contrary to Scripture; and both may be properly used, without involving unlawful and heretical associations.

**PRIESTHOOD.** 1. The office and dignity of a Priest or Presbyter. 2. The persons composing the order of Priests. 3. The Ministry of the Christian Church. In the latter sense the term is little used, though cases may be adduced from ancient Canons and early writers, in which Deacons are in-

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\* Bingham, 1. p. 204.

cluded under the general denomination of the priesthood. See **PRIEST**.

**PRIESTLY.** Something appertaining to, or connected with a Priest; thus, Priestly robes, are the garments worn by a Priest when performing his sacred duties. The Priestly office, is that rank and station which a priest possesses in the Church of God. Priestly authority, is that spiritual power which has been committed to a priest. The abuse of this is frequently termed *priestcraft*.

**PRIMATE.** A metropolitan or archbishop, having jurisdiction over the diocesan bishops of a province. See **ARCH-BISHOP**.

**PRIMITIVE.** That which is first, original, at the beginning, as the primitive faith, order, and discipline of the Church, equivalent to *apostolical*; or those which existed at the earliest days of the Church.

**PRIMITIVE CHURCH.** The Church as it existed in the ages immediately after its first establishment. From its near connection with the Apostles and other inspired men, the primitive Church enjoyed many advantages, of which, at later periods, it was deprived. To the earliest ages we naturally look for illustrations of obscurities in the New Testament; for evidence and testimony of matters of fact; for sound interpretations of doctrine; proofs of the efficacy of the gospel, and examples of undaunted Christian heroism. Hence the value we are accustomed to attach to the writings which have come down to us from the first three centuries after Christ; and this value is considerably enhanced by the fervor, the beauty, and the surpassing eloquence which adorned the Church in that early day, and in the ages following. These were familiarly known to the Reformers of the Church of England; and having taken the primitive Church as their model, and as the best witness of Catholic principles and usages, they transfused its spirit not only into the liturgy, but into the whole frame-work and superstructure of that venerable fabric

they aimed to restore. How well they succeeded, is evidenced in that fearless appeal which Episcopalians ever make, first to the Apostolic Church, then to those who drew their principles from it along with their infant breath, and flourished and died in an age when inspiration itself was scarcely extinct. That Church has nothing to dread, which can lay its standards on the altar of antiquity, and return them to her bosom signed with the glorious testimony of a Polycarp, an Ignatius, a Clement, and a "noble army of martyrs;" nothing has she to dread, but the possibility of declension, and unfaithfulness to her sacred trust.

**PROCESSION.** A ceremony of considerable antiquity, consisting in a formal march of a train of clergy and others during the performance of the Litany or any other solemn service. Public processions in the streets are still common in the Romish and Oriental Churches; on which occasions the holy eucharist, crosses, relics, &c., are borne by the ecclesiastics, and due reverence is demanded from all spectators. Processions of this kind continued in the Church of England till the time of the Reformation, when they were abolished; but an injunction was nevertheless given by Queen Elizabeth, in 1559, "that the parishioners shall once in the year, at the time accustomed, with the curate and the substantial men of the parish, *walke about the parishes*, as they were accustomed, and at their returne to the Church make their common prayers." The 17th Homily, in the second Book, is designed to be used at these "Perambulations."

**PROCESSION of the HOLY GHOST.** A term expressive of the Scripture doctrine of the Holy Ghost *proceeding from* the Father and the Son. This is expressly declared in John, xv. 26. "When the Comforter is come, whom I will *send* unto you from the Father, even the Spirit of truth which *proceedeth* from the Father, He shall testify of me." This doctrine is incorporated into the Nicene Creed, in the words, "I believe in the Holy Ghost, the Lord and Giver of life, who *pro-*

*ceedeth* from the Father and the Son.” The addition of the words “from the Son,” (*filioque*) was the occasion of a severe contest, about the 8th or 9th century, between the Greek and Latin Churches, which resulted in mutual charges of error, and in the determination of the Greek Church not to admit the expression.

**PROFESSION.** A solemn public declaration of “repentance towards God, and faith in our Lord Jesus Christ,” as in the Offices of Baptism, which See.

**PROPER LESSONS.** Chapters or portions of Scripture differing from those set against the day of the month in the Calendar, and particularly appointed to be used on certain holy-days.

**PROPER PREFACES.** See **PREFACES.**

**PROPER PSALMS.** On certain holy-days, the regular Psalms for the day of the month are omitted, in divine service, being superseded by others specially appointed; and which, being more immediately appropriate to the occasion, are denominated “Proper Psalms.” The holy-days for which these are appointed, are Christmas, Ash Wednesday, Good Friday, Easter, Ascension, and Whitsunday. The Proper Psalms for these will be found by consulting the Table immediately following the Preface of the Prayer-book.

Permission is also given to the Minister to “use any one of the Selections, instead of any one of the above Portions,” in which case the “Venite exultemus” is to be omitted, and its place supplied by anthems appointed for that purpose. These may be found between the *Selections* of Psalms and the *Psalter* in the Prayer-book.

Besides the above, Proper Psalms are also appointed to be used at the Consecration of a Church, and at the Institution of a Minister, a list of which will be found in the services for those occasions.

“**PROPERTY.**” That which is owned or possessed by any one. When applied to the Divine Being, it refers to those

attributes or perfections which belong peculiarly to Him. Thus, in the Communion Service, we read, "But thou art the same Lord, whose *property* is always to have mercy;" that is, "it *belongs to God*, always to exercise mercy, and to forgive." Again, in one of the Collects for Ash Wednesday: "Thy *property* is always to have mercy," which is of nearly the same import with the succeeding words, "to thee only *it appertaineth* to forgive sins." Latimer has the following remark on the words "there were giants in those days," &c. "These were giants, so called, from the *property* of giants, for they oppress the weak," &c.\*

PROTHESIS. A side table near the altar, on which, in the primitive Church, "the offerings of the people were received, out of which the bread and wine was taken that was consecrated at the altar."† Though the prothesis has for the most part been banished from our Churches, yet in the Communion office there is a distinct allusion to it, and the rubrics cannot be fully met without some provision of this kind. Immediately before the prayer for Christ's Church militant, it is made the duty of the *Priest*, then and there, to "*place upon the table* so much bread and wine as he shall think sufficient." Consequently these were not on the table before, and, as Wheatly remarks,—“the placing the elements upon the Lord's table, before the beginning of morning prayer, by the hands of a clerk or sexton, (as is now the general practice,) is a profane and shameful breach of the aforesaid rubric.” With the justice of this sentiment, Bishop White fully concurred, and (if we are rightly informed) always had a small side-table near the altar of his Church in Philadelphia. "In the primitive Church, says the Bishop, there was a prothesis or side-table, for the previous reception of the elements. The priest's removing of them to the Lord's table was considered as an official act. It is not agreeable to the present writer's

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\* Sermon on Covetousness. † Bingham, II. p. 167.

habits of thinking, to lay too much stress on matters of order ; but as the provision now noticed was designed to be an act of devotion, although not accompanied by words, he wishes for the restoration of it, by the reducing of practice to the existing rule.”\*

**PROTO-MARTYR.** A title generally given to St. Stephen, as the *first martyr* who suffered for the sake of Christ. In the Collect for St. Stephen's day, allusion is made to this fact, in the words, that we “ may learn to love and bless our persecutors, by the example of thy *first martyr* Saint Stephen, who prayed for his murderers,” &c.

**PROVINCE.** In the Church of England, the collective Dioceses are arranged under two general divisions, over each of which one of the Archbishops exercises jurisdiction. These are denominated the Provinces of Canterbury and of York. See **ARCHBISHOP.**

**PSALM.** A sacred song or hymn, in praise of the perfections of God, or on any topic of devotion and religious experience.

**PSALMODY.** The practice of singing psalms, which was anciently performed by chanting or reciting them in a musical tone, as still retained in the cathedrals of England, and in some other ancient churches. The term is now usually applied only to the singing of psalms in metre.

**PSALTER.** The book of Psalms. This divine book has in every age of the Church been regarded with the greatest admiration, and almost all the ancient Liturgies have drawn largely from its rich and diversified abundance of material. By Athanasius it was styled an epitome of the whole Scriptures. St. Basil calls it the summary of the Old Testament ; and in later times, Melancthon eulogized it as the most elegant writing in the world. It is not surprising then, that the Psalms should form so considerable a portion of the

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\* Bishop White on the Ordination Offices, p. 201.

service of the present Church. Excepting the Lord's Prayer, there is no part of Scripture so frequently repeated, and none which bears repetition with a better welcome from every devotional mind.

The division of the Psalms into daily portions, as given in our Prayer-books, has been done with a view to convenience. Something like this has long prevailed in the Church, but without its regularity and system. Thus, in Egypt, at first, in some places, they read 60 psalms; in others, 50; and afterwards they all agreed to recite 12 only. Columbanus, in his rule, appointed the number of psalms to vary according to the seasons of the year, and the length of the nights; so that sometimes 75 were sung. In the monasteries of Armenia they repeat 99 Psalms, to the present day. Previously to the reform of our offices, the English Church prescribed 12 psalms for the nocturn; but at that period the number was reduced on an average to three, by the division of the 119th, and by reckoning some other long psalms as each more than one.\* Under the present arrangement, the Psalms are divided into 60 portions, two of which are appointed for each day of the month. Selections are also set forth by the American Church, which may be used instead of the regularly appointed portions.

The custom of repeating the psalms alternately, or verse by verse, between the Minister and the people, is probably designed to supply the place of the ancient antiphon, or the responsive chanting of the psalms by two distinct choirs. This latter practice is still retained in the cathedrals of England, and is more primitive than the alternate reading now prevailing in parish Churches.

The Prayer-book version of the Psalter differs from that in the common Bible. Of this we shall have occasion to speak under the head of TRANSLATION.

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\* Origines Liturgicæ, I. p. 224.



**PUBLISHING.** To publish is, in the common use of the word, to declare or give notice in the Church, of the Bans of Matrimony, or of any other matters to be made known to the congregation. See **BANS OF MATRIMONY.**

The appointed time for this, in the Morning service, is immediately after the reading of the Gospel for the day.

**PULPIT.** An elevated place in a Church, from which sermons and lectures are delivered. This seems to be the appropriate use of the pulpit in Episcopal Churches ; and having prevailed for several ages, it has obtained the sanction and general consent of the Church. In the primitive ages, the ordinary custom was for the preacher to stand on the steps of the altar while delivering his sermon, and the pulpit or ambon was used as a reading desk, from which the lessons of Scripture were pronounced. It was always erected in the body of the Church, at some considerable distance from the sanctuary or chancel, and elevated by the height of several steps above the general level.

In the Church of England, the pulpit is generally used, as in the United States, for the delivery of sermons ; yet the rule is not positively exclusive of other religious acts, so they be of the nature of addresses to the people. For example, the former part of the Communion Office in the English Prayer-book, is ordered to be read in the "Reading Pew or *Pulpit* ;" and the Exhortations to the Communion are to be read "after the Sermon or Homily ended," which would seem to imply that they should be read in the pulpit ; though there is, we allow, some want of consistency between this (English) rubric and another before the offertory. Bidding of prayer was also enjoined before all sermons, lectures, and homilies, evidently from the pulpit.

It does not appear, however, that the pulpit was to be used as a place of actual prayer. This, says Wheatly, "has been discountenanced and prohibited almost in every reign, since the Reformation, by our governors and superiors, both

in Church and State.”\* That a contrary practice has, notwithstanding, prevailed in the Church, is well known ; and against this, a decision of the American General Convention was a few years ago directed, recommending the disuse of prayers in the pulpit *before* sermon. The use of collects in the same place *after* sermon, is still retained, more as a matter of convenience, we suppose, than of order.

The ancient position or place of the pulpit was in the body or near the centre of the Church. By late usage it is stationed within or near the chancel, sometimes by itself, but more frequently in the immediate rear of the desk. The probability is, that this latter arrangement was adopted to secure a central position for the speaker, where he might be both seen and heard with convenience by the whole congregation. It is also to be remembered, that the present *pew system*, which is not of long standing, has had something to do with the location of the pulpit. In the old churches, where the people either stood *en masse*, or provided themselves with moveable seats, (as in some European Cathedrals at the present day,) it was easy for them at the beginning of the sermon, to crowd around the pulpit, and come within range of the preacher’s voice ; but since the introduction of pews, and the consequent location of the people in determinate places, it was thought necessary to plant the pulpit in the most favorable position for an equal radiation of sound to every part of the Church. Still it is questionable, whether, in the moderate size of our churches, there can be pleaded a necessity of this kind, warranting the elevation of the pulpit above the altar, or the placing it in a position where it must exclude the minister from view when consecrating the elements in the eucharist.

Some of the older churches preserve an arrangement, copied also in a few of modern structure, in which the true

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\* Page 294.

dignity of the altar is secured, by placing the pulpit and desk in subordinate positions on either side. This was the model so highly commended by Bishop Heber, concerning which it is stated in his life, that, when he was on a visit at Vepery, "he was particularly struck with the good taste which, by placing the pulpit and reading desk on each side of the aisle, gave from every part of the church a full and uninterrupted view of the recess of the altar, which is well raised and of excellent proportions. It is his wish, that in every church, the altar should be the first and chief object, and that it should be rather more elevated than is usually the case." The same plan had long before been adopted by Herbert, in the "re-edification" of his rural church at Layton: "— by his order, the reading-pew and pulpit were a little distance from each other, and both of an equal height: for he would often say,—'They should neither have a precedency nor priority of the other; but that praying and preaching, being equally useful, might agree like brethren, and have an equal honor and estimation.'"<sup>\*</sup> In the American Church, specimens of this arrangement may be seen in St. Michael's, and the Church of the Annunciation, New-York; St. Peter's, Albany; and St. Peter's, Salem, Massachusetts. The same plan originally prevailed in St. Paul's, Boston, and St. James', Roxbury, Massachusetts; but some alterations have since been made.

"PURE HEART." In the exhortation at the opening of Morning and Evening Prayer, the congregation are invited to accompany the minister "with a pure heart and humble voice, unto the throne of the heavenly grace." The word *pure* is not to be rigidly interpreted here, as implying innocence and freedom from moral infirmity; but that state of mind which, in the former part of the exhortation, is spoken of as "an humble, lowly, penitent, and obedient heart;"—a heart

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\* Walton's Lives, p. 310.

also free from dissimulation, not wishing to “cloke” its sins, but rather to “confess” them. See also the Collect for the 18th Sunday after Trinity, and that for the Purification of the Virgin Mary.

**PURGATORY.** A supposed place of temporary punishment, where the souls of the departed are purged by fire, previous to their admittance to heaven. The pains of purgatory are held to be expiatory, and are proportioned in degree and duration to the demerits of the sufferer. In Article XXII., the Romish doctrine concerning purgatory, is declared to be “a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.”

**PURIFICATION of the Virgin Mary.** “This holy-day is kept in memory of the presentation of Christ in the Temple. It was a precept of the Mosaic law, that every first-born son should be holy unto the Lord, to attend the service of the Temple or Tabernacle, or else to be redeemed with an offering of money, or sacrifice. The mother, also, was obliged to separate herself forty-days from the congregation, after the birth of a male, and eighty after that of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons, if she was poor. All this was exactly performed after the birth of our Savior, who came to fulfil all righteousness; and was willing, in all particulars of his life, that a just obedience should be paid to the public ordinances of religion.”

This feast is of considerable antiquity. St. Chrysostom mentions it as celebrated at his time in the Church.

“**PURIFY OURSELVES.**” A scriptural expression incorporated into the Collect for the 6th Sunday after Epiphany. We are taught by St. John, that “every man that hath this hope in him, *purifieth himself*, even as he is pure.” 1 John, iii. 3: “The Church therefore prays,” remarks Dr. Bennet, “that we may purify ourselves, even as our Savior Christ is pure; that is, may endeavor, as far as our frail nature will allow us, to imitate his purity.”

## Q.

**QUADRAGESIMA.** A name formerly given to the first Sunday in Lent, from the fact of its being forty days before Easter, in round numbers.

**“QUICK.”** Living. See the Apostles’ and Nicene Creeds; “—he shall come to judge the *quick* and the dead.” Also, Acts, x. 42, and 2 Timothy, iv. 1. Bishop Jewel, speaking of the persecutions of the early Christians, remarks, that they were “cast to wild beasts, burned, and great fires were made of their *quick* [living] bodies, for the only purpose to give light by night,” &c.\*

**QUINQUAGESIMA.** See SEPTUAGESIMA.

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## R.

**RATIFICATION.** In the Prayer-book, the act of confirming and sanctioning something previously done by another, as in assuming the obligations of baptism at the reception of Confirmation.

**READERS.** An order of men in the ancient Church, who were permitted to assist in public worship, by reading some of the scriptural portions of the service. See INFERIOR ORDERS.

