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PREFACE.

I HAVE long been under the impression that some such small Treatise as this,—better drawn up, of course, and with more ability,—would be of very great use. There are tens of thousands in the land who admit that there is no teaching like the “Teaching of the Prayer Book,” grounded as it is on God’s Holy Word written in that Book of Books, which is the Bible;—but their notions, on many points, are indistinct and unsettled, and they rather feel than see their way. Many, perhaps, look upon the Prayer Book as literally no older than the Reformation,—whereas, in truth, a great part of its contents,—otherwise moulded and improved, shaped and altered, for better or for worse, according to the opinions of individuals,—is of fourteen and fifteen centuries’ standing. It comprehends, indeed, either in words or by implication, all that is valuable in those ancient records,—that is to say, the several Litu-

gies of St. James, St. Mark, St. Chrysostom, St. Basil, and the Clementine.

The gist of this little Treatise,—quite uncontroversial, but devotional rather,—is to point out this truth, and to show the exceeding comfort to be derived from a holy and humble-minded use of our Church's Teaching in the Book of Common Prayer. With this intent its sources, from the earliest ages, have been examined and sifted.

It may be observed that in many instances the wording of these pages is simple, even to baldness, and English, (Saxon or Norman, as you will^a;) even to a plainness not needed. The reason is this—the Treatise itself is, in fact, but the condensed notes of a series of Sermons, delivered to a country congregation—all poor, and all unlettered,—during the series of eleven years. The great object was to impress upon them the value of their Prayer Books,—and this was done,—off and on,—in the openest manner. All that was ancient, provided it was Scriptural and devout, was laid before them; but it was done affectionately and persuasively, and unaccompanied with that pith and dryness which almost necessarily attends so condensed a statement as the present. Indeed, the whole may be in-

^a Those who question such terms may see what is said by Mr. Evans, in his "Bishopric of Souls." See c. vi. p. 129. Possibly I am more inclined to the term Saxon-English than he is, and I speak from a careful study of the Anglo-Saxon,

Franco-Theotisc, Mæso-Gothic, and Cimbric, dispersion of tongues. I would refer, first of all, to the lamented Rask,—and then to his Translator Thorpe, and to Bosworth's Anglo-Saxon Grammar.

vidiously called but a bundle of notes^b. But if so, I would recommend to the attention of off-hand speakers that diligence which is necessary to make themselves masters of a subject multifarious, and that caution and judgment which is requisite in the selection of what is to the point. To write a long book is no hard matter,—to write a short one, and to the purpose, no easy one.

As concerns the History of our Book of Common Prayer, it may be comprehended under six epochs: The first Book of Edward VIth dates from 1549; the second, or the Revision, at the instigation of Bucer and others, from 1552. The third, from the Accession of Elizabeth, 1559; the fourth, from the Revision after the Hampton Court Conference, in the reign of James I., 1604; the fifth may be styled that of Charles I., or the Scotch Service Book, 1637; the sixth, or last, that of Charles II., 1662, as revised after the Savoy Conference. Within these several dates those who seek for historical information will find it.

Of the four last epochs I will say nothing; of the two first the lengthened extract from Jeremy Taylor's "Preface to the Apology for authorized and set Forms of Liturgy," which follows, contains, I think, pretty much the truth: "To the Churches of

^b The interleaved 4to Prayer Book, as well as the interleaved 4to New Testament before me, is the handy-work of now going on for twenty years. Such labour of a man's hands is of

the greatest use in after life, and, when added to daily, is a fund of information for the composition of sermons. These pages are a sample of what such books may contain.

the Roman Communion we can say, that ours is reformed; to the reformed Churches we can say, that ours is orderly and decent: for we were freed from the impositions and lasting errors of a tyrannical spirit, and yet from the extravagances of a popular spirit too: our reformation was done without tumult, and yet we saw it necessary to reform; we were zealous to cast away the old errors, but our zeal was balanced with the consideration and the results of authority: not like women or children when they are affrighted with fire in their clothes; we shook off the coal indeed, but not our garments, lest we should have exposed our Churches to that nakedness which the excellent men of our sister Churches complained to be among themselves.—And, indeed, it is no small advantage to our Liturgy, that it was the offspring of that authority, which was to be prescribed in matters of religion. The King and the priests, which are the ‘antistites religionis,’ and the preservers of both the tables joined in this work, and the people, as it was represented in parliament, were advised withal, in authorizing the form after much deliberation; for the rule, ‘Quod spectat ad omnes, ab omnibus tractari debet,’ was here observed with strictness; and then, as it had the advantages of discourse, so also of authorities,—its reason from one, and its sanction from the other, that it might be both reasonable, and sacred, and free, not only from the indiscretions, but (which is very considerable) from the scandals of popularity.—And in this I cannot but observe the great wisdom and mercy

of God in directing the contrivers of the Liturgy, with the spirit of zeal and prudence, to allay the furies and heats of the first affrightment. For when men are in danger of burning, so they leap from the flames, they consider not whither, but whence: and the first reflections of a crooked tree are not to straightness, but to a contrary incurvation: yet it pleased the Spirit of God so to temper and direct their spirits, that, in the first Liturgy of King Edward, they did rather retain something that needed further consideration, than reject anything that was certainly pious and holy; and in the second Liturgy, that they might also thoroughly reform, they did rather cast out something that might, with good profit, have remained, than not satisfy the world of their zeal to reform, of their charity in declining everything that was offensive, and the clearness of their light in discerning every semblance of error or suspicion in the Roman Church^c.”

These words are evidently those of Christian prudence, and may be of great use if wisely considered now. True enough, it was necessary for the Reformers to stop somewhere; and they did so, or there never would have been an end of alterations. Accordingly, our Church made a stand. “That only which in the Church of Rome had prevaricated against the Word of God, or innovated against Apostolical tradition, all that was pared away:—

^c Works, vol. vii. p. 286.

but at last she fixed, and strove no further to please the people, who never could be satisfied^d.”

But wisely, as I said, may the conduct of our Reformers be considered now. There is an evident prurience and desire to press points which, however good in themselves, may not wisely be pressed. This did not they. On the contrary, they conquered by yielding, and the very concessions in the second Book of Edward VI. only tended to establish Protestant ground. “As if prophetically to avoid their being charged in after ages with a ‘crepusculum’ of religion, a dark, ‘twilight,’ imperfect reformation, they joined to their own star all the shining tapers of the other Reformed Churches, calling for the advice of the most eminently learned and zealous Reformers in other kingdoms, that the light of all together might show them a clear path to walk in.” Towards, and in, that path is the “Teaching of the Prayer Book,” and those who will consider the Preface to the Communion Service,—a Service with which Bucer was much smitten,—will not fail to note how our Church would rather make good and maintain ground possessed, than advance in a direction debateable. Many things are *much to be wished*, even as they were when our Compilers drew up the Services in the Prayer Book; but ambition, though in holy things, may overleap itself; and customs and practices which have been in abeyance for long, (as, for example, Primitive Penitential Discipline,) if revived now, after ancient effects, would but be looked upon as

^d Works, vol. vii. p. 288.

novelties; and things which ought to be to our health, would only turn to our harm. Better, then, are we,—on this matter,—as we are. There is, and has been, a gradual improvement and an increased desire to conform to the usages of the Church. Those who have been observant, and can look back twenty years, must confess to this. But let points of comparative indifference be pressed in an inopportune season, and there will be a rebound. That advice of Tiberius, (for bad men oftentimes are enabled to give good worldly advice,) touching the restraining of the sumptuary laws, is altogether in point. “Ineffectual coercion will but show our weakness; and matters are best left where they are, when a command is sure to be questioned, even if not outwardly disobeyed^e.” As regards ourselves, in our ministerial capacities, our course is clear enough, if we will but hold to it in quietness and sobriety. Hooker said right, as usual, of the ministry, “That which their office and place requireth is to show themselves patterns of reverend subjection, not authors and masters of contempt towards ordinances; the strength whereof when they seek to weaken, they do but in truth discover to the world their own imbecilities, which a great deal wiselier they might conceal^f.”

^e This is only the sense of the words of Tacitus. “Sperni sumptuariam legem,” &c. “Sed Tiberius, sæpe apud se pensitato, an coerceri tam profanæ cupidines possent: num coercitio plus damni in rempublicam ferret, quam inde-

corum adtractare quod non obtineret: vel retentum, ignominiam et infamiam virorum illustrium posceret: postremò literas composuit,” &c. *Annal.* lib. iii. c. 52.

^f *Eccles. Pol.* book v. lxxii. § 9.

With reference to the many authorities which have been either quoted or referred to in these pages, a word or two should be said, after I have, first of all, observed, that the text, without the notes, is a Manual for all readers, and shall be reduced in size, and printed in a cheap and separate form, if found to be of use.

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us must be indebted to the labours of Dr. Cardwell. His "Documentary Annals of the Reformed Church of England," the "History of Conferences of the Book of Common Prayer," the "Synodalia, i. e. Collection of Articles of Religion," &c. are of the greatest value, as is likewise the Republication of the two Books of Edward I. I cannot do better than conclude this list of my obligations with the passage following, from the Preface of the last-mentioned publication: "There have always been, and probably will always continue, two opposite parties, who, though devotedly attached to the doctrines of the Church, have sought for a new revision of the Liturgy; the one, as was the case at the beginning of the last century, desiring that the prayers of consecration and oblation should be restored, and the words 'militant here on earth' should be expunged; the other complaining that the rights of conscience and of Christian liberty were invaded, and the means of religious usefulness curtailed. Happy is it for the Church that there has always been between these two opposite parties a much larger body of worshippers, who have used their Book of Common Prayer with undisturbed devotion, offering thanks to God continually for His unspeakable gift ^p."

annotatione perpetuâ illustrati, et cum Breviariis Eboracensi, Herefordiensi, et Romano comparati Fasciculus Primus," &c. Leslie, 1843.

The great use to be derived from the pages of Du Cange,

together with the Supplement, ought not to be left unmentioned; nor yet the Lexicons of Hoffman and Matthias Martinus.

^p See Preface, p. xxxv.

One more observation I could wish to make, which is rather appertaining to the dead than the living; but there are many who will concur with it. It was the late Bishop Lloyd, of Oxford, who gave earnestness to the examination of the Prayer Book, as it was the late Bishop Butler, of Shrewsbury, who first gave that tone of earnestness which was followed up by Dr. Arnold, and is now the characteristic of our Public Schools. Here, then, let me say, that the whole of the benefit to be derived from these pages (if any, as I hope there may be much,) is to be referred to the direction of that lamented Professor of Divinity, worthily succeeded by the no less to be lamented Dr. E. Burton. To say the truth, (as referred to in a subsequent note,) I have for many years followed Bp. Lloyd's directions, and the course my Liturgical studies have taken has been much the same as Mr. Palmer's, in his *Origines Liturgicæ*; and it is satisfactory to add, that all the information I have been enabled to draw together is but an accumulated proof of the accuracy of that book, which I have just above recommended. I may add, that my residence in Copenhagen, as Chaplain to the British Embassy, enabled me to examine the Lutheran books, whether in German, Danish, Swedish, or Icelandic; but in none of them did I find any thing which came nigh to the Teaching contained in our own Book of Common Prayer.

I would conclude these Prefatory Remarks in the

words of Hooker. "Virtue and godliness of life are required at the hands of the Minister of God, not only in that he is to teach and to instruct the people, who for the most part are rather led away by ill example, than directed aright by the wholesome instruction of them, whose life swerveth from the rule of their own doctrine; but also much more in regard of this other part of his function; whether we respect the weakness of the people, apt to loath and abhor the sanctuary, when they which perform the service thereof are such as the sons of Eli were, or else consider the inclination of God Himself, who requireth the lifting up of pure hands in prayer, and hath given the words plainly to understand, that the wicked, although they cry, shall not be heard. They are no fit supplicants to seek His mercy in behalf of others, whose own unrepented sins provoke His just indignation. LET THY PRIESTS, THEREFORE, O LORD, BE EVERMORE CLOTHED WITH RIGHTEOUSNESS, THAT THY SAINTS MAY THEREBY WITH MORE DEVOTION REJOICE AND SING⁹."

Vicarage House, West Tarring,

January 12th, 1845.

⁹ Hooker, Eccles. Pol. v. xxv. § 4.

“ I could retort many things, could I think it fit to put half so much gall into my ink, as hath made theirs black. In the mean time, I would have them remember, that we live in a Church *Reformed*; not in one made *new*. Now all *Reformation*, that is good and orderly, takes away nothing from the old, but that which is faulty and erroneous. If any thing be good, it leaves that standing. So that if these changes from the *Book of England* be good, 'tis no matter whence they be taken. For every line in the *Mass Book*, or other *Popish Rituals*, are not all evil and corruptions. There are many good prayers in them; nor is any thing evil in them, only because 'tis there. Nay, the less alteration is made in the Public ancient *Service* of the Church, the better it is; provided that nothing superstitious or evil in itself be admitted or retained.”—The History of Troubles and Trial of Willm. Laud, Ld. Archbp. of Cant. p. 113.

“ The mother Churches or Cathedrals, being precedents to all inferior Churches pertaining to them, do by their example of daily Prayer, and a free access at all convenient times of the day granted for men to pray to God their private particular prayers, not only approve but commend too, and invite her daughter Churches to the like most godly practice. All Eastern as well as Western Churches, out of the precincts of the Reformation (herein very unhappy) set us the like example; and all Churches at first, by great prudence and piety of the founders and promoters, were then placed, where they might be most convenient for the parish to resort to at all times: and also to the best advantage of roads, that so travellers passing by might have an opportunity to enter them, and do the devotion to God. But now (a thing to be lamented) such a godly custom would be censured for superstition; as the Devil, and the enemies of God never want words to traduce, when they want reason to disprove what is good and commendable; and being born to an error, have a certain horror of leaving it, though no reason can possibly be picked up to retain it.”—Matthew Scrivener's Course of Divinity, part ii. c. ix. p. 408. § 1. folio 1674.

“ Of all the helps for due performance of this Service, the greatest is that very set and standing order itself, which, framed with common advice, hath both for matter and form prescribed whatsoever is herein publicly done. No doubt from God it hath proceeded, and by us it must be acknowledged a work of his singular care and providence, that the Church hath evermore held a prescript form of Common Prayer, although not in all things every where the same, yet for the most part retaining still the same analogy. So that if the liturgies of all ancient Churches throughout the world be compared among themselves, it may be easily perceived they had all one original mould, and that the public prayers of the people of God in churches thoroughly settled, did never use to be voluntary dictates proceeding from any man's extemporal wit.”—Hooker's Eccles. Pol. book v. xxv. § 4.

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“ Let all things be done decently and in order.”

PART I.

BOOK OF COMMON PRAYER.

THE ORDER FOR THE

Morning and Evening Prayer.

“The Lord of his mercy grant that we may be as well inwardly as outwardly conformable to the good orders which our religious ancestors have prescribed!”—Jackson’s Works, vol. i. p. 998.

Πάλιν πλήττων τοὺς εἰκῆ βουλομένους ἀσχημονεῖν, καὶ μανίας δόξαν λαμβάνειν, καὶ τὴν οἰκείαν μὴ φυλάττοντας τάξιν· οὐδὲν γὰρ οὕτως οἰκοδομεῖ, ὡς εὐταξία, ὡς εἰρήνη, ὡς ἀγάπη, ὥσπερ οὖν καὶ τὰ ἐναντία διαλύει· οὐκ ἐν τοῖς πνευματικοῖς δὲ μόνον, ἀλλὰ καὶ ἐν τοῖς ἄλλοις ἕπασιν τοῦτο ἴδου τις ἄν.—Chrysost. in Epist. i. ad Cor. Hom. xxxvii.

Πᾶν μὲν γὰρ ὅ,τι περὶ ἀνὴρ τάξεως καὶ νόμου μετέχον ἐν πόλει γίγνηται, πάντα ἀγαθὰ ἀπεργάζεται, τῶν δὲ ἀτάκτων ἢ τῶν κακῶς πραχθέντων λύει τὰ πολλὰ τῶν εἰς τεταγμένων ἄλλα ἔτερα. — Platonis Νόμοι, lib. vi. p. 780. c.

“The English Prayer Book was not composed in a few years, nor by a few men; it has descended to us with the improvements and approbation of many centuries; and they who truly feel the calm and sublime elevation of our hymns and prayers, participate in the spirit of primitive devotion. The great majority of our formularies are actually translated from Latin and Greek rituals, which have been used for at least fourteen or fifteen hundred years in the Christian Church; and there is scarcely a portion of our Prayer Book which cannot in some way be traced to ancient offices.”—W. Palmer’s Preface to *Origines Liturgicæ*. Pref. p. ii.

“The Rubrics of it were written in the blood of some of the Compilers, men famous in their generations: whose reputation and glory of martyrdom hath made it immodest for the best of men to compare themselves with them.”—Jer. Taylor.

Morning and Evening Prayer.

1 CORINTHIANS xiv. 40.

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER.”

THE Apostle St. Paul, in the fulfilment of his duty, had to censure all sorts of irreverence, together with many and manifold breaches of Ecclesiastical propriety in the Corinthian Church,—as any one may see for himself who takes the pains to read the Epistle, or even the very chapter, from whence the text is taken. But a few verses above he had told them, in opposition to their indecent deportment, “God is not the author of confusion, but of peace, as in all Churches of the Saints” (v. 33); and here, in the text, by way of summing up, he adds, “Let all things be done decently and in order.” In other words: “Let all things be done according to the custom of the Church, which is the rule of decency; and according to the orders and directions which now, and at other times, have been, or shall be, given you by me.” (Hammond’s Par. in loc.) And

well is it, Christian Brethren, to draw nigh the Sanctuary,—the House of Prayer,—the Sacraments,—and sacramental things, with that propriety (*ἐνσχημόνως*) which befitteth Christians, and with that order (*κατὰ τάξιν*) which is essentially theirs who are submissive in the fear of God (Eph. v. 21, *ὑποτασσομένοι*): for to such might an Apostle say, “Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your *order* (*ὅμων τὴν τάξιν*), and the stedfastness of your faith in Christ.” To which, henceforth and for ever, should be added, by way of exhortation, “As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” (Col. ii. 5—7.)

