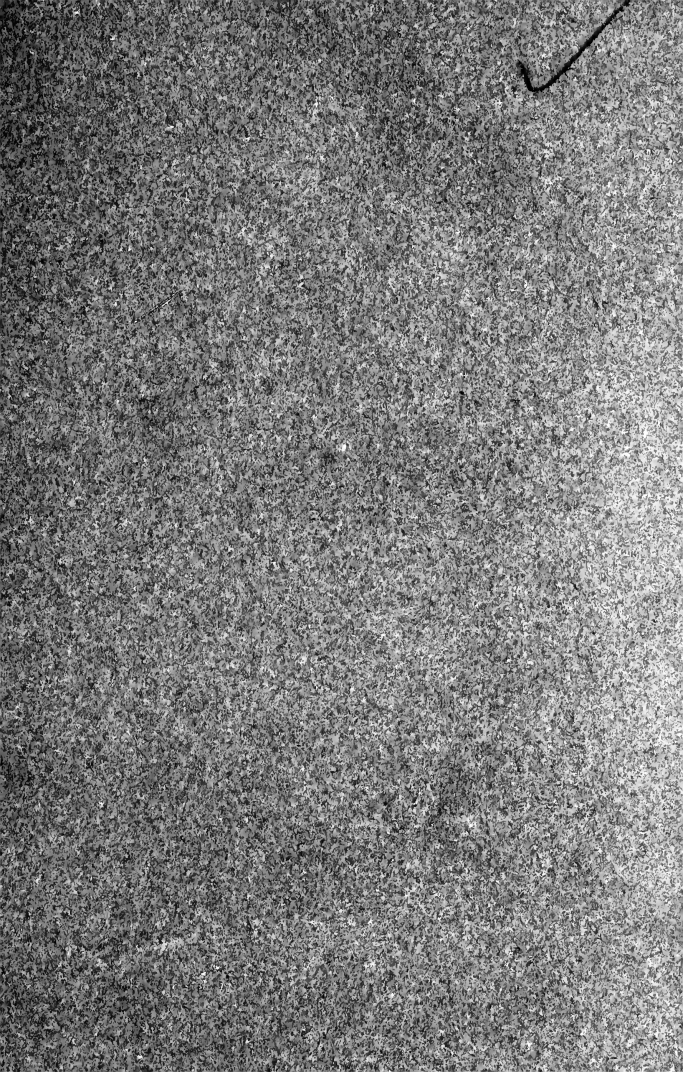




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A

P R I M E R

OF

RELIGIOUS INSTRUCTION,

BY

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Brighton:

G. WAKELING, NORTH STREET.

Oxford and London:

JAMES PARKER AND Co.



# AN ENGLISH PRIMER

OF

## RELIGIOUS INSTRUCTION.

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“Ye are to take care that this Child be brought to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord’s Prayer, and the Ten Commandments in the Vulgar Tongue, and be further instructed in the Church Catechism set forth for that purpose.” *Public Baptism of Infants.*

### I. FAITH.

#### THE APOSTLES’ CREED.

1. I believe in God the Father Almighty, Maker of Heaven and earth:
2. And in Jesus Christ, His only Son, our Lord,
3. Who was conceived by the Holy Ghost, Born of the Virgin Mary,
4. Suffered under Pontius Pilate, Was crucified, dead, and buried,
5. He descended into Hell; the third day He rose again from the dead,
6. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty;
7. From thence He shall come to judge the quick and the dead.
8. I believe in the Holy Ghost;
9. The Holy Catholic Church; the Communion of Saints;
10. The Forgiveness of sins;
11. The Resurrection of the Body,
12. And the life everlasting. Amen.

*S. Mark xvi, 15, 16.*

And Jesus said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

*S. Luke i, 19, 20.*

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

*S. John i, 11-13.*

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

*S. John iii, 14-17.*

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

*Acts xvi, 30-33.*

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

The Nicene Creed in the Communion Service and the Creed of S. Athanasius to be used at Morning Prayer for certain Festivals "ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture."



2. HOPE.

THE LORD'S PRAYER.

The Address } Our Father which art in heaven,  
or Preface

- a.* The Petition. *b.* The gift of the Spirit prayed for. *c.* The Virtue needed. *d.* The Deadly Sin prayed against.
- a.* 1. Hallowed be Thy Name. *b.* 1. The Spirit of *c.* 1. Humility. *d.* 1. Pride.  
Wisdom. 2. Thy kingdom come. 2. The Spirit of 2. Liberality. 2. Covetousness.  
Understanding. 3. Thy will be done in earth 3. The Spirit of 3. Chastity. 3. Lust or Lux-  
as it is in heaven. Counsel. 4. The Spirit of 4. Temperance. 4. Gluttony.  
4. Give us this day our daily 4. The Spirit of 4. Temperance. 4. Gluttony.  
bread. Ghostly Strength. 5. The Spirit of 5. Patience. 5. Envy.