At the present day, the title is given to those laymen who are allowed, in the absence of a clergyman, to conduct the public services of the Church. See LAY READER.

**READING PEW.** See DESK.

**“REAL PRESENCE.”** A term used to denote the presence

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\* Apology, p. 11.

of Christ in the Eucharist, or Communion of his body and blood. In the Romish Church, this is declared to be, not only the presence of the divinity, but of the actual human body of Christ—the very body in which he ascended into heaven. In the Protestant Episcopal Church, while the “real presence” is undoubtedly held, yet it is considered as of a spiritual and heavenly character. The Homily on the Sacrament expressly asserts, “Thus much we must be sure to hold, that in the supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent ;—but the Communion of the Body and Blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost, is through Faith wrought in the souls of the faithful,” &c. In the Office of the Communion, the elements are repeatedly designated as the body and blood of Christ ; and after their reception we give thanks, that God “dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of [his] Son our Savior Jesus Christ.” The Catechism, in agreement with this, defines the “inward part” of this sacrament to be “The Body and Blood of Christ, which are spiritually\* taken and received by the faithful in the Lord’s Supper.”

The 28th Article asserts, respecting the Eucharist, that “to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.”

By maintaining this view, the Church supports the dignity of this holy sacrament, without involving the dogma of transubstantiation, which she every where repudiates,—asserting that it “cannot be proved by Holy Writ, but it is repugnant

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\* In the English Prayer-book, instead of “spiritually,” we read “verily and indeed.”

to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions." Instead of this, i. e., a corporal presence by the change of the elements into the natural body and blood of Christ, she goes on to assert that, "The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith."\*

"REASONABLE." See the Prayer in the Visitation of the Sick: "O God, whose days are without end," &c. The word occurs in the following connection: "that we may be gathered unto our fathers, \* \* \* \* \* in the comfort of a *reasonable*, religious, and holy hope," &c., i. e. a hope justified by sound reason acting on the promises of God, combined with a consciousness of true penitence, and faith in Christ.

REBAPTIZING. A word employed, for want of a better, to denote the administration of baptism by a lawful Minister, to those who at some previous time have been *invalidly* baptized by heretics, schismatics, or laymen.

"RECEIVE THE HOLY GHOST." This solemn form of words is used in the act of conferring the orders of Priests and Bishops. Having been originally used by our Lord when he commissioned his Apostles, it has been retained by the Church as the most proper and authoritative form in which the powers of the Christian priesthood can be conveyed. That the Church is vindicated in employing them at the consecration of Bishops, is manifest from the fact, that the ministerial powers of the office are identically the same with those held by the Apostles, and if given at all, they must proceed from the same source,—i. e. the Holy Ghost. In the ordination of priests, the same principle will apply. These, under the designation of presbyters or elders, also received their au-

\* Article XXVIII.

thority from this divine source, notwithstanding that there might be one or more intermediate links in the chain of transmission. "Take heed," said St. Paul to the elders of Ephesus, "unto yourselves, and to all the flock, over the which the *Holy Ghost* hath made you overseers." If therefore, it be granted that the Bishop has the power of ordaining, it follows that he stands as an agent between the heavenly source of authority, and the candidate to whom that authority is to be given, and is qualified to pronounce, "Receive the Holy Ghost for the office and work of a Priest [or Bishop] in the Church of God," &c.

**RECORDS, PARISH.** The books and papers of a Church, which contain a record or account of the history and temporal business of the Parish. In these books are written, from time to time, all such transactions as relate to the election of officers—the purchase or sale, &c. of Church property—the erection of buildings—the engaging of Ministers—the support of public worship, and other matters connected with the temporal affairs of the Church.

Under the name of "parish records," may also be included the *Register*, containing the Minister's account of baptisms, marriages, &c. See REGISTER.

**RECTOR.** A clergyman who has the spiritual care and charge of a parish, and has been instituted according to the usage of the Church. The title is also given to the principal or chief master of a school or seminary of learning.

**REGENERATE.** See the next article.

**REGENERATION.** A term used in Scripture, antiquity, and the standards of the Church, to express that change of state, which takes place on the reception of the sacrament of baptism. The general reader will perceive at once a wide difference between this use of the word, and that which obtains in many religious bodies, whose numbers have given currency to certain peculiarities of expression. The word *regeneration* occurs but twice in the Scriptures. In one case,



(Matt. xix. 28,) it has no relation to the present subject ; and in the other (Titus iii. 5,) it manifestly refers to baptism. By the ancients, and to the present day in Episcopal Churches, the scriptural import of the term has been preserved. But in many non-episcopal denominations, it has been deprived of its original sense, and made to signify conversion, renovation of heart, or (according to the Calvinists,) the effect of a sudden infusion of “efficacious grace” into the soul ; destroying at once all necessary connection of the term with the sacrament of baptism, to which it was originally confined. This unauthorized wresting of a scriptural word on the part of others, has been the occasion of a host of prejudices and objections against the Church, as if *she* were the aggressor ; and so much easier is it to rail than to reason, that in all probability, the difference between *regeneration* and *renovation* will not be acknowledged, till the objectors are made sensible of the trespass they have committed on their mother tongue.

By *regeneration* then, the Church means that change of spiritual state or condition which invariably takes place in lawful baptism. God has two kingdoms, the natural and the spiritual—the kingdom of nature, and the kingdom of grace. The entrance into the one, is by generation ; the entrance into the other, by regeneration. We are “born” into the former ; we are “born again” into the latter. In the one, are the appointed means for physical and intellectual growth ; in the other, the covenanted provisions for moral and spiritual advancement. By birth we are introduced into the world ; by a new birth we are incorporated into the Church. Here then is a great and evident change of state, and the appointed means of effecting it, is the sacrament of baptism—the “laver of regeneration.”

That this is the view of the Church, is easily shown. In the Catechism, she speaks of the “inward and spiritual grace” of baptism, as “a death unto sin, and a new birth unto righteousness : For being by nature born in sin, and the children

of wrath, we are hereby made the children of grace." At the opening of the baptismal Offices, she intimates the nature of this sacrament, in these words: "Our Saviour Christ saith, none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost." She further prays, "Give thy Holy Spirit to this Infant; [or Person;] that he may be born again, and be made an heir of everlasting salvation," &c. Immediately after baptism her language changes, and she now declares that "this Child [or Person] is regenerate, and grafted into the body of Christ's Church," and requires that thanks be given "unto Almighty God for these benefits;" which duty is performed in the words, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant [or Person] with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church."

Now all this may seem exceedingly mysterious and heretical to those, who are familiar only with the modern and unscriptural sense of the word *regeneration*. But by adverting to the definition we have already given, every obscurity is cleared up at once. The language of the Church is also in exact correspondence with that of the New Testament throughout. St. Paul, especially, "intimates with clearness," remarks Bishop Summer, "that the Christians he addresses *were* thus regenerate: as having '*put off the old man* with its deeds;' and having become '*the temple of the HOLY GHOST,*' and '*the members of Christ;*' as having the *spiritual circumcision*, and being *buried with CHRIST in baptism;*' as having '*received the spirit of adoption,*' and as '*being washed, sanctified, and justified, in the name of the LORD JESUS, and by the SPIRIT of our GOD.*' To the Galatians, '*bewitched,*' as he says they were, '*that they should not obey the truth,*' he still writes: '*Ye are all the children of God by faith in CHRIST JESUS.* For as

many of you as *have been baptized unto CHRIST, have put on CHRIST.*"\*

But while the Church maintains the above sense of the term *regeneration*, is it to be supposed that she rejects that doctrine of Scripture to which modern divines and popular usage have applied this term? God forbid. Our reformers in no case suppose that baptism will be a sure guaranty of final salvation, without being accompanied or followed by the "renewing of the Holy Ghost." On the contrary, they insist, both in the baptismal Offices and throughout the whole liturgy, upon the necessity of an entire and radical change, both of heart and life. No Church in all Christendom proclaims this truth with more firmness and clearness, than that which we here vindicate. It is the incessant language of her prayers,—the subject of her thanksgivings,—the burden of her discourses,—and the aim and object of all her devout members. This putting on of the *new* man,—this creation of the soul in righteousness and true holiness,—is the theme of all her pulpits, and the grand characteristic of her services. Even in the prayer which follows the act of baptism, the doctrine of *renovation* as distinguished from *regeneration*, is clearly announced. There we pray that the person now regenerate, "may crucify the old man, and utterly abolish the whole body of sin;" proving that the Church does not regard this as comprised in the fact of regeneration by baptism. Furthermore, he is to "continually mortify all his evil and corrupt affections, and daily proceed in all virtue and godliness of living." If then, this be the sense of the Church, that regeneration and renovation are not convertible terms, but of distinct use and meaning; and if under the latter term, that moral change is understood, which the objector comprehends under the former, we see not how the Church can be censured, unless it be for denying her patronage to an abuse of words.

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\* Apostolical Preaching, p. 91.

She holds all Scripture truth, and this too in Scripture language. Instead of being scourged for this, should not justice and candor honour *her*, and impeach the *accuser*? "Let me speak the truth before God," said the venerable Simeon. "Though I am no Arminian, I do think that the refinements of Calvin have done great harm in the Church; they have driven multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their modes of expression."\*

**REGISTER.** A book kept by the Minister of every Church or Parish, in which are recorded the names of persons baptized, confirmed, married, or buried, with dates, places of residence, &c. &c. Some registers also contain a list of all the families and individuals belonging to the parish, with marks opposite each name, to indicate whether they have been baptized, and confirmed, and are communicants.

A complete Register, in recording a *baptism*, states the time and place,—the name of the baptised,—with the age; also the names of the parents and sponsors, and of the Minister officiating.

In recording a *confirmation*, the date will be given, with the names of the persons, and that of the Bishop, together with the place where the confirmation was held.

For a *marriage*, the names and residences of the parties are usually given; also the time and place of the marriage, and the Minister by whom it was solemnized.

A record of a *burial* states the name of the deceased, the age, the family to which he belonged, and the Minister officiating.

**"REHEARSE."** To repeat or recite. In the Prayer-book it is understood to imply distinctness of utterance, in opposition to a low and hesitating manner, as in the Catechism,—

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\* On the Excellence of the Liturgy.

“*Rehearse* the Articles of thy Belief;” and also in the Visitation of the Sick and of Prisoners; in which the rubrics direct the Minister to “*Rehearse* the Articles of the Faith,” or of “the Creed.” Sometimes the word simply implies saying or reading, or a recapitulation, as where Latimer remarks in a sermon, “I will therefore make an end, without any *rehearsal* or recital of that which is already said.”

**RELIGIOUS HOUSES.** In the Romish and other churches, abbeys, monasteries, convents, priories, nunneries, &c., in which persons are associated together under certain rules, and bound by vows to lead a religious life. The abuses and corruptions which were encouraged in these establishments in England, prior to the Reformation, led to their dissolution in the reign of Henry VIII. See **ABBAY**.

**RELIQUES, OR RELICS.** In the Romish Church, fragments or remains of the bodies, garments, property, instruments of death, &c., of martyrs and saints, preserved in altars and sacred places, and devoutly revered as invested with peculiar sanctity. Against this practice, amounting in some cases to religious homage, the 22d Article is levelled, in which the adoration of “reliques” is said to be “a fond [foolish] thing, vainly invented, and grounded upon no warranty of Scripture,” &c.

**RENOVATION.** For some remarks on the use of this word by the Church, See the latter part of the article **REGENERATION**.

**REPETITIONS.** An objection has sometimes been made to the Liturgy of the Church, as involving *vain repetitions* and an useless prolixity. It should be recollected, however, that a *repetition* is one thing, but a *vain repetition* quite another. For examples of the latter, we refer the reader to the Pharisees and the Mohammedans; for a specimen of the former, to the 136th Psalm, and the angelic song, “Holy, holy, holy, Lord God Almighty,” &c. The repetitions in the Liturgy are principally in the cry “have mercy upon us,” and in the use of the Lord’s Prayer twice, or at the most thrice, in our

longest services, and in the responses in the Litany and the decalogue. Now whether prayer be defeated by importunity, and importunity by the reiteration of its plaint in the same precise words, let Scripture and good sense decide. Our Blessed Savior prayed thrice in Gethsemane, "saying *the same words*," Matt. xxvi. 44, an example which the objector, of course, would not imitate. The petitions which we address to heaven, *must*, for the most part, have the same general drift. What advantage, then, is there in arranging them in a perpetually changing dress? Will they be better received for the sake of their novelty? Or is it a crime to prefer the Redeemer's words to our own? We had supposed that, at God's throne, fervency of spirit would be more regarded than variety of language; and such a spirit will generally find its expression, (as in cases of temporal sorrow,) in short and broken sentences, oft repeated, and with little fear of their being rejected as *vain* repetitions. Our reformers, God be thanked, knew well what was the language of a broken heart. Had it been otherwise, the Prayer-book might indeed have been a text-book in rhetoric, and nothing more; but as it is, by transfusing into it the pious aspirations of all antiquity, they have made it not only a model of devotion, but also a standard of literary elegance.

"RESERVED." In the 28th Article it is declared, that "The Sacrament of the Lord's Supper was not by Christ's Ordinance *reserved*, carried about," &c. This is aimed against a common practice in the Romish Church, of keeping or reserving "part of the consecrated bread, for the purpose of giving it to the sick, or other absent persons, at some future time."\*

RESIDENCE. See CANONICAL RESIDENCE.

RESPONDS. A word which should not be confounded with *responses*. It was used in the ancient Church to denote cer-

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\* Bishop Tomline.

tain short hymns or anthems, which it was customary to introduce into the middle or in the progress of the reading of chapters of Scripture, the reading being for the time suspended. These were denominated "Short Responds." The "Long Respond," was that which was sung at the close of the Lessons.

RESPONSE. In the Church service, an answer made by the people, speaking alternately with the Minister. The use of responses is not to be viewed as a mere incidental peculiarity of liturgical services, but rather as a fundamental characteristic of divine worship. Responses were not made for liturgies, but liturgies for responses. Many of the Psalms are constructed on the responsive model, because this was a prior trait of the worship of the sanctuary; and it is an error to suppose that responses were introduced because these Psalms happened to be in alternate verses. God's worship is an act in which both minister and people are concerned. This worship the Church requires to be both mental and vocal, and has ordered her ritual accordingly,—not degrading the priest to a proxy, nor the congregation to an audience, but providing for supplications and thanksgivings, which, like herself, shall be strong because united. It should be deemed a high privilege by the Churchman, that he is permitted to lift up his voice in prayer, as well as in praise, "in the congregation of the saints;"—that he may openly profess his confidence in the Father of all, and his trust in the "Lamb of God, who taketh away the sin of the world;" that he may join aloud in the "solemn Litany," and cry for grace whereby he may keep God's holy law for the time to come. In ages past, the privilege was prized. Men were not ashamed in primitive days, to confess Christ before the world, and, as it were, to rend the heavens with their fervent appeals. Neither was it by an ecclesiastical fiction, but in solemn reality, that they sung, "Therefore *with* angels and archangels, and *with* all the company of heaven, WE LAUD AND MAGNIFY THY

GLORIOUS NAME." May the time come when such devotion shall again adorn the "spacious courts" of Zion; when the vague murmur of confession, and the languid tones of penitence, the silent Creed, and the smothered prayer, shall give place to the earnest and nervous expression of spiritual concern, and the animating testimony of devout gratitude!

REVEREND, or, by abbreviation, REV. A title generally given to all classes of Ministers, though more strictly only to Presbyters and Deacons.

"REVEREND ESTIMATION." The Preface to the Ordinal asserts, that the offices of Bishop, Priest, and Deacon, "were evermore had in such *reverend estimation*, that no man might presume to execute any of them, except he were \* \* \* admitted thereunto by the lawful authority." This follows after a plain declaration that those three Orders of the Ministry are found in Scripture, and were continued in the Church of subsequent ages. The Ministry claims this sacred regard, or "reverend estimation," not only in respect of the high and heavenly purposes for which it was instituted, and the solemnity attaching to all its duties: but (in the present reference) especially on account of the source from which its powers are derived. The Ordinal unquestionably states this to be divine or inspired authority. These "Orders of Ministers in Christ's Church," have been "from the Apostles' time," and in "holy Scripture" they are "evident unto all men;" that is to say, to all men candidly and "diligently reading" the Scripture. It is also declared, that "divers Orders of Ministers" were appointed in the Church by "Almighty God;" to which might be added many other explicit statements of the Church. It is not to be wondered at, therefore, that the Christian Friethood should, more than once, be called a "high dignity,"\* and still more frequently by other

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\* "Ye have heard \* \* \* of what high dignity, and of how great importance this office is." "We exhort you in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and



terms implying a recognition of its lofty original. In this there is nothing approaching to arrogance, assumption, or superstition; but on the contrary, only that reasonable and moderate claim to veneration, which arises from the very nature of the thing, and without which, the proper and legitimate influence of the Ministry must be circumscribed, if not altogether subverted and destroyed.