Look, Christian Brethren, to the whole teaching of the Bible, from the Book of Genesis to the summing up of Scripture in the Revelation of St. John the Divine, and you will find that every thing is in *order*, and according to God's *order*. Times and seasons were appointed unto Abraham, the father of the faithful, and they came. The law was given by Moses, as God commanded, and it abided its appointed time, and then, though a tittle of it shall never fail, in one sense it was no more. Again, such was His *order*, who is the God of *order*; “the prophets and the law prophesied until John,” (Matt. xi. 13,) and then “the vision and prophecy” (Dan. ix. 24) was sealed up. Last of all, in due time, and after the *order* of the Almighty's predestination, Jesus Christ was born into the world,—the eternal and everlasting Son of the Father was made man,—“the Lamb slain from the foundation of the world,” (Rev. xiii. 8,) made an end of sins, finished the trans-

gression, made reconciliation for iniquity, brought in everlasting righteousness. "The Revelation," observe, "of the mystery, which was kept secret since the world began, but now *is* made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to *all* nations for the obedience of faith;"—(Rom. xvi. 25, 26;) even the acknowledgement of this mystery, nothing less than the salvation of mankind by "God manifest in the flesh," was all in due *order*. A time, times, and a half time;—a period, a month, a day;—whatever God appoints, even to an hour or a minute, comes to pass exactly, and teaches us the same truth, that that is an *order* observed in His determinate foreknowledge, who made the worlds, and that that *order* is an ensample unto the creature. Nothing truer than what that ancient Father, St. Chrysostom, says on this text, "Nothing doth so build up, as good *order*, as peace, as love; even as their contraries tend to pull down."

Having thus given the sense of the text, and referred you to the context, I now purpose so to apply it, as that, under God's blessing, it may turn, amongst willing-hearted ones at least, to Parochial improvement. And, be assured, Christian Brethren, that when men "hear the Church," (Matt. xviii. 17,) and when, in our parishes, in accordance with her ministrations, all things *are* done "decently and in order," then, the continual dew of God's blessing is not wanting, and we advance towards the fulness of Christian manhood; in a word, we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" (2 Pet. iii. 18;) and it scarce needs to say that the means of grace rightly employed, end, full sure, in glory. On the other hand, when you

find a people careless, indifferent, and secure; when holy persons, holy things, holy actions, holy ministrations, are disregarded and thought light on; when reverence towards the Sanctuary is forgotten, and the life-giving Sacraments are slighted, then it is ill with that people,—they are of the earth earthy, and know nought of the glory that is to be revealed. Understand it as ye will, the saying is fraught with meaning, He that neglects to hear the Church is even as “an heathen man and a publican.” (Matt. ut supra.)

In the first place, Prayer, and Praise, and Thanksgiving, being as necessary to the support of our spiritual life, as the daily bread which we eat is to the support of our natural, I will speak to you a word on the “Order for Morning and Evening Prayer,” prepared to our hands and consigned to our care in that all but perfect “Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the united Church of England and Ireland;”—a Book, second only for its faithfulness and truth to that Book of Books, **The Bible**, from whence, through the Ancient Liturgies of the Church, its contents are drawn. To this Book, Christian Brethren, ever give heed. It is pure, it is affectionate, it is consolatory; it comprehends all that is included in the words holy, religious, pious, devout; it is easy to be understood; it is clean and contrary to the world; each and every phrase points heavenwards; its form of words is sound and without alloy: moreover, the prayers are neither too long nor too short; and to sum up all, in a few words, God is acknowledged as our refuge and strength; the Holy Spirit as our Comforter and the

Helper of our infirmities; empowered to give to those that ask, as they ought, a *right judgment* in all things; and that we may faithfully ask and effectually receive, each Prayer is tendered through the only Mediator revealed unto man, through and for Jesus Christ's sake, our Blessed Lord and Saviour.

But this by the way, and as a testimony of love unfeigned. Let me now return to its contents. And here observe how it still points to the Bible, as John Baptist did to Christ. The first words are Sentences of the Scriptures. Where else should he go but to that deep well, who would take with him words, and turn to the Lord, and plead to be received graciously? (See Hos. xiv. 2.) Verily, of these verses might it be most appropriately said, "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd:"—(Eccles. xii. 10, 11.) God, that is, in Christ reconciling the world unto Himself, and beseeching the creature not to do despite to the Holy Spirit!

Let any one look to these Sentences, and apply them to his heart, and he will find that they contain that which is so much needed of us all,—comfort for the sorrowful penitent, a full assurance of God's mercy, caution and admonition combined with instruction in righteousness. And to what can the attention be better directed than to points like to these? Certainly we may apply the Apostle's words and say, "Meditate upon these things," (1 Tim. iv. 15,) good Christian people, draw nigh in good time, that within the Church's walls ye may fulfil her intent in these Prefatory Sentences, and lift up your

hearts unto the Lord. In this is decency, and in this is *order*; for the son of Sirach said well, “Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.” (Ecclus. xviii. 23.)

We read in a well-known Ritualist, “The Jews are taught when they enter their synagogue, to stand silently awhile in the posture of prayer, before they begin their devotion; and one of their masters told his scholars, this was the way to obtain eternal life.” (Comber, in loc.) To receive the truth as it is in Jesus, we must, beyond doubt, be ever in the spirit of supplications, and pray without ceasing; and so far the saying of that ancient Jew was right. At all events, that we may be more fit to pray, these Sentences, with the Exhortation following, contain the best advice. Moreover, as I said, the words are plain,—“double,” so to say, “the one against the other.” (Ecclus. xlii. 24.) For example, “The Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them:” where, if one were in doubt about the sense of “*acknowledge*,” it is explained by “*confess*,” and if the unlearned hearer understood not the sense of “*dissemble*,” it is interpreted by “*cloke*,” according to that Scripture which saith, “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” (Prov. xxviii. 13.) Next, our Confession is to be with an “humble, lowly, penitent, and obedient heart;” four words in succession, each enlarging or enforcing the sense of the other. After which we are told, that although it is a Christian duty “at *all times* humbly to acknowledge our sins before God, yet ought we *most chiefly* so to do, when we assemble and meet to-

gether," (the second word still explaining the first,) for that very thing. So that you see in the Church Service, when all is done "decently and in order," men, after God's word, are exhorted to Confession, and, in that "*general* Confession, to be said of the whole Congregation, after the Minister, all kneeling," (the safest posture for a Christian soldier,) we give utterance to that sad truth that we have "erred and strayed like lost sheep," that "we have followed too much the devices and desires of our own hearts," that "we have offended against" God's "holy laws." The consequences of sin original, bursting out into actual transgression, are, that there is "no health in us," that the great Physician of souls can alone heal us, and therefore the penitent in his Confession turns unto Him in whom alone are all his "fresh springs;"—to the promises of God, "declared unto mankind in Christ Jesu our Lord;"—and his supplication is, that, for His sake, he may "hereafter live a godly, righteous, and sober life," to the glory of God the Father! So true is it that in Him alone, whether in our natural or our spiritual state, "we live, and move, and have our being;" that "all holy desires, all good counsels, and all just works do proceed" from that unfathomed Fountain of all goodness! The best that a miserable sinner can say is, with David, "I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments." (See Psalm cxix. 176.)

And here, Christian Brethren, bear in mind that without Confession all religious service is imperfect; yea, rather, it is no service at all, but self-delusion and a snare to souls. He that seeks peace, and whilst his hand is employed on his earthly calling has the eye turned heavenwards; "whereinsoever he

shall perceive himself to have offended, either by will, word, or deed, must there bewail his own sinfulness, and *confess himself to Almighty God*, with full purpose of amendment of life." Such is the teaching of the Church, as in the Communion Office specially set forth; and this because God is the person injured, and sin the prevarication of His laws, and it is His to pardon, even as it is His to punish. Other Confession than this is not of absolute necessity, but conceded rather to mortal weakness by a dispensation of mercy. And then, for what has been called "Auricular Confession," it is nothing less, as one says^a, but the "public, or repentance Ecclesiastical reduced to ashes. It is the relic of that excellent discipline, which was in some cases necessary, and in very many cases useful, until, by the dissolution of manners, and the extinction of charity, it became insufferable, and a bigger scandal than those which it intended to remedy." But then, as every one knows who has really felt the weight of sin, and the leaden burden of a wasted conscience, the spirits rise as faults are confessed "one to another" (James v. 16); and hence, "confession to a priest,"—as the same worthy says,—“the minister of pardon and reconciliation, the curate of souls, and the guide of conscience, is of so great use and benefit to all that are heavy laden with their sins, that they who carelessly and causelessly neglect it, are neither lovers of the peace of conscience, nor are careful for the advantages of souls.”

The General Confession ended, the Absolution or Remission of sins is then to be pronounced by the

^a See Jeremy Taylor's Works, vol. ix. pp. 249, 250, ed. Heber. 8vo.

priest; and it is declared, in words of comfort, that the God of the spirits of all flesh “desireth not the death of a sinner, but rather that he may turn from his wickedness and live;” moreover, that He hath given “power and commandment to his ministers” (O, miracle of Divine mercy!) to pronounce words such as these in the ears of the Congregation, “He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel.” The form of Absolution here is *declaratory*, that in the Communion Service *petitionary*, the third and last form, in the Order for the Visitation of the Sick, *judiciary*. The sum and substance of them all is, as I said, a dispensation of mercy to sorrow-stricken sinners; the simple fact, that “our Lord Jesus Christ hath left power to his Church to absolve all sinners who truly repent and believe in Him.” Even as He said to his downcast disciples, after He had risen from the dead, “Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” (John xx. 21—23.)

It is not necessary for us, Christian Brethren, to inquire too narrowly into the powers of Absolution, any more than it is to attempt to fathom the Almighty’s predestination. The rather, like the simple-hearted ones of Antioch, when they received the Apostle’s letters, we too should rejoice “for the consolation” (Acts xv. 31); for surely thus on earth to be certified of the forgiveness of sins, is a doctrine “full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in them-

selves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God." (Art. xvii.) And if it do so work on *godly* persons to be thus assured, what must be the blessedness of it to broken and contrite hearts,—to sinners saved,—brands plucked out of the fire,—to such as were the malefactor on the cross, or Manasseh,—to the spurned Magdalens of the world, or Prodigals that have come to themselves, and to a sense of their sad estate? What else, Christian brethren, but, as it were, life from the dead?

Now, such as shall see that "all things be done decently and in order," will never fail to enter the Courts of the Lord's House in good time to make their Confession, lest, unshrived, they lose somewhat in the Absolution. Our forefathers thought much of this; and there are elders amongst us still who stand fast, and hold to the traditions they have been taught. (2 Thess. ii. 15.) And even should they gain no more, their souls prosper, because they are unwilling to disturb their brethren assembled in the House of Prayer.

The heart thus prepared, we are admitted to the great and solemn privilege of Prayer itself. The Minister kneels, and the people are commanded to do likewise, and they are to repeat after him that Prayer of Prayers, which is the Lord's Prayer. For with what should we commence but this? With what rather than with that Prayer which flowed from His lips who had the words of eternal life? Truly there is none like it; and He that adopted it from the for-

mularies of the Jew, that had been taught of God, stamped it as Christian. And what can be said of it more than this—"The comprehensiveness of it is the admiration of the wisest, the plainness suiting still the meanest capacity; for it is so clear that all may understand it; so short that any may learn it; so full, as to take in all our wants; and so exact, as to show us what we should be, as well as what we should ask, and is the epitome of the Gospel." And let none think that the Church prescribes its use too often. No words so acceptable to our Father which is in heaven as those of the everlasting Son, the Only Begotten and Beloved, our Lord and Saviour^b.

This Prayer prayed, priest and people acknowledge the sacred truth, that it is God alone that can untie the tongue of an otherwise dumb sinner; and this is done in that verse of Holy David's, "Thou shalt open my lips, O Lord, and my mouth shall show thy praise;" (Ps. li. 15;) after the fashion of the early Christians, who were used to sing by turns, and to answer one another, thus engaging the attention and quickening each other's devotion. "And because without God's grace we can do nothing, and because

^bComber. It is observable that in the Order for the Morning and the Evening Prayer, we have, and have not, the Doxology alternately. The following extract is from L'Estrange:—"This Doxology, not being affixed to the Lord's Prayer, as St. Luke represents it to us, and being omitted in very ancient MSS. of St. Matthew's Gospel, learned men conjecture, à Græcis ad Evangelii textum ascriptum fuisse ex Liturgiis aut solenni alioqui consuetudine, &c. So Lucas Burgensis, in his Variæ

Lectiones. Of the same mind are Beza, Grotius, and most learned men. Probably enough, for the Greek Church ever had it in its Liturgies, as is evident from Clemens his Constitutions, lib. iii. c. 18, from Chrysostom, Theophylact, and others, who comment upon it. And the Latin Church as constantly omitted it, which is the very true reason why it is left out in ours, complying more with the Western than the Eastern forms." *Alliance of Divine Offices*, p. 98.

the devil is then most busy to hinder us, when we are most desirously bent to serve God^c,” we again take up the words of David, saying, “Haste thee, O God, to deliver me: make haste to help me, O Lord.” (Ps. lxx. 1.) Then follows, in the same manner, the Doxology—that hymn, or “shorter Creed,” in which the Christian confesses to the true faith, as he worships “one God in Trinity, and Trinity in unity;”—a form of sound words which withstood the Arian^d shock, and in later times has kept the people from being turned out of the right way. Evermore may we be kept stedfast in this truth, and may our song of triumph be Hallelujah! “Praise ye the Lord!” And let all the people answer with joy, saying, “The Lord’s name be praised!”

Of this be assured, Christian Brethren, that there is nothing like a continued Hallelujah—nothing so comely as praise! Therefore, take your part in the holy work;—make those responses or answers which the Holy Catholic Church throughout all the world has been used to make. It is a duty, and it is a privilege, and such as are well schooled in even such short petitions, have an answer ready at hand which shall bring to nought the craft and subtilty which either the devil or man may work against them. Recollect that the book we are speaking of is the Book of *Common Prayer*, and that one and all are mainly concerned in its hallowed words. In proportion to our attention on this head will be the increase

^c Sparrow’s Rationale, in loc. Reprint, p. 24.

^d “They are much mistaken who think that this form was first set up in the Church of Christ against the Arian heresy. It was in use in the Church of Christ from the beginning.” Bp.

Bull’s Sermons, p. 331. ed. Burton. Johnson, in his *Holy David*, observes, that “those who dispute against it, do but give occasion to make men suspect that they are creeping down to Socinianism by the back stairs.” *Notes in Defence*, p. 12.

of devotion amongst us ; whereas, when the people do not take their part, the consequence is what we have to lament in all our Churches, that is to say, listlessness and drowsiness, lack of sobriety and irreverence, the end of which usually is, irreligion and profaneness. Then, good Christian people, let your tongue be your “glory,” while it may. Be of David’s mind, and say, “O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.” (Ps. cviii. 1.)

In that vision of Isaiah’s, in the sixth chapter of his Prophecies, the Seraphims are represented as crying one unto another, and saying, “Holy, holy, holy, is the Lord of Hosts : the whole earth is full of his glory.” (Ch. vi. 3.) The Church is fain to set us a like example ; and this is done in the ninety-fifth or Invitatory Psalm, which comes next in order ; one, of all others, best fitted for the purpose, and as such, used from the earliest times, as is known to all such as are conversant with the ancient Liturgies. And sure, “if glory and worship are before Him,” if “power and honour are in his sanctuary,” how can we better “ascribe unto the Lord the honour due to his name,” (Ps. xevi. 6, 8,) than in this Psalm ? No exhortation better than that which bids us heartily to rejoice in the strength of our salvation,” which is Christ the Lord, and to “worship and fall down and kneel before the Lord our Maker,” coming “before His presence with thanksgiving,” and showing “ourselves glad in Him with Psalms !”

And to this reading of the Psalms, all things “done decently and in order,” we next proceed. How frequently and in what order they were read formerly it matters not to inquire. By the present “appointed order” they are read through in the Morning and

Evening Service once each month. And who shall tell the blessedness of their influence? Who knoweth not how the poor man and he that is no scholar hath the “key of David” given unto him for his comfort, therewith to unlock hidden treasures the world knows nothing of? On such lowly and humble worshippers in spirit and in truth the Son of David has mercy; His they are, and Him they serve, and He guideth them with his eye. Though thousands fall at their right hand, no harm comes nigh their dwellings. Their service is perfect freedom; and though oftentimes bound and bent in body, they find that the Word of God *there* is not bound, but that they are translated into a glorious liberty. What says one^e whose name will ever be had in honour?—“What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth; let there be any grief or disease incident to the soul of man, any wound or sickness named, for which there is not in this treasure-house a present, comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms espe-

^e See Hooker's Eccles. Pol. book v. c. 38.

cially familiar to all. This is the very cause why we iterate the Psalms oftener than any other part of the Scriptures besides ; the cause wherefore we inure the people together with their minister, and not the minister alone, to read them as other parts of Scripture he doth." Such are the Psalms and such their contents. And here it may be remarked, that none of old were admitted into Holy Orders who could not say them by heart ; nay more, this was what women and children could do, and the meanest mechanic, bound down to daily moil and toil, sang them amidst his labours—thus beguiling the work of his hands, and sanctifying employment. Let us lay this to heart, Christian Brethren, and in the midst of the distresses that environ us, let us fall back on the recitation, if not on the chanting of these holy strains, which have lightened man's sorrows from the time they were first written to this day. Like unto that blind man that sat at Jericho's gate begging, let us only cry out the more, when sore beset, "Jesus, thou Son of David, have mercy on me !" (Luke xviii. 38.) It is the diligent study of such heavenly effusions, backed by the help of God's Holy Spirit, that shall lead us onward, toward Horeb, the Mount of God, and make each, in his capacity, what David was, a man after God's own heart—compassed albeit with infirmities, and a man still.

It remains but to add, that we are used to stand at the recitation of the Psalms, declaring that our souls, like our bodies, are lifted up unto the Lord ; and that after each we repeat the Doxology, as the Church hath done of ancient time ; by which Christian conclusion, as one observes, "we do, as it were, fit this part of the Old Testament for the service of God, under the Gospel, and make them evangelical offices." (Sparrow.)

Towards the conclusion of that most affecting and affectionate Epistle, the Second of Paul to Timothy, he thus bespeaks his dearly beloved son: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 14—17.)

And for this they are read publicly in the ears of the congregation. Having made our Confession,—having received, if worthy, the Church's Absolution,—having prayed and sung praises, the people assembled in the house of prayer are deemed in a fitter state to read, mark, learn, and inwardly digest, the everlasting truths which they contain. And so, in the very word of God, as written in His Holy Book, which is the Bible, the Church *preacheth*,—in the first and most solemn sense of preaching;—*as a witness*^e. For "all other preaching is the effect of human skill and industry, and although of great benefit, yet it is but an ecclesiastical ordinance; the law of God concerning preaching being expressed in the matter of reading the Scriptures, and hearing that word of God which is, and as it is, thus described."

But let that pass. Any ways, as the Jews daily read the law, so are we called to read daily the

^e See Hooker's Eccles. Polity, book v. c. xix., and the beautiful remarks of Jer. Taylor, in his Holy Living, c. iv.

§ iv. *Of reading or hearing the word of God*, vol. iv. p. 203—207.