5. And forgive us our trespasses, as we forgive them that trespass against us.  
6. And lead us not into temptation;  
7. But deliver us from evil:  
7. The Spirit of 7. Devotion to God's Service.  
7. The Spirit of 7. Devotion to God's Service.  
holy fear. true godliness.

The Doxology or Thanksgiving.  
For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

*S. Matthew, vi, 9.*

After this manner therefore pray ye: Our Father (p. 3.)

*S. Luke, xi, 1, 2.*

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father (p. 3.)

*S. John, xvi, 23, 24.*

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

*S. Matthew, xviii, 19, 20.*

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

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### 3. CHARITY.

#### THE TEN COMMANDMENTS.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but

the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

*S. Matthew, xxii, 36-40.*

Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

*S. John, xiv, 15-17.*

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

*1 S. John, iii, 23, 24.*

This is his commandment, that we should believe on the name of

his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 *S. John, iv, 20, 21.*

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.

NOW ABIDETH THESE THREE, FAITH, HOPE, CHARITY; BUT THE GREATEST OF THESE IS CHARITY.—1 *Corinthians xiii, 13.*

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### THE CHURCH CATECHISM.

*That is to say, an Instruction to be learned of every person before he be brought to be confirmed by the Bishop.*

Q. What is your Name?

A. N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

*Q.* Rehearse the Articles of thy Belief.

*A.* (p. 1.)

*Q.* What dost thou chiefly learn in these Articles of thy Belief?

*A.* First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

*Q.* You said that your Godfathers and Godmothers did promise for you that you should keep God's Commandments. Tell me how many there be?

*A.* Ten.

*Q.* Which be they?

*A.* The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. (p. 4.)

*Q.* What dost thou chiefly learn by these Commandments?

*A.* I learn two things: my duty towards God, and my duty towards my neighbour.

*Q.* What is thy duty towards God?

*A.* My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

*Q.* What is thy duty towards thy neighbour?

*A.* My duty towards my neighbour is to love him as myself,

and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governours, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

*Q.* My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

*A.* (p. 3.)

*Q.* What desirest thou of God in this Prayer?

*A.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

*Q.* How many Sacraments hath Christ ordained in his Church?

*A.* Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign or form in Baptism?

A. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the inward and spiritual grace?

A. 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.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin: and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

### THE SERMON ON THE MOUNT.

*S. Matthew V.* And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,

#### THE BEATITUDES OR STATES OF BLESSEDNESS.

I. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

II. Blessed are they that mourn: for they shall be comforted.

III. Blessed are the meek: for they shall inherit the earth.

IV. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

V. Blessed are the merciful: for they shall obtain mercy.

VI. Blessed are the pure in heart: for they shall see God.

VII. Blessed are the peacemakers: for they shall be called the children of God.

VIII. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

#### THE LAW AND PROPHETS FULFILLED.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour,



wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck *it* out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

#### ALMS, PRAYER, AND FASTING.

VI. Take heed that ye do not your alms before men, to be seen

of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor

rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness?

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

#### PROVERBIAL PRECEPTS OF THE GOSPEL.

VII. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own

eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds

blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

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A PSALM FOR THE MORNING.

*Psalm cxix, 1-16. Beati immaculati.*

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep his testimonies: and seek him with their whole heart.

For they who do no wickedness: walk in his ways.

Thou hast charged: that we shall diligently keep thy commandments.

O that my ways were made so direct: that I might keep thy statutes!

So shall I not be confounded: while I have respect unto all thy commandments.

I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

I will keep thy ceremonies: O forsake me not utterly.

Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

With my whole heart have I sought thee: O let me not go wrong out of thy commandments

Thy words have I hid within my heart: that I should not sin against thee.

Blessed art Thou, O Lord: O teach me thy statutes.

With my lips have I been telling: of all the judgements of thy mouth.

I have had as great delight in the way of thy testimonies: as in all manner of riches.

I will talk of thy commandments: and have respect unto thy ways.

My delight shall be in thy statutes: and I will not forget thy word.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be; world without end. Amen.

### A PSALM FOR THE EVENING.

*Psalm xci. Qui habitat.*

Whoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

For thou, Lord, art my hope: thou hast set thine house of defence very high.

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I satisfy him: and shew him my salvation.