RIGHT REVEREND, or, abbreviated, RT. REV. The title prefixed to the name of a Bishop. It is never applied to the inferior orders of the Ministry.

RING, *in Matrimony*. Immediately after the mutual promises or stipulations in the Office of Matrimony, the very ancient ceremony occurs, of placing a ring on the finger of the woman. The object of this is stated in the prayer following, to be "a token and pledge" of the vow and covenant just made by the parties. Ritualists have supposed that the ring was also a pledge or earnest of that honorable maintenance and participation in "worldly goods," which are promised in that part of the Office where the ceremony takes place. It has also been considered as a sign or seal of the admittance of the wife to "the nearest friendship and highest trust" which it was in the husband's power to give. It is probable that there is weight in all these opinions, though the former seems to be the prominent one in the view of the Church.

A multitude of analogies and figurative applications have sprung from the ceremony of the ring, some of which are thus stated by Dean Comber and Wheatly. "The matter of which this ring is made, is gold, to signify how noble and durable our affection is: the form is round, to imply that our respect shall never have an end: the place of it is on the

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to how weighty an office and charge ye are called." "— to show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity." *Exhortation in the "Ordering of Priests."*

fourth finger of the left hand, where the ancients<sup>r</sup> thought was a vein which came directly from the heart, and where it may be always in view : and being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten ; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here : and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious confutation.”

“ RIPER YEARS.” In one of the Offices for Baptism, this phrase is used to designate those who are beyond the age of children, and “ *able to answer for themselves.*” This definition is not only that given by the Church, but is implied in the words themselves, which embrace both adults, and those in age between them and children.\*

For the time and occasion on which this Office of Baptism was introduced, See ANABAPTIST.

In the Ordinal we have a few cases in which this and kindred terms are used. As in the Exhortation in the Ordering of Priests—thus, “ that by daily reading and weighing the Scriptures, ye may wax *riper* and stronger in your ministry,”—i. e., may become more perfect, mature, and experienced in divine wisdom and the qualifications of the ministerial office. As the result of this, the Bishop urges upon the Candidate, that he should never cease his labor till he has brought his flock “ to that *ripeness* and *perfectness of age* in Christ, that there be no place left among [them] either for error in religion, or for viciousness in life.”

RITE. A solemn external form or ceremony of religion.

RITUAL, *a.* Relating to the rites and ceremonies of divine service, as in the phrase “ *ritual* observances.”

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\* Unripe, riper, ripe.

**RITUAL, n.** A book or manual in which is given the order and forms to be observed in the celebration of divine service, the administration of the sacraments, and, in general, all matters connected with external order in the performance of sacred offices.

**ROBES.** In general, the ecclesiastical garments worn by the Clergy when performing the offices of the Church. More strictly, the black gown, and the dress worn by a Bishop. See **CLERICAL GARMENTS.**

**ROCHET.** A linen garment worn by Bishops under the robe to which the lawn sleeves are attached. At the Consecration of a Bishop, the rubric appoints that the Bishop elect shall be presented, "vested with his *Rochet*;" the rest of the Episcopal Habit, or robes, not being put on till a future part of the service.

**ROGATION DAYS.** So called from "*rogare*," to beseech. They are the three days immediately before the festival of Ascension.

These Litanic or Rogation days were first instituted by Mamertus, Bishop of Vienna, in the fifth century. Mamertus was not the originator of litanical supplications, but he was the institutor of the Rogation fast, and the first who applied the use of Litanies to the Rogation days. The chanting of litanies on these days, accompanied with public processions, continued till the era of the Reformation. In the Episcopal Church it has been thought fit to continue the observance of these days as private fasts. There is no office, or order of prayer, or even single Collect appointed for the Rogation days in the Prayer-book; but among the homilies recommended by our General Convention, there is one designed for the improvement of these days. The requisitions of the Church are "abstinence," and "extraordinary acts and exercises of devotion."

**ROGATION SUNDAY.** The Sunday before the festival of the Ascension. Its name has reference to the three days imme-

diately following, which are called Rogation days. See the above article.

“ROSE AGAIN.” See the Nicene Creed.\* The word “again” is here used, not in the sense of repetition, or doing an act a second time, but in agreement with popular usage and the practice of the best English writers from the 16th century downwards. Whatever may be said about the redundancy of the word, a good ear will never fail to observe a stronger meaning in the phrase, “he was buried, and the third day he *rose again*,” than in the form, “the third day he rose from the dead.” The “again” refers to a previous act not always of the same kind, as in the words, “he shall come *again*, with glory, to judge both the quick and the dead,”—that is, he shall *return* for this purpose,—not that he has already done this act, hereafter to be repeated. So with the scriptural phrase, “he shall *rise again*,” from which the Church derives authority for the use of the word. Here the reference is to the preceding circumstance of his interment;—he shall be buried; but *again*, or *after this*, he shall rise from the dead.

RUBRICAL. According to the Rubric.

RUBRICS. The directions scattered through the Prayer-book relative to the manner in which the various parts of the Liturgy should be performed.

These rules or directions about the service are called *Rubrics*, from the Latin word *ruber*, meaning *red*, because in ancient times it was the custom to print them in *red ink*, so that they might easily be distinguished from the service itself, which was printed in *black ink*, and with a different kind of type or letter.

The name of Rubric has still been retained in our Prayer-books, though the use of red ink has been mostly laid aside.

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\* Also, the Apostles' Creed in the *English Prayer-book*.

An edition has recently been issued by the Protestant Episcopal Press, New-York, in which the Rubrics appear in their original color.

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## S.

S. An abbreviation for "Saint." S. S. The plural, "Saints."

SABAOOTH. See the *Te Deum*, verse 5 :—"Holy, holy, holy, Lord God of *Sabaoth*."

The word *Sabaoth*, though a Hebrew expression, is retained in our Liturgy. "This term," it is remarked by Hervey, "some people, I am inclined to believe, inadvertently confound with *Sabbath*. The latter signifies the *Rest* of the seventh day ; and, in this connection, yields a sense not very apposite, and comparatively mean. Whereas the former [*Sabaoth*] denotes *Armies* or *Hosts*, and furnishes us with an image, truly grand and majestic, worthy to be admitted into the songs of Seraphs. It glorifies God, as the great, universal, uncontrollable SOVEREIGN ; who exercises a *supreme dominion* over all the orders of being, from the loftiest Archangel that shines in heaven, to the lowest reptile that crawls in dust. Who says to a legion of Cherubs, *Go*, and they go : to a swarm of insects, *Come*, and they come : to any, to every creature, *do this*, and they do it."

SABBATH. Properly the seventh day of the week, or Saturday, but by modern usage applied to the Lord's day, with the addition of the epithet "Christian." For several ages after the Apostles, the Sabbath was regularly observed in the Eastern Church as a festival, and services were held as on the Lord's day. In the Western Church it was usually observed as a fast, though in this there was some variation.

The keeping of this day was probably designed, in the first instance, as an innocent concession to the prejudices of the Jewish converts; but as a matter of obligation, it does not appear to have been recognized as equal to the Lord's day. Even respecting the converted Jews, Ignatius remarks, that "they who were brought up in these ancient laws, [the Jewish,] have come to the newness of hope, no longer observing sabbaths, but keeping the Lord's day."

**SACRAMENT.** An outward act, sign, or ceremony, instituted by Christ himself, as a vehicle of spiritual grace. The 25th Article defines sacraments to be "not only badges or tokens of Christian men's Profession; but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

The Episcopal Church acknowledges two Sacraments as ordained by our Lord, viz.,—Baptism and the Lord's Supper. In each of these are two essential parts,—the *element* and the *word of institution*. The element in baptism is *water*. In the Lord's Supper, the elements are *bread* and *wine*. In the first, the words are those which affirm the baptism to be "in the name of the Father, and of the Son, and of the Holy Ghost." In the last, they are comprised in the forms set forth by the Church, and drawn from the original institution of the sacrament.

In the Church of Rome, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are also accounted sacraments. And, admitting the definition of a sacrament, as used by that Church, together with the latitude in which the term was sometimes used by ancient writers, they only err in fixing the number at *seven*, when the same authorities might include at the least a dozen more. "Tertullian," remarks Bishop Jewell, "calleth the helve, wherewith Elisha recovered the axe out of the water, the '*sacrament of wood*;' and

the whole state of the Christian faith he calleth ‘the *sacrament* of the Christian religion.’ St. Augustine, in many places, hath ‘the *sacrament* of the *cross*.’ Thus he saith, ‘in this figure, or form of the cross, there is contained a sacrament.’ St. Jerome saith, ‘out of Christ’s side the *sacraments* of baptism and *martyrdom* are poured forth both together.’ Leo calleth the *promise of virginity*, a *sacrament*. St. Hilary, in sundry places, saith,—‘The sacrament of *prayer*,—of *fasting*,—of the *Scriptures*,—of *weeping*,—of *thirst*.’ St. Bernard calleth the *washing of the Apostles’ feet* a sacrament.” But yet these same writers made an evident distinction between the two divinely appointed sacraments of the Church, and those ordinary things to which, by a figure, they extended the term. This will sufficiently vindicate the Church in her assertion that Confirmation, Penance, &c. “are not to be counted for *Sacraments* of the Gospel,” inasmuch as they have come to be so esteemed only through “the corrupt following of the Apostles,” some of them being merely states of life allowed by the Scriptures,” but not of “like nature of Sacraments.” See “CORRUPT FOLLOWING.”

**SACRAMENTARY.** In the Romish Church, a book containing the Collects, together with the *Canon*, i. e., that part of the Communion office which was invariable, whatever changes might occur in the other portions of the service.

**SACRIFICE.** See **PRIEST**.

**SACRILEGE.** The act of violating or subjecting sacred things to profanation; or the desecration of objects consecrated to God. Thus, the robbing of churches or of graves, the abuse of sacred vessels and altars by employing them for unhallowed purposes, the plundering and misappropriation of alms and donations, &c., are acts of sacrilege, which in the ancient Church were punished with great severity.

**SAINTS’ DAYS.** See **HOLY DAYS**.

“**SAY.**” The frequent occurrence of this word in the rubrics of the Prayer-book, has not unfrequently been made use

of as the basis of an objection against the spirituality of our worship. "Then shall the Minister *say*;"—"The following shall be *said* or sung;"—"Here the People shall *say*;"—and many similar directions, are found in every part of the Liturgy. But surely, an ingenuous mind will not hence conclude, that, for this reason, our prayers and praises may satisfy the requirements of the Church, though offered without strong devotional feeling. In a prescribed form, some such phrases *must* be used; but in all such cases it is with the full understanding that our confessions of sin, our prayers for divine mercy, and our praises for God's unnumbered acts of goodness, shall be accompanied with that disposition of mind which will render them acceptable with God. Hence, in an early part of the service, the Minister invites the people to accompany him, "with a *pure heart* and humble voice, unto the throne of the heavenly grace." And in every part of the service, the Church expects, nay, even requires us to appear before God with that deep contrition of soul which becomes the penitent, and that holy joy which should characterize the children of God.

Any objection, therefore, made to the Prayer-book on this account, will equally lie against the Holy Scriptures. Our Lord, in teaching his disciples, said,—“when ye pray, *say*, Our Father,” &c. And it is recorded of the poor publican that “he smote upon his breast, *saying*, God be merciful to me a sinner.” In these, and a thousand other cases, the presence of strong devotion of spirit is implied; and a clearer testimony of the views of the Church need not be offered than in her own prayer, “give us that *due sense* of all thy mercies, that our *hearts* may be *unfeignedly* thankful, and that we may show forth thy praise, not only with our *lips*, but in our *lives*,” &c.

SCARF. See CLERICAL GARMENTS.

SCHISM. A rent or breach of unity in the Church, reprobated in Scripture as a sin of great magnitude.



The Church as originally established was unquestionably *one body*, and only one; and is so described in every part of the New Testament. There was "one Lord, one Faith, one Baptism;"—all were to "speak the same thing," and to be "perfectly joined together, in the same mind, and in the same judgment." 1 Cor. i. 9, 10. There were, consequently, to be "no divisions" among the brethren,—“no schism” was to be seen in the body; but all were to "have the same care one for another." 1 Cor. xii. 25. See **UNITY**. It seems, however, that in the Church of Corinth, during the Apostle's absence, a disposition the reverse of this was shown; and an attempt made to get up religious denominations, not exactly resembling those of the present day, for each party sought to rally around an *Apostle* or lawful ecclesiastic, instead of separating altogether from the Church, and erecting a new ministry; and yet, even under these palliating circumstances, the Apostle rebukes them sharply, inquiring,—“Is Christ divided?—was Paul crucified for you?—or were ye baptized in the name of Paul?” “Why, then,” we might suppose him to add, “are ye already daring to rend that sacred body of which ye are members, the health of which is in its unity; and, taking pattern from the sects of heathen philosophers and their opposing schools, are contending that ye are of Paul, or of Apollos, or of Cephas, while but one faithful band adhere to Christ? Truly, ye are yet following those carnal affections from which I trusted that the Spirit of Christ had delivered you. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another of Apollos; do ye not walk as heathen men rather than Christian converts? What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?” After this, the Apostle proceeds, in the latter part of the Epistle, (1 Cor.,) to lay down the constitution of the Church in terms so strong, and so demonstrative of its

oneness or unity, that all apology even for their imperfect schism is destroyed at once, while the Apostle's principles apply *a fortiori* to future dissensions of a more absolute form.

But this was not the only case in which the Apostle Paul, under the guidance of the Holy Ghost, declared himself on the subjects of unity and schism. The Corinthian Church was not alone in its tendency to insubordination, for the craft and subtilty both of men and of worse beings were to be apprehended and guarded against in every portion of the Church. Schism, like inflammation, is a disease incident to all climates. The Apostles foresaw this, and accordingly threw into their epistles both preventives and antidotes. With them, unity was all-essential, not only for the outward peace of the Church, but for its spiritual health: and more than all, it was demanded by the sovereign authority of God himself. In writing, therefore, to the Romans, Paul says: "I beseech you, brethren, mark them *which cause divisions* and offences contrary to the doctrine which ye have received; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." (xvi. 17, 18.) He exhorts the Ephesians to "keep the unity of the spirit, in the bond of peace. For there is one body (one Church) and one spirit." They were not to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but to come "in the *unity of the faith*, and of the knowledge of the Son of God, *unto a perfect man*, (a Church perfect in all its parts, and undivided,) unto the measure of the stature of the fulness of Christ." With precisely the same views, and in much more vehement language, we find St. Peter, St. John, and St. Jude, warning the Christian Churches against the intrusion of schism and its teachers. And in the instructions to the Clergy, as in the Epistles to Timothy and Titus, the preservation of unity is re-

peatedly insisted on, it being charged on some who needed the admonition, that they should teach "no other doctrine" than that originally delivered.

Such was the horror with which the Apostles looked upon schism in the Lord's body—the Church. And their inspired pens sufficiently reveal to us the mind of *God* respecting the same grievous offence. We might here advert, if we had room, to those cases in the Old Testament, which illustrate the dealings of the Almighty with those who wantonly trifled with the unity of his Church. The signal punishment of Korah and his company for this crime, will be recollected by the reader; and the example there given, in the stern indignation of God against spiritual rebellion, is one which has a moral for later times. The present disordered and disunited state of the Christian world, is an anomaly in the history of revelation, over which an impartial reader of the New Testament can do little but weep and tremble. While the names of heresy and schism are cast into the shade, the reality of both has afflicted the Church with evils too obstinate and inveterate to be easily removed. Schism is now accounted no crime, but next of kin to a virtue; and the formation of a new religious sect, falsely called a *Church*, is a thing of every day occurrence, though branded with criminality by the highest inspired authority. We will not ask for the legal power by which this is done, but would solemnly and in the fear of God inquire—Whence does any man professing Christianity derive the *right* of separating from Christ's holy, catholic, and apostolic Church, or of remaining in a state of disunion with it? Sure we are that the liberty wherewith Christ has made us free, never proceeded to *this* length; for that liberty acknowledges a law, without which true liberty cannot exist; and by that law—the law of the gospel, separation from Christ's Church is denounced as a flagrant crime. When Luther, Calvin, and others, sowed the first seeds of the lamentable schisms now existing, it is matter of fact that their

hatred of Romanism drove them into measures, which, under the color also of a fancied *necessity*, led them to found religious societies really external to the Church, because destitute of that succession of ministerial authority, without which there can be no Church. But, granting the existence of such a necessity, the schism ought to have been healed at the earliest opportunity ; and such an opportunity should have been eagerly sought. Was this done ? No ; but instead of it—instead of these parties uniting themselves with the legally constituted branches of the Church in their vicinity, they assumed an independent attitude, and gave birth to other organizations, which, by the lapse of time, learned to condemn the very Churches in which the purity of the gospel and the rightful ministerial authority had been preserved at the Reformation. The Continental reformers had not the gift of prophecy, nor could they foresee whereunto their measures might grow. Had it been otherwise, we have charity enough to believe, that sooner than proceed, they would have given their bodies to be burned, or prayed that their tongues might cleave to the roof of their mouths. This is not saying too much. Little did those men think that the societies they turned loose upon the world, would in 250 years become the hotbeds of heresy and the strongholds of Rationalism. Little did they think that they were paving the way for the preaching of a scarcely disguised infidelity, in their very pulpits, and over their very bibles. Such are the natural results of schism : having no conservative principles, its faith, however pure at the first, invariably deteriorates, and proceeds step by step along the descent of error, till it finally settles in the depths of avowed heresy. We need not cross the Atlantic to see the process in full operation. On the very shores where the pilgrim fathers set up their rigid orthodoxy, and sought to enforce it even by temporal penalties and punishments, as well as by a determined carrying of it out in their pastoral instructions, we see erected the standard of Unitari-

anism—we find a thorough annihilation of Puritan doctrine in the great mass of the public mind—we hear the divinity of the Savior contemned—and in the highest seats of theology, the folly of transcendentalism publicly avowed and defended.