Scriptures of the Old and New Testament, and we rightly pray God to “endue us with the grace of His Holy Spirit, to amend our lives according to His holy Word.” Besides His command, it is the summons of the Church, and they who act up to the obedience of the faith, doing what is decent and in order, are willing-hearted to comply. Such likewise, looking upon what is read as a message to them from God, expecting to receive something shall not return home empty, it being “negligence and inadvertency that makes the Scripture so little understood, so hugely perverted, so speedily forgotten, and so slowly practised.” (Comber.) But, as I said, “the reading the lessons out of the Old as well as out of the New Testament, is in a punctual imitation of the ancient Church. The Commentaries of the Apostles, and writings of the Prophets, are read as time permits^f,” saith Justin Martyr. A great divine^g has treated this point so fully and so well, that I shall transcribe his words. Referring to some foreign Churches where the Scriptures were read “before the time of Divine Service, and without either choice or stint appointed by any determinate order;” he says,

“With us the reading of Scripture in the Church is a part of our Church Liturgy, a special portion of the service, which we do to God, and not an exercise to spend the time, when one doth wait for another’s coming, till the assembly of them that shall afterwards worship Him be complete. Wherefore, as the form of our public service is not voluntary, so

^f See L’Estrange’s “Alliance of Divine Offices,” p. 78, ed. folio.

^g Hooker, ut supra, cc. xix.

xx. The latter words are from Walafrid Strabo, and were written about A.D. 842. They are quoted at length by Keble.

neither are the parts thereof left uncertain, but they are all set down in such order, and with such choice, as hath in the wisdom of the Church seemed best to concur, as well with the special occasions as with the general purpose which we have to glorify God." And then, by and by: "Let us here consider what the practice of our fathers before us hath been, and how far forth the same may be followed. We find that in ancient times there was publicly read, first the Scriptures, as namely, something out of the Books of the Prophets of God, which was of old; something out of the Apostles' writings; and, lastly, out of the holy Evangelists, some things which touched the person of our Lord Jesus Christ himself. The cause of their reading first the Old Testament, then the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustine observe in comparing the two Testaments. 'The Apostles,' saith the one, 'have taught us, as themselves did learn, first the precepts of the Law, and then the Gospels. For what else is the Law but the Gospel foreshowed? What other the Gospel than the Law fulfilled?' In like sort the other, 'What the Old Testament hath, the very same the New containeth; but that which lieth there as under a shadow, is here brought forth into the open sun. Things there prefigured are here performed.' Again, 'In the Old Testament there is a close comprehension of the New, in the New an open discovery of the Old.' To be short, the method of their public readings either purposely did tend, or at least wise, doth fitly serve, 'That from smaller things the mind of the hearers may go forward to the knowledge of greater, and by degrees climb up from the lowest to the highest things.'"

Thus, and with like intent, read we the Scriptures publicly; and the ready and attentive listener^b is blessed everlastingly, and broken and contrite hearts are comforted. Evermore give ear to this Holy Book, Christian Brethren! Follow Eli's bidding, and say "Speak, Lord, for thy servant heareth." (1 Sam. iii. 9.) Determine with yourselves, after those words in the Exodus, and say, fully purposed, "All that the Lord hath spoken we will do." (Exod. xix. 8.) So shall your help stand in the name of the Lord; so shall his engrafted word be efficacious to the salvation of your souls!

Neither, ye unlearned ones, be dismayed or troubled by difficulties. The great heads of your faith are plain and simple. And even if the way should not be plain, (as it must be acknowledged that there are places "hard to be understood,") yet the best preparation for further understanding is the "humble, lowly, penitent, and obedient heart." It is an excellent saying, that, of Ben Sirach, "He that keepeth the law of the Lord, getteth the understanding thereof; and the perfection of the fear of the Lord is wisdom." (Ecclus. xxi. 11.) And there is One, I ween, wiser than he,—One in whom were "hid all the treasures of wisdom and knowledge," (Col. ii. 3,)—which said, "If any man will *do* his will, he shall *know* of the doctrine, whether it be of God." (John vii. 17.) Mysteries, be sure, are revealed unto the meek, and they who, like the Virgin Mother, keep such things in their hearts,

^b "When the minister saith, Here beginneth the Lesson; say in your heart, God is going to speak to me; shall I not vouchsafe to hear Him with

attention? God grant that I may hear and understand, and bring forth fruit an hundred-fold." Bp. Wilson's Sermons, vol. i. p. 114.

and are profound to meditate thereon, have wisdom which the greatest clerks attain not to!

In the concluding words of the Second Part of the Homily, "Of the Information for them which take offence at certain places of the Holy Scripture:" "God for his mercies' sake vouchsafe to purify our minds through faith in his Son Jesus Christ, and to instil the heavenly drops of his grace into our hard stony hearts, to supple the same, that we be not contemners and deriders of his infallible word: but that with all humbleness of mind, and Christian reverence, we may endeavour ourselves to hear and to read His sacred Scriptures, and inwardly so to digest them, as shall be to the comfort of our souls, and sanctification of His Holy Name: to whom, with the Son, and the Holy Ghost, three Persons and one living God, be all laud, honour, and praise, for ever and ever. Amen."

But to proceed. After the Lessons, morning and evening, we sing, or say, a hymn or psalm, and this also is done "decently and in order;" for at such a time the word of Christ should dwell in us richly and in all wisdom, and it is meet and right to teach and admonish "one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts unto the Lord." (Col. iii. 16.) And such a custom is none of modern date;—the custom, I mean, of singing an hymn;—but countenanced, after the Jewish Ritual, by our Lord and Saviour; for we read that after the institution of the Holy Supper, "when they had sung an hymn, they went out into the Mount of Olives." (Matt. xxvi. 30.) It were hardly necessary to make any marked distinction between psalm and hymn, as the both are frequently confounded. A psalm, however, might be

considered fitter for recitation; the hymn, for joyous acclamation and jubilee, and song of triumph. "Angels and the celestial quire," says an ancient Father, "send forth hymns, they sing not psalms." And another, "Let hymns be only the praises of God. Psalms contain all things both divine and moral, hymns *only* the praises of Godⁱ." But, as I said, this is a matter of little import. To have mentioned it is enough.

After the first morning Lesson, we have the choice of the "*Te Deum*," and the "*Benedicite*;" after the second, of the "*Benedictus*," or "*Jubilate*." And again, in the Order for the Evening Service, after the first Lesson there is the Song of the "*Blessed Virgin Mary*," and the "*Cantate Domino*;" and after the second, the "*Song of Symeon*," and the "*Deus Misereatur*." Wherein, observe, that the old titles were retained, because when the Prayer Book was drawn up, the people were used to them, and caught the sound of the word even if they knew not the sense. So that the object of the compilers was to show that they had made no unnecessary change, only substituting the English Version for the Latin. You will observe the same thing at the reading of all the Psalms.

A word on each of these hymns and psalms in order as they come. And first, the "*Te Deum*" is a most excellent Confession (for such it is) of Faith, and was said to have been sung by St. Ambrose^j on the Baptism of St. Augustine. In the Greek Church

ⁱ The quotations are from St. Chrysostom and Clemens Alexandrinus, and are given in L'Estrange's Alliance, &c., p. 211, c. vii. The Canon of the Council of Laodicea, (Can. xvii.) is quoted in p. 78.

^j Jeremy Taylor's words are, "Let the servant of God that will listen to me repeat it often and often; for it is a piece of devotion so sweetly spread out into the branches of heavenly praise, confession of faith, and

hymns were common from the first, but it was St. Ambrose who introduced them into the Latin Church; and hence the not uncommon titles of Ambrosian Hymns, and Ambrosian Chants. The one before us, has been called, and is, a grand and powerful hymn, "containing all the mysteries of faith, and a most solemn form of thanksgiving, praise, adoration, and what not." (Sparrow.)

The second Hymn, or Canticle, to be used after the First Lesson, is the "*Benedicite*," in which the whole creation, as it were, travaileth together to praise the Lord. It is otherwise called, as is well known, "The Song of the Three Children," and has been used at Mattins, as St. Athanasius informs us, from a very early date. It will very appropriately be used when the Lessons are read from the Prophet Daniel; and the careful reader of his Bible will observe, that it is little else than a paraphrase on the cxlviiiith Psalm, and well befits the lowly servants of their Lord. "O, ye holy and humble men of heart, bless ye the Lord: praise Him and magnify Him for ever!"

After the Second Lesson comes the "*Benedictus*," or "Song of the Prophet Zacharias," as it has been called, because he was the first prophet of the New Testament, and this the first Evangelical hymn. And in what words could we better show our thanks for the holy Gospel read to us?

Or else, if the above be not used, the hundredth Psalm is substituted. Either of them are to be looked

devout petitions, that the like did never come forth since the time it was penned." Works, vol. i. p. 130. And of the *Benedicite*, "It is a ditty that is balsamed all over with a

profusion of delight, to praise God from all things that He hath made, from the centre of the earth to the top of heaven." Ibid.

upon as Responsories to the Second Lesson, after that ancient and received custom of the Christian Church, by which Psalms and Lessons were appointed to be said alternately. (Palmer, in loc.) And the title of this Psalm, says one, “shows how well it fits this place, being styled a *Psalm of Praise*, and being composed for a form of Public Thanksgiving particularly to be sung by course at the oblation of the peace-offering, it may very well be a form of praise to us Christians after we have heard the Gospel of peace.” (Comber.)

After the First Evening Lesson comes, first, the “*Magnificat*,” or “Song of the Blessed Virgin Mary,”—as it has been called, “one of the most expressive jubilations and rejoicings for the redemption of the world.” And not unfitly has it held this place—as it had done in the English Church from the very earliest times; for when, rather than after the reading of the Scriptures of the Old Testament, may we better join in that song, which declares the verification of types, the completion of prophecy, and the coming of that day, which Abraham saw in vision, (having his eyes opened to such blessedness,) so many generations before, and was glad? (See John viii. 56.)

When the above is not used, the ninety-eighth Psalm is to be substituted, as a Responsory Psalm, as before mentioned, and in accordance with that ancient Canon—that is to say, the seventeenth Canon—of the Council of Laodicea. It has been remarked that some part of the “*Magnificat*” was taken from this Psalm; and if so, it is but a variation of the same hymn of praise, than which nothing is more seemly.

After the Second Lesson, first is to be recited the “Song of Symeon,”—sung at Vespers from the

most ancient times, and still repeated at the “end of the Evening Prayer in the Patriarchate of Constantinople.” Occasioned as it was by the manifestation of Christ in the flesh, through whom alone cometh our salvation, what can be better used in hymning of our Saviour’s praise, than that song which rejoiced the spirit of the ancient worthy, who, although he had one foot in the grave, was empowered to pass the gate of death unscathed, as he took up the Lord’s Christ in his arms, which should die for his sins, and rise again for his justification,—being the Resurrection and the Life?

Lastly, we have again the choice of a Responsory Psalm—the forty-seventh—where that “saving health, which holy Symeon saw and predicted should be a light to all nations, is desired to be accomplished in the conversion of all men.” (Comber.) And well may we use it yet, Christian Brethren, for a dispensation is committed to us, and we have a great work in hand which has not time to come down to mere worldly notions,—nothing less than the Propagation of the Gospel still!

With hymns such as these does Holy Church vary the order of her official, and, as an ancient Ritualist remarks, “It hath been motive all sufficient to God’s people in all ages, to frame their Divine Service so mosaic,—of so many pieces so commodiously disposed,—to rescue each other from tediousness, as, upon every transition and passage from one duty to another, the spirit may still reserve an appetite.” (L’Estrange.)

The Lessons and the Hymns concluded, we repeat the Apostles’ Creed^k,—minister and people standing

^k “The repetition of the Creed” in the primitive Church “at every assembly was appointed in the Eastern Church

to that faith which the holy lessons taught, and sealing it each with their *Amen*. This Creed, now sung or said, is called the Apostles' Creed, and it was commonly thought of old, that they each threw in their portion, and so completed the whole, as a rule of faith, during the time that they tarried at Jerusalem, according to the Lord's command, awaiting the promise of the Father,—to wit, the descent of the Holy Spirit. It is not necessary to press this point,—suffice it to say that it is *substantially* the same with that delivered down from that day to this,—quoted by early Fathers, attested by the Bishops of the Church, and confessed to by Martyrs. Twice each day, at least, it has been the custom of the Church to repeat it, and by it she has taught her sons the words of the everlasting Gospel. Those who could not read, and were little skilled in retaining what they heard read,—as is a commoner case even now than many imagine,—were less burdened by this form of sound words and by the Lord's Prayer, and tens of thousands have gone down to the grave, and have known no more than "*I believe*," and "Our Father which art in heaven," and it has been well with them, and they have lived and shall live by their simple unhesitating faith. And whatever may be the increase of knowledge (for which we are to

by Timothy, Archbishop of Constantinople in the reign of the Emperor Anastasius, who, after having governed the empire twenty-seven years, died A.D. 521." Previous to this it was only repeated on the day preceding Good Friday. "The general and constant reading thereof seems not to have prevailed in the *West* till almost A.D. 590; when, in imitation

of the Eastern Churches, the Third Council of Toledo "ordered it to be repeated with a loud voice every Lord's Day." See Lord King's "Critical History of the Apostles' Creed," pp. 44—47. What is here said refers to the Nicene or Constantinopolitan Creed; but it led the way to the adoption of what is commonly called the "Apostles' Creed."

be thankful), we do well to retain what Christian soldiers, in all ages of the world militant, have fled to for succour in time of need. Christian! I bid thee hold to it still, considering what St. Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. x. 9.) Hear, too, a modern testimony to its worth and truth: "Reformers who have been engaged in conflict with all the prevailing systems of their age, have gone back to this old form of words, and have said that they lived to reassert the truths which they embodied. Men on sick beds, martyrs at the stake, have said that because they held it fast, they could look death in the face. And, to sink much lower, yet to say what may strike many as far more wonderful, there are many in this day, who, having asked the different philosophers of their own and of times past, what they could do in helping them to understand the world, to fight against its evils, to love their fellow-men, are ready to declare that in this child's Creed they have found the secret which these philosophers could not give them, and which, by God's grace, they shall not take away from them¹."

Two other Creeds the Church uses in her services, which may as well be mentioned at once, and it is to be borne in mind that she required of old, as now, the recitation of the Creed at the first initiation into

¹ See "The Kingdom of Christ," &c., by the Rev. F. D. Maurice, vol. ii. p. 5, 2nd edit. It is Bishop Wilson that says, "If every one would secretly beg of God, in the words of the Apostles, 'Lord, increase

my faith,' at the end of the Creed, God would most surely increase his faith, and it would become a sure shield against all the assaults of the devil." Sermons, vol. i. p. 117.

her body “by Baptism, and a repetition of it publicly as often as the Sacrament of the Eucharist was administered^m.”

Of the “two explications,” then, as they have been called, “of the same Creed,” the next in order, and of very early date in the English Churches, is that of St. Athanasius, which on certain feasts is to be used at the confession of our Christian faith, in the place of the one commonly called the Apostles’ Creed. It is rather the substance of what Athanasius maintained, than the composition itself of that noble defender of the faith, who stood alone, almost, against the world,—in whom, as Hooker beautifully says, “there was nothing observed other than such as very well became a wise man to do, and a righteous to suffer;” for he had taken that part “which had no friend but God and death,—the one a defender of his innocency, the other a finisher of all his troubles.” However, the Creed that bears his name is probably to be attributed to Hilary, Archbishop of Arles, A. D. 430, and it is, as Luther called it, “the bulwark of the Apostles’ Creed,” and will withstand, till the end of time, all heresies, as it has done, whether Arian, Sabellian, Nestorian, or Eutychian, under whatever phases they may appear. “It hath been received,” says one, “with great veneration, as a treasure of an inestimable price, both by the Greek and Latin Churches; and therefore both for that authority, and for the testification of our continuance in the same faith to this day, the Church rather uses this and the Nicene explanations, than any other gloss or paraphrase devised by ourselves; which, though it were to the same effect, notwithstanding could not be of the same credit or authority.” (Sparrow, from Hooker.)

^m See Pearson on the Creed, Art. i. vol. i. p. 25.

The other confession to be mentioned is the Nicene Creed,—so called from its having been first framed at the great Council of Nice in Bithynia, A. D. 325, defining the Christian faith in opposition to the heresy of Arius, who denied the Divinity of Christ. From the words, “I believe in the Holy Ghost,” was added at the second General Council, held at Constantinople in A. D. 381,—hence called also the Constantinopolitan Creed; and in it the heresy of Macedonius was condemned, who oppugned the Divinity of the Holy Spirit. The words “*Filioque*,” or “*and the Son*,” were a later addition, and are thought to have been inserted by a private hand in the fifth century, some say about A. D. 411,—others later. They state an infallible truth, but unhappily were the cause of a great schism. However, as Hooker said of the Athanasian Creed, “Although these contentions were cause of much evil, yet some good the Church hath reaped by them, in that they occasioned the learned and sound in faith to explain such things as heresy went about to deprave.” I will conclude these remarks with the account of the three several Creeds together, as summed up in a very useful little book. “The Apostles’ Creed, being a short summary, was liable to be misunderstood; to remedy this evil was the purpose of the Nicene Creed, which is longer, and more precise. But as ignorance had misunderstood the Apostolic Creed, so perverseness misrepresented the Nicene; many persons professed belief of it, while they really denied its most important articles. To prevent this was the design of the Athanasian Creed, which is drawn up with such precision, that there cannot be the smallest doubt what

^u See Pearson on the Creed, Art. viii., note ^s, vol. ii. p. 391.

it means. In the Apostles' Creed the Apostolic doctrine is *expressed*, in the Nicene it is *explained*, and in the Athanasian it is *defended*, that it may not be *explained away*°.

After the Creed, follow certain Versicles and Responses; and the Prayer of the Minister, "The Lord be with you," is answered to by the affectionate reply—for affectionate it is in the language of the Church, whatever may be the mind of individuals—"And with thy Spirit^p." A token of our mutual charity, and of that hearty good will which ought to exist between Priest and people, and a semblance, as it were, of that ancient kiss of peace which distinguished Christian worshippers.

Next comes that frequent Exhortation in ancient Liturgies, "Let us pray^q," wherewith the attention of all is awakened to the words of what is called the Short or Lesser Litany, and in which each Person in the Holy and Undivided Trinity is appealed to for mercy. And this Litany is a fit preparation for the Lord's Prayer, which we now recite again, and can never recite too often. And here observe how

° See Archdeacon Sinclair's Questions illustrating the Catechism, "The Creed," p. 13, 3rd edit. For the introduction of the Creed into the Liturgy, see Palmer's Origines Liturg. "It is said that Peter Fullo, Patriarch of Antioch, was the first who inserted the Creed into the Liturgy, about A. D. 471," &c. Vol. ii. p. 54.