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

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

#### SCHOOL GRACE BEFORE MEAT.

*V.* Oculi omnium in Te sperant, Domine.

The eyes of all wait upon Thee, O Lord.

*R.* Et Tu das escam illorum in tempore opportuno.

And Thou givest them their meat in due season.

*V.* Aperis Tu manum tuam:

Thou openest Thine hand:

*R.* Et imples omne animal benedictione tuâ.

And fillest all things living with plenteousness.

Oremus.

Let us pray.

Benedic nos, Domine, et hæc tua dona, quæ de tuâ largitate sumus sumpturi, per Jesum Christum Dominum nostrum. Amen.

Bless us, O Lord, and these Thy gifts, which by Thy goodness we are about to receive, through Jesus Christ our Lord. Amen.

#### SCHOOL GRACE AFTER MEAT.

*V.* Benedicamus Domino.

Let us bless the Lord.

*R.* Deo gratias.

Thanks be to God.

Oremus.

Let us pray.

Retribuere dignare, Domine

Vouchsafe, O Lord our God



Deus, omnibus nobis bona facientibus ob nomen sanctum Tuum vitam æternam, per Jesum Christum Dominum nostrum. Amen.

to grant eternal life to all who do us good for Thy Holy Name's sake, through Jesus Christ our Lord. Amen

A SCHOLAR'S VERY SHORT GRACE.

BEFORE MEAT.

Benedictus benedicat, per Jesum Christum Dominum nostrum. Amen.

May the Blessed give His blessing, through Jesus Christ our Lord. Amen.

AFTER MEAT.

Benedicto benedicatur, per Jesum Christum Dominum nostrum. Amen.

Blessing to the Blessed One, through Jesus Christ our Lord. Amen.

A FESTIVAL GRACE.

BEFORE MEAT.

V. Benedicite.

Give thanks.

R. Benedicite.

Give thanks.

V. Oculi omnium in Te sperant, Domine.

The eyes of all wait upon Thee, O Lord.

R. Et Tu das escam illorum in tempore opportuno.

And Thou givest them their meat in due season.

V. Aperis Tu manum tuam.

Thou openest Thine hand:

R. Et imples omne animal benedictione tuâ.

And fillest all things living with plenteousness.

Gloria Patri, et Filio, et Spiritui Sancto;

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

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

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

Kyrie, eleïson.

Lord, have mercy upon us.

Christe, eleïson.

Kyrie, eleïson.

Oremus.

Benedic nos, Domine, et hæc tua dona, quæ de tuâ largitate sumus sumpturi, per Jesum Christum Dominum nostrum. Amen.

Christ, have mercy upon us.

Lord, have mercy upon us.

Let us pray.

Bless us, O Lord, and these Thy gifts, which by Thy goodness we are about to receive, through Jesus Christ our Lord. Amen.

AFTER MEAT.

V. Tibi laus, Tibi honor, Tibi gloria, O Beata et gloriosa Trinitas.

R. Sit Nomen Domini benedictum et nunc et in perpetuum.

Laudamus Te, benignissime Pater, pro omnibus [Collegii Sancti Nicolai, et potissimum hujus Scholæ Sancti Joannis] benefactoribus, rogantes Te ut his tuis donis recte et ad Tuam gloriam in hoc sæculo utentes, Te una cum fidelibus in futurum feliciter perfruamur, per Christum Dominum nostrum. Amen.

Te Deum Patrem colimus,

Te laudibus prosequimur,  
Qui corpus cibo reficis,

Cælesti mentem gratiâ.

Te adoramus, O Jesu,  
Te, Fili unigenite,

Praise to Thee, honour to Thee, glory to Thee, O Blessed and glorious Trinity.

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

We praise Thee, O merciful Father, for all the benefactors of [S. Nicolas College, and especially for those of S. John's School,] beseeching Thee, that we in this life using aright and to Thy glory these Thy gifts, may enjoy Thee in gladness for ever together with all the faithful, through Christ our Lord. Amen.

We worship Thee O God the

[Father,

With praises we pursue Thee,  
Who refreshest the body with

[meat,

The soul with heavenly grace.

Thee we adore, O Jesu,

Thee, the only begotten Son,

Te qui non dedignatus es Subire Clastra Virginis.	Thee, who didst not disdain To enter the Virgin's Womb.
Actus in Crucem factus es	Driven to the Cross Thou didst [become
Irato Deo Victima.	A Victim to the wrath of God.
Per Te, Salvator unice,	Through Thee, our only [Saviour,
Vitæ spes nobis rediit.	The hope of life returned to us.
Tibi, Æterne Spiritus, Cujus afflatu peperit Infantem Deum Maria,	Thee, O Eternal Spirit, By whose o'ershadowing Mary Brought forth her child and [God,
Æternum benedicimus.	To all eternity we bless.
Triune Deus, hominum Salutis Auctor optime, Immensum hoc mysterium Ovante linguâ canimus.	O Triune God, of men's Salvation Author best; This boundless mystery With joyful tongue we sing.