It will be perceived that what we have here written has had relation to schism as a separation from the Church Catholic, but with more immediate allusion to it as a breach of unity with our own branch of that Church. At this point comes in the objection of the Romanist, that in declaiming against schism, we are self-condemned, having ourselves committed that crime by departing from communion with Rome at the period of the Reformation. In reply to this, we have a fact to state, and a question to ask. It is undeniable, that before Britain knew any connection with the Church of Rome, she had already the Christian religion, with the apostolic ministry in full exercise ; and it is contended by many, with no trifling force, that the gospel was first planted there by St. Paul himself. Not to insist on this, the fact is clear that the Church was in existence in England before the mission of Austin, or the time when the Romish power was introduced. This being the case, we inquire whether the mission of Austin and his forty monks, and their interference with the existing ecclesiastical jurisdiction, was not *on THEIR part* an act of schism—a trespass on the order, discipline, and prerogatives of a Church, to meddle with which they had no shadow of right, under the circumstances of the case ? What if the matter had been reversed, and a British mission had been intruded into the diocese of Rome ? This would have been a parallel case ; but its condemnation as an act of schism, would have been instant and certain. We are willing, nay desirous, to give all credit to the pious motives of Gregory and his missionaries ; but when it is considered that Austin invaded an ecclesiastical territory having at least seven lawful Bishops,—that these Bishops had heretofore been independent, acknowledging no foreign superior,—that they explicitly made known to

Austin, that "they owed no other obedience to the Pope of Rome, than they did to every godly Christian," &c., and that "they were under the government of the Bishop of Caer-Leon upon Uske, who was their overseer under God;"—when we learn that this independence had been maintained for 600 years before, and that it was only broken up by force, and long continued contests,—we say, considering these things, the introduction of Romanism into England was manifestly a *schismatical intrusion*, from which the British Church had a legal right to relieve itself so soon as a fit opportunity offered. By pursuing the history of the English Church, it will be seen that she always regarded the power of the popes as an usurpation on her rights, and century after century did she struggle to shake off the manacles which bound her. At the Reformation this was effectually accomplished; and after a bondage of 900 years, the original independence of the Church of England was restored. *Where* then lay the charge of schism? On the British Church, or on a foreign power which trampled on her jurisdiction, till by the Providence of God, she was strengthened to expel it, and assert her lawful rights?

**SCHISMATIC.** One who voluntarily separates himself from the Church, or is attached to a schismatical sect or party.

**"SCHOOL-AUTHORS,"** or **SCHOOL-MEN.** A designation of a race of writers who, between the tenth and fifteenth centuries, pursued the study of theology in a mode peculiar to themselves, by the employment of academical disputations, and abstruse reasonings, rather than by following the course already laid down in the works of the Fathers. The system thus pursued obtained the name of scholastic divinity, or the theology of the schools. Whatever may be thought of the dogmas maintained by the school-men, and the conclusions at which they arrived on the most remote and hazardous questions, it will nevertheless be granted that their patience, acuteness, and indefatigable industry, will ever remain "a

mighty monument of the utmost which the mind of man can accomplish in the field of abstraction." Among the School-authors are numbered Thomas Aquinas, Duns Scotus, Durandus, &c. A reference to one of their opinions is made in Article XIII.

SCRIPTURES, *Reading of.* See LESSONS.

SECT. A religious party, generally composed of those who refuse communion with the Church, and are therefore either heretical in their doctrine, or schismatical in their ecclesiastical relations, or guilty of both these crimes in union.

SECTARIAN. Pertaining to a sect, as "*sectarian opinions*,"—the opinions maintained by those attached to a sect;—"*sectarian spirit*," that temper of mind which instead of being catholic, expansive, and benevolent, is limited to the sustaining of the peculiar views of the party to which it is pledged.

SECULAR CLERGY. In the Romish Church, those who are not connected with a monastery or other religious house. These latter are denominated "regular,"—in contradistinction to "secular." See CLERGY.

SEE. A Bishop's See is his Diocese, or that portion of the Church over which he has the spiritual jurisdiction and oversight. See BISHOP, and DIOCESE.

SELECTIONS. The Psalter or book of Psalms, as it stands in the Prayer-book, is divided into sixty portions, agreeing with the average number of mornings and evenings in the month; and at each regular service, that portion is usually read, which corresponds with the day of the month. But there are also, for the sake of variety, &c., ten *Selections* of Psalms, any one of which may be used instead of the *regular* Psalms of the day. These Selections are prefixed to the Psalter, each of them consisting of one or more Psalms, chiefly on the same subject, with some slight variation.

The 1st Selection, is on the Majesty and Greatness of God, and his tender compassion to the children of men.

II. On God as an all-seeing Judge, knowing whereof we are made, reading our secret thoughts, and, by His Providence, ruling all things with goodness and mercy.

III. On Penitence and trust in God.

IV. The contrast between the wicked and the good.

V. The blessedness of the righteous.

VI. The Lord, a Refuge to the godly.

VII. The testimony of the Saints to the faithfulness and tender love of God.

VIII. The happiness and joy of those who wait upon the Lord, and attend his courts.

IX. God, infinite in goodness, and worthy of all praise.

X. Invitation to all created beings to unite in praising God.

**SEMINARY, *Theological*.** An Institution for the education of Candidates for the sacred ministry. Of these there are four in the Protestant Episcopal Church of the United States, viz., the General Theological Seminary, located at New-York, together with those of Virginia, Ohio, and Kentucky. Efforts are also making for their establishment in several other Dioceses, to create facilities for the education of native clergy, habituated to climate, and familiar with the habits and customs of those among whom their future ministrations will be exercised.

**SENIOR BISHOP.** In the American Church, the Bishop who is oldest in the order of consecration. The Senior Bishop is President of the House of Bishops, and has certain duties committed to him by the General Constitution and Canons of the Church. The consecration of Bishops is usually performed by the Senior Bishop, except in case of infirmity, &c. He is also to receive the testimonials of a Bishop elect, in case of such election taking place during the recess of the General Convention, and to transmit them to all the other Bishops for their consent or dissent. Special General Conventions are called by the summons of the Senior Bishop, on consent of a majority of all the Bishops; and the place of meeting of any General Convention may be changed by



the Senior Bishop, "in case there shall be an epidemic disease, or any other good cause, to render it necessary."

In the early Conventions of the Church, even when the Bishops were few in number, there was found the necessity of the presidency of one, as a matter of order and convenience in the transaction of business. But at that period, such was the fear of Episcopal ascendancy, that in the Convention of 1785, a proposal to that effect, though prospective only, was rejected. The prejudice, however, was removed in the following year. At the Convention of 1789, at which time there was a constitutional number of Bishops, the apprehended discussions on the subject of precedence, were happily averted by Bishop White's influence in placing the matter on the ground of seniority in the order of consecration. Bishop Seabury thus became President of the House. But at the next Convention, in 1792, a different principle was adopted, and continued for some time in operation, viz., that of giving the presidency by rotation, beginning with the north. This scheme was finally given up, and the order of seniority established as determining the question of presidency.

**SENIORITY.** In the Episcopate of the Church in the United States, this term is not used in reference to the actual *age* of a Bishop, but to the fact of his being the oldest of those living, in the order of consecration.

**SENTENCES.** The verses of Scripture which stand at the beginning of Morning and Evening Prayer. Before the Prayer-book was completed, the Liturgy began with the Lord's Prayer, at the place where it now appears. But after a time, this beginning was thought to be too sudden and abrupt, inasmuch as it gave the people no opportunity before, to confess their sins to God, and hear the assurances of his mercy to the penitent. In consequence of this, at a review of the Liturgy, these sentences or verses of Scripture,\* (with

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\* The first three excepted, which have since been added in the American Prayer-book.

the Exhortation, Confession, and Absolution,) were appointed to be read at the beginning of the service, the Minister having liberty to use any one or more of them, as he might judge most proper. They are carefully and judiciously selected from God's word, with the view "to bring the souls of the congregation to a spiritual frame, and to prepare them for the great duty they are just entering upon."\* We are reminded that, "The Lord is in his holy Temple," or in the place where we have assembled for his worship; and that, before so holy and awful a Being, it becomes us and "all the earth" to "keep silence." Next, we learn that God's praise shall go up, and his name shall be great, "from the rising of the sun, even unto the going down of the same;" that is, in every nation, and among all people. And that the worship we render may be pure and holy, the next sentence we may turn into a petition, and say, "Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer." Again: for the instruction and encouragement of the feeble-minded, the Sentences which follow these are full of consolation, mercy, and love, declaring that God is "gracious and merciful, slow to anger, and of great kindness;" and that the sacrifice he loves is that of "a broken and a contrite heart." But if we have true sorrow for our offences, we shall humbly *confess* them to our Heavenly Father; and therefore we are further reminded that, "if we confess our sins, God is faithful and just to forgive us our sins." And this we are admonished to do like the poor prodigal son, who, when about to return to his father's house, said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

This, then, is the purpose and use of these Sentences with

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\* Wheatly.

which we enter upon the solemn services of the Church ; and although not read throughout on any one occasion, yet should be felt by every devout worshipper. As we cannot come before God acceptably without feeling our own unworthiness, and His great love to all who seek him aright, the Church does well *always* to keep in our minds these important truths, in order that our prayers may be heard, and our souls refreshed by thus waiting upon God. In the form appointed for Thanksgiving day, there are other appropriate Sentences provided to be used with some of the above.

SEPTUAGESIMA. The Sunday which in round numbers is 70 days before Easter. Hence the name.

“ There being exactly 50 days between the Sunday next before Lent and Easter-day, inclusive, that Sunday is termed Quinquagesima, i. e., the 50th. And the two immediately preceding are called from the next round numbers, Sexagesima and Septuagesima, 60th and 70th. The Church thus early begins to look forward to Easter, the queen of festivals. She would call back our minds from the rejoicing season of Christmas, and, by reflections on the humiliating necessity there was for Messiah’s advent, prepare us for that solemn season in Lent, in which, if with deep contrition and lively faith we follow Christ in his *sufferings*, we may rejoice with him here, and humbly hope to reign with him hereafter in his *glory*.”

The observation of these days and the weeks following, appears to be as ancient as the time of Gregory the Great. Some of the more devout Christians observed the whole time from the first of these Sundays to Easter, as a season of humiliation and fasting ; though the ordinary custom was to commence fasting on Ash Wednesday.

SERAPHIC HYMN. See TRISAGION.

SERMON. See PREACHING.

“ SEVEN-FOLD GIFTS.” The gifts of the Holy Spirit ; so called from their enumeration in Isaiah xi. 1—6. There is

an allusion to these in the Hymn "Veni, Creator Spiritus," in the Ordinal, thus :—

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire :  
Thou the anointing Spirit art,  
Who dost thy *seven-fold gifts* impart.

In a Prayer of the Order of Confirmation, these gifts are specified as follows : "— daily increase in them thy manifold gifts of grace ; the spirit of *wisdom* and *understanding*, the spirit of *counsel* and ghostly *strength*, the spirit of *knowledge* and true *godliness* ; and fill them, O Lord, with the spirit of thy holy *fear*."

"SEVERALLY." Individually, not collectively. In the Office for the Baptism of those of riper years, the questions proposed by the Minister to the Candidates, are to be considered as addressed to them *severally*, and the answers to be made accordingly. By this Rubric, every Candidate is to view himself as isolated and alone,—to receive the questions as addressed to him personally, and, without regard to any one else, to make the appropriate answer. But this does not require, on the part of the Minister, a distinct proposing of the questions to every individual. This will be evident from a comparison of the rubric with that of the English Prayer-book. In the latter it is, "Then shall the Priest demand of *each* of the persons to be baptized, *severally*, these questions following." Here a separate repetition of them to each person is demanded. In the American rubric, the words "*each* of," are omitted, and the questions once read, are to be "*considered as* addressed to them *severally*," &c., intimating that they are not so, in point of fact.

In the Order of Confirmation there is a rubric somewhat analogous. The Candidates "kneeling before the Bishop, he shall lay his hands upon the head of *every one severally*, saying," &c. In this there is a double intention. 1st. To

secure to this ordinance the proper and actual "*laying on of hands,*" in opposition to the Romish practice of substituting for it a gentle *blow on the cheek*; for, most clearly, whatever variations any branch of the Church may make in the devotional and hortatory parts of the office, the *imposition of hands* is not only obligatory, but constitutes the very characteristic of the rite. 2d. That the blessing herein conveyed may be unequivocally given to every individual candidate. And as the laying on of hands "has always been used to determine the blessings pronounced to those particular persons on whom the hands are laid,"\* so, in this ordinance, the Bishop, by a separate act, confers on each one the blessing, and is justified in using the words of the succeeding prayer, — "these thy servants, upon whom \* \* \* we have now *laid our hands.*"

SEXAGESIMA. See SEPTUAGESIMA.

"SHARPNESS OF DEATH." In the Te Deum. The pains and agonies suffered by the Redeemer on the cross, but which he overcame at his resurrection, God having raised him up, "having loosed the pains of death: because it was not possible that he should be holden of it."†

"SHINE." In the 4th verse of the 97th Psalm, in the Prayer-book, this word occurs in a form of expression now somewhat antiquated. "His lightnings *gave shine* unto the world," i. e., "his lightnings shone with great brightness upon the world;" or "made the earth to shine."

SHRIVE. To confess sin. The word is now obsolete, but was formerly used for confession to a priest, though not always so restricted. From this word is derived the name of *Shrove-tide*, (the time immediately before Lent,) and *Shrove-Tuesday*, times of general confession in the Romish Church.

"Another crime against Richard Collins was, he taught that in all such things wherein he offended God, he should

\* Wheatly.

† Acts ii. 24.

only *shrive* himself to God ; and in things which offended man, he should *shrive* him to man."\*

**SHROVE-TIDE.** The period immediately before Lent. See **SHRIVE**.

**SHROVE TUESDAY.** The day before Ash Wednesday, so called in the Church of England "from the old Saxon word *shrive*, *shrift*, or *shrove*, which in that language signifies to *confess* ; it being a constant custom among the Roman Catholics to confess their sins on that day, in order to receive the blessed Sacrament, [of the Eucharist,] and thereby qualify themselves for a more religious observance of the holy time of Lent immediately ensuing." †

**SIGN of the Cross.** See **CROSS**.

**ST. SIMON AND ST. JUDE'S DAY.** A holy-day appointed by the Church for the commemoration of these saints.

"The first is Simon, surnamed the Canaanite, and Zelotes, which two names are, in fact, the same ; for the Hebrew term *Canaan*, signifies a zealot.

"There was a sect of men called Zealots, about the time of Christ, in Judea, who out of a pretended zeal for God's honor, would commit the most grievous outrages ; they would choose and ordain high priests out of the basest of the people, and murder men of the highest and most illustrious extraction. And it is highly probable that this Simon, before his conversion and call, was one of this hot-headed sect : or, at least, that there was some fire or fierceness conspicuous in his temper that occasioned his being distinguished by that warm name.

"He was one of the twelve Apostles, and a relation of our blessed Lord ; either his half-brother, being one of Joseph's sons by another wife, or a cousin by his mother's side.

"The other Saint, this day commemorated, was likewise one of the twelve Apostles, and Simon's brother, and con-

\* Account of the Lollards.

† Wheatly.

sequently of the same degree of consanguinity to our blessed Savior.

“He had two surnames, viz., Thaddeus, which seems to be nothing more than a diminutive of the term *Judas*, as it is derived from the same Hebrew root; and Lebbeus, which is derived from another Hebrew root, signifying a little heart.”