^p "Which form is taken out of 2 Tim. iv. 22, and is as much as this—Thou art about to offer up prayers and spiritual sacrifices for us, therefore we pray likewise for thee, that He, without whom nothing is good

and acceptable, may be with thy Spirit while thou art exercised in these spiritual services, which must be performed with the Spirit, according to St. Paul." *Sparrow's Rationale*, p. 54.

^q See Goar's Euchologion, passim. The deacon's exclamation was *ἐκτενῶς δεηθῶμεν*, and *ἐκτενέστερον*. The words following, in the Lesser Litany, were the *ἐκτενης ἰκεσία*, as Sparrow says, "a most pathetic petition of mercy to every person of the Blessed Trinity." p. 55.

anxious the Church is to impress upon us the solemnity of that Prayer. In the earlier part of the Morning and Evening Services, it is preceded by a Confession of our sins and Absolution, but here, as elsewhere, by this Short Litany. And thus are we taught “to bewail our unworthiness, and pray for mercy; and then with an humble boldness to look up to heaven, and call God our Father, and beg further blessings of Him.” (Sparrow.)

The Lesser Litany and the Lord’s Prayer said again, other interlocutory petitions follow, and Priest and people entreat for God’s mercy and salvation on themselves and on their King—or Queen, as it may be, invested with royal authority—for peace, for clean hearts, and the help of God’s Holy Spirit; all of which single petitions, it is to be observed, are presently gathered together, and thrown into the form of continuous prayer, as in the Collects following.

As to the meaning of the word Collect, provided we attend to the matter, we need not much trouble ourselves. Possibly, before the Epistles and Gospels^r, it will take its sense from their collected contents; otherwise, it “may seem to be denominated from the collection and gathering together of the people into religious assemblies, among whom, so collected, these prayers were to be read.” (Comber.) Or yet again, in such a form the Priest collects the devotions of the people, and offers them up to God.

The first Collect for the day is always the same

^r “Collects are so called, either because many petitions are contracted or collected into one body, or because they are gathered from several portions

of Scripture, especially from those appointed for the Epistles and Gospels of the days.” L’Estrange, p. 83. Durandus, lib. iv. *De Oratione seu Collectá*, c. xv.

that is appointed for the Communion; and here it may be remarked that most of the Collects are time-honoured, and of reverend antiquity, “composed or ordered either by St. Ambrose, Gelasius, or Gregory the Great, those holy Bishops and Fathers of the Church; and therefore, having daily ascended up to heaven, like incense, from the hearts and mouths of so many saints in the ages since their times, they cannot but be very venerable, and relish well with us, unless our hearts and affections be of a contrary temper.” (Sparrow.) And as Christ is the Altar on which all acceptable prayers are to be offered, each ends in making the supplication efficacious through Him, according to his own teaching: “Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you.” (John xvi. 23.) And when this course is not followed, “it seems,” says the Ritualist just quoted, “to be done to testify what the Scripture warrants, that although for more congruity we in the general course of our prayers go to the Father by the Son, yet that we may also invoke both the Son and the Holy Ghost, and that while we call upon one, we equally worship and glorify all three together.” (Ibid.)

After the Collect for the day, follow the Collects for *Peace*, and for *Grace to live well*, which Collects (even as our necessities) never alter, but are daily to be said at Morning Prayer throughout the year. Both of these Collects are of great antiquity—the first having been used in the English Church above 1200 years,—the latter occurring in the Sacramentaries of Gregory and Gelasius. The same may be said of the second and third Collects for the Evening Prayer—those, that is, for *Peace*, and for *Aid against all Perils*. And who as he reads such Collects, is

not impressed with their necessity? Who needs not that peace,—that “service of perfect freedom,” which Christ died to purchase?—whom to serve, as the words literally signify, is to reign^s? Who, knowing the dangers that beset him, needs not to pray that by an almighty power he may be preserved evermore,—so as that, as the day passes, he “fall into no sin, neither run into any kind of danger?” Whose supplication should not be for that “peace which the world cannot give,”—thereby to have a heart fully set to obey God’s commandments, and, if so be, to pass the time of his sojourning here in rest and quietness? Whose darkness needs not to be lightened? Who needs not to be defended, as well by night as by day, from all perils and dangers mortality is heir to? Beautiful Collects these, Christian Brethren, and comforting as beautiful! Truly, as one has recently said, giving judgment from Chair Episcopal, “The Liturgy is itself a most admirable application of God’s Word to practice, instructing all who study it most richly, most clearly, most persuasively, in all the great duties of Christians’.”

After the three Collects here specified, “in Quires and places where they sing,” follows the Anthem. If there be no Anthem, or Psalmody, the Church proceeds with five other Prayers, except when the Litany is read; in that case, the Prayer for the High Court of Parliament being added during the Session, the Order of the Morning Prayer is completed

^s “With such a Lord, to serve, and to be free, are terms not consistent only, but absolutely equivalent.” South’s Sermons, vol. i. p. 382. See also How’s Devout Meditations, § viii; Jebb’s Protestant Kempis,

p. 260; and Bishop Reynolds on Hosea, vol. iii. p. 315, Works, edit. 8vo.

^t Bishop of Exeter’s Judgment in Case of the Rev. Walter Blunt, Curate of Helston, &c.

by the General Thanksgiving, the Prayer of St. Chrysostom, and the Blessing. When the Litany is not read, the Prayers following are those inserted before the General Thanksgiving—that is to say, A Prayer for the King or Queen's Majesty; A Prayer for the Royal Family; A Prayer for the Clergy and People; and A Collect or Prayer for all Conditions of Men.

As regards the first, we are taught by God's Holy Word, that by Him kings reign and prosper; and the express exhortation by St. Paul is, "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; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. ii. 1, 2.) Accordingly we do so, inasmuch as He has commanded it, who is "higher than the kings of the earth" (Ps. lxxxix. 28); "the blessed and only Potentate, the King of kings, and Lord of lords!" (1 Tim. vi. 15.) And well may we so pray, for truer words there are none than those of Ben Sirach, "As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people, but through the prudence of them that are in authority the city shall be inhabited." (Ecclus. x. 2, 3.) And here note, that when we pray our Sovereign may live long in "*health and wealth*," our thoughts run not barely on freedom from sickness, or worldly goods, but our supplication is, that there may be safety from all dangers, together with plenty and prosperity and *weal*, both of body and soul^u. The next "Prayer for the Royal

^u So in the Litany, "*In all time of our wealth*," *i. e.* weal, well-doing, prosperity, as in 1 Cor. x. 24; and in like manner in the Second Collect in the Communion Service, "*in wealth*,"

Family” is so nearly allied to this, that, in fact, it entails the same Christian duty. And how beautiful is that petition,—“Endue them with thy Holy Spirit: Enrich them with thy heavenly grace: Prosper them with all happiness: and bring them to thine everlasting kingdom; through Jesus Christ our Lord!” How deeply beholden are they to a people’s hearty prayer!

In the “Prayer for the Clergy and People,” those Sentences which beseech the Lord to “endue his ministers with righteousness,” and to “bless his inheritance,” are embodied. And so our supplication is for Bishops and Curates^x; that is, in the old acceptation of the word, for all such as have the *cure of souls* committed to them, and for all congregations entrusted to their charge. And let us not be remiss in attending to this Prayer, but endeavour (as expressed in that for the Church militant here on earth!) “both by our life and doctrine to set forth God’s true and lively Word, and rightly and duly administer His holy Sacraments,”—entreating Him at the same time to grant unto the people of His “heavenly grace, that with meek heart and due reverence, they may hear and receive that holy

peace, and godliness;” and not much otherwise in Psalm lxvi. 2, “and thou broughtest us out into a *wealthy* place.” It is curious to observe how the words, “*King of kings*,” &c. are omitted in the American Prayer Books—as though the name of king, as in ancient Rome, were not to be mentioned, even in worship, and as the title and prerogative of the Most High God!

^x Stavely, in his History of Churches in England, speaking

of the Roman Parochi, says, (Hor. i. Sat. v. 46,) “And from the analogy of the office, our *Parochi* are styled *Curati*, Curates; from their making and distributing provisions of a heavenly kind to the souls of their parishioners.” p. 19, 2nd edit. 1773. The modern sense of the word *Curate*, as a *subordinate*, seems to have been introduced in Charles II.’s time. See Dr. Cardwell’s Documentary Annals, vol. ii. p. 271. note.

Word, truly serving Him in holiness and righteousness all the days of their life !”

Supposing Parliament to be sitting, the Prayer for that “High Court” follows next, and is altogether consistent with the Christian man’s notion of doing every thing “decently and in order;” even as in the old time, before the cross was set above the crown, he prayed that the heathen Emperor might have a “faithful senate.” (Tertullian.) Nay, the very heathen themselves prayed that the Councils of State might be successful; and sure the Christian should entreat the Lord that “all things may be so ordered and settled, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations !” And let him so pray in good heart; for “the devout Christian, whose fervent prayers do obtain God’s blessing on their counsels, contributes as much to the common good by his petitions, as the most eminent patriot by his advice.” (Comber.)

Next comes that beautiful “Collect or Prayer for all Conditions of Men,” composed and inserted here, at the last review (A.D. 1662)^y, to fill up something that was wanting when the Litany was not read,—universal supplication, that is, or intercession. And here, when amongst other petitions put up, “we pray for the good estate of the Catholic Church,” we pray for all

^y It has been attributed to Bishop Sanderson and Bishop Gunning. Wheatly would seem, with Dr. Bisse, to attribute it rather to the latter; see p. 182. It is remarkable that this and the General Thanksgiving are not framed after any ancient Liturgy. The latter was most probably composed by Bishop

Reynolds, at the revision of the Liturgy in the reign of Charles II. See Dr. Cardwell’s Conferences, &c. p. 372. It has been commonly attributed to Bishop Sanderson, but not with sufficient evidence. See Lathbury’s History of Convocation, p. 248.

true believers throughout all the world; for “Catholic,” as explained in the Litany, means Christ’s “*holy Church universal*;” not confined to one people, as was that of the Jews, but for the salvation of all that believe, east or west, north or south.

After this, “A General Thanksgiving” is offered up by those who had previously declared their assembling together to be to “render thanks for the great benefits they had received at God’s hands.” And how excellent, how pure a form of devotion is this, Christian Brethren! How Scriptural, to bless the Lord of all lords “for our creation, preservation, and all the blessings of this life; but *above all* for His inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory!” Assuredly, as we confess in the Communion Service, “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!”

Lastly, comes the Prayer of St. Chrysostom,—the Prayer, at least, which appears in the Liturgy which bears his name, and one that has been very anciently read in the Greek Church. As to the several places it has held, it needs not to inquire. Enough for us that we do well to conclude with it, under the full assurance that our Saviour’s word is true for evermore: “Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. xviii. 20.) And we may rest assured “there are no clearer evidences of the presence of the Divine Spirit in our Prayers, than the sincere agreement and harmonious accord of our souls in the joint oblation of them, and the fervent

affection that every one in particular hath added to them." (Comber.)

And now, our Prayers prayed, we bow the head, and receive the Church's benediction, at the mouth of the Bishop, if present; if not, at his mouth whom the Lord hath appointed to bless in his name, that is to say, the Minister officiating. Happy they! on whom "the grace of our Lord Jesus Christ, and the love of God, and the fellowship^z of the Holy Ghost" abideth alway!

To the other Prayers and Thanksgivings, used as occasion calls, it will be hardly needful for me now to call your attention, but let me entreat you to make them your study, for there are none like. They are full of all that is holy, just, and good! Whether you shall pray or return thanks for rain or fair weather,—in the time of dearth and famine, or for plenty,—in the time of war and tumults, or for peace and deliverance from our enemies,—for restoring public peace at home,—in the time of any common plague or sickness, or for deliverance from their scourge,—or whether you shall pray in the Ember weeks for those that are to be admitted into Holy Orders, "that both by their life and doctrine they may set forth God's glory, and set forward the salvation of all men, through Jesus Christ our Lord;" you shall find no forms to surpass them, or better fitted for those (as it is in that "Prayer to be said after any of the former^a") who are "tied and bound with the

^z "Fellowship is the old word, and more properly English, the word communion being borrowed from the Latin. Our Liturgy being older than the present English Translation of the New Testament, keeps the

old word *fellowship*, which the people had been used to in the daily service." Waterland's Works, vol. viii. p. 435.

^a It may be noted, that this beautiful and doctrinal Prayer (for this reason so objected to

chain of their sins." The Spirit of God rests upon them, and line upon line, precept upon precept, is for our good always!

And thus have we considered the several Prayers. But to one point I have yet to call your attention,—that is, to the Litany, or General Supplication,—which, together with the Creed, commonly called that of St. Athanasius, follows, and completes, the Order for the Morning and Evening Prayer. Now a Litany is something earnest,—a general Prayer which implies our own utter weakness and inability, and consequently a resting upon God,—a saying, as it were, with strong crying and tears, "Spare thy people, O Lord!" (Joel ii. 17.) The intent of the Litany,—derived originally from the Greek Church—for the Western Church for a long time called such prayers Rogations,—was, in fact, for "the appeasing of God's wrath, and for the averting of public evils." (Hooker.) It was formerly accompanied with processions; but as these, though good in their way, were abused to superstition and to riot, we retain them only in the Rogation week, when the people perambulate the bounds of their parishes,—and follow rather that ancient "Synod of Colen" (that is, Cologne, anno 1536), wherein it was judged better that "these and all other supplications or processions should be no where used but only within the walls of the House of God, the place sanctified unto prayer. And by us not only such inconveniences being remedied, but also whatsoever was otherwise amiss in form or matter," (the long invocation of Saints, for example, in the Romish Church,) "it now

by the Puritans) is misplaced in all our modern Prayer Books. It should stand before the Prayer

for the High Court of Parliament.

remaineth a work, the absolute perfection whereof upbraideth with error, or somewhat worse, them whom in all parts it doth not satisfy^b." Sundays, Wednesdays, and Fridays, are the specified times for it to be read. On a Sunday most of the people are collected to hear it. The other days are the ancient Fast-days of the Primitive Church; the first, the day on which our Saviour was betrayed; the other, the day of His Crucifixion. It was originally a distinct Service, as may be seen by the old Rubric before the Communion, but was arranged to be as now, at the last Review, A.D. 1662. It may be considered, as it has been, a sort of Introduction to the Communion. Would that, according to the Canon, (Canon xv.) it were more regularly read on all Wednesdays and Fridays, though they be not Holy-days! and that the desire were fulfilled which is thus expressed: "Whereunto we wish every householder dwelling within half a mile of the Church to come, or send one at least of his household, fit to join with the Minister in prayer." (Ibid.)

With this summary account of it you may rest contented. But do, I entreat you, Christian Brethren, imbibe its spirit of prayer, entreating with its

^b See Hooker's Eccl. Pol. book 5, xli. 3. Spelman's Gloss. in v. *Litania*. But particularly Palmer's *Origines Liturgicæ*, vol. i. p. 264, &c. L'Estrange's *Alliance*, &c. p. 100. It would appear that this sort of prayer may be traced back in the Eastern Church to the third century; but there are no notices of it in the Western Church till the fifth. The petitions as they stand are nearly all ancient, as may be seen in Mabillon and

Palmer. Instead of Rogations, the Greek name *Litany* prevailed at length, so far even as that it was applied to the very persons who joined in the processions. For example, in the directions of Gregory the Great, for the Sevenfold *Litany*, on occasion of a great pestilence, "the *Litany of Clergy*" are mentioned. This was the origin of the *Litania Septena*, or *Litania Major* in the Roman Church. Palmer, *ut supra*, p. 271.

earnestness,—whether you look to the Invocation, the Deprecations, the Intercessions, or the Supplications. For such, observe, is the order of the Litany. First, each Person in the Holy and undivided Trinity is invoked separately, and then we testify our unbroken faith in that everlasting truth, that these three Persons are one God, whose mercy is towards miserable sinners. Next, “it proceeds to Deprecations, or Prayers against evil; then to Petitions for good. In the Deprecations, as right method requires, we first pray against sin, then against punishment; because sin is the greatest evil. From all which we pray to be delivered by the holy actions and passions of Christ, the only merits of all our good. The like order is observed in our Petitions for good. First, we pray for the Church Catholic, the common mother of all Christians; then for our own Church, to which, next the Church Catholic, we owe the greatest observance and duty: and therein, in the first place, for the principal members of it, in whose welfare the Church’s peace chiefly consists. After this we pray particularly for those sorts of men that most especially need our prayers, such, amongst others, as those whom the Law calls miserable persons.” (Sparrow.) Presently, as though feelingly awake to our sad and sinful estate, we burst out into more passionate expressions, earnestly beseeching the Lamb of God that taketh away the sins of the world to hear us, falling back in tones subdued on the Lord’s Prayer, entreating Him still not to deal with us after (i. e. according to) our sins, nor to reward us after our iniquities. Then, again, the attention is roused by that ancient Exhortation, “Let us pray^c,” and our

^c See the Greek Liturgies (ed. Goar) throughout, where

Petitions are recommended, as it were Collect-wise, to God, whose mercies of old time and noble works are recorded, and help and deliverance besought through His name. The *Gloria Patri*, &c. follows, together with other Petitions, or Supplications, Litany-wise, and the whole is summed up with another “Let us pray,” and that beautiful Collect which calls upon the Father, through our only Mediator and Advocate, “mercifully to look upon our infirmities, and for the glory of His name to turn from us all those evils which we most righteously have deserved,”—to grant, moreover, “that in all our troubles we may put our whole trust and confidence in His mercy, and evermore serve Him in holiness and righteousness, to His honour and glory!”

Such, Christian Brethren, is the Litany,—a Form of Prayer unrivalled in primitive and humble piety,—such the consideration of the Order for Morning and Evening Prayer as observed in our Church. To

the Deacon calls to prayer (*Δεηθῶμεν*). In the collected prayer, however, it was rather *μυστικῶς* than *ἐκφώνως*, though Comber is right enough as regards our own Litany, when he says that “Let us pray,” implies that the people have not done, but are still to take their part. Wheatly says, “In ancient Liturgies these words often served as a mark of transition from one sort of prayer to another, viz., from what the Latins call *Preces*, to what they term *Orationes*. The *preces* were those alternate petitions, which passed conjointly” (i. e. *Litany-wise*) “between the Priest and people: the *Orationes* were those that were said by the Priest alone,” (i. e. not *ἐκφώνως*, but *μυστικῶς*, or

Collect-wise,) “the people only answering, Amen,” p. 176. The Homily of Common Prayer and Sacraments gives us good counsel, “No man that feareth to provoke the wrath of God against himself, will be so bold to speak of God unadvisedly, without regard of reverent understanding, in His presence, but he will prepare his heart before he presume to speak unto God, and therefore in our Common Prayer the Minister doth oftentimes say, *Let us pray*, meaning thereby to admonish the people, that they should prepare their ears to hear what he should crave at God’s hand, and their hearts to consent to the same, and their tongues to say *Amen* at the end thereof.” p. 338, edit. 8vo.

the other Services we will proceed in the order in which they stand, and there too, believe me, we shall find that there is no teaching like that which they convey, no instruction so consonant with God's written Word. Meanwhile, I will conclude this portion of our subject in the words of a holy man, long dead, whose spiritual discernment, faith, and charity, were the admiration of all around him. "This is certain," says he, "that there is not any one grace, not one good thing, which either in duty, interest, or charity, we are bound to pray for, but what our Church has provided us proper prayer by which to ask them: and it is as certain, that God will hear us, and grant our petitions, 'whenever we ask any thing according to His will^d.'" So then, in the words of the text, and that our prayer *may* be a prevailing prayer, "Let all things be done decently and in order."