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THE FOUR EVANGELISTS,

(*Messengers of good news*)

AND THEIR SYMBOLS OR SIGNS.

S. MATTHEW, a winged Man.	S. LUKE, a winged Ox.
S. MARK, a winged Lion.	S. JOHN, an Eagle.

THE TWELVE APOSTLES, *i.e.*,

*The Men sent forth by Christ Himself to found His Church.*

S. Peter.	S. Philip.	S. James the Less.
S. Andrew.	S. Bartholomew.	S. Jude.
S. James.	S. Matthew.	S. Simon.
S. John.	S. Thomas.	S. Matthias.

*With whom are reckoned*

S. Paul.	S. Barnabas.
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## PRINCIPAL CHURCH SEASONS.

S. Andrew's day, Nov. 30, Patron of Scotland. The Sunday nearest to S. Andrew's day, before or after, is Advent Sunday.

Advent, four Sundays before Christmas.

Christmas Day, \* the Birthday of Christ, Dec. 25.

The Circumcision, New-year's-day, January 1.

The Epiphany, or Twelfth Night, January 6.

The Purification, February 2.

Septuagesima, about the 70th day before Easter.

Shrove Tuesday, the day before Ash Wednesday.

Lent, 40 days next before Easter.

Ash Wednesday, first day of Lent.

S. David's day, Patron of Wales, March 1.

S. Patrick's day, Patron of Ireland, March 17.

Mid-lent Sunday, fourth Sunday in Lent.

Lady Day, \* or the Annunciation, March 25.

Maundy Thursday, Thursday before Easter, Institution of the Sacrament of the Lord's Supper.

Good Friday, Friday before Easter; Crucifixion of Jesus Christ.

Easter Day, the Resurrection of Christ.

Low Sunday, the octave of Easter, when the height of the Festival is over.

S. George's day, Patron of England, April 23.

Rogation Sunday, fifth Sunday after Easter.

Rogation days, three days before the Festival of the Ascension.

Ascension Day, or Holy Thursday, 40 days after Easter; Ascension of Christ into Heaven.

Whitsunday, or Pentecost, 50 days after Easter; descent of the Holy Ghost.

Trinity Sunday, the Sunday after Pentecost.

S. John ante Portam Latinam, May 6, S. John in the caldron of oil before the Latin Gate at Rome.

S. John Baptist \* born, Midsummer-day, June 24.

Name of Jesus, August 7, dedication festival of S. Saviour's, Ardingley.

Michaelmas-day, \* September 29, Feast of S. Michael and All Angels.

S. Nicolas day, December 6, Bishop of Myra, A.D. 325.

The Ember days are fast days before the Bishops hold their Ordinations; and are the Wednesday, Friday, and Saturday after the first Sunday in Lent; the Feast of Pentecost; September 14, Holy Cross Day; and December 13, S. Lucy.

Vigils are fast days preceding certain Festivals of which a list is given in the Common Prayer Book.

Eves are the evenings of the days preceding Festivals, whether observed as Vigils or not.

\* These are generally reckoned in England as quarter days. In Scotland they reckon by Candlemas, February 2nd; Whitsuntide, May 15th; Lammas, August 1st; Martinmas, November 11th.

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#### THE ORDERS OF THE CLERGY.

BISHOPS, the Rulers of the Church in succession from the Apostles.

PRIESTS, Ministers of the Word and Sacraments.

DEACONS, Assistants of the Priest in reading, and at the Sacraments.

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#### PRINCIPAL PARTS OF A CHURCH

NAVE, the body of the Church, where the laity or people worship, so called from *navis* a ship, as a sign of the ark of Christ's Church.

CHANCEL, the space towards the East end of the church, elevated on steps and separated from the Nave by rails, *cancelli*, or a screen, wherein the mysteries of the Holy Communion are celebrated at the Altar, whither the laity enter to receive the Sacrament, and where the choir are placed.

AISLES, *ailles*, wings, are the side spaces between the pillars and the outside walls, running alongside the Nave, and sometimes the Chancel.

TRANSEPTS are the spaces extending north and south at right angles to Nave and Chancel, and giving the church the shape of the cross.

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RELIGIOUS EMBLEMS, SIGNS, ABBREVIATIONS, &c.