**SIMONY.** The crime of offering or receiving money, &c., for spiritual gifts or preferments. The first instance of this offence in the Christian Church, is in the case of Simon Magus, who sought to purchase the Holy Ghost with money. From this circumstance the name of Simony is derived. The more glaring acts of simony are the purchase of ministerial authority by offering and receiving money, &c., at ordinations, or by using bribery and gifts with the design of securing promotion in the Church.

**SINGERS.** Those who conduct the musical part of the Church service. See **CHOIR**.

**SINGERS.** An order of men in the ancient Church. See **INFERIOR ORDERS**.

**SINGING.** See **MUSIC**.

“**SINGULAR.**” Used by old writers in the sense of *incomparable, matchless, of unequalled excellence*. The following examples are taken from King Edward VI’s Primer. “Breathe into my heart by thy Holy Spirit, this most precious and *singular* gift of faith, which worketh by charity,” “—— that when thou shalt call me out of this careful life, [a life full of cares,] I may enjoy that thy most *singular* and last benefit, which is everlasting glory through Jesus Christ our Lord.”

“**SOLDIER OF CHRIST.**” An expression borrowed from a well-known Scripture simile, and frequently introduced or alluded to in the Prayer-book.\*

In some of the older writers of the Church of England,

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\* See the Offices for Baptism.

the word "*knight*" was used in the same sense. We give an example or two from Wiclif. "The fourth gift of the Holy Spirit, is the gift of strength, which armeth God's *knight*, and maketh his soul hardy and strong to suffer divers diseases for God's love."\* "Are not these lords, who thus hold curates in their courts and worldly offices,† traitors to God Almighty, since they draw away his chief *knights* from their spiritual battle, when and where they were most needful for this service?"‡

SONG of the three Children. See BENEDICITE.

SPECIAL CONVENTION. In each Diocese of the Church there is, every year, a regular meeting or Convention of the Clergy, and a portion of the laity, from the various Churches, to transact business—to frame and enact laws or Canons—and to consult for the temporal and spiritual welfare of the Churches. See CONVENTION. But if any thing unexpectedly occurs, of more than usual importance, in the interim, and the Church would suffer injury by delay in acting upon it, then the Bishop, if he judge expedient, may call a Convention before the ordinary time, to take measures respecting the matter. A Convention of this kind, not being a regular annual one, but held for a special or particular purpose, is called a "Special Convention."

A similar extra meeting may also be called if necessary, of the *General Convention*, the regular meetings of which are only once in three years. This is designated, a "Special General Convention."

SPIRITUAL. SPIRITUALS. Terms in ecclesiastical language applied to those offices, duties, functions, &c., of religion and of the ministry, which are opposed to such as are of a merely *temporal* or ordinary character. In the 37th Article

\* Poor Caitiff.

† Alluding to those who induced the Clergy to forsake their parishes for secular employment.

‡ Office of Curates, &c., by Wiclif.



the distinction is recognized. "The power of the Civil Magistrate extendeth to all men, as well clergy as laity, in all things *temporal*; but hath no authority in things purely *spiritual*." We have a good example also in the following passage of Archbishop Secker's 3d Charge: "I now proceed to another point, of a *temporal* nature indeed, as it may seem, but several ways connected with *spirituals*, viz., the care you are bound to take of the incomes arising from your benefices."

**SPIRITUALITY.** In the ecclesiastical affairs and language of the Church of England, the whole body of the Clergy are denominated the *spirituality*. The term is evidently derived from the spiritual nature of the office which they hold.

**SPONSORS.** In the administration of baptism, these have from time immemorial held a distinguished and important place. Various titles have been given them, significative of the position they hold and the duties to which they are pledged. Thus they are called *Sponsors*, because in infant baptisms they respond or answer for the baptized. They are *Sureties*, in virtue of the security given through them to the Church, that the baptized shall be "virtuously brought up to lead a godly and a Christian life." And from the spiritual affinity here created, by which a responsibility almost parental is undertaken by the sureties, in the future training of the baptized, the terms *Godfather* and *Godmother* have taken their rise.

In the American Church, as in that of the primitive age, parents are permitted to stand as sponsors, if it be desired. The rubric also requires, that "There shall be for every Male Child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers."

The Office of Sponsors is (in the case of infants) twofold. 1st, that of acting in their name in making the requisite renunciation of the devil and all his works, &c., confession of faith in Christ, and promises of a holy life: 2d, that of pro-

viding and securing for the child by their faithful endeavors, not only a bare knowledge of the principles of the gospel, but as far as may be, a practical acquaintance with the important vows made for them in baptism, and the solemn consecration of heart and life which they involve.

SPRINKLING. See IMMERSION.

STALLS. In a Cathedral or Collegiate Church, certain seats constructed for the Clergy and dignitaries of the Church, and used by them exclusively. These stalls are placed in that portion of the building called the *Choir*, or the part in which divine service is usually performed.

“STAY.” This word is found in its antiquated sense, in the Burial Service, but in no other part of the Prayer-book. It occurs in a passage quoted from Job xiv. 1, 2, thus: “Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one *stay*.” The verses as they here stand, are from a translation of the Bible, earlier than that now in use. The word “*stay*” may be changed for “place” or “condition” without affecting the sense. The Bible translation gives the full sense of the phrase: “He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.”

ST. STEPHEN’S DAY. The day on which the Church commemorates the virtues and death of Stephen, the martyr. This festival is immediately followed by those of St. John the Evangelist, and of the Holy Innocents. “They are placed immediately after Christmas, to intimate (as is supposed) that none are thought fitter attendants in Christ’s nativity than those blessed Martyrs who lost their temporal lives for him, from whose incarnation and birth they received life eternal.

“As there are three kinds of martyrdom; the first, in will and in deed; the second, in will, but not in deed; and the third in deed, but not in will; so our Church commemorates these Martyrs in the same order. St. Stephen, therefore, is

placed first, as he suffered death both in will and deed ; St. John the Evangelist next, as he suffered in will but not in deed ; and the Holy Innocents last, who suffered in deed, but not in will."

"STOOL." A seat, place of power, or throne. See Psalm xciv. 20. "Wilt thou have any thing to do with the *stool* of wickedness," &c. The idea seems to be that of sanctioning or partaking in the iniquity of those in high places, who sin as though their unrighteous desires were a law to them. The Bible translation is,—“ Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law ?”

"STRONG." See Collect for the 4th Sunday after Trinity. "O God, the protector of all that trust in thee, without whom nothing is *strong*, nothing is holy," &c. This prayer, it will be observed, is for aid and guidance "through things temporal;" in which the Christian needs that his weakness should be strengthened into spiritual vigor, lest by the trials of this mortal state, he should be overcome, and in the end, fail of his reward. All strength to contend with adversities and temptations comes from God. He alone "giveth strength and power unto his people;" therefore the Church teaches her children to rely on Him, "without whom, nothing is *strong*."

SUB-DEACON. See INFERIOR ORDERS.

SUBSTANCE. In relation to the Godhead, that which forms its essence or being—that in which the divine attributes inhere. In the language of the Church, and agreeably with holy writ. Christ is said to be of the same *substance* with the Father, being *begotten*, and therefore partaking of the divine essence, not *made*, as was the opinion of some of the early heretics. See CONSUBSTANTIAL.

SUCCESS. A plea not unfrequently adopted by those who contend for the validity of non-episcopal ministrations. The ground assumed is, that God's blessing evidently follows such ministrations, as shown in the conversion of sinners and the spiritual edification of believers ; and that as this "success"

flows from the divine co-operation, the highest testimony is given to the validity of the ordinations under which it is effected. Now so far as the fact of success is concerned, we freely acknowledge it, and give God thanks that his word "is not bound," but has free course and is glorified, by whomsoever spoken. But we deny altogether that success is a test of valid ordination ; for it may follow the declaration of the gospel by *any one*, whether man, woman, or child,—whether Jew, Turk, Infidel, or Heretic. The mere fact of a layman becoming instrumental in the "winning of souls," is a proof of the efficacy of God's truth, but not of the existence of ministerial authority in such a person. Suppose that good results follow the labors of those who usurp the sacred office. What then? Does this legalize their usurpations? By no means ; it only proves that the sword of the Spirit will pierce, though in unlawful hands ;—that the vineyard will thrive, though strangers water it ; that the good seed will grow, even when scattered by those who are no husbandmen. Let success be the test, and the ministry may be claimed by all men ; for all, with the Bible in their hands, and the gift of speech to proclaim it, may ordinarily meet the test and demand its issue. If the inquiry be here made, Why laymen may not exercise clerical functions innocently and without restraint ; we reply, because Christ otherwise ordered it. He established in the Church a ministry ; to that ministry he granted certain high prerogatives ; and into it none might intrude without his commission. This ministry is adequate to all the purposes for which it was designed, rendering usurpation as inexcusable as it is needless. And though a temporary success may attend the acts of those who invade the ministry, yet it is invariably at the risk of permanent evils, of which no stronger attestation need be given than the deplorable schisms and heresies now rife in the Christian world.

**SUCCESSION, APOSTOLICAL.** See **UNINTERRUPTED SUCCESSION.**

**SUCCESSION, UNINTERRUPTED.** See **UNINTERRUPTED SUCCESSION.**

“**SUDDEN DEATH.**” A petition against this occurs in the Litany, and has been made a matter of objection, on the ground that it implies an interference with the will of Providence. The term, as explained in some other liturgies, refers to unprepared death, which is a proper subject of deprecation, inasmuch as the holiest of men need at that solemn hour the comforts of religion; and much more may the unrighteous profit by a time allotted them for repentance. But even in the stricter import of the term, there is nothing justly objectionable. Death is an event, the time of which is in God’s hand, and the circumstances also; yet the saints of old besought the Almighty that they might not be taken away suddenly in the midst of their days, and their prayers to this effect left on record, are a sufficient vindication of the petition in question.

**SUFFRAGAN.** The designation of certain titular bishops, appointed to act under a superior, within a prescribed district or diocese of the Church. In the ancient Church, all the Bishops in a province were properly suffragans, in relation to their metropolitan; each had his proper diocese, and assumed its appropriate title; but yet they were subject to the metropolitan, and under his jurisdiction. The fact of their being thus dependent on a superior, and bound to give their suffrage and assistance to him, and to meet at his command in provincial synods, &c., was probably the origin of the term by which they were distinguished, though it has also been supposed that it sprung from their claiming to *vote*, or to give their suffrages, in the election of the Archbishop. In England, the diocesan Bishops are still regarded as suffragans, under the control of the Archbishops of the two provinces of Canterbury and York.

In the American Church, suffragans are not allowed by the Canons. The distinction between them and Assistant Bishops, seems to be this. An Assistant Bishop acts within the diocese of his principal, not having a diocese of his own with its proper title, nor a defined district of his superior's diocese; whereas the reverse of this is true of a suffragan, who has his own distinct sphere of jurisdiction, and claims the title belonging to it. A suffragan implies the existence of an Archbishop, or of a Bishop exercising jurisdiction without the bounds of his own proper diocese, or within portions of it marked out as secondary bishoprics; but an Assistant Bishop implies nothing of the kind, he being, as his designation imports, the helper of the Bishop when disabled by infirmity, in administering the affairs of a single unbroken diocese, every portion of which is equally the field of his episcopal duties, under the advice and regulation of the diocesan. See also CHOREPISCOPUS.

**SUFFRAGE.** A vote, token of assent and approbation, or, as in public worship, the united voice and consent of the people in the petitions offered. "See now then, both learned and unlearned, how prayers and all other *suffrages*, are in common to this spiritual Church."\*

The term is also used in the Prayer-book to designate a short form of petition, as in the Litany. Thus, in the Order for the Consecration of Bishops, we read that, in the Litany as then used, after the words, "That it may please thee to illuminate all Bishops," &c., "the proper *Suffrage* shall be, 'That it may please thee to bless this our brother elected.'" &c. The versicles immediately after the Creed in morning and evening prayer, are also denominated suffrages.

**SUICIDES.** See BURIAL SERVICE.

**SUNDAY.** See LORD'S DAY.

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\* The Lantern of Light, A. D. 1400.

**SUNDAY, OR DOMINICAL LETTER.** In the Calendar, the first seven letters of the alphabet are applied to the days of the week, the letter A being always given to the 1st of January, whatever that day may be, and the others in succession to the following days. If the year consisted of 364 days, making an exact number of weeks, it is evident that no change would ever take place in these letters; thus, supposing the 1st of January in any given year to be Sunday, all the Sundays would be represented by A, not only in that year, but in all succeeding. There being, however, 365 days in the year, the first letter is again repeated on the 31st of December, and consequently the Sunday letter for the following year will be G. "This retrocession of the letters will, from the same cause, continue every year, so as to make F the dominical letter of the third, &c. If every year were common, the process would continue regularly, and a cycle of seven years would suffice to restore the same letters to the same days as before. But the intercalation of a day, every bissextile or fourth year, has occasioned a variation in this respect. The bissextile year containing 366, instead of 365 days, will throw the dominical letter of the following year back two letters, so that if the dominical letter at the beginning of the year be C, the dominical letter of the next year will be, not B, but A. This alteration is not effected by dropping a letter altogether, but by changing the dominical letter at the end of February, where the intercalation of a day takes place. In consequence of this change every fourth year, twenty-eight years must elapse, before a complete revolution can take place in the dominical letter, and it is on this circumstance that the period of the solar cycle is founded."

**SUNDAY SCHOOL.** An institution for the religious education of children, usually in connection with a church or parish, and holding its exercises on the Lord's day. As we have already had occasion, in the article **CATECHISING**, to

speak of the general duty of early religious training, it will be the less necessary to enlarge upon it here.

Sunday Schools form one of the many instrumentalities employed by the Church, for the benefit of her younger members. Their rise has usually been dated from the truly Christian efforts of a citizen of Gloucester, England, whose benevolent spirit led him, about half a century ago, to devise these organizations for the reclaiming of the children of the lower classes from vice and ignorance. It is not however to be supposed that, anterior to this, no systematic means had been attempted for the religious instruction of the young. Indeed, Mr. Raikes' schools were at first far more of a secular character than those of the present day; and, if we mistake not, were preparatives, rather than substitutes, for the regular provisions of the Church. So excellent a plan was, however, not to be neglected, as a valuable auxiliary to pastoral effort; and it accordingly received the countenance and patronage it so well deserved. In ages before, means had been established for the spiritual welfare of the young. The Church had engaged for this object, a train of responsible agents, and required it at the hands of her Clergy, Catechists, and Baptismal sponsors, as well as from the labors of private teachers, and the parents themselves. There can also be no doubt that at the Reformation, the restorers of the English Church had fully in view, the adequate instruction of the young in the principles of the gospel. Of this, the Church Catechism is in itself a sufficient proof, containing, as it does, an admirable statement of all those things "which a Christian ought to know and believe to his soul's health;" and this in language so simple and intelligible, that it seems to be the very alphabet of the gospel. And that the grand purpose of this was the careful training of *all* children, without exception, in the paths of piety, is evident from the rubric appended, in which it is required of them to be present at Church "at the appointed time, and obediently to hear, and to be ordered by



the Minister, until such time as they have learned all that is appointed for them to learn." This, viewed in connection with the efforts of parents and sponsors, shows how intimately the spiritual care of the young was blended with the earliest policy of the parent Church.

But with all this apparatus for juvenile instruction, the lapse of a century or two brought with it several powerful motives for the introduction of a more enlarged system of measures, having however the same great object in view. The increased demands made upon clerical labor, at every period subsequent to the Reformation, rendered it expedient, that in the care of a large flock, the pastor should receive and employ such aid as the *laity* were qualified to render. And again; the increase of population was far more rapid than that of the means of religious instruction; and the consequence was, the exposure of thousands of children to ignorance, vice, and every kind of demoralizing influence. These were characteristics of the times, which needed prompt relief and vigorous action; for the eye of humanity was shocked to look upon the wide-spread mischief which was working so ruinously and so fatally. Such was precisely the state of things in England, when Mr. Raikes first conceived the idea of gathering together in little groups on the Lord's day, the neglected children of some of the more populous districts, and of redeeming their early years from the corrupting influences around them. It was a noble thought, and God's blessing went with it, endowing it with such unexampled success, that in less than five years from the commencement, about 250,000 children were every Sunday receiving instruction, and several Bishops of the Church came forward to hail the scheme, and "cast the weight of their mitres into the scale of this holy cause." And the Institution was one admirably adapted for perpetuity. It began with the countenance of the Church, and with the sanction of every pious mind. And though the original plan has suffered some alteration

since, it has been still for the better, in the fact that the present universality of education relieves the Sunday School of much mere literary labor, and leaves it more free to act in a purely religious character. The system needs no better eulogy, than the statement that at the present day it has become closely associated with almost every department of pious enterprise. Its triumphant progress and mighty results are known to all. It has been tested, and it has achieved wonders. To say nothing of its direct bearing on personal piety, it has acted, and is still acting, with an incalculable power in behalf of national virtue. So much so, indeed, that had it not been for this important institution, constantly giving its checks to early waywardness, the tone of public morals would, beyond all question, have been many degrees below its present standard. We do not realize this as vividly, perhaps, as we ought, for we are too familiar with the system. We are born, we grow, we live, and we die, in a Sunday School atmosphere. We know not fully what we enjoy. We do not observe the purifying influence that is about us—strong and successful, yet unostentatiously fulfilling its high and benevolent offices. But the effect on public virtue is, after all, only a secondary result of Sunday School instruction. The main design is that of making pure religion victorious over the heart, and supreme in the government of the soul. Just so far as *this* is attained, the teacher counts himself successful, and the Church rejoices with him. It is here that the pious teacher finds his highest gratification: for he feels that he is preparing souls for a holy life and a happy eternity. It is to the renewing effect of the gospel of Christ that he so anxiously looks; and hails with the liveliest enthusiasm any indication of its power and influence.