^d Bishop Wilson's Sermons, i. p. 103, 104.

“ Let all things be done decently and in order.”

PART II.

BOOK OF COMMON PRAYER.

Communion, Baptismal, and other Services.

Communion, Baptismal, and other Services.

1 CORINTHIANS xiv. 40.

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER.”

MAIMONIDES, that ancient Jew to whom we are indebted for so much religious information appertaining to his people, informs us that the Jews have an opinion that the Prayers of the Congregation are always heard, and that the foot when there, standeth right;—but that the efficacy of Private Prayer depends, more or less, on the fulfilment of Public or Common Prayer. His words are these: “Always let a man go Morning and Evening to the Synagogue, for his Prayer is not always heard but in the Synagogue: and he that dwelleth in a city where there is a Synagogue, and goeth not thither to pray with the Congregation, that is he that is called ‘A BAD NEIGHBOUR^a.’”

^a Quoted by Bishop Cosins. See Additional Notes in Nichols, p. 25. Beveridge also refers to the saying, Works, vol. i. p. 502. ed. Horne.

Such was the ancient exhortation of the Jew, and the like has ever been that of the Christian Church; and they who have an heart exercised in godliness, have a desire therewith that "all things be done decently and in order," after the teaching of the Church, which they hear with gladness, practising what they hear with faithfulness. And surely, Christian Brethren, the example of this peculiar people still, and once the elect of God, should weigh with us, and, as it is expressed in the Homily of the Place and Time of Prayer,—“Stir up and kindle in us the like earnest desire to resort to the Church, especially upon the holy restful days, there to do our duties, and to serve God, there to call to remembrance, how God, even of his mere mercy, and for the glory of His name’s sake, worketh mightily to conceive in us, health, wealth, and godliness, and mightily preserveth us from the assaults and rages of our fierce and cruel enemies, and there joyfully in the number of His faithful people, to praise and magnify the Lord’s holy name^b.”—To the intent that you should do so, I proceed with the consideration of our Church’s Services, and may He, in whom are hid all the treasures of wisdom and understanding, give us understanding hearts, leading us here to the knowledge of the truth as it is in Jesus, and hereafter to that consummation and bliss which is in store for good and faithful servants!

Following the course of the Prayer Book, next in order come the Collects, Epistles, and Gospels. Of the Collects, something has been said before. It will be necessary, therefore, merely to say now, that they are pure and clean every word.—fraught

^b Homilies, p. 322, edit. 8vo, 1822.

with the deepest devotion, the intensest feeling, the sublimest conceptions of God the Father, God the Son, and God the Holy Ghost. As to their antiquity, it may be satisfactorily proved that many of them have been in use for full thirteen hundred years^c. For so long have Saints and Martyrs, pilgrims and sojourners, rich and poor, one with another, repeated these words of power! And verily, such they are, and princely too, for they have had, and have, “power with God and with men,” and have prevailed! (See Gen. xxxii. 28.) Turn them over, day by day, Christian Brethren,—con them well to your soul’s health, and they shall teach you the fulness of that text which declareth,—for they be no vain words,—“The effectual fervent prayer of a righteous man availeth much.” (James v. 16.)

It will be enough to add, that all Romish interpolations, intercessions, whether of the Virgin or Saints, and other needless additions, have been cast out,—and we have them now in that simple and comprehensive form in which they originally stood. The following remark of an able Ritualist will apply, at least, to many of them: “Those of the Collects retained now seem to be mostly written after the Pelagian Controversy arose, from the frequent petitions for Divine Grace, and from the assertions of the imbecility of human will and power.” (Nicholls, in loc.)

Next comes the Epistle, or, as it was more anciently called, and is now called in the Patriarchate

^c We are enabled to trace them to the time of Gregory, A. D. 590; to the Sacramentary of Gelasius, A. D. 494; and to the Leonian Sacramentary, A. D. 483. See Palmer’s *Origines Liturgicæ*, vol. i. pp. 117, 118, and *infra*, p. 318. In vol.

ii. p. 40, he remarks, “Our Collects, with some exceptions, have been used for fourteen hundred years in the Church of God; and their origin lies in the distant glory of primitive Christianity.” I have given the lowest date.

of Constantinople, "The Apostle." For the most part these Lessons (for so likewise were they denominated) are taken from the Epistles of St. Paul and the Epistles General,—occasionally, however, from the Acts of the Apostles, the Revelation, and the Prophets. And thus we retain the custom of the Church of God, which, says Tertullian, "mingled the law and the prophets with the writings of the Evangelists and Apostles." (Palmer, in loc.) But there is no need to enter into particulars as to the variety of the ancient Lessons. Better is it to recommend to your constant attention the passages here selected by the Church. Examine them, and you will find them most choicely collected. As one well says, "they are plain and pressing exhortations to some necessary Christian duties, or rare discoveries of God's mercy, or gracious promises of pardon and assistance." (Comber.) They were intended to be practically applied,—to be influential on men's lives. And this is to be borne in mind also, that they were such passages of Holy Writ as might more easily be understood by the people, who, in days gone by, had no books to refer to. From the Priest's mouth they were to write them (by God's assistance) on their hearts, and thence to draw forth against their ghostly enemies that "sword of the Spirit, which is the Word of God."

After the Epistle, the Gospel has followed from the earliest ages, and notice being given that it was about to be read, the people were used with one voice to exclaim, "*Glory be to Thee, O Lord^d!*" To

^d These words were in the first Liturgy of Edward VI., but were omitted in the second, as Bishop Overall supposed by the negligence of the Printer.

See Additional Notes in Nicholls. Both these and the after words were inserted in the Scotch Liturgy. See Keeling, in loc.

these blessed words of Christ's most holy life all was reverend attention. "When they heard these things, they held their peace, and glorified God." (Acts xi. 18.) All stood^e, and were still,—and soldiers even laid aside their arms! All was peace when the Gospel of peace was read! The world was shut out, and its busy and discordant hum was hushed for a little while! The Great Exemplar—Jesus Christ the Saviour—alone was contemplated, and that exceeding beauty of His transcendent holiness, which came streaming from Him like light, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 12, 13.) Under such, or such like impressions, was the Gospel read, and when finished, the Churches of the West could not refrain their joy, but returned their thanks for such holy tidings, saying, Alleluia! or, as still retained in many of our Churches, "*Thanks be to Thee, O Lord, for Thy Holy Gospel!*" Let it be added, that the passages selected, as in the case of the Epistles, are such as to instruct the simple, to comfort the poor and needy, to give the wise real wisdom, to "scatter the proud in the imagination of their hearts."

As regards the antiquity of the Epistles and Gospels,—together with their use in the Communion Service,—a great deal might be said which I must now pass by^f; and if they were longer, in ancient days,

^e See Hooker's Eccles. Pol. v. xxx. § 3, "It hath been the custom of Christian men then especially in token of the greater reverence to stand, to utter cer-

tain words of acclamation," &c.

^f Nicholls and other Ritualists quote that Canon from the Council of Valentia in Spain, A. D.

than what we now read, I will only add, that even as they now stand they have been read for a thousand years, so that the stones almost of our Churches, and the timber out of their walls, are alive to their sound! It has been said that they were originally selected by St. Jerome², and put into the Lectionary by him; but this rests on the authority only of writers of the eleventh and twelfth centuries. The real truth is, (without entering into abstruse particulars,) that the Epistles and Gospels, with now and then an exception, were brought over in their present order by St. Augustine, and have been used, to the salvation of men's souls, from his time to the present.

In passing on to speak of the Communion Service by itself, it should be remarked that the Collects, Epistles, and Gospels, for the Fasts and Festivals of the Church, (stripped as they are in our Prayer Book from the lumber of human tradition,) are all equally beautiful and consolatory, and overflowing with instruction for a Christian man. On Festival and Fast, however, hear what Hooker says, and of the last first, as it usually ushers in the former. "No doubt but penitency is as prayer, a thing acceptable unto God, be it in public or in secret. Howbeit, as in the one, if men were wholly left to their own meditations in their closets, and not drawn by laws and

520, which shows them to have been read in the Communion Service from the sixth century at the latest; but the truth is, they were read much earlier, as that Council only professed to collect the *ancient* Canons. The words are, *Censuimus observandum ut sacrosancta Evangelia ante munerum illationem in Missa Catechumenorum in or-*

dine Lectionum, post Apostolum legantur. Nicholls, in loc.

² See Palmer, vol. i. p. 315, and vol. ii. p. 44, notes. In the latter passage he states that the tradition is doubtful, as it only appears in the pages of Micrologus, Berno, and Hugo à S. Victore, writers of the twelfth and thirteenth centuries.

orders unto the open assemblies of the Church that there they may join with others in prayer, it may be soon conjectured what Christian devotion that way would come unto in a short time: even so in the other, we are by sufficient experience taught how little it booteth to tell men of washing away their sins with tears of repentance, and so to leave them altogether unto themselves. O Lord! what heaps of grievous transgressions have we committed, the best, the perfectest, the most righteous amongst us all, and yet clean pass them over unsorrowed for, and unrepented of, only because the Church hath forgotten utterly how to bestow her wonted times of discipline, wherein the public example of all was unto every particular person a most effectual mean to put them often in mind, and even in a manner to draw them to that which now we all quite and clean forget, as if penitency were no part of a Christian man's duty!" In truth, "much hurt hath grown to the Church of God through a false imagination, that fasting standeth men in no stead for any spiritual respect, but only to take down the frankness of nature, and to tame the wildness of flesh: whereupon the world being bold to surfeit doth now blush to fast, supposing that men, when they fast, do rather bewray a disease than exercise a virtue. I much wonder what they who are thus persuaded do think, what conceit they have concerning the fasts of the Patriarchs, the Prophets, the Apostles, our Lord Jesus Christ himself^h."

Touching Festivals, his words again are wise words—those of a Master who well knew rightly how to divide the word of truth. "And further,

^h Eccles. Pol. v. lxxii. § 13 and § 2.

by these," Christian Brethren, "be admonished." (Eccles. xii. 12.)

"The sanctification of days and times is a token of that thankfulness, and a part of that public honour, which we owe to God for admirable benefits, whereof it doth not suffice that we keep a secret calendar, taking thereby our private occasions as we list ourselves to think how much God hath done for all men; but the days which are chosen out to serve as public memorials of such His mercies, ought to be clothed with those outward robes of holiness, whereby their difference from other days may be made sensible." And he concludes by saying, that Festivals "are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, whereby they which cannot be drawn to hearken unto that we teach, may, only by looking upon that we do, in a manner read whatsoever we believeⁱ."

Another point is here to be observed. In the earlier ages of the Church, or ever the world was christianized, but all around was heathen, it were customary to dismiss the Catechumens^k previous to the Offertory; and this their dismissal gave cause for the early name of "*Mass*^l," still retained in the

ⁱ Eccles. Pol. v. lxxi. § 1 and 11.

^k "The Catechumens were those converts from heathenism who were under a course of discipline and instruction preparatory to the reception of the Sacrament of Baptism." Palmer, ii. p. 24.

^l The old form was, *Μή τις*

τῶν κατηγορουμένων, and "*Ite, missa est.*" Hence the words of St. Augustine, "*Ecce post Sermonem fit Missa Catechumenis.*" For this reason Nicholls says, "towards the latter end of the third century the Communion Service came to be called *Missa* or *Mass*," in loc. See Du Cange v. *Missa*.

Romish Church, and for a long time in our own. Of the introductory part of the Communion Service, it would appear that all which the Catechumens could attend was the reading of the Lessons,—which included Law and Gospel,—together with a shorter Litany. And it is from this custom that the Litany is still used in some places^m as a part of what has been called the Second, or Communion Service. Of course the Lord's Prayer and the Creed were not recited previous to their dismissal. But by degrees, as the blessed Gospel spread, all were allowed to be present till the actual Communion Service commenced, and so about the eighth or ninth century the Lord's Prayer as well as the Creed preceded the Sermon. Previous to this, as, for example, in the Churches of Spain, the Nicene Creed was said “with a loud voice before the Communion, that the true faith might receive the testimony of acceptance from the Communicantsⁿ.” This, I need not say, holds good now,—though without the early restrictions.

The Communion Service.

LET me speak to you now, Christian Brethren, of the Communion Service in itself, than which nothing more excellent, or more perfect in its kind, ever proceeded from the hand of uninspired man. It is, indeed, scriptural throughout, and, where the very

“*Pro quovis Ecclesiastico Officio, quod in ædibus sacris peragebatur, interdum sumitur,*” &c. &c.

^m After the fashion of the Eastern Church, e. g. at Worcester. Vestiges remain in the first Book of Edw. VI. after

the Lord's Prayer and Prayer for Purity. But in both Books the Litany itself is placed after the Communion Service.

ⁿ See Palmer, vol. ii. p. 54. He quotes the very words of the Third Council of Toledo, Anno 589, Canon 2.

words of Scripture are not used, the forms are, for the most part, derived from the early Liturgies of the Church, in existence long before human traditions, Romish or others, had marred the beauty of primeval simplicity.

You have often asked me what book I would recommend as a preparation for the Holy Eucharist^o, and you will many of you recollect how my almost constant answer has been, that I knew of none so good as the Service itself in your Prayer Books, at the same time that I have recommended or procured others, which I knew to contain sound and wholesome doctrine, rather as helpmates than supplementary. In truth, I know of nothing that can be added, which would not, by the mere addition, detract from its present worthiness. It is simple,—it is uniform,—easy to be understood,—full of warmth and unction,—a combination of all that we apprehend or lay hold of, when we speak of what is religious, pious, devout, or holy. There is no rent or schism in it at all. Yea, it is even as that our Saviour's coat “without seam, woven from the top throughout.” (John xix. 23.) In it we behold “his own meritorious purple robes, his red garments from Bozra, the garments of innocency and of unity^p ;” and if we draw nigh with faith, and take it to our comfort,—if with a true penitent heart and lively

^o “Render thanks to Almighty God for all his benefits, briefly comprised in the death, passion, and resurrection of his dearly beloved Son. The which thing, because we ought chiefly at this table to solemnize, the godly fathers named it *Eucharistia*, that is, thanksgiving; as if they should have said,

now, above all other times, ye ought to laud and praise God.” See Homilies, the second part of the Sermon concerning the Sacrament, p. 416.

^p Bp. Reynolds's Meditations on the Holy Sacrament, Works, vol. .iii. p. 18. ed. Svo.

faith we receive this Holy Sacrament,—“then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us.” And what better for a Christian man, than by the power of the Holy Ghost to be hid with Christ in God? What worse for any born of woman than to be divided and estranged from that His precious body and blood, which, keeping in bond the Communion of Saints, (I will speak boldly,) is life everlasting on this side the grave!

Look not upon this Holy Sacrament, Christian Brethren, as a form, or a ceremony, or a bare rite, or as “a shadow, destitute, empty, and void of Christ.” Such is not the teaching of our Church in the Prayer Book. Yea, rather, it is something real and efficacious, verily and indeed taken, a mighty channel of grace, from Baptism onwards, to the salvation of souls¹. Hear ye how a Master in Israel speaks;—“Life being proposed unto all men as their end, they which by Baptism have laid the foundation, and attained the first beginning of a new life, have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God, must eat the flesh and drink the blood of the Son of Man, because this is a part of that diet which if we want we cannot live. Whereas, therefore, in our infancy we are incorporated into Christ, and by Baptism receive the grace of His Spirit, without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them,

¹ See first part of the Homily above quoted, p. 11, 12.

we understand that the strength of our life began in Christ, that His flesh is meat, and His blood drink; not by surmised imagination, but truly, even so truly that through faith we perceive in the body and blood sacramentally presented, the very taste of eternal life, the grace of the Sacrament is here as the food which we eat and drink^r.”

Thus then draw nigh and reason with yourselves, —lowly and reverently as Christians ought to reason, in sure and certain hope of seeing God! Christ is the well-spring of our everlasting felicity. All our *fresh springs* (to use the words of David) are in Him! Through Him, our bodies committed to the dust, baffle mortality, and flourish as an herb! His flesh and blood, “through the dignity and worth of his Person, which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto,—to us are life-in particular, by being particularly received.” But then, as these elements of bread and wine are made for ever the instruments of life, by virtue of His divine benediction,—the conduits of life and conveyances of His Body and Blood to us,—rest assured, “this heavenly food is given for the satisfying of our empty souls, and not for the exercising of our curious and subtile wits.” On the contrary, “the *real*^s *participation* of Christ, and of life in his Body and Blood *by means of this Sacrament*,” is a point not to be disputed by

^r Hooker's Eccl. Pol. book v. lxvii. § 1.

^s “A real presence of Christ we acknowledge, but not a local or physical; for presence real (that being a metaphysical term) is not opposed unto a mere physical or local absence or distance; but is opposed to a false, imaginary, fantastic presence. For if real presence

may be understood of nothing but a carnal and local presence, then the speech of Christ, ‘where two or three are gathered together in my name there am I in the midst of them,’ cannot have any real truth in it; because Christ is not locally in the midst of them.” Bp. Reynolds's Meditations, c. xiii. vol. iii. p. 72.

Christian men who joy in the Atonement; for curious and intricate speculations, in such a case, are little better than scandals,—stumbling-blocks, that is, and hindrances, in the way of our faith. “Let it therefore,” in the concluding words of the same great Divine all along referred to, “be sufficient for me presenting myself at the Lord’s table, to know what then I receive from him, without searching or inquiring of the manner how Christ performeth his promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but over-patiently heard, let them take their rest; let curious and sharp-witted men beat their heads about what questions themselves will, the very letter of the Word of Christ giveth plain security that these mysteries do as nails fasten us to His very Cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side, in the wounds of our Redeemer we then dip our tongues, we are dyed red both within and without, our hunger is satisfied, and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine, the bread which hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities, and purge our sins, as for a sacrifice of thanksgiving, with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not, it is enough that to me which take them they are the body and blood of Christ, his

promise in witness hereof sufficeth, his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, ‘O my God, thou art true; O my soul, thou art happy!’”