A. D. or A. S., Anno Domini, or Anno Salutis, in the year of our Lord, or in the year of Salvation.

A. C. or B. C., ante Christum, or before Christ.

I. N. R. I., Jesus Nazarenus Rex Judæorum, Jesus of Nazareth, the King of the Jews.

I. H. S., Jesus Hominum Salvator, Jesus, Saviour of Mankind.

✠, Jesus.

A. Ω., Alpha, Omega, A, O, the first and last letters of the Greek Alphabet, and so applied to our Saviour as the First and the Last.



a triangle is used as a sign of the doctrine of the Trinity: it is often seen in the form of two triangles intersecting one another.



is the sign which Constantine, the first Christian Emperor, used for the standard of the Roman Empire, after he had been converted by seeing a vision of the Cross in the sky, with the words *In hoc signo vinces, in this sign thou shalt conquer*. It was called the *Lăbărurum*.

A Lily and Crown are the sign of the Blessed Virgin Mary; a pot of ointment, the sign of S. Mary Magdalene; a wheel, the sign of S. Catherine; a lion, the sign of S. Jerome; three children in a tub, or three golden balls, the sign of S. Nicolas.

S. John the Evangelist is represented either as writing his Gospel with an eagle near him; or as holding a chalice with a serpent or dragon outside of it.

A Pelican in her piety, *i.e.*; a Pelican tearing her breast to feed her young ones, is a sign of our Blessed Lord giving his Body and Blood to be our spiritual food and sustenance in the Sacrament.

NIMBUS, a circle in pictures and sculpture round the head of Saints, signifying the light in which they dwell, who like Moses converse with God. When the Nimbus has a cross within it, it is a symbol of our Saviour.

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ECCLESIASTICAL TERMS AND TITLES.

Diocese, the district ruled by a Bishop.

Province, several Dioceses united under an Archbishop or Metropolitan.

Patriarchate, several Provinces united under a Patriarch or Pope.

See, the place where a Bishop dwells. As we speak of a nobleman's *Seat*, we speak of a Bishop's *See*.

Cathedral, the Church where the Bishop's chair, *cathedra*, or throne\* is.

Dean, the chief minister of a Cathedral.

Canons, and Prebendaries, cathedral clergy forming a College under the Dean, called a Chapter.

Parish, the district under the Rector, Vicar, perpetual Curate, or other Incumbent.

Curate, any clergyman, except a Bishop, entrusted with the *cura* or care of souls.

Tithes, the tenth part of the produce of land assigned by law for the maintenance of the Clergy. Tithes of corn are called great Tithes; other tithes are called small Tithes. The owner of great tithes is a Rector; the owner of small tithes is a Vicar. This payment charged by law upon landed property has nothing to do with the claim upon

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\* As a Bishop's chair of office is called a throne, so his house is called a palace.

every Christian's conscience to give the tenth of his income to the direct glory of God.

Octave, a festival that lasts to the eighth day, as Christmas, Easter, Ascension and Pentecost.

Commination, or threatening; a penitential service used on Ash Wednesday.

Ecumenical Council, an assembly of Bishops and others chosen from all Churches in all parts of the inhabited earth.

Heresy, an opinion of private men different from that of the Catholic Church.

Schism, a separation from the Communion of the Catholic Church.

Rubrics, the rules in the Common Prayer Book for the performance of Public Worship by Priest and people, so called because they ought properly to be printed in red letters.

Liturgy, a form of Divine Worship, strictly applied to the Holy Communion only.

Litany, a series of short supplications and responses.

Introit, a psalm or hymn sung as the Priest goes to the Altar, or enters the Chancel to celebrate Holy Communion.

Canon, 1. A rule or law of the Church; 2. A member of a Cathedral Church observing its rules; 3. The books of Holy Scripture which have been approved by the Church as the Rule of Faith.

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#### THE THREE THEOLOGICAL VIRTUES.

- |             |          |
|-------------|----------|
| 1. Faith    | 2. Hope. |
| 3. Charity. |          |

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#### THE FOUR CARDINAL VIRTUES.

- |              |                |
|--------------|----------------|
| 1. Prudence. | 3. Temperance. |
| 2. Justice.  | 4. Fortitude.  |



THE SEVEN  
CORPORAL WORKS OF  
MERCY.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To harbour the stranger.
5. To visit the sick.
6. To minister to the prisoner  
and captive.
7. To bury the dead.

THE SEVEN  
SPIRITUAL WORKS OF  
MERCY.

1. To instruct the ignorant.
2. To correct offenders.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. To bear patiently with the  
troublesome.
6. To forgive injuries.
7. To pray for others.