Much has been said about the relation in which Sunday Schools should stand to the Minister of the parish in which they are situated. Some have contended for their entire independence, making it something like an act of intrusion for

the Minister to hold jurisdiction over them. In such circumstances, there are three inquiries to be made. 1. Whether the Redeemer's command to the Clergy,—“Feed my lambs,” has ever been repealed. 2. Whether the appointments of the Church, to which we have already referred, are yet in force. 3. Whether the children of the school are a portion of the Clergyman's spiritual charge. The answer to these questions, will show how far the Minister's authority extends over the younger members of his flock; and none can fail of the conclusion, that whatever auxiliary means are employed for the spiritual benefit of children, the chief responsibility and oversight rests with him.

In the prosecution of Sunday School instruction, there are at least two objects to be constantly kept in view. 1. The fixing of *definite* and *clear* impressions of religious truth, wherever we undertake to train the mind at all. It is inconceivable how much well-intended zeal may be brought into action by the teacher, and how much time and labor the pupil may sometimes consume in reading and reciting, without leaving on the mind any strong, vivid, and systematic apprehension of the truths of religion, though at the same time they may appear obvious and luminous enough to ourselves. Now where this is the case, the benefits which should flow from our industry, are in a great measure neutralized, and the formation of the religious character is defeated,—we labor in vain, and children grow up without any distinct understanding of the doctrines of the gospel, or the peculiar principles of the Church. The danger of leaving the mind in this confused state, has been felt by all denominations of Christians, and by none more than our own. But there is a very safe remedy for all this. Let every thing that is taught to a child, be presented as a *fact*, and never as a subject of controversy, or in a spirit of hesitation. The Church, in her religious training, knows nothing about opinions contrary to the truths she has brought down from the Apostles; and

therefore she preserves her children on solid ground, leaving for maturer years the survey of the quicksands of error.

2d. There should be an adherence to a regular and perspicuous exposition of all the points of the Christian faith. In these will be embraced every distinct feature of the doctrine of Christ; and when once clearly understood, they will take firm hold on the mind, and their mutual connection will soon be perceived and appreciated. In this way, let the *whole ground* be trodden. Introduce the pupil, by degrees, to every thing which the Church regards as important. Show him not only the doctrines, but also the ministry—the worship, and the discipline, of the Church. Arm him at all points, so that he may in after life be a man of God—a soldier of Christ—perfect, and thoroughly furnished unto all good works. Now in order to ensure all this, the books employed should be such, and *only* such as agree with the doctrines of Christ as taught in the Church, and with those principles by which, as a religious body, we are distinguished. This is not only an act of justice to our own Church, but it is recommended by the example of all denominations of Christians. And, what kind of religious views but the most confused and contradictory, would be produced in the mind of a pupil, by putting into his hands books gleaned from every quarter, and expressing the sentiments of various bodies of Christians, all which the poor child reads in good faith, as equally true, though perfectly bewildered by their disagreements? What could be expected, but that he should grow up without any fixed and decided principles at all? Just as well might he go a little further, and attend the schools of different denominations in rotation, and receive on every Sunday a confutation of his previous lesson. Let not the Churchman's child be thus abused, and cast on the stormy sea of opinion, without rudder, compass, or pilot, to direct his way. If we believe that the doctrines of our Church are those of Christ and his Apostles,—that the order and worship

of this Church are on the right foundation, that here piety may grow on as favorable a soil as elsewhere, to say the least,—then prudence would advise, even if consistency did not require, the furnishing of our schools with such publications, and the faithful teaching of such principles, as are approved by the Church, and breathe the genuine spirit of Apostolic times.

**SUPEREROGATION.** In the Romish Church, works of supererogation are those good deeds which are supposed to have been performed by departed saints, *over and above* what is required for their own salvation. These constitute an inexhaustible fund, on which the Pope has the power of drawing at pleasure, for the relief of the Church, by the application of some portion of this superabundant merit, to meet a deficiency in the spiritual worth of any of its members.

**SUPPLICATIONS.** The whole Litany is called a General Supplication; but this term is the appropriate designation only of that portion included within brackets, and left discretionary in the American Prayer-book. This part of the Litany “was first collected and arranged in this form, when the barbarous nations began to overrun the Church, about 600 years after Christ.”\* But though the Church is now exempt from actual persecution, yet in its militant state, being ever exposed to the assaults of “sin, the world, and the devil,” there is no impropriety, but a manifest appropriateness in retaining this highly devotional strain of prayer. In this part of the Litany occurs the Lord’s prayer, a form, without which the ancient Christians always regarded their supplications as incomplete. Here also we find that affecting prayer of St. Gregory, “O God, merciful Father, who despisest not the sighing of a contrite heart,” &c., a prayer which has been in use more than 1200 years. In this, a single alteration has

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\* Wheatly.

been made, by the omission of a clause relative to the intercession of angels and departed saints.

The discretionary part of the Litany, remarks Bishop Brownell, "is so excellent and so fervent, that it will seldom be omitted, unless there is some imperious necessity for abridging the service. And in those congregations where it is thought expedient generally to omit it, propriety would seem to dictate the use of it, on all the more solemn seasons of the Church."

**SUPREMACY.** The rank claimed by the Bishop of Rome, as Vicar of Christ, and supreme head of the Church on earth,—a rank which was not acknowledged in the primitive age, and of which it is notorious that the ancient British Church knew nothing for 600 years after its establishment.

**SURCINGLE.** The band, girdle, or belt, used by clergymen with their Cassocks

**SURETIES.** A title given to sponsors in baptism, indicative of the solemn obligation which they assume, in *assuring* to the child or person baptized, the benefit of that spiritual instruction required by the Church, preparatory to the ratification of his baptismal vows at Confirmation. See **SPONSORS**.

**SURPLICE.** A flowing white garment used by the Clergy in reading the Morning and Evening Prayer, in the administration of the holy Communion, and in general, in all offices of the Church, except preaching. The surplice is of considerable antiquity, and independently of this, its appropriateness as an emblem of that light and purity which distinguish the Gospel, will ever plead in its favor against current objections. See **CLERICAL GARMENTS**.

**SURSUM CORDA.** "Lift up your hearts;" a form of great antiquity in the liturgical services of almost every branch of the Church.

**SUSPENSION.** The second degree of punishment in the case of a Clergyman who has been tried for an offence, and found guilty. It consists in the Bishop's taking away from

him, for a certain time, the liberty of performing divine service, preaching, and exercising any other of the duties of a Minister. See ADMONITION, and DEGRADATION.

A *Communicant* may also be suspended, or not allowed to partake of the Lord's Supper, if the Minister shall know him to be "an open and notorious evil liver, or to have done any wrong to his neighbor by word or deed, so that the Congregation be thereby offended." And it is also made the duty of the Minister, to proceed in the same manner, or to use the same order, "with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled."

The reason why unworthy persons are thus *suspended*, instead of being altogether *excluded* from the Communion, is, 1st, that they may have time to repent, and amend their lives, and thus be, in the end, restored to the Church. And 2d, that the Minister may acquaint the Bishop with the facts, and obtain his advice and judgment on the case; for it is ordered, that, if any one has been repelled from the Communion, the Minister "shall be obliged to give an account of the same to the Ordinary (the Bishop) as soon as conveniently may be."

SYMBOL, or SYMBOLUM. A title anciently given to the Apostles' Creed, and for which several reasons have been assigned. Two of these have an appearance of probability, viz., that, 1, which derives the word from the Greek *συμβάλλειν*, signifying a throwing or casting together, and alleges that the Apostles each contributed an article to form the Creed; and 2, the opinion that this Creed was used in times of persecution as a watch-word or mark whereby Christians (like soldiers in an army) were distinguished from all others. This latter is the sense given in the Short Catechism of Edward VI. 1552, where we read. "M. Why is this abridgment of the faith termed a *symbol*? S. A symbol is as much as to say, a sign, mark, privy-token, or watch-word, whereby the soldiers of the same camp are known from their

enemies. For this reason the abridgment of the faith, whereby the Christians, are known from them that are no Christians, is rightly named a symbol.”

The term symbol, importing an emblem or sensible representation, is also applied in the holy Eucharist to the sacred elements, which there set forth the body and blood of Christ.

**SYMPHONY.** In music, an instrumental composition in the form of an overture, &c. The term is popularly applied to short introductory movements on the organ, before anthems and other pieces; also to any portion performed by the instrument without the voices, including preludes, interludes, and postludes, i. e., strains *before*, in *the midst*, and at *the end* of psalmody and other Church music.

**SYNOD.** A term synonymous with COUNCIL, which See.

**SYNODALS.** In the ancient Church, the Provincial Constitutions and Canons, which were framed in synods, were publicly read in the parish churches on Sundays, and were called by the name of *Synodals*.

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**TABLE, COMMUNION.** See ALTAR.

**TABLES.** The tables immediately preceding the Order of Morning Prayer, in the Prayer-book, are 1st, For the finding of the lessons of Scripture for Sundays, Holy-days, and the ordinary days throughout the year. 2d, Tables of the Festivals and Fasts appointed by this Church. 3d, Tables for the finding of Easter in any year, and the Holy-days depending on it, to the year 2199 inclusive. The necessity and usefulness of all these, arises from the appointment by the Church of a system of holy-days with appropriate services, embracing the entire circuit of the year, and commemorative of the



principal events in the gospel history. The times of many of these are determined by the revolution of the celestial bodies, and require the above tables for their correct adjustment. The tables of lessons are so framed, that in the ordinary course, nearly the entire Bible is once read every year. On the Sundays and holy-days, proper lessons are appointed corresponding with the special design of those days.

TE DEUM LAUDAMUS. ("We praise thee, O God," &c.) A hymn glowing with holy thought, and expressed in language worthy of a seraph. It occurs in the morning service immediately after the first lesson. It was a custom of the primitive Church to follow the reading of God's holy word, with songs of thanksgiving. Some of these were taken from Scripture, and others were of human composition. In the latter class stands the *Te Deum*, a hymn said to have been written by St. Ambrose, though this has been disputed. It is certain, however, that its use in the Church can be traced up to the middle of the sixth century. "In two ancient MSS., an old collection of Hymns and an old Psalter, Archbishop Usher found *Te Deum* ascribed to St. Nicetius, Bishop of Triers, who, as Stillingfleet, Cave, and the learned in general think, composed this hymn for the use of the Gallican Church. He flourished about A. D., 535, nearly 100 years after the death of St. Ambrose. From this period the hymn is often mentioned, and the use of it is repeatedly prescribed." The Episcopal Church loves antiquity, because antiquity is impressed with the footsteps of her great Bishop and Shepherd, and these she delights to discover and contemplate; and she loves antiquity too, because to revert to it, is but to unroll the record of her own genealogy, and to behold her own noble pedigree, and to find that her children are all the fruit of the truest spiritual wedlock. Honored may she be, that in her young days she learned to give thanks to God, and say, *Te Deum laudamus!* "The hymn itself" says one "is rational and majestic, and in all particulars

worthy of the spouse of Christ; being above all the compositions of men uninspired, fittest for the tongues of men and angels." "Indeed," says another, "the composition alone is human, the materials are of divine composition." But, asks the objector, was it not gendered in the dark ages, and amid the wild revelry of superstition? Friendly reader, be not deluded by names, and carried away by arbitrary associations, nurtured in prejudice. There were "bright beams of light" irradiating the Church at that period; and there were giants in those portentous days, able and willing to take unto them "the whole armour of God." Very true, the cloud was up, high above the horizon, and was rolling on apace to enshroud in darkness the city of our God. And we therefore admire the more the tongue that could *then* chant a song so saint-like and so holy. Call it a jewel brought from the cavern-depth; or a meteor lit up in the gloom;—it suffers not; for it adorns and illumines the character of Him who is Head over all things to the Church—it discourses of One who is the "chief among ten thousand,"—it heralds in the "King of Glory,"—the "everlasting Son of the Father," whom day by day we love to magnify, and whose name we hope to worship "ever, world without end."

The Te Deum is a methodical hymn, and embraces in its scope three particulars. Its analysis is thus given by Dean Comber.

"I. An act of praise offered to God by us, and by all creatures as well in earth as in heaven; particularly the angels, and the saints who are there, join with us.

"II. A confession of faith; declaring the general consent unto it, and the particulars of it; namely, concerning every Person in the Trinity, the Father, Son, and Holy Ghost; and more largely concerning the Son, as to his divinity, his humanity, and particularly his incarnation; his death; his present glory; and his return to judgment.

"III. A supplication grounded upon it; 1, for all his

people, that they may be preserved here, and saved hereafter; 2, for ourselves who daily praise him, that we may be kept from future sin, and be pardoned for what is past, because we trust in him."

In the review of the Prayer-book by the American General Convention, a few alterations were made in the phraseology of this hymn, and some antiquated terms removed. The punctuation also has been changed; being in the American Prayer-book *grammatical*, but in the English, *musical*. See POINTED.

TEMPLE. In the Bible, this title generally refers to that house of prayer which Solomon built in Jerusalem, for the honor and worship of God. The name of Temple is now properly used for any Church or place of worship set apart for the service of Almighty God. Thus, the services of the Church are frequently introduced by the words, "The Lord is in his holy *Temple*; let all the earth keep silence before him." Here, by the word "*temple*," allusion is made to the Church in which we have met together to offer our prayers and praises to the Most High.

TEMPORAL. TEMPORALS. See SPIRITUAL.

TEMPORALITIES. The estate, possessions, revenues, and property belonging to a Church. In its more ordinary use, the term indicates those portions of the temporal revenues of the Church, which belong to the income of the minister. In this sense it is used in the "Office of Institution of Ministers," "— we authorize you to claim and enjoy all the accustomed *temporalities* appertaining to your cure," &c.

"TENDER." In the Exhortation to Prisoners under sentence of death, this word is used in its obsolete sense, thus, "repent you truly of your sins, as you *tender* the eternal salvation of your soul,"—that is, as you affectionately regard and value the eternal salvation of your soul."

TERSANCTUS. Thrice holy. The Latin title of the hymn

in the Communion service, beginning "Therefore with angels and archangels," &c. See TRISAGION.

THANKSGIVING DAY, *Form for*. "In addition to her other holy-days, our Church appoints the first Thursday in November, (or if any other day be appointed by civil authority, then such day) to be observed as a day of thanksgiving to Almighty God for the fruits of the earth, and all other blessings of his merciful providence; and prescribes a service for the day admirably calculated to excite gratitude and devotion. Her members should sacredly observe this pious requisition—should be content, in obedience to her call, and in gratitude to the Giver of all good, to lay aside, on this day, their ordinary occupations, and go to God's house, to offer him an oblation with great gladness, and to bless his holy name for all his goodness towards them."

THIRTY-NINE ARTICLES. See ARTICLES OF RELIGION.

ST. THOMAS'S DAY. A festival kept in honor of the memory of St. Thomas, one of our Lord's twelve disciples. St. Thomas was surnamed Didymus, from a Greek word signifying a twin; which meaning is also attached to the Syriac word *Thauma*, whence is derived his name Thomas. It was customary with the Jews when travelling into foreign countries, or familiarly conversing with Greeks and Romans, to assume to themselves a Greek, or a Latin name, of great affinity, and sometimes of the very same signification with that of their own country.

The lineage of St. Thomas is not recorded in Scripture. It is however very probable that he was by nation a Galilean, and it is certain that he was by profession a fisherman, and for some time partner with Peter.

"The most remarkable event recorded of him in Scripture, is his sudden conviction of the truth of our Lord's resurrection, after expressing the most obstinate incredulity. What Jesus said to St. Thomas on this interesting occasion—

‘*Blessed are they that have not seen, and yet have believed,*’ should enforce the reasonableness and necessity of yielding assent on *sufficient testimony*, without requiring the *strongest possible*. And the impassioned acknowledgment of the Apostle—‘*My Lord, and my God*’—should remind us of the divine dignity of him whose advent we are about to celebrate.”