I pass on now to the several parts of the Service, purposely omitting to speak of the Sermon, which is rather *in* than *of* “the Communion.” And, first, respecting the Offertory.

St. Paul, writing to his Corinthian converts, enjoins them thus: “Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” (1 Cor. xvi. 2.) So that it was customary from the very earliest times;—weekly, in the first instance, as we see here, and learn from Justin Martyr^u;—monthly, in other places; and at a later date, as we collect from the Apology of Tertullian, though he may in the passage referred to be speaking possibly of other societies, and not of the Eucharistic collections. But it matters not. Some offered one thing, some another, and the fact is admitted. All, however, offered bread and wine, from whence the elements of the Sacrament were taken. This was done in the West after the Catechumens were dismissed, but in the East before the Liturgy began. In our own country the Offertory was in use before the arrival of St. Augustine; and let us not now forget, Christian Brethren, in wrangling or disputing mood, how bountiful were the *alms*, and the *oblations*, and the *other devotions* of our pious ancestors^t. What

^t These excellent words are from the end of the sixty-eighth chapter of that immortal work above referred to. Other passages hinted at are in § 2, 3, 4. ed. Keble.

^u See Apol. i. Bp. of Lin-

coln on the Writings, &c. of Justin Martyr, p. 88, and Tertullian Apol. c. xxxix. Dodgson’s Translation, vol. i. p. 81, with note.

^{*} See Comber’s Comparison, &c. vol. iii. p. 68.

we do, let us not do grudgingly, or of necessity,—invidiously referring to an endowed Church, or to the poor supported by law; but let us recollect of whom we have received all, and let us consider that charity is a sort of quit-rent of our possessions, and that it is an honour higher than the highest to be almoner of the Great King! He thought wisely who wrote thus: “Offerings or oblations are an high part of God’s service and worship, taught by the light of nature and right reason; which bids us to ‘honour God with our substance,’ as well as with our bodies and souls; to give a part of our goods to God as an homage or acknowledgment of His dominion over us, and that all that we have comes from God. ‘Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.’ 1 Chron. xxix. 14.”—(Sparrow.)

Then comes the Prayer for the “whole state of Christ’s Church militant here *on earth*,” which latter words are expressly designed to exclude prayer for the dead. The Prayer itself might be considered as a filling up of the form of *Bidding of Prayers*, enjoined by the 55th Canon, to be used by every Minister before his *Sermon, Lecture, or Homily*. Most of its several parts are to be found in the ancient Liturgies; but no Liturgy has so comprehensive a form as this, combining, as it does, supplications for the Catholic Church,—for Kings and Rulers,—for Bishops and Clergy,—for the People,—for those that are in trouble, sorrow, need, sickness, or any other adversity,—and last of all, (for we do not forget our dead when buried out of our sight in the holy suburbs hard by,) the commemoration of those that

have died in the Lord. And think not, Christian Brethren, that in this we hold to any notion of purgatory^y. No! there is but one purgatory, or means of cleansing, and that is, the blood of Christ. The rather, consider the affectionate thoughtfulness of our mother Church, who, "when the doctrine of purgatory had been extirpated, restored the commemoration of saints departed in the Liturgy, which had been omitted for many years, from caution and pious regard to the souls of her children." Thus did she wish *indifferently, i.e.* with truth and justice, without bias and without partiality, to hold to that primitive custom, which, during this *dreadful and unbloody sacrifice*, recited the names of those who had died for the faith of Christ^z. Thus and none otherwise shall we properly bless God's holy name for all His servants departed this life in His faith and fear; beseeching Him to give us grace so to follow their good example, that with them we may be partakers of His heavenly kingdom! What, then, shall we say better than this? "As for our prayers, let us bestow them upon the living, and let them be no other when we refer to the dead, than the congr-

^y "The only purgatory wherein we must trust to be saved, is the death and blood of Christ," &c. Third Part of the Sermon concerning Prayer. Homilies, p. 313. See Mr. Palmer's excellent remarks, vol. ii. pp. 93—98. For the Dypsticks, "or two tables or leaves of board, whereof one column contained the names of the living, the other the names of the dead, which were rehearsed in the Communion Service," see L'Estrange, pp. 181, 182; Du Cange in v., and Goar, Euchol. p. 123.

^z See Comber, vol. iii. p. 101. The section here referred to was omitted in the 2nd Book of Edw. VI., and not introduced again till the last review in 1661. The words "Tremendum hoc et incruentum sacrificium," or, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, will be familiar to those used to the subject. See Renaudot, vol. i. pp. 9. 26. 57, &c. &c. Elsewhere we have, Προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην. See "Liturgia Divi Marci," *ibid.* vol. i. p. 115, &c. &c.

tulations of their joys present, and the testimonies of our hope and desire of their future resurrection, and consummation of blessedness, together with all the glorious saints of heaven^a!”

I say nothing as to the exact locality of the above prayer but this, viz. that custom has sometimes usurped the place of law, and in such a case the ordinary non-intervention is tantamount to acquiescence; and then, surely, under such circumstances, they who officiate in capacity ministerial, will scarce combine the dove's harmlessness and the serpent's wisdom, who unadvisedly hurt the consciences of weaker brethren.

In the order of the Service, the two Exhortations follow next, and the last of the two, added in the 2nd Book of Edward VI., was then part of the Service itself. In the early days of the Christian Church, communion being daily, or, at the farthest, weekly, there was little need for such calls; and therefore these Exhortations are more modern,—somewhat, perhaps, after the fashion of the “*Preface*^b,” used in the primitive Gallican and Spanish Liturgies. But this is a matter of little consequence. My business, rather, is to call your attention to these excellent forms, modelled on pure antiquity, incomparably fitted to the advancement of devotion, and so worded as that he who is no scholar cannot say when they are read to him, “I am not learned.” (Isa. xxix. 12.) They are, indeed, so plain, Christian Brethren, and so open to the meanest capacity, that one unused to the syllabic teaching of a humble parish priest, would be apt to say, in St. Paul's words, “If any man be ignorant, let him be ignorant.” (1 Cor. xiv. 38.)

^a Bp. Hall's Works, vol. iii. p. 104. ed. folio.

^b See Palmer, vol. ii. p. 99.

Then roll off such a reproach. Lay these Exhortations to heart. Read, mark, learn, and inwardly digest them. Give thanks unto Almighty God, that He hath sent "His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament" of His Body and of His Blood. Look well to the dignity of that Holy *Mystery*, (the ancient name of this hallowed Supper,) and, considering the great peril of the unworthy receiving thereof, sift and winnow your hearts, and search your consciences thoroughly. By God's help wipe off the soil of the world, "as a man wipeth a dish, wiping it and turning it upside down." (See 2 Kings xxi. 13.) Beware of the sin of Judas, as the Church warns you; considering, at the same time, that, if habitually absent, you have "no life in you;" but that if wickedly present, "the receiving of the Holy Communion doth nothing else but increase your damnation^c." A hard word,

^c As Jeremy Taylor says of this word in the ninth article, "it must mean here something less than ordinary," vol. ix. p. 373. And a holy man departed (R. Anderson) observed well, that "when referring to eternal condemnation, the compilers of our Liturgy deemed it necessary to say, with distinct and awful emphasis, 'From thy wrath, and from *everlasting* damnation, good Lord, deliver us!'" *Discourses on the Communion Office*, p. 144. And, sooth to say, he was the last man to

"Mince the sin,

And mollify *damnation* with
a phrase."

Tillotson remarks well enough,
"The word *κρίμα*, (1 Cor. xi.

29,) which our translators render damnation, does not here signify eternal condemnation, but a temporal judgment and chastisement, in order to the prevention of eternal condemnation." (*Serm.* vol. ii. p. 188. Damnation, in fact, was the more ancient word for condemnation. The remarkable point is, that although the former word occurs in the Office of 1548 and 1552, the words following are found in 1st Edw. VI. c. 1, Dec. 20, 1547: "Of the which bread whosoever eateth, or of the which cup whosoever drinketh unworthily, eateth and drinketh *condemnation and judgment* to himself, making no difference of the Lord's Body."

sure enough, and one at which some have stumbled, though without cause; for it means no more than condemnation or judgment. But then, Christian Brethren, whether of the twain be used, it comes to the same thing if we remain impenitent still; whereas, if we repent, God is merciful still, and this transgression, like others, shall be forgiven; for Christ's precious blood, as said the martyr at the stake, was not shed for lesser sins only, but for the greatest in the whole world. Therefore, be at peace on this score, and be not frightened or deterred at a word, of which time may have softened the sound, though the penalty remain for aye, if Christ be put to an open shame, and innocent blood betrayed afresh^d.

But you say you cannot draw nigh with a quiet conscience. Well then, "*Confess yourselves to Almighty God.*"—But we are distressed still.—Be assured, the Church, though she reprobated auricular confession when abused, hath still provided for your distress. The minister of God's word is at hand, to whom you may open your grief, and, if needs be, receive the benefit of absolution, together with ghostly counsel and advice, to the "quieting of your conscience, and avoiding of all scruple and doubtfulness." But on this head, the Homily of Repentance will instruct you very well, and to it I refer you, quoting these words by way both of sample and interpretation: "Let us, with fear and trembling, and with a true contrite heart, use that kind of confession which God doth command in His word; and, then doubtless, as He is faithful and righteous, He will forgive us our sins, and make us clean from all wickedness.

^d See Bp. Wilson's Sermon on Judas' sin. Luke xxii. 21. Vol. iii. p. 238.

I do not say, but that if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word; but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance^e." Thus doth our Church rather willingly restrain than abolish the doctrine of confession.

The Second Exhortation contains matter of like import, besides a most affectionate appeal to such as are negligent to come to the Holy Communion. Herein, moreover, they are *besought* to come, when so lovingly called and bidden by God himself to the richest feast,—to a table decked with all kinds of provision! Surely, none can read, or hear it read, without being moved,—none cannot but see how nearly it concerns himself! "Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this Holy Supper, provoke God's in-

^e See "the Second Part of the Sermon of Repentance," p. 497. Bishop Overall, in Nicholl's Additional Notes, and Buller's Tabular View, p. 171. South's remarks, as usual, are clear and trenchant. See Serm. on Isa. v. 20:—"Does the Church of England hold auricular or private confession to the priest, as an integral part of repentance, and necessary condition of absolution? No, the Church of England denies such confession to be necessary; either *necessitate præcepti*, as enjoined by any law or command of God; or

necessitate medii, as necessary means of pardon or remission of sins; and, consequently, rejects it as a snare and a burden groundlessly and tyrannically imposed upon the Church; and too often and easily abused in the Romish communion, to the basest and most flagitious purposes." Vol. iv. p. 212. For the addition in the Order, &c. 2 Edw. VI, see L'Estrange, Alliance, &c. p. 348, or at the end of Dr. Cardwell's Reprint. This, it is to be observed, was in 1548, the year before the first liturgy of Edw. VI.

dignation against you." Hear ye His word; see to it; take advice; sin not against your own souls; despise not your own mercies. And "if so be ye have tasted that the Lord is gracious," (1 Pet. ii. 3,) then, draw back no more, but feed on the imperishable manna. "Eat, O friends; drink, yea, drink abundantly, O beloved!" (Solomon's Song v. 1.)

Next follows the Exhortation *at* the Communion, derived chiefly from the Greek Church, and occupying the place of the ancient *kiss of peace*^f, still referred to in that paragraph which calls upon us "to be in perfect charity with all men." Like the others it is full of instruction, and to these let me repeat, I would call such as are diligently feeling their way, and humbly preparing themselves to communicate with that reverential fear, which, by God's grace, shall ripen into love, as growth in grace will end in glory. Observe, however, that this Exhortation is full of caution, and it is well remarked, "Although it be a great satisfaction to him that ministers, to see God's table well furnished, yet because he seeks the profit of the communicants, as well as his own pleasure, he not only endeavours by the former exhortation to increase their numbers, but by this to rectify their dispositions, that they may be not only many, but good." (*Comber.*) And it was for this that in the rubric of the 2nd Book of Edward VI. the priest was "to pause a while here, to see if

^f On the *Osculatorium* and *Osculum Pacis*, see Palmer, vol. ii. p. 102: "If our reformers omitted a name which had long been connected with a practice that led to superstition, and often to idolatry, they at least substituted in its place an exhortation, which was in-

tended to promote that internal charity which the apostolical salutation of peace was meant to express." See also Du Cange in v., as well as under the word "*Pax*," so often confounded with "*Pix*," and Goar in Euchol. p. 115.

any man will withdraw himself^g," which if any did, they were to be "communed with at convenient leisure."

After this comes the Invitation, and such as are fully minded and prepared to be present, are bid to draw near with faith, and take this Holy Sacrament to their comfort. But here again, because our own sins were the cause of Christ's sufferings, here commemorated, once more we are to testify our repentance for them, and to make an "humble confession to Almighty God, meekly kneeling upon our knees." And never, Christian Brethren, can such a posture be unsafe, never does hope rise higher, than when we admit that we have sinned and done wickedly. But having spoken at large on the subject of confession, I will only add that a form more befitting penitents than this is scarcely to be expressed in words. Verily, to the contrite, the remembrance of their sins is grievous,—the burden of them is intolerable!

The exact form^h of this Confession is not found in the ancient Liturgies,—though the substance is. But the way of it was old and primitive, as we collect from St. Chrysostom and St. Augustine. It is, however, to be admitted that more anciently, the Confession of Priest and people was separate, even as it continued amongst us till the Reformation. Subsequently it has been "as with the people, so with the Priest," (Isa. xlii. 2,)—alike sinners!

Next comes the Absolution, which has always been committed to the Bishops and Presbyters of

^g See L'Estrange, Alliance, &c. p. 342.

^h For this, as for other parts of our Prayer Book, our compilers were indebted, more or less, to the "*Simplex ac pia Deliberatio*" of Abp. Herman.

See Buller's Tabular View, p. 174, and for an account of the work referred to, Preface, pp. vii., viii. Note. For other statements, Palmer, vol. ii. p. 105, 6; and Comber's Companion, &c. vol. iii. p. 189.

the Church. And hence, the Rubric orders that *the Priest (or the Bishop, being present,)* shall stand up, and, turning himself to the people, pronounce this Absolution;—a gesture which clearly implies a message from God. So cautious is our Church in holding to the ancient paths! One may remark in passing, that the earlier name seems to have been *Benediction*, but an excellent Ritualist tells us that in the “ancient Alexandrian Liturgy we find the Benediction before Communion termed the *Absolution*, and approaching to the form and substance of our ownⁱ.” As regards the Sentences of Scripture immediately following, they are the very promises on which the Absolution is founded;—first, the words of our Lord himself;—then, those of St. John, St. Paul, and of St. John again,—twice referred to as the “beloved disciple.” Of these it needs to say no more, than that they contain the “very marrow of the Gospel, so overflowing with sweet and powerful comforts, that, if duly considered, they will satisfy the most jealous souls, and cheer the most broken heart; if believed and embraced, they will utterly banish all the clouds of sorrow and despair.” (Comber.)

And thus much has been rather introductory to, than a part of, the Anaphora or Canon^k. “We now enter upon,” says the Ritualist so often referred to, “the most solemn part of the Liturgy, or rather that part which constituted peculiarly the Liturgy according

ⁱ Palmer, vol. ii. p. 108, and *infra*, p. 114.

^k See Du Cange in v. Canon Missæ. “Sunt autem Anaphoræ,” says Renaudot, “præcipua illa pars Officii Eucharistici, quæ ab oratione Osculi Pacis incipit, et usque ad gratiarum actionem extenditur.”

See vol. ii. p. 45—73. Liturg. Orient. Collect., and Le Brun’s “Explication de la Messe,” vol. ii. p. 490, &c., a work constantly used, like others, but without special references, which would only tend to lengthen these notes.

to the judgment of the Primitive Church. All the preceding lessons and prayers are preparatory; it is here that the mystical or solemn prayer of thanksgiving, of blessing, and commemoration commences," which has been ever preceded by the Laud, Anthem, or Sentences, "*Lift up your hearts,*" &c. Look where you will,—from the first age to the present,—from the arrival of St. Augustine on these shores till this very day,—and you will find the *Sursum Corda* used;—so that Bishop Bull said, not without a cause, "There is no Liturgy in any Church of Christ to this day but hath this form¹."

These Sentences said, the *Eucharistia*, or *Thanksgiving*, was proceeded with—anciently giving name to the whole Service, inasmuch as the giving of thanks made up a great part of it, reference being had likewise to the words of St. Paul himself^m, and to those of his Lord and ours. It was anciently much longerⁿ than it is now,—what remains, in fact, being but the introduction to what was properly called the *Eucharistia*, in which the God of heaven and earth was praised and thanked for His mercies of Creation,

¹ See Sermon xiii. "Common Prayer Ancient, useful and necessary," vol. i. p. 330. ed. Burton. "The Apostolical Constitutions mention, "Ανω τὸν νοῦν, et "Εχομεν πρὸς τὸν Κύριον. viii. 12. Cyprian says, 'Sacerdos ante orationem præfatione præmissâ parat fratrum mentes dicendo, *Sursum corda* — respondit plebs, *Habemus ab Dominum.*' De Orat. Dom. p. 213." Note, in loc.

^m 1 Cor. xi. 24, εὐχαριστήσας ἔκλασε.

ⁿ See the Clementine Constitutions, lib. viii. c. xii. Justin Martyr. Apol. i. c. 86,

and that work which should specially be referred to on the subject of the Communion, the Catech. Mystag. of Cyril, particularly Lecture v. The English reader may see it in the Library of the Fathers; and those who possess Mr. Harvey's very useful work, *Ecclesiæ Anglicanæ Vindex Catholicus*, will find in it (vol. iii. p. 167—309) both the passages from Justin and Cyril. Possibly Wheatly's Translation (p. 295) of ἐπὶ πολὺ is too straitened;—it may mean *to the utmost of his power*, rather than *very long*.

Providence, and Redemption. But this, it is to be observed, we still keep up, to a certain extent, when the *Proper Prefaces* are used—all of which are full of primitive and simple piety, modelled on early forms, if not the very forms themselves. Look to them well, Christian Brethren, for they will no less instruct the ignorant than comfort the afflicted! “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!” And because it has been a generally received opinion in the Church Catholic, that the angelic host are present and look on and join in hymning the praises of the Heavenly King when the Eucharist is celebrated, “therefore,” wishing not to be a whit behind the chiefest in gratitude “with Angels and Archangels, and with all the company of heaven,” we, too, laud and magnify Him that ought to be feared, and loved, and praised. Never, O never may we forget to do so! “O ye holy and humble men of heart, bless ye the Lord; praise Him and magnify Him for ever!”