THE FOUR NOTES (OR MARKS) OF THE CHURCH.

- |         |               |
|---------|---------------|
| 1. One  | 3. Catholic   |
| 2. Holy | 4. Apostolic. |

THE THREE PARTS OF REPENTANCE.

- |  |                |
|--|----------------|
| 1. Contrition.                                   | 2. Confession. |
| 3. Satisfaction or Purpose of Amendment of life. |                |

(1.) "Bewail your own sinfulness, and (2.) Confess yourselves to Almighty God with (3.)\*full purpose of amendment of life." *Common Prayer Book, Communion Office.*

"Let us return unto our Lord God, with all contrition and meekness of heart; (1.) bewailing and lamenting our sinful life, (2.) acknowledging and confessing our offences, and (3.) seeking to bring forth worthy fruits of penance." *Common Prayer Book, Communion Service.*

THE TWO PRECEPTS OF CHARITY; OR, THE  
LAWS OF NATURE.

1. To love God above all things.
2. To love all men as ourselves for God's sake, and to do to others as we would they should do unto us.

## THE ECUMENICAL COUNCILS OF THE CHURCH.

IT SEEMED GOOD TO THE HOLY GHOST AND TO US.—*Council of Jerusalem.* Acts xv, 28.

PLACE	DATE	BY WHOM CALLED	HERESY AND HERETIC CONDEMNED	CHAMPION OF THE FAITH
1. Nicoca* . . .	325	Constantine . . .	Arius denied that Jesus Christ was of the same substance as the Father . . . . .	S. Athanasius.
2. Constantinople	381	Theodosius . . .	Macedonius denied the Holy Ghost to be God . . . . .	S. Cyril of Jerusalem, and S. Gregory of Nyssa.
3. Ephesus . . .	431	Theodosius the Younger . . .	Nestorius denied that God the Son and the Man Christ Jesus were one Person . . . . .	S. Cyril of Alexandria.
4. Chalcedon . . .	451	Marcian . . .	Eutyches denied that Jesus Christ was really God and really Man in one Person. . . . .	S. Leo.
5. Constantinople	553	Justinian . . .	Nestorianism again condemned, and preceding Councils confirmed.	
6. Constantinople	681	Constantine Pogonatus . . .	The Monothelites, who taught that there was only a Divine will in Jesus Christ, and not a human will.	

\* From this Council the Nicene Creed takes its name, having been in most part compiled there.

## PRECEPTS OF THE CHURCH.

1. To observe the appointed Festivals: for a list see Common Prayer Book.
2. To keep the Fasting days with devotion and abstinence: see Common Prayer Book.
3. To frequent public worship at times appointed, unless hindered by a just and unfeigned cause.
4. To receive the Sacrament of the Body and Blood of Christ with frequent devotion, three times a year at least, of which Easter must be one.
5. In scruple and doubtfulness before Communion to open our grief to a discreet and learned minister of God's word that we may receive the benefit of absolution.

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 THE FOUR DOCTORS OF THE WEST.

- |                           |                          |
|---------------------------|--------------------------|
| 1. S. Ambrose.            | 3. S. Jerome.            |
| 2. S. Augustine of Hippo. | 4. S. Gregory the Great. |

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 THE FOUR DOCTORS OF THE EAST.

- |                   |                             |
|-------------------|-----------------------------|
| 1. S. Chrysostom. | 3. S. Basil.                |
| 2. S. Athanasius. | 4. S. Gregory of Nazianzum. |

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 BOOKS CONTAINED IN THE HOLY BIBLE.
*I.—OLD TESTAMENT.*

## A.—PENTATEUCH OR FIVE BOOKS OF THE LAW.

- |                 |               |
|-----------------|---------------|
| 1. Genesis.     | 3. Leviticus. |
| 2. Exodus.      | 4. Numbers.   |
| 5. Deuteronomy. |               |

## B.—BOOKS OF HISTORY.

- |               |                   |                    |
|---------------|-------------------|--------------------|
| 1. Joshua.    | 5. II. Samuel.    | 9. II. Chronicles. |
| 2. Judges.    | 6. I. Kings.      | 10. Ezra.          |
| 3. Ruth.      | 7. II. Kings.     | 11. Nehemiah.      |
| 4. I. Samuel. | 8. I. Chronicles. | 12. Esther.        |

## C.—THE HOLY WRITINGS OR HAGIOGRAPHÆ.

- |            |                  |                     |
|------------|------------------|---------------------|
| 1. Job.    | 3. Proverbs.     | 5. Song of Solomon. |
| 2. Psalms. | 4. Ecclesiastes. | 6. Lamentations.    |