The sphere of his apostolic labors was chiefly in Parthia. He declared Christ to the Medes and Persians; and we learn from Gregory Nazianzen, that he travelled as far as India. St. Chrysostom also intimates his preaching in Ethiopia. He finally suffered martyrdom in India through the hostility of the Brahmins, who excited the people and the soldiery to take his life.

**THRONE.** In a Cathedral Church, a name given to the pulpit or elevated place, reserved for the use of the Bishop.

**TITHES, or TYTHE.** In the Church of England, a tenth part of the profits accruing from the produce of estates, applied to the maintenance of the Clergy. The system of tithes being unknown in the American Church, little need here be said concerning them, except in the way of removing an objection frequently made against the English Church, and reflected from that to the prejudice of our own. The alleged injustice of exacting tithes, (in England,) from persons who are on principle opposed to the established Church, can only be urged by those who lose sight of the origin of this mode of clerical maintenance. Originally, the proprietors of estates, or lords of the manors, generally built at their own cost the parish churches in their neighbourhood; and for the support of the clergy, and other purposes of a religious nature, instead of granting a pecuniary stipend, they allotted a tenth part of the produce of their estates. “Tithes were originally given,” says a writer, “not only to support the clergy, but also to keep the churches in repair, and to maintain the poor; and for many hundred years they were faithfully applied to all these purposes; at last however, in the

reign of Henry VIII., a large portion of the tithes, and other property which had been taken from the parochial clergy by the religious houses or monasteries, was on the suppression of those monasteries, not restored to the parochial clergy, but given away to noblemen and others of the laity. Thus, as the clergy lost for ever a great proportion of their property, it would have been manifestly unjust to make them support all the poor, and repair the churches at their sole cost, as they did originally. In consequence, the law has since established the rule, that the owner of the tithes shall keep the chancel of the church in repair, instead of the whole church; and that he shall support a part of the poor, or in other words, pay poor-rate on his tithes, in the proportion which his tithe property bears to the other property of the parish. The right of the clergy therefore, (and other tithe-holders,) is as ancient, and as well-founded in law, and in custom, as the right to any property in the kingdom; and the payment of tithes is, in reality, a deduction, not from the wages of the poor laborer, or from the just profits of the farmer, but from the rent of the landed proprietor; and in consequence, it is most inconsistent with common honesty to represent the clergy, because they possess property of this description, as invading the fair profits of the farmers, or keeping down the wages of the industrious poor."

**TITLE.** A term importing any Church or place where a Clergyman is appointed to exercise his functions. From a very early period Bishops have been restricted from ordaining persons *at large*, i. e., without possessing a determinate sphere of labor. Thus the 6th Canon of Chalcedon, A. D. 451, ordains "That no one be ordained either Priest, or Deacon, or to any ecclesiastical Order at all *at large*, but be particularly assigned, when ordained, to the Church of some city, or village, &c.; and the holy Synod hath determined, that the ordination of those who are ordained at large, be null, and that they may no where be capable of officiating," &c. In agreement with this practice, the 33d Canon of the Church

of England, headed "The Titles of such as are to be made Ministers," begins thus, "It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples, we do ordain, that henceforth no person shall be admitted into Sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a Presentation of himself to some Ecclesiastical Preferment then void in that Diocese," &c. In the American Church, the restriction only concerns those who apply for Priest's Orders. See Canon XIX. of the General Convention.

**TRADITION.** That which has been delivered or handed down from one age to another. In the Church, it refers to customs, forms, rites, ceremonies, &c., which have been transmitted by oral communication. The term as used in Article XXXIV., is not to be understood as including *matters of faith*, said by the Church of Rome to have been delivered by the Apostles, and from them preserved to the present day. The traditions for which the Article requires respect and obedience, are all those customs and ceremonies in established use, which are not expressly named in the Scriptures, nor in the written laws or rubrics of the Church, but stand simply on the ground of prescription. Among these may be mentioned the alternate mode of reading the Psalter,—the custom of bowing in the Creed,—the postures in various offices of the Church,—the use of a doxology and collects after sermon,—the practice of pouring the baptismal water on the head,—the quantity of the elements consumed in the Eucharist, &c. &c. These, though unwritten, are not the less obligatory when ascertained to be standing customs of the Church. The Article ordains that, "Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to

be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church," &c.

**TRANSEPT.** The ground plan of Cathedrals and other principal Churches, was that of a cross, the shorter arms of which, or the transverse portion, constitute what is called the *transepts*.

"**TRANSITORY PROMISES.**" See Article VII.; the design of which is, to assert the perfect doctrinal harmony existing between the Old and New Testaments. There have not been wanting those who, under pretence of a supreme reverence for the writings of the Apostles and Evangelists, have set a lighter value on the older portions of revelation, viewing them as temporary and imperfect illustrations of the designs of God in the salvation of men; and consequently, that the saints under the Jewish dispensation regarded the promises of God, not in their true spiritual sense, but as confined to temporal blessings only; such for example, as the eventual possession of the land of Canaan, and the prosperity which should follow the triumphs of the expected Messiah. Hence the Article declares, that, so far from this being true, everlasting life is offered to mankind by Christ, both in the Old and New Testament, he being the only Mediator between God and man; and therefore, "they are not to be heard, which feign, that the Old Fathers [ancient saints under the patriarchal and Jewish dispensations] did look only for *transitory promises*," i. e., for promises relating only to temporal blessings.

**TRANSLATION.** In the Church of England, the removal of a Bishop from the charge of one Diocese to that of another, —in which case, the Bishop in his attestations, writes *anno translationis nostræ*, not *anno consecrationis nostræ*. Also, in literature, the rendering of a work from the original into another language. The scriptural portions of the Prayer-book, are not all derived from the translation in common use. For example, the Psalter is from the great English Bible, set forth and used in the time of Henry VIII., and Edward VI.



The sentences in the Offertory and occasional verses in other parts of the Communion Office will be found to vary in language from the authorized version, being derived from the "Bishop's Bible," in use when the office was framed.

**TRANSUBSTANTIATION.** In the Romish Church, the doctrine of the change of the elements in the Lord's Supper into the real body and blood of Christ. This is presumed to take place in an inscrutable manner, in the act of consecration, or at the uttering of the Scripture words in the Mass, "This is my body," and "This is my blood." Against this the Episcopal Church protests, on the ground that it is not legitimately deducible from Scripture,—that it is contradictory to the evidence of the senses,—that it involves absurdities of the most extravagant nature, and subverts the design of the Lord's Supper as a commemorative ordinance.

**TRINITY SUNDAY.** On this day the Church particularly celebrates the great doctrine, that we worship three Persons, but one God. "May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*" 2 Cor. xiii. 14.

"This festival is not of so ancient a date as the rest of the great feasts of the year. As the praises of the Trinity were every day celebrated in the doxology, hymns, and creeds, the Church thought there was no necessity to set apart one particular day for that which was done on each. But afterwards, when the Arians, and such like heretics, were spread abroad over the world, and had vented their blasphemies against this divine mystery, the wisdom of the Church thought it convenient, that notwithstanding the blessed Trinity was daily commemorated in the public offices of devotion; yet it should be the more solemn subject of one particular day's meditation.

"The reason why this day was chosen as most seasonable for this solemnity, was, because our Lord had no sooner ascended into heaven, and the Holy Ghost descended upon the

Church, but there ensued the full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known.

“The Church therefore having devoted several foregoing solemn festivals to the honor of each several person by himself, thereby celebrating the unity in Trinity, it was thought highly seasonable to conclude those solemnities, by adding to them one festival more to the honor and glory of the whole Trinity together, therein celebrating the Trinity in unity.”

TRISAGION, TRISAGIUM, TERSANCTUS, OR SERAPHIC HYMN. The hymn in the Communion Office, beginning, “Therefore with angels and archangels,” &c. This celebrated anthem is probably the most ancient and universally received of all Christian songs of praise. Its position in the established liturgies has always been, (as in the Prayer-book,) a little antecedent to the prayer of consecration; and the hymn itself does not appear in any other Office than that of the communion. The antiquity of the Tersanctus, and its prevalence in the liturgies of the Eastern and Western Churches, naturally lead to the conclusion that it was derived from the apostolic age, if not from the Apostles themselves. It is remarked by Palmer, that no liturgy can be traced in antiquity, in which the people did not unite with the invisible host of heaven in chanting these sublime praises of the most high God. From the testimony of Chrysostom and Cyril of Jerusalem, we find that the seraphic hymn was used in the liturgy of Antioch and Jerusalem in the fourth century. The Apostolical Constitutions enable us to carry it back to the third century in the East. It is also spoken of by Gregory Nyssen, Cyril of Alexandria, Origen, Hilary of Poitiers, Isidore, and other Fathers, as having formed a part of the liturgy. In the liturgy of Milan it has been used from time immemorial, under the name of Trisagium; and in Africa, we learn from Tertullian that it was customary in the second century. Thus it appears that

this hymn was universally prevalent in the Christian liturgies, from the very earliest period.\*

The Trisagium properly commences at the words "Holy, holy, holy," &c, from which the name is derived. The portion preceding this, is rather a preface or introduction than a part of the hymn itself, though by custom, the whole is now repeated as an act of praise.

"TROTH." This word occurs in the Prayer-book, only in the Marriage Service, thus: "and thereto I plight thee my *troth*;" that is, "thereto I most solemnly pledge thee my *truth* and *sincerity*." Near the end of the same service, the Minister says, that the persons now married, have "pledged their *troth*, each to the other," or in other words, have promised, in the presence of God, to be *true* and *faithful* to each other, and that they have been honest and sincere in the solemn contract just made.

"TRUTH OF OUR NATURE." See the 15th Article. "Christ in the *truth of our nature*, was made like unto us in all things, sin only except," &c., i. e., in assuming our nature, he became truly and really all that is understood in the idea of humanity, sin excepted; having a human body and a reasonable human soul, and in union with these, that other and superior nature which characterized him as possessing "all the fulness of the *Godhead, bodily*."

TWELFTH DAY. The festival of Epiphany, being the twelfth day after Christmas.

TWELFTH DAY *of the month*. In the Evening service it is directed, that on the twelfth day of any month, the hymn after the second lesson, beginning, "God be merciful unto us," &c., is not to be used as on other days. The reason is, because it comes in the regular Psalms for the day, and would thus occasion an unnecessary and useless repetition.

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\* Origines Liturgicæ, I. p. 126.

## U.

UNBAPTIZED ADULTS. For the reasons why the Burial Service is not to be read over these, See BURIAL SERVICE.

“UNHALLOWED USES.” In the consecration of a Church or Chapel, the building is said to be separated henceforth “from all unhallowed, ordinary and common uses.” The word “unhallowed,” as here used, does not mean simply such things as are morally evil, impure, and contrary to the spirit of religion, which is the popular sense, but strictly all such as are not *hallowed*, made sacred, and consecrated to holy purposes. This is a broader meaning than the former, of which it is inclusive, and the same sense is further carried out in the words “ordinary and common.”

UNINTERRUPTED SUCCESSION. The doctrine of a regular and continued transmission of ministerial authority, in the succession of Bishops, from the Apostles to any subsequent period. To understand this, it is necessary to premise, that the powers of the ministry can only come from one source—the great Head of the Church. By his immediate act the Apostles or first Bishops were constituted, and they were empowered to send others, as he had sent them. Here then was created the first link of a chain, which was destined to reach from Christ’s ascension to his second coming to judge the world. And as the ordaining power was confined exclusively to the Apostles, (See EPISCOPACY) no other men or ministers could possibly exercise it,—from them alone was to be obtained the authority to feed and govern the Church of all the future. By the labors of the Apostles, the Church rapidly spread through the then known world, and with this there grew up a demand for an increase of pastors. Accordingly, the Apostles ordained elders or presbyters in all the churches; but the powers given to these terminated in themselves,—they could not communicate them to others. A few therefore were consecrated to the same rank held by the

Apostles themselves, and to these the full authority of the Christian ministry was committed, qualifying them to ordain deacons and presbyters, and, when necessary, to impart their full commission to others. Here was the second link of the chain. For example; Paul, and the other Apostolic Bishops, were the first. Timothy, Titus, and others, who succeeded to the same ministerial powers, formed the second. A third series of Bishops were in like manner ordained by the second, as time advanced, and a fourth series by the third. And here the reader will perceive what is meant by *uninterrupted succession*, viz., a perfect and unbroken transmission of the original ministerial commission from the Apostles to their successors, by the progressive and perpetual conveyance of their powers from one race of Bishops to another. The process thus established, was faithfully carried on in every branch of the universal Church. And as the validity of the ministry depended altogether on the legitimacy of its derivation from the Apostles, infinite care was taken in the consecration of Bishops, to see that the ecclesiastical pedigree of their consecrators was regular and indisputable. In case that any broke in upon the apostolical succession, by "climbing up some other way," they were instantly deposed. "A great part of the ancient Canons were made for regulating ordinations, especially those of Bishops, by providing that none should be ordained, except in extraordinary cases, by less than three Bishops of the same province; that strange Bishops should not be admitted to join with those of the province on such occasions, but those only who were neighbors and well known, and the validity of whose orders was not disputed." The care thus taken in the early ages to preserve inviolate the succession from the Apostles, has been maintained in all Churches Episcopally constituted, down to the present day. There are in existence, catalogues of Bishops from the year 1839 back to the day of Pentecost. These catalogues are proofs of the importance always attached by

the Church to a regular genealogy in her Bishops. And they, as well as the living Bishops themselves, are proofs of the reality of an apostolical succession. It has been well remarked, that "Christ Jesus has taken more abundant care to ascertain the succession of pastors in his Church, than ever was taken in relation to the Aaronical priesthood. For in this case, the succession is transmitted from seniors to juniors, by the most public and solemn action, or rather process of actions, that is ever performed in a Christian Church; an action done in the face of the sun, and attested by great numbers of the most authentic witnesses, as consecrations always were. And I suppose it cannot bear any dispute, but that it is now more easily to be proved that the Archbishop of Canterbury was canonically ordained, than that any person now living is the son of him who is called his father; and that the same might have been said of any Archbishop or Bishop that ever sat in that or any other Episcopal See during the time of his being Bishop."

Such then is uninterrupted succession; a fact to which every Bishop, priest, and deacon, in the wide world, looks, as the ground of validity in his orders. Without this, all distinction between a clergyman and a layman is utterly vain, for no security exists that heaven will ratify the acts of an illegally constituted minister on earth. Without it, ordination confers none but humanly derived powers; and what those are worth, the reader may estimate when we tell him, that, on proof of a real fracture in the line of transmission between the first Bishops of the American Church and the inspired Apostles, the present Bishops will freely acknowledge themselves to be *mere laymen*, and humbly retire from their posts.

**UNITY.** Unity is one of the prominent characteristics of the Church of Christ; and the maintenance of it, one of the most imperative duties of all who belong to that Church. That the Church is *one* body,—*one* holy temple,—*one* spiritual kingdom, we have already shown in a former article; (See

SCHISM,) and it is unnecessary here to repeat what has been said under that head.

The ground of unity lies in an universal consent to the same faith and ministerial order, together with a submission to the general discipline of the Church. So far as the New Testament history extends, we find that unity in these was most scrupulously maintained. This resulted from the solemn importance attached to it by the Redeemer. In the Apostolical Epistles, exhortations to unity abound on almost every page, and these not delivered in a cold didactic manner, but with remarkable emphasis, as though the safety of the Church and the hopes of all Christians were identified with it. "NOW I BESEECH you brethren," says St. Paul, "*by the name of our Lord Jesus Christ, that ye ALL speak the same thing ; and that there be no divisions among you ; but that ye be perfectly joined together in the same mind, and in the same judgment.*" Again. "NOW I BESEECH you brethren, *mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them.*" And even the beloved Apostle, rouses into a strain of holy indignation against those who interfered with the unity of the Church, commanding all not to receive them into their houses, neither to bid them "God speed," at the risk of being accounted partakers of their evil deeds. And when we turn to St. Peter and St. Jude, and witness their vehement and scorching accusations of these enemies of the body of Christ, we can only explain it by the heinousness of the crime committed, and the fact that the Apostles spoke "as they were moved by the Holy Ghost." The Christians of the following ages followed the course marked out for them by inspired men. Hence the Canons of the Church Catholic abound with regulations respecting unity ; and the writings of the Fathers are full of exhortations to the same effect. Sectarianism had no shelter, but was frowned upon as a fearful crime. All branches of the Church were in

communion with each other. Every clergyman was a minister of the Church universal. Every member of the Church was entitled to his privileges, in whatever quarter of the world he might travel. See COMMUNION, CHURCH. This was evidently what Christ intended, and what his gospel inculcated. Why then has unity since been banished, as though another gospel had been revealed,—as though it were no longer incumbent on Christians,—as though “variance, strife, seditions and heresies” were now rather fruits of the Spirit than works of the flesh? Three hundred years ago, sectarianism was well-nigh unknown. The Latin and Oriental Churches, it is true, had long been sundered; and on those who brought about the disaster by jealousy and contention, let the blame rest. Still, what hindered the *reformed* from maintaining “the unity of the spirit, in the bond of peace?” The Church of England, as was confessed by all parties, retained the Apostolic foundation, in the struggle with her desperate foe. What then could sanction the creation of rival communions? If *she* held forth the gospel in its integrity,—the sacraments in their purity,—the ministry with its divine sanction, and presented within her fold all the appointed means of salvation; by what plea could disunion be vindicated? *Necessity* was alleged. The sight of a robe of lawn was accounted a just excuse for schism. A thousand little points of ceremony, innocent as the dew-drop, were so many reasons why there should be “divisions and offences.” Here dissent took its rise, and its fruitful consequences may now be known and read of all men. What has been gained? No good but what the Church was qualified to give in fourfold abundance. No virtue has thriven the better; no truth has shone brighter; and no consolation has soothed the wounded spirit more tenderly than under the nursing care of the Church. And what is the prospect? Let the intelligent non-episcopalian look to Germany as the type, with Deism (under a softer name) stalking into its pulpits. Let him look to the



Unitarian Churches of England, most of them originally such as Matthew Henry's was. Let him turn to puritan New-England, and inquire the pedigree of its Socinianism. Let him take up the startling indications which have been given, of an importation of foreign Rationalism ; and then judge whether schism does not contain within it the elements of early disease and mortality—a liability and a destiny too awfully corroborative of the truth, that they “who have sown the wind shall reap the whirlwind.”