The Prayer after this Seraphic Hymn, though differing in words, is altogether in character with what

° This holy Hymn, called *Trisagion* and *Tersanctus*, from the word “*Holy*” thrice repeated, has been used in the Churches of the East and West from the times of the Apostles. I have purposely marked the word WITH in Italics, and I would call the reader’s attention to what Bishop Bull says in his eleventh Sermon. “It is to be observed that in the Clementine Liturgy (so called), which is by the learned on all hands confessed to be very ancient, and to contain the

order of worship observed in the Eastern Churches before the times of Constantine, there is not one prayer to be found, from the beginning to the end of it, made either to Angel or Saint (no, not so much as any such prayer as this, O Michael, O Gabriel, or O Peter, O Paul, pray for us); but all the prayers are directed to God in the name of his Son Jesus Christ, as they are (God be praised) in our Liturgy.” Vol. i. p. 286.

we find in the Liturgies of Antioch, Cæsarea, and Constantinople. And we do well to follow after Saints and righteous men in their humiliation, lest the raptures of that holy Hymn now repeated might lead us to forget, that after all we are but sinful dust and ashes, not worthy so much as to gather up the crumbs under the table of the Lord. Therefore, let us take this advice. "In vain should we desire in the following prayer of consecration that these elements should become the body and blood of Christ, if we did not first pray that we might worthily receive them. There must be a change in us, or else though Christ's natural flesh and blood were here, and we should eat and drink thereof every day, we could not partake of Christ. It is our eating with faith and penitence, love and holy purposes, that makes it to be Christ's body and blood to us: most wisely, therefore, hath the Church ordered, that before we pray for the consecration of the symbols, we should desire to be consecrated ourselves^p." O well is he, and happy shall he be, whose sinful body is made clean by Christ's body, and whose soul is washed through His most precious blood!

Hereupon follows the Consecration, with no unnecessary secrecy, but openly showed and declared, as the Lord of old declared His righteousness and His salvation in the sight of all men. (Ps. xviii. 3.) "Mysteries are revealed unto the meek," (Ecclus. iii. 19,) and so it is here. "The secret things belong unto the Lord our God" still, (Deut. xxix. 29,) and there is "the hiding of His power" still, (Hab. iii.

^p These words are Comber's, vol. iii. p. 247, and they naturally call to mind those of Hooker, "The real presence of Christ's most blessed body

and blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament." Book v. lxxvii. § 6.

4,) but, as mysteriousness had been abused to superstitious purposes, it seemed good that the Priest should stand *before the Table*, and in the first instance arrange the Bread and Wine,—with this intent, however, that with the more readiness and decency he might, BEFORE THE PEOPLE, both break the Bread and take the Cup in his hands.

And now, as one says, “We need not ask with Isaac, ‘Where is the Lamb for the burnt-offering?’ for God hath provided His own dear Son, whose blood being already spilt, is so efficacious and all-sufficient, that there is now no need of any other but this unbloody sacrifice to be offered, and that in memorial of that great Sin-offering which taketh away the sins of the world. And for this purpose Christ himself hath appointed these creatures of bread and wine, ordaining that because they are designed to express so great a mystery, they shall have a peculiar consecration.” (Comber.) And how is this consummated?—Even as it has been in all the Liturgies of the world from the first to these latter days, that is to say, by the words of our Saviour Jesus Christ’s Holy Institution;—for although the Ministers be ordained to this very thing, we are still to bear in mind, that “it is not the power of the Priest but the efficacy of the Author, which makes the elements to become sacramentally the body and blood of Christ.” (Ibid.)

It will hardly be necessary to enter into particulars, but I may here observe, that in very many of the ancient Liturgies there was a Prayer for the Holy Spirit to descend on the Bread and Wine to make it Christ’s Body and Blood, and hence it is found in the first Book of Edward VI^a. Primitive was

^a This, perhaps, is the only omission in our Liturgy which

this custom, certainly, and orthodox, but not essential or universal,—at least there is no trace of it in the ancient Liturgies of Milan, Italy, and Rome. Let me add, in well-weighed words, that the “English form of Commemoration resembles the form of the ancient Spanish, and, probably, Gallican Churches, in that part which relates to the Bread; and the Liturgies of Cæsarea, Constantinople, and Alexandria, in what relates to the Cup^r.” And let me not omit this cautious remembrancer of one long gone to his reward; “In the consecration of the mysterious Sacrament, the people have their portion; for the Bishop or the Priest blesses, and the people, by saying ‘Amen’ to the mystic prayer, is partaker of the power, and the whole Church hath a share in the power of spiritual sacrifice.” May we all be priests and kings after His Holiness, and His comeliness, which surpasses all human conception,—even that of our Lord and Saviour Jesus Christ!

Our next business is to communicate, and this in *both kinds*, for “the Cup of the Lord is not to be denied,” as in the Romish Church, “to the Lay-people^s.” But then, Christian Brethren, as nothing holy is denied unto us, let us deny ourselves, and be holy as we ought to be, that we lose no advantage in the full enjoyment of Christian privileges. And here observe, that the *words* on the delivery of the elements began to be used in the second and third

there is reason to regret,—but we owe it to tender and weak consciences, as we owe other. It was inserted again in the Scotch Liturgy, anno 1637. On the point see Palmer, vol. ii. pp. 135—140, and the very sober words of Waterland,

Works, vol. vii. p. 304, &c. with his quotations from Fabricius and Deylingius.

^r Palmer, vol. ii. p. 141. Jer. Taylor’s Works, vol. vi. p. 489, and L’Estrange, p. 207. Cf. 1 Cor. xiv. 16.

^s Art. xxx.

centuries,—but that the English custom of delivering to all the people in both kinds *separately* is apostolic. And well and wisely is it said of Hooker, that “they little weigh with themselves, how dull, how heavy, and almost how without sense the greatest part of the common multitude everywhere is, who think it either unmeet or unnecessary to put them, *even man by man*, especially at that time, in mind whereabouts they are^t.” And then, as to our kneeling, this we do in token of humility, being well taught that “the Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.” (Art. xxviii.) Verily, if we could, as it is in that ancient prayer of Manasses, at such a time we would *bow the knee of our hearts*; for “coming as receivers of inestimable grace at the hands of God, what doth better be-see our bodies at that hour, than to be sensible witnesses of minds unfeignedly humbled?” (Hooker, *ut supra*^u.)

Then follows the Lord’s Prayer, peculiar, in this position, to the English Liturgy. But one may safely say with one who always wrote to the purpose: “If the Church did ever devise a thing fit and convenient, what more than this? That when together we have all received these heavenly mys-

^t Eccles. Pol. book v. lxviii.
§ 2.

^u“A gesture which, by Beza’s own confession, *olim potuit cum fructu usurpari*, might in times past have been used with edification. In time past, why not now as well? Yea, much rather, when as the fear of reverting to Popish Idolatry is altogether vain; so the danger of apostat-

tizing from Christ is very great, and no way sooner occasioned than by a sitting posture, it being observed by the Popish Church, than the men who lapsed there into the Arian heresy, were such as addicted themselves to that posture in the Communion.” L’Estrange, p. 209.

teries, wherein Christ imparts himself to us, and gives visible testification of our blessed Communion with Him, we should in hatred of all heresies, factions, and schisms, declaredly approve ourselves united as brethren in one, by offering up with all our hearts and tongues, that most effectual Prayer, *Our Father, &c.*" (Sparrow's Rationale.) Yea, Christian Brethren, is it not a fulfilment, in a sort, of our Redeemer's own words?—"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep *through thine own name* those whom thou hast given me, that they may be one, as we are." (John xvii. 11.) One let us remain, as comprehended in the ATONEMENT*!

And this brings us to the two Post-Communion Thanksgivings, in which our Church, as usual, treads in the steps of antiquity, it ever having been customary, after receiving the Holy Sacrament, to return thanks to God, and to beg His grace to help us still. Thus was it in the early days of Cyril, and thus did the Jews finish their paschal solemnity. Cautiously avoiding all disputed points, we entirely desire our heavenly Father to "accept this our sacrifice of praise and thanksgiving;"—not a *sacrifice* in the Romanist's sense^y, and as in the Mass, but one of

* The old derivation of the word—now obsolete—is referred to. "*Attone*, Placare, propitium reddere, reconciliare, ab *At* et *One*, eodem modo quo ab *Ad* et *unum*, Lat. *Ad-unare* deflectitur." Skinner's Etymol. in voc.

^y Few books, in a small compass, are better worth consulting on this head than Brevint's *Missale Romanum*, and his *Christian Sacrament and Sacri-*

fice. Of the former, sec. iii. p. 19, ed. 1673. In the latter he pointedly says, "Whereas the Holy Eucharist is by itself a *Sacrament*, wherein God offers unto all men the blessing merited by the Oblation of His Son; it likewise becomes by our remembrance, a kind of *Sacrifice* also, whereby to obtain at His hands the same blessings, we present and expose before his eyes that same

praise and thanksgiving;—"for it is not the sacrifice of Christ which we here speak of, for that is always pleasing to God, and was absolutely perfect, but it is our own peace-offering in commemoration thereof, in which there have been many failings, and therefore we desire and beg that it may be accepted in mercy, so that our infirmities may not deprive us of the benefit and comfort thereof." (Comber.) Although we be unworthy, through our manifold sins, to offer unto our God any sacrifice, yet we do what we can in our present distress, and in our state of humiliation, the consequent of our sin, and obey that exhortation of the Apostle which beseeches us, "by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." (Rom. xii. 1.) Unholy as our bodies are in themselves, they are made holy by His Body,—unrighteous as we are in ourselves, we are accepted in the Beloved, and made righteous by Him who is "the Lord our Righteousness!"

Though the above Thanksgiving is in substance derived from ancient Liturgies, the Second would appear to accord most with the Thanksgivings of the primitive Church, and that likeliest to it is in the Liturgy of Cæsarea, which is 1500 years old at least^a.

holy and precious Oblation once offered." p. 74, § vi. To the above should be added the words of Archbp. Laud, p. 124, *Hist. of Troubles and Tryals*. Johnson's *Unbloody Sacrifice* is a very valuable book, but when the Eucharist is called a *Proper Material Sacrifice*, it may lead astray. Mr. Palmer remarks in his "Narrative of Events," &c., that Johnson's *Liturgical Knowledge* is not

unimpeachable." See p. 24.

^a In the first Book of Edw. VI. this Thanksgiving was used after the Consecration, and was called the Prayer of Oblation. The words, "Yet we beseech Thee to accept this our bounden duty and service," seem to show its original intent. All particulars may be seen in Buller's *Tabular View*, pp. 179—204.

^a Palmer, vol. ii. p. 156,

And what greater blessing can there be, Christian Brethren, than to be assured that all worthy Communicants are “very members incorporate in the mystical Body” of the Son of God, “which is the blessed company of all faithful people,” and that they are “heirs through hope of His everlasting kingdom, by the merits of the most precious death and passion of His dear Son?” Or, again, what form of Prayer can be more fitting at such a time, than that in which we beseech our heavenly Father to assist us with His grace, “that we may continue in that holy fellowship, and do all such good works, as He has prepared for us to walk in, through Jesus Christ our Lord?”—Verily, Christian Brethren, there be no prayers like the Church’s Prayers, overflowing as they are with holy doctrine and comfortable truths, with solace as with instruction! Ye that hold to them, “Is it not for you to know judgment?” (Mic. iii. 1.)

And now that our joy is full, and that we have partaken of angels’ food, “we fall,” says one^b, “into the tune of angels, and signify immediately, before we depart, how much our spirit rejoiceth in God our Saviour.” And here, too, we follow the disciples’ example,—the example also of their Lord and ours,—for we read that when the Supper was ended, “they sung an hymn, and went out into the Mount of Olives.” (Matt. xxvi. 30.) This Hymn has been called for long, the *Gloria in Excelsis*,—that is, *Glory be to God on high*,—and it has been used either at the beginning or the end of the Liturgy, by the

157. It is likely, however, that the “*Simplex ac pia Deliberatio*” of Archbishop Herman, was also before our

compilers. See Buller, p. 204.

^b Jeremy Taylor’s Works, vol. i. p. 130.

Church of England, these 1200 years at least. But it would appear that it is used in this part of the Service by the Western Churches only, though it originated with the Eastern, “where it was used in the time of Athanasius, in the beginning of the fourth century, as it is still, as part of the Morning Service for every day^c.” But this matters not, for we may truly say, that the “Ecclesiastical hierarchy does admirably imitate the heavenly, singing this at the Sacrament of His body, which the Angels did at the Birth of His body.—And if ever we be fit to sing this Angels’ song, it is then when we draw nearest the estate of angels, namely, at the receiving of the Sacrament.” (Sparrow’s Rationale.)

Last of all comes the Benediction, which has a twofold place in the Liturgies of the ancient Church,—before, that is, and after the Communion, as here. Formerly, as in the Liturgies of St. Chrysostom and Basil^d, so also in our own Church (following, it is supposed, the Gallican and the Spanish,) the form was longer and more comprehensive. This, however, matters not, and the form we now use, the latter part of it at least, was probably earlier than St. Augustine. So long have we been used to the

^c The author of this Hymn is not known, but it is 1500 years old in the Eastern Church. See Palmer, vol. ii. p. 258, 259. Symmachus (Bishop of Rome, A. D. 500) would seem to have introduced it into the Western. In the first Book of Edw. VI., it was at the beginning of the Office, (as in the Roman Missal,) immediately after the Collect for Purity. It has been severally called, *προσευχὴ ἑωθινή*, *ὑμνος ἑωθινός*,

ἡ μεγάλη ᾠζολογία. See Clem. Const. vii. p. 47, and Goar’s Euchol. p. iii.

^d See Goar’s Euchol. pp. 68 & 149, together with the Translations from the Coptic in Renaudot, vol. i. pp. 25—51. The Liturgies severally referred to are St. Chrysostom’s, Basil’s, and Cyril’s. For the whole subject, the fullest information will be found in Martene, *de Antiquis Ecclesiæ Ritibus*. See Index v. Benedictio.

sacred truth, that he whom God blesses is blessed. Neither have holy and humble-minded men amongst us asked vain questions, but have been contented with the advice of that ancient Jew, Maimonides, "*Do not say what availeth the blessing of this simple Priest; for the blessing depends not on him, but upon the most holy God!*" And so impressed were they of old in the Eastern Church with the efficacy of the Benediction, that when the Deacon (the Communion Service ended) dismissed the people, they would not for all that depart till they had the blessing^f; by this way, says one, saying in effect the same to the Priest that Jacob did to the Angel, "We will not let thee go, unless thou blessest us." (Sparrow's Rationale.) And, verily, Christian Brethren, if we leave the Church unblest, the fault is our own, for all her Services tend to bless, and are a blessing;—specially the one we have been now considering. Bow ye then your heads^g and your hearts as did the early Christian congregations of faithful people,—as your fathers have declared unto you that they did,—and as their fathers did in the old time before them!

Attached to the Communion Service are six beautiful Collects, the first, second, and fourth of which

^e Quoted by Bishop Wilson, in Serm. on Numbers vi. 22—27, vol. iv. p. 213.

^f The words are from Goar's Euchol. "Populus à Diacono dimissus Sacerdotem non dimittit; nisi prius ipse Christum in cœlos ascendentem, discipulisque benedicentem imitatus factâ oratione sibi benedixerit," &c. p. 131. The Blessing was called *Eὐχὴ ὀπισθάμβωνος*, because the Priest left

the Altar to pronounce it, and stood behind the pulpit, or Ambo. See note, *ibid.* and pp. 68—149, where are the words, *Εὐχὴ ὀπισθάμβωνος παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος.*

^g Chrysostom's *Divina Missa* ends with these words: "Ὁ εἰς λαὸς κλίνοντες τὰς κεφαλὰς πάντες λέγουσι· Τὸν εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, Κύριε, φύλαττε εἰς ἔτη πολλά. Καὶ ἀπέρχοντα ἐν εἰρήνῃ σὺν Θεῷ ἀγίῳ." Goar, p. 69.

have been used in our Church from the sixth century till now. The others, primitive in form and spirit, have not been traced to their originals. Look to them, Christian Brethren, and lay them up in your hearts; for from supplications and prayers like to these, the soul itself shall be cherished and invigorated, and abound with that vitality which knows no death, though the body crumble into dust, and confess its ashes!

And thus, Christian Brethren, have I called your attention to this most perfect and most beautiful service once more from this place publicly,—having entreated you privately, and from house to house, these ten years and more, so to draw nigh that “the old serpent, seeing the blood of the Lamb upon our lips, may tremble to approach us^h.” Other books, and good ones too, have I recommended and circulated amongst you,—but, let me repeat it, there is no such excellent “Preparation for the Sacrament of the Lord’s Supper,” as the holy and devout, and therefore Scriptural words, of the Service in itself. For the present, I will add no more than the concluding words of the first part of that Homily which calls us to the worthy receiving of the Sacrament. “Beloved, resorting to this Table, we must pluck up all the roots of infidelity, all distrust in God’s promises, that we make ourselves living members of Christ’s Body. For the unbelievers and faithless cannot feed upon that precious body. Whereas the faithful have their life, their abiding in Him, their union, and, as it were, their incorporation with Him. Wherefore,

^h These are the words of Pietro Damiano, or Peter Damien,—that holy man and devout, though a Cardinal and of Rome. He was born at

Ravenna A.D. 988, and died there A.D. 1072. Bishop Wilson quotes them in his Address to his Clergy.

let us prove and try ourselves unfeignedly, without flattering ourselves, whether we be plants of the fruitful olive, living branches of the true vine, members indeed of Christ's mystical body; whether God hath purified our hearts by faith, to the sincere acknowledging of His Gospel, and embracing of His mercies of Christ Jesus, so that, at this Table, we receive not only the outward Sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation; which God grant us to do through the merits of our Lord and Saviour; to whom be all honour and glory for ever. Amen.ⁱ”

Baptismal Service.

PROCEEDING, as proposed, and that all things may “be done decently and in order,” after the teaching of the Prayer Book, your attention is to be called next to the Sacrament of Baptism. And here again, I would remind you, that no better instruction is to be found, than in the Baptismal Services themselves, grounded as they are on the sure word of Scripture; and for this reason it has been well and wisely ordered (though much neglected of late years, whether from the alterations of the Font's^k position, or from other untoward circumstances,) that this Sacrament of Holy Church should be administered publicly, after the second lesson at Morning or

ⁱ Homilies, p. 414.

^k In the “Book of Edward VI. the words of the Rubric were ‘at the Churches doore,’ altered in the 2nd at the suggestion of Bucer, to ‘at the

Fonte.’” Hence the expression in Jeremy Taylor, “They must be brought to Christ by the *Church-doors*, that is, *by the Font* and waters of Baptism.” Works, vol. viii. p. 152.