## D.—PROPHETS.

## a. The four greater Prophets.

- |              |             |
|--------------|-------------|
| 1. Isaiah.   | 3. Ezekiel. |
| 2. Jeremiah. | 4. Daniel.  |

## b. The twelve lesser Prophets.

- |           |             |               |                |
|-----------|-------------|---------------|----------------|
| 1. Hosea. | 4. Obadiah. | 7. Nahum.     | 10. Haggai.    |
| 2. Joel.  | 5. Jonah.   | 8. Habakkuk.  | 11. Zechariah. |
| 3. Amos.  | 6. Micah.   | 9. Zephaniah. | 12. Malachi.   |

## II.—NEW TESTAMENT.

## A.—THE FOUR GOSPELS.

- |                  |               |
|------------------|---------------|
| 1. S. Matthew's. | 3. S. Luke's. |
| 2. S. Mark's.    | 4. S. John's. |

## B.—THE ACTS OF THE APOSTLES.

## C.—THE EPISTLES.

## a. S. Paul's Epistles to

- |                     |                       |                  |
|---------------------|-----------------------|------------------|
| 1. The Romans.      | 6. Philippians.       | 11. II. Timothy. |
| 2. I. Corinthians.  | 7. Colossians.        | 12. Titus.       |
| 3. II. Corinthians. | 8. I. Thessalonians.  | 13. Philemon.    |
| 4. Galatians.       | 9. II. Thessalonians. | 14. Hebrews.     |
| 5. Ephesians.       | 10. I. Timothy.       |                  |

- |                 |               |                         |
|-----------------|---------------|-------------------------|
| b. I. S. Peter. | II. S. John.  | e. The Revelation of S. |
| II. S. Peter.   | III. S. John. | John the Divine, or,    |
| c. I. S. John.  | d. S. Jude.   | the Apocalypse.         |

## III.—APOCRYPHA,

*Sacred Writings not in the Canon of Scripture, but read in Churches, or given for example of life.*

- |                |                        |
|----------------|------------------------|
| 1. I. Esdras.  | 4. Judith.             |
| 2. II. Esdras. | 5. The rest of Esther. |
| 3. Tobit.      | 6. Wisdom.             |

- |                                |                                  |
|--------------------------------|----------------------------------|
| 7. Ecclesiasticus.             | 11. Story of Bel and the Dragon. |
| 8. Baruch.                     | 12. The Prayer of Manasses.      |
| 9. Song of the three children. | 13. I. Maccabees.                |
| 10. Story of Susanna.          | 14. II. Maccabees.               |
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### PRINCIPAL VERSIONS OF THE SCRIPTURES.

1. The Hebrew text including the Chaldee, in one or other of which all the Canonical books of the Old Testament, and none other, are to be found.

2. The Greek Text of the New Testament.

3. The Septuagint, a Greek Translation of the Hebrew Scriptures by seventy Jews at Alexandria about the middle of the third century B.C. This version contains also in Greek the books of the Apocrypha, none of which are in the Hebrew or the Chaldee.

4. The Vulgate, a Latin Translation by S. Jerome, A.D. 404, of the entire Scriptures, so called as having been the commonly (vulgo) received text of the Western Church previous to the Reformation.

5. The English Bible, as now authorized, was translated from the Hebrew and Greek texts of the Old and New Testaments respectively, in 1611.

The first Bible in English was translated by Wycliffe from the Vulgate between 1360 and 1390.

The Psalter in the Common Prayer Book is from the "Great English Bible," a version set forth in the time of Henry VIII. and Edward VI., and sometimes called Cranmer's Bible.

There are more than 170 direct quotations from the Old Testament in the New, and if to these be added indirect allusions the amount would probably exceed 700. All the books are distinctly quoted except Joshua, Judges, Chronicles, Canticles or Song of Solomon, Ecclesiastes, Ezra, Nehemiah, Esther, Obadiah, Zephaniah and Nahum, but expressions occur

apparently taken from several of these books. The Apocrypha is not once quoted directly in the New Testament.

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### THE COMMON PRAYER BOOK.

The Book popularly called the Common Prayer Book, consists of several books bound in one volume.

1. The Book of Common Prayer, strictly so called, or Order of Daily Prayer with the Psalter, compiled from an older form in Latin, called the Breviary.