UNIVERSAL CHURCH. The Church of God “throughout all the world,”—or, or as it is called in the Nicene Creed, the “one Catholic and Apostolic Church.” See CHURCH and CATHOLIC.

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## V.

VENITE, EXULTEMUS. (“O come, let us sing,” &c.) This is the noble and inspiring anthem which stands at the head of the morning praises of the Church. The place which it occupies is admirably chosen. The people have just been warned to “repent, for the kingdom of heaven is at hand,”—and that “the sacrifices of God are a broken spirit.” The exhortation has been given to approach “with a pure heart and humble voice, unto the throne of the heavenly grace.” The penitent confession is made. The pardoning mercy of God is proclaimed. Consolation is poured into the wounded heart and the fountains of gratitude overflow with praise. And here, while the aspirations of the soul are fresh, warm, and vigorous, the Church, in all “the beauty of holiness,” brings forth the golden lyre, and we are caught up in spirit, as it were, into a purer firmament ; and in strains which once nerved the souls of martyrs, we “come before God's pre-

sence with thanksgiving, and heartily rejoice in the strength of our salvation." So sung the Church in the days of Basil and Chrysostom. So sung the Church when Africa bowed the knee with her Augustine. And so did the Church begin her songs in her youthful days, when the valiant Ambrose "marked well her bulwarks,"—and fought her battles. They are gone; but the anthems of the Church remain, immortal like their source; and in this, as in many a divine Psalm, the voice of joy is sent to the troubled spirit,—the invigorating sound of praise thrills the fainting heart, and David, the signally blessed, is endeared and allied to us as the chief musician of the Christian Israel.

In the English Prayer-book, the Venite comprehends the whole of the ninety-fifth Psalm. But the latter part being considered as referring chiefly to the condition of the Jews, has been omitted in the American revisal, and its place supplied by two verses from the Psalm following. In the Form of Prayer for the Visitation of Prisoners, and in that for Thanksgiving-day, a substitute is provided, to be used instead of the Venite.

VERSICLES. Short or diminutive verses, said alternately by the Minister and people; such for example as the following:—

*Min.* O Lord, show thy mercy upon us;

*Ans.* And grant us thy salvation.

*Min.* O God, make clean our hearts within us;

*Ans.* And take not thy Holy Spirit from us.

"VERY." Used in the Prayer-book and in theological writings, in the sense of *true, real, indisputable*. Thus, in Article II. it is said, "The Son, which is the Word of the Father \* \* \* \* the *very* and eternal God," &c. "One Christ, *very* God, and *very* man." The same expression occurs in the 5th Article. In the Nicene Creed, Christ is declared to be "*very* God of *very* God,"—the Son being equally *true God* with the Father, of whose essence or sub-

stance he partakes. Latimer says in one of his sermons, "Christ giveth everlasting life, ergo, he is *very* natural [real] God."\* "You must not think as the Arians did, who said that he was not a *very* man, nor suffered *very* pains upon the cross."\* "Believe steadfastly that he was a *very* natural man, *sic* only excepted."\*

**VESTMENTS.** The robes and other ecclesiastical garments worn by the Clergy when performing the services of the Church. See **CLERICAL GARMENTS.** Also, a particular garment worn over the Alb in the Church of England, at the administration of the holy Communion. This was originally in the form of a coat without sleeves; but was afterwards enriched with embroidery, &c.†

**VESTRY.** In every duly organized Church several persons, called collectively the "Vestry," are annually appointed to take charge of such things as concern the temporal interests of the Church, and which do not fall within the compass of the Minister's duty. The number of persons composing a Vestry, varies considerably in different churches, and is not subject to any general law of the Church.

Some of the duties of the Vestry are, to invite and engage a Minister when the Church is vacant—to make provision for the regular and orderly performance of divine worship—to take charge of the Church property, and to act in all other matters pertaining to the temporal concerns of the Church.

The Vestry meet once a month, or at any other time they may appoint, for the transaction of business in relation to the Church. This is called a "Vestry meeting."

**VESTRY.** See **VESTRY-ROOM.**

**VESTRY-MAN.** One of those persons constituting the Vestry of a Church. See **VESTRY.**

**VESTRY-ROOM, or VESTRY.** A room either in the Church-

\* Sermon on the Birth of Christ.

† Wheatly.

building, or contiguous to it, in which the Vestry hold their meetings, and which is also used by the Clergyman as a retiring room in which to robe and prepare himself for the services of the Church.

VIATICUM. The provision made for a journey. Hence, in the ancient Church, both baptism and the eucharist were called *Viatica*, "because they were equally esteemed men's necessary provision and proper armor, both to sustain and conduct them safe on their way in their passage through this world to eternal life."\* The administration of baptism is thus spoken of by St. Basil and Gregory Nazianzen, as the "giving to men their Viaticum, or provision for their journey to another world;" and under this impression, it was frequently delayed till the hour of death, being esteemed as a final security and safeguard to future happiness. More strictly, however, the term *viaticum* denoted the eucharist given to persons in immediate danger of death, and in this sense it is still occasionally used. The 13th Canon of the Nicene Council, ordains that none "be deprived of his perfect and most necessary *viaticum*, when he departs out of this life." Several other canons of various councils are to the same effect, providing also for the giving of the viaticum under peculiar circumstances, as to persons in extreme weakness, delirium, or subject to canonical discipline.

Though the Church, in her benevolent attention to her sick members, has retained the practice of administering to them the communion, or viaticum, yet it is not to be inferred, that she attributes to this an absolute saving efficacy, though some have superstitiously deduced this from the literal sense of the word. The holy communion is indeed the most comfortable ordinance of which the dying penitent can partake; but its benefits depend, in that trying hour, on the existence of the

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\* Bingham, III. p. 122.

same spiritual qualifications which should always distinguish the Christian at the reception of these "holy mysteries."

VICAR. In the Church of England, "one who has a spiritual promotion or living under the parson, [or Rector,] and is so denominated, as officiating *vice ejus*, in his place or stead."

VICARAGE. The benefice or situation held by a Vicar.

VIGIL. See EVE.

"VIOLENT HANDS." For the reasons why the Burial service is not to be read over those who have laid violent hands on themselves, See BURIAL SERVICE.

VIRGIN MARY. The mother of our Blessed Redeemer. Among the saints, a distinguished place must ever be assigned to one so signally favored by the Most High. And a devout mind will not scruple to venerate the memory of her, whose life was made illustrious by the fulfilment of ancient prophecy—by the realization of the promise given in Eden, and in the maternal care of the infancy and youth of the long-expected Redeemer of the world.

In memory of the Virgin Mary, the Church observes the two festivals of the Annunciation, and the Purification, both of which have reference also to our Divine Lord himself. In this provision of the Church, two errors are avoided. 1st. That which denies to the Virgin mother the respect claimed for her in Scripture, and which has always been shown by the Church universal. 2d. That of the Romish Church, which by prayers, invocations, litanies, &c., exalts her to a rank scarcely inferior to that of a divine Being.

VISITATION, *Episcopal*. An official visit made by a Bishop to a Church, generally for the purpose of administering Confirmation, Ordination, and Consecration, and for performing such other duties as belong to the Episcopal Office. In the Church of England, the term is also used for the visit of the Archdeacon to his district.

VISITATION *of the Sick*. In the appointment of a form to

be used in private houses in behalf of the sick, the Church makes provision for carrying out the inspired command, "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." James v. 14, 15. From this, as well as from the benevolent spirit of Christianity, and the example of its divine author, we learn that this duty "is not barely a point of civility, but an act of religion, and a necessary duty which God requires of us; \* \* \* for then the parties have most need of comfort, advice, and prayers, to support them and procure help for them, as also to prepare them for their last and great account."\*

The anointing spoken of by St. James, was connected, in the apostolic age, with the miraculous gift of healing, and was designed for the benefit of the *body*, while the prayers chiefly contemplated the welfare of the *soul*. But the power of miraculous healing having ceased in the Church, the anointing is no longer continued,—the sign is disused, because the thing signified is taken away. See EXTREME UNCTION.

As there is no specific form provided for this duty by inspired authority, the Church has set forth an office suited to the occasion. The sources from which this office has been drawn, are the devotions of the ancient Church,—the pious labors of the framers of our liturgy,—and, in the American Prayer-book, the writings of Bishop Jeremy Taylor.

It has been a question, how far a Clergyman is bound to attend on the sick without an actual invitation. In answer to this, two things are clear, viz., that by the precept of Scripture, if any one be sick, he is to "*send for* the elders of the Church"; and again, the Rubric expressly states, that "When any person is sick, *notice shall be given thereof* to the Min-

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\* Dean Comber.

ister of the Parish.” This will appear highly reasonable when it is considered, that even in a parish of moderate size, cases of indisposition may ripen into alarming sickness, before the pastor can be aware of the fact, without direct information communicated to him. And even then, “a spontaneous visit” may, for many reasons, be ill timed and unacceptable, to say nothing of the “personal humiliation involved in the offer and rejection of religious aid.” Bishop White was decidedly of opinion that the visit of the Clergyman should be preceded by an invitation, in all ordinary cases. But yet, he adds, “if it be known to him, from conversation with the parishioner when in health, that he conceives of there being a propriety in such visits in the time of sickness, advantage should be taken of such a circumstance. Besides this, there will occasionally occur, in conversation with various friends and connexions of the sick, opportunities of insinuating how readily any proposal of such an intercourse would be complied with.”\*

*VISITATION of the blessed Virgin Mary.* A festival of the Church of Rome, instituted about A. D. 1338, by Pope Urban, in memory of the journey “which the mother of our Lord took into the mountains of Judea, to visit the mother of St. John the Baptist.”

“VOID.” In the Church of England, a benefice or parish is said to be *void*, when destitute of a pastor or incumbent.

*VOLUNTARY.* In Church music, an instrumental piece, such as is usually performed on the Organ, at the beginning or ending of divine service.

The name probably arose from the fact of these effusions being generally extemporaneous or *voluntary*, at least when attempted by accomplished organists. It is now used in a wider sense to comprehend written compositions or exercises,

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\* Bishop White on the Duties of the Public Ministry, pp. 234-5.

in both the free and strict styles, having the same general design.

“VULGAR TONGUE.” Before the Reformation, the Church services were performed in the Latin language, and as might be expected, were on this account little calculated to inform and interest the people. The Reformers had, therefore, the double task of compiling and translating those parts of our service which have come down to us from a remote antiquity. This will account for the frequent mention, in the English rubrics, of the language in which the Offices of the Church are to be performed ;—as for example, in the case of the hymns after the Lessons in Evening Prayer, the rubrics state that they shall be repeated “in *English*”—or in the language spoken by the people, usually called the “vulgar,” or common “tongue.” The 24th Article also declares that “It is a thing plainly repugnant to the Word of God and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue *not understood* of the People.” In agreement with this is the requirement in the rubric at the head of the Office for Infant Baptism, which makes it obligatory, “that baptism be ministered in the *Vulgar tongue*.”\* It is not, however, to be understood that the Church interdicts the use of other languages in private devotions, or among those who are familiar with them : for in the Preface to the English Prayer-book is the reservation, that “It is not meant, but that when men say Morning and Evening Prayer privately, they may say the same *in any language that they themselves do understand*.”

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\* English Prayer-book.



## W.

**WAFER.** In the Romish Church, the bread used in the holy Eucharist, which is made in the form of thin round cakes, resembling a large wafer.

**WARDEN.** See CHURCH-WARDENS.

**“WARNING of the Holy Communion.”** The notice or exhortation which is read on the Sunday, or on a Holy-day, preceding the time of celebrating the Holy Communion; in which the Church invites all “who are religiously and devoutly disposed,” to be in readiness to partake of that solemn Sacrament; and also warns the unprepared of the “sore punishment which hangeth over their heads,” for their ingratitude, when they wilfully abstain from the Lord’s Table.

There are set forth in the Prayer-book, two of these Exhortations. The first of these is used before all ordinary occasions of administering the Communion. The other is to be read, “in case he [the Minister] shall see the People negligent to come to the Holy Communion:”

**“WARRANT,”** or **WARRANTY.** Authority, proof, security, or a written testimony to the truth and validity of a doctrine, &c. Thus the Church declares in Article VIII., that the Nicene and Apostles’ Creeds “may be proved by most certain *warrants* of holy Scripture:” and in Article XXII, we read that “the Romish doctrine concerning Purgatory, &c., is a fond thing vainly invented, and grounded upon no *warranty* of Scripture.”

**WEDNESDAY, ASH.** See ASH WEDNESDAY.

**WHITSUNDAY.** One of the great festivals of the Church, held in commemoration of the descent of the Holy Ghost on the day of Pentecost. It occurs ten days after Holy Thursday, or Ascension day.

“The reason of this day being called Whit-Sunday, or more properly, White-Sunday, is, because on this day, being

a remarkable time for baptism, the catechumens, who were then baptized, as well as those who had been baptized before at Easter, appeared in the ancient Church in white garments."

It has also been thought that the name was symbolical of those vast diffusions of light and knowledge which were then shed upon the Apostles, in order to the enlightening of a world then in the darkness of superstition and idolatry.

"WHOLESAME." Sound, useful, safe, favorable to health. See the 11th Article, where it is said, "that we are justified by faith only, is a most *wholesome* doctrine,"—i. e., conducive to spiritual vigor and health. In Psalm xx. 6, in the Prayer-book, there is another example in point: "—with the *wholesome* strength of his right hand." The Bible translation substitutes the word "*saving*."

WORSHIP. Besides the usual application of this term to the supreme homage and devotion due only to the Divine Being, it is occasionally used in the Bible and Prayer-book, to denote honor, respect, and reverence given to men. Thus, in the 84th Psalm it is said, that "the Lord will give grace and *worship* [favor and dignity] to them that live a godly life." In Luke, xiv. 10, we read that the humble guest "shall have *worship* in the presence of those who sit at meat with him." And in 1 Chronicles, xxix. 20, it is said that all the congregation "bowed down their heads, and worshipped the LORD and the King."

In the Order of Matrimony in the English Prayer-book, the husband promises to *worship* his wife, that is, to render to her all that respect and honor to which she is entitled by the command of God, and the station she holds.

As a further illustration of this somewhat antiquated use of the word, we give the following from Wiclif: "God saith on this wise 'Worship thy father and thy mother, that thou mayest be of long life upon earth.' And both nature and reason will this. What man or woman shouldst thou worship, if thou shouldst not worship them that brought thee

forth, and loved and helped thee, when thou mightest not, neither couldst help thyself? And St. Augustine saith, it is a brutish condition for a child to forget to worship and to love his father and his mother. Three manners of fathers we should worship. The first is the Father who createth from nothing; the second is him that is our father by nature; the third is the father by age, and especially by virtues.”\*

“WORTHILY LAMENTING.” See the first Collect for Ash-Wednesday,—“that we, *worthily lamenting* our sins and acknowledging our wretchedness, may obtain \* \* \* perfect remission and forgiveness. The term *worthy* is used in the Prayer-book as in the Scriptures to denote, not actual merit and desert, but that state of mind to which God has promised his blessing and favor. To lament *worthily* is to grieve for sin under an earnest and sincere apprehension of its offensiveness to God.

“WRETCHLESSNESS.” A word of nearly the same meaning with “recklessness,”—implying, perhaps, a still more unbounded and heinous indulgence in gross sin. “A most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into *wretchlessness* of most unclean living, no less perilous than desperation.” Article XVII.

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\* Wiclif's “Poor Caitiff.”



















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