2. The Order of Holy Communion with the Collects, Epistles and Gospels, compiled from the Primitive Liturgies.

3. The Book of Rites, or the Ritual comprising the offices for Holy Baptism, Confirmation, &c.

4. The Ordinal or form of ordaining and consecrating Bishops Priests, and Deacons.

The first Service book for Divine Worship, in English instead of Latin, was put forth in 1549. It was altered in 1552, amended under Elizabeth in 1559, further revised in 1604, and finally issued, as now received, in 1662.

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### THE FEASTS OF THE JEWS.

The Passover . . .	} appointed by God through Moses.
The Feast of Weeks . . .	
The Feast of Tabernacles	

The Feast of Purim.                      The Feast of the Dedication.

The Sabbatical year, every seventh year, as if seven years made up a week of years.

The year of Jubilee, every fiftieth year, when debts were forgiven, slaves released, etc.

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### JEWISH FAST.

The Day of Atonement.

## ORDERS OF JEWISH MINISTRY.

1. The High Priest, chosen as ruler or chief from among the
2. Priests, the descendants of Aaron.
3. Levites, all descendants of Levi, except the family of Aaron.

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Chief Priests were the heads or presidents of twenty-four classes or courses into which the Priests were divided, and which took turns to celebrate the worship of the Temple.

Nethinim were bondmen not of the tribe of Levi, but set apart by David to do the rough work of the Temple under the Levites.

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WORDS CONNECTED WITH THE JEWISH RELIGION.

Shechinah, the visible sign of God's presence in the Tabernacle and in Solomon's Temple.

Urim and Thummin, a mysterious oracle on the high priest's breastplate, by which the Will of God was revealed.

Type, any religious rite or historical event among the Jews that shadowed forth the coming Truth of the Christian Religion.

Phylacteries, strips of parchment with texts of Scripture upon them, worn by the Jews on their wrists and foreheads.

Pharisees, a religious body among the Jews, at first praiseworthy for their efforts to recover obedience to the Law of Moses, but condemned by our Lord as hypocrites for their observance in His time of outward rites only, and their neglect of conscientious duty.

Sadducees, an unbelieving sect of the Jews, who denied the Resurrection, Angels, Spirits, and all such things. They took their name from one Sadoc.

Herodians, a party among the Jews, of our Lord's time, who took their name from Herod, the stranger, whom the Romans made king of the Jews; and who preferred the

favour of this usurper to remaining loyal to the patriotic traditions of their country.

Nazarites, such Jews as took upon themselves vows of special religion, for a time or for life, during which they would neither trim their hair nor shave, nor drink anything made of the vine.

Publicans, in the New Testament are the men who collected the taxes imposed upon the conquered Jews by their masters the Romans.

Scribes, an important body of teachers among the Jews, who made copies of the Law, studied the Hebrew in which it was written, interpreted its meaning, and added to it precepts of their own.

The Elders were originally representatives of the tribes of the Jews. In our Lord's time they were still a body of magistrates of great influence in Jerusalem.

The Sanhedrim was the supreme court of the Jews, consisting of about seventy members under the High Priest.

Synagogues were places where the Jews met for instruction in the Law, and for praise and prayer on week days and the Sabbath. The service was not performed by priests, nor was sacrifice offered there. This could be done only in the Temple at Jerusalem.

Libertines, a congregation of Jews who formed a Synagogue of their own. They were probably Jews, who had been taken prisoners by the Romans, made slaves, and *liberated*.

Shew-bread, 12 loaves set every Sabbath day on a golden table that stood in the Holy Place on the north side of the altar of Incense.

Mystical Interpretation, the spiritual meaning underlying the plain narrative of Holy Scripture.

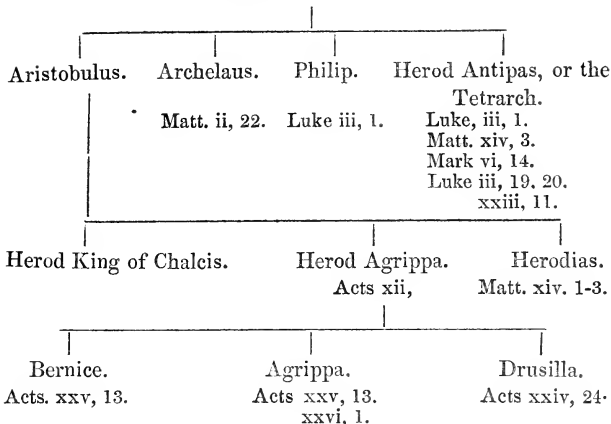
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FAMILY OF THE HERODS.

HEROD misnamed the Great.

Matt. ii, 1. Luke i, 5.



*Beati mundo corde.*

Blessed are the pure in heart.

*Qui diligit Deum, diligat et Fratrem suum.*

Let him that loveth God, love his brother also.