Evening Prayer, “that every man present may be put in remembrance of his own profession made to God in his Baptism.”

I said, Christian Brethren, that it was well and wisely ordered, and I purposely said so; because, as long as these faithful services remain as they are, they are faithful witnesses to the doctrine of Christ and of His Church,—that is to say, to the doctrine of Regeneration in Baptism, which we have received as “a Catholic verity, founded in God’s word, held by the universal Church from the time of the Apostles till the days of Zuinglius and Calvin, and deliberately retained by the Fathers of the Reformation¹.” The truth is, they loved not vain disputes, but believed to their souls’ health and comfort these texts of Scripture which combined and identified Regeneration and Baptism together. “Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God;” words which, when Nicodemus understood not, our Blessed Lord was graciously pleased to expound to him thus, “Except a man be *born of water and the Spirit*, he cannot enter into the kingdom of God.” (John iii. 3, 5^m.) And he that was no mean proficient in the truth as it is in Jesus, was fain to accept his Lord’s own interpretation, and bade Titus, his own son, after the *common* faith, (this being no point for *private* interpretation or *private* judgment,) to put the converts in mind, that “not by works of righteousness which

¹ These words are from the Preface to the 2nd edition of Bp. Bethell’s Treatise on “Baptismal Regeneration,”—a work to be recommended without reserve.

^m On these verses, see Hooker’s Eccles. Pol. v. lix. lx.

with his excellent rule in § 2. of the former. “I hold it for a most infallible rule in expositions of sacred Scripture, that when a literal construction will stand, the farthest from the letter is commonly the worst.” Vol. ii. p. 336.

we have done, but according to His mercy He saved us, by *the washing of regeneration, and renewing of the Holy Ghost.*" (Tit. iii. 5.) Such was the understanding of St. Paul, and those who wrote immediately after understood these words in the same sense. They disputed not, but believed, and did, as best they might, their Lord's bidding. They too, after the Apostles, strove to make disciples of "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) Those that believed, like Candace's eunuch in the Acts, and could say, as he did, "I believe that Jesus Christ is the Son of God," (Acts viii. 37,) were admitted to the Holy Laver. "They are then conducted by us," said the early martyr Justinⁿ, "to a place where there is water, and are regenerated in the same manner in which we were ourselves regenerated." Young children also, touching whom our Saviour said, "Of such is the kingdom of God," (Mark x. 14,) have ever been baptized by the Church in their infancy. Born in sin, and the children of wrath, they are thus born anew to God. And, as of old, the child of eight days was circumcised, and so concluded within the covenant of the Law, so,—when that covenant decayed, and waxed old, and vanished away, and all were made new in Christ,—little children also became "*new creatures*," and the stammering tongue was embraced by the arms of the everlasting Gospel, fostering and cherishing their helplessness^o, or ever

ⁿ The original words are :
 "Ἐπειτα ἄγονται ὑφ' ἡμῶν ἐνθα
 ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεν-
 νήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνα-
 γεννήθημεν, ἀναγεννώμενται. Jus-
 tin Mart. Apol. ii. 88. ed.
 Thirlby.

^o So Hooker beautifully says, "By making us His own possessions so soon, many advantages which Satan might otherwise take, are prevented, and which should be esteemed a part of no small happiness,

they could know the merciful graciousness of the New Covenant, in which Christ is the Head, and over all, blessed for ever! Well then, again, saith the Scriptural Article of our Church, “The Baptism of young children is, in any wise, to be retained in the Church, as most agreeable with the institution of Christ” (Art.xxvii.); and He that wrote thus wrote well;—“So that whosoever doth not baptize his children whilst children, seems to me to transgress the command of God, in not initiating them into the Church, according to His precepts^p.”

To what has been said above, I will add three paragraphs from Hooker’s immortal work, which deserve our most serious consideration; and methinks that many who are now offended with cases of uncanonical Baptism, might receive much quiet of mind were they to re-peruse and digest his no less laborious than beautiful remarks on that, perhaps, over-mooted subject. But this by the way;—what follows is of another sort and tendency.

1. “Baptism is a Sacrament which God hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ, and so, through His most precious merit, obtain as well that saving grace of imputation, which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life.”

2. “As we are not naturally men without birth,

the first thing whereof we have occasion to take notice is, how much hath been done already to our great good, though altogether without our knowledge.”
Eccles. Pol. v. lxiv. § 1.

^p See Bp. Beveridge’s words on this article, vol. ii. p. 235. This work, now complete, is the very best of its kind. It was printed at the Clarendon Press, 1840.

so neither are we Christian men in the eye of the Church of God but by new birth, nor according to the manifest ordinary course of Divine dispensation new born, but by the Baptism which both declareth and maketh us Christians. In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal, perhaps, to our grace of election, before received, but to our sanctification^a here a step that hath not any before it."

3. "If Christ Himself, which giveth salvation, do require Baptism, it is not for us who look for salvation to sound and examine Him, whether unbaptized men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow by the want thereof. Had Christ only declared His will to have all men baptized, and not acquainted us with any cause why Baptism is necessary, our ignorance in the reason of that He enjoineth might, perhaps, have hindered somewhat the forwardness of our obedience thereunto; whereas, now being taught that Baptism is necessary to take away sin, now have we the fear of God in our hearts if care of delivering men's souls from sin do not move us to use all means for their Baptism^r."

The Baptismal Service consists of three parts,—
1. The introduction; 2. The preparatory office; 3. The administration of the Sacrament, with the conclusion. The first of these three parts, as is well

^a Jeremy Taylor's words are explanatory, "Sanctification of children is their adoption to the inheritance of sons, their presentation to Christ, their consignation to Christ's service, and to resurrection, their being put into a possibility of being

saved, their restitution to God's favour, which *naturally*, that is, *as our nature is depraved* and punished, they could not be." Works, vol. ii. p. 281. The whole of this chapter is excellent.

^r Eccl. Pol. v. lx. § 2—4.

known to those versed in Liturgical matters, is chiefly made up from the old office for making a Catechumen previous to Regeneration. An able Ritualist will explain the matter. "During the primitive ages, those persons who desired to become Christians were first received into the class of catechumens, and gradually instructed in the doctrines and duties of Christianity, according to the capacity of their faith and morals. But, in the course of many ages, when the Christian Church had overspread the face of the world, and infidelity had become in most places extinct, the form of admission to the class of catechumens was from a veneration to old customs, in many places conjoined to the office of Baptism, and administered at the same time with it to the candidates for that Sacrament, whether they were infants or not." Thus much is enough to have mentioned relative to the Introduction. Vestiges of the old rite will easily be discerned by those who seek for it in the first Book of Edward VI., more particularly when compared with the office for making a catechumen in the manuals of Salisbury and York^s.

Let us now advert to the several parts. First comes the question, "Hath this child been already baptized, or no?" of which it shall suffice to say, in the words of Hooker, "Iteration of Baptism, once given, hath been always thought a manifest contempt of that ancient apostolic aphorism, 'One Lord, one

^s On this head, see Palmer, vol. ii. p. 168, &c. It may be as well to add, that the use of Salisbury and Archbishop Herman's Baptismal Liturgy are reprinted in the Rev. T. M. Fallow's Baptismal Offices il-

lustrated, 1838. The words following, from p. 4, speak for themselves, "Proficiat de die in diem, ut idoneus (*vel idonea*) efficiatur accedere ad gratiam baptismi tui."

Faith, one Baptism.'—As Christ hath died and risen from the dead but once, so the Sacrament which both extinguisheth in Him our former sin, and be-
 ginneth in us a new condition of life, is by one only actual administration for ever available, according to that in the Nicene Creed, 'I acknowledge one Baptism for the remission of sins!'

If the answer be "No," the priest proceeds with the Introduction, or Exhortation, which is most explicit in its doctrine, declaring that "all men are conceived and born in sin, and that 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." Thus, in the first instance, coming to the Font, and, as it were, at the Church-door, speaks the Church plain and open doctrine on the subject of Regeneration in Baptism, and the words are spoken to the whole congregation, so that he that hath ears to hear, may, if he will, "hear the Church!" And well it is observed, that sin original "hath a thousand witnesses in every man's breast, who will but consider how miserably he is inclined in many cases against his reason, his judgment, and his resolution." (*Comber.*) And, let me add, that the denial of it, as in the case of Pelagius and his followers, is but a side stroke against the Atonement, and has always been followed, more or less, by the contempt of Infant Baptism^u.

^t Eccles. Pol. v. lxii. § 4.

^u I would observe here, that those who will refer to Dr. Pusey's "Scriptural Views of Holy Baptism," without prejudice, will find the very fullest information, even if on some points they agree to differ with

him. The appendix is most valuable, especially "A. English Baptismal Liturgy compared with those of the ancient Church, and Liturgies on the ancient model, and contrasted with those derived from Zuingli and Calvin:" and "B. Ancient Bap-

Next come two Collects, both very ancient in matter, and derived from early Liturgies, even if the first, in the order of its sentences, seem to follow, whether some more recent form derived from Luther, Nürnberg, or Archbishop Herman, and was hence adopted by our early reformers. But all this matters not; for “what is the chaff to the wheat? saith the Lord.” (Jer. xxiii. 28.) It is with their contents that we are concerned.—Then, those that by nature are born in sin, must flee to God for help, and so it is here written, and unto Him do we direct our prayer, and look up, who saved Noah and his family in the ark, and safely led Israel, his people, through the Red Sea, figuring thereby his holy Baptism, and sanctified water for ever by the Baptism of His well-beloved Son, Jesus Christ, in the river Jordan. And our present supplication is, that He who speaks to the rock, and the waters flow, would wash this present infant, and sanctify him, with the Holy Ghost. And what, if in the world it have to endure an angry baptism, fierce collision, rude shocks, the continual contradiction of sinners, scoffs, and rebukes, and sorer temptations still^{*}?—It matters not. The ark of Christ’s Church is sea-worthy. Though the waves of this troublesome world “are mighty,

tismal Rites, retained at first in the Reformed English Liturgy, but excluded at the advice of Bucer.” I wish to pay the same testimony as he does to the value of Mr. Palmer’s *Origines Liturgicæ*, as well as to acknowledge my obligations to that work from its first publication. When it first came out, I was sifting and examining the sources of our Liturgy at the recommendation of the late Bishop Lloyd, and I have con-

tinued to do so, *horis subsecivis*, from that time to this, and have found the work in question altogether to be relied on. I should add here, that Martene is full of information as regards the Baptismal Services, and that Mr. Bulley’s *Tabular View* is a very useful work.

^{*} Let such as love holiness, and cherish the memory of holy-minded men, read the beautiful comment of Bishop Horne on Psalm cvii. 23—32.

and rage horribly, yet the Lord who dwelleth on high is mightier." (Ps. xciii. 5,) and He will save those to the uttermost that call upon Him, though deep were shout to deep for their destruction, and the very weeds, as about Jonah's, were wrapped about their heads! (See Jon. ii. 5.)

The second Collect is equally beautiful, wherein—the child as yet (so to say) being dead in trespasses and sins—we call upon Him, who is the life of them that believe, and the resurrection of the dead, that it may be spiritually *regenerated*;—"that this infant may enjoy the everlasting benediction of thy heavenly washing," O Lord, "and may come to the eternal kingdom, which Thou hast promised by Christ our Lord." Wherein observe the expression "*THY heavenly washing*," and then consider how judicious are these words of Hooker: "The grace of Baptism cometh by donation from God alone. That God hath committed the ministry of Baptism unto special men, it is for order's sake in His Church, and not to the end that their authority might give being, or add force, to the Sacrament itself." Verily, in this case, as in others, God is the Fountain of all goodness, and if we frame our speech aright we shall confess with David, "All things come of Thee, and of Thine own have we given Thee." (1 Chron. xxix. 14.)

¶ See Eccles. Pol. v. lxii. 19. And we do well to remember what he says in a preceding paragraph: "Evil ministers of good things are as torches, a light to others, a waste to none but themselves only; and the foulness of their hands can neither any whit impair the virtue, nor stain the

glory of the mysteries of Christ." Ibid. § 10.—I may remark that after this Prayer, in the first Book of Edw. VI. the Exorcism followed, which was omitted in the second. Mr. Bulley gives Bucer's words on the subject in his Tabular View, pp. 235, 236.

Then, as of ancient time in the English Churches, follows the Gospel, and this showeth that God will be as good as His word, so that the Congregation may be content on this point. As He saith by Malachi, "I am the Lord, I change not." (Mal. iii. 6.) And, indeed, Christ will for ever, as in the time of His humiliation, accept little children. As one says, "The kingdom of grace, the Church, consisteth of children, in age or in manners,—of them, and such as they are; and the kingdom of glory, or heaven, shall be filled with infants blessed by Christ, and with men become as little children." 'Twas Christ that "took them in his arms, put his hands upon them, and blessed them," thereby establishing a perpetual decree "that none do presume ever after to keep them from His grace, since they are capacitated for His glory." (Comber.)

The Address, or Exhortation, and the Collect following, would seem to be of somewhat more modern date^z, but nothing is to be found in them but sound doctrine, such as is to be found in all the Offices of our Church. As respects the first, which is a sort of Postil, you will observe, Christian Brethren, that it is addressed to the Congregation at large. *All* are herein exhorted not to doubt, but to believe earnestly, that our Saviour Christ will now receive infants favourably, as He did when "manifest in the flesh,"—that He will still embrace them with the arms of His mercy, give unto them the blessing of eternal life, and make them partakers of His everlasting kingdom. Under this persuasion we faithfully and devoutly give thanks, as Christians ought to do. Let us ever be well assured of this! "Yea, a joyful and

^z They seem to be after the of Archbp. Herman. See Bulley's Tabular View, p. 237.
"Simplex ac Pia Meditatio"

pleasant thing it is to be thankful!" (Ps. cxlvii. 1.) David was surely right. Accordingly, in the Collect, or Thanksgiving, we do so; and having blessed God that He hath "vouchsafed to call us to the knowledge of His grace, and faith in Him," we entreat Him to increase and confirm it, that we go on to perfection, and "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," as our hope is the present infant will, beneath the same fostering arms, when *regenerate*, or *born again*. Wherein, note again, how the Church holds fast to the form of sound words, and her ancient doctrine^a.

And thus far the Congregation at large have been minded of their Baptismal privileges and consequent duties. But now, a word of Exhortation is specially directed to the Godfathers and Godmothers,—sometimes called Sponsors and Sureties, and more anciently still (even as now in this Parish), Gossips^b,—touching whom it may suffice to say at present, that none is able to make mention, under the Christian Dispensation, of that time when they were not re-

^a Here ended the Ordo Catechumenorum, and in first Book of Edw. VI. the annexed Rubric follows this Prayer: "Then let the Priest take one of the children by the right hand, the other being brought after him. And, *coming into the Church towards the Font*, say, "The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen." Then, *standing at the Font*, the Priest was to address the Godfathers and Godmothers, &c. &c.

^b An old Saxon word. It

was pronounced "Gossip" in Verstegan's day, instead of "Godsib." He says, "Our Christian ancestors understanding a spiritual affinity to grow between the parents, and such as undertook for the child at Baptism, called each other by the name of "God-sib," which is as much as to say, as that they were *sib* together, i. e. *kin* together through God. And the child, in like manner, called such, his Godfather, or Godmother." Restitution of Decayed Intelligence, p. 223, ed. 1628.

quired to make answer for the little children, who, by reason of their tender age, were not able to make answer for themselves. Reason, too, there is to believe that we derive this custom from the Jews, and that the "faithful witnesses," taken by Isaiah, "to record," (Isa. viii. 2,) were none other, but had the same duties to fulfil. We, however, use not this designation. Yea rather, "it savoureth more of piety," saith Hooker, "to give them their old accustomed name of Fathers and Mothers in God, whereby they are well put in mind what affection they ought to bear towards those innocents, for whose religious education the Church accepteth them as pledges^c." Neither, again, ask we needless questions, but are of their opinion who note that "infants receive the good things of Baptism by the faith of those who represent them, even as (the ancients note) the centurion's servant was restored by his master's faith, the man in the palsy by the faith of those who brought him, and Lazarus, though dead, was raised by his sisters' believing." (Comber.) Any how, Christian Brethren, Judah's words unto the aged Patriarch, his father, might be advantageously dwelt upon by each and every Sponsor; "I will be surety for him: of my hand shalt thou re-

^c Eccles. Pol. book v. lxiv. § 5. He pointedly asks presently after, "That which a guardian doth in the name of his guard or pupil, standeth by natural equity, forcible for his benefit though it be done without his knowledge. And shall we judge it a thing unreasonable, or in any respect unfit, that infants, by words which others utter, should, though unwittingly yet truly and forc-

bly, bind themselves to that whereby their estate is so assuredly bettered?" § 6. See Bulley, p. 238, and the pithy remarks of Jeremy Taylor: "It having been so ancient a constitution of the Church, it were well if men would rather humbly and modestly observe, than, like scorners, deride it; in which they show their own folly, as well as immodesty." Works, vol. ii. p. 289.

quire him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." (Gen. xliii. 9.) This, I say, they will do well to consider; for in this Exhortation they are called upon with sober seriousness, and *their* vow also is upon them, inasmuch as God is pleased to receive them as bondsmen for the children "that cannot discern their right hand from their left," (Jonah iv. 11,) and in their name they have to promise Repentance, Faith, and Obedience. And here, let it be observed by the way, that the Baptismal Covenant from the earliest days seems to have been made by question and answer. "Whereunto St. Peter (as it may be thought) alluding, hath said, that the Baptism 'which saveth' us is not (as legal purifications were) a cleansing the flesh from outward impurity, but ἐπερώτημα, an interrogative trial of a good conscience towards God." (Hooker's Eccles. Pol. v. lxiv. 3.)

The first question has reference to the ancient rite of Renunciation, which, in the early Church, as still in the Patriarchate of Constantinople, was significant, as it also was in our own earlier Liturgy till pared to the quick by Bucer. Of old, the person to be baptized, having entered the vestibule of the Baptistery, was ordered to turn his face to the West, and thrice having said, *I renounce thee, Satan*^d!

^d See Goar's Euchologion, e. g. p. 277. Καὶ ἐμψύσησον καὶ ἔμπτυσον αὐτῷ, i. e. τῷ Σαταῖ ᾧ, and note, p. 286, where it occurs in the Order for making a Catechumen. The fullest source of information is Cyril's Cat. Myst. i., where the interesting and significant rite is dwelt on at length. L'Estrange's re-

mark is short and to the purpose, "It is observable that the party renouncing did use first to turn himself to the West, — 'Primum renunciamus ei, qui in occidente est;' and so renounce: and then, 'Versus orientem pactum inimus cum Sole Justitiæ,' turning to the East there we make a cove-

was to spit, in token of abomination;—as in the Eastern Church an insufflation is used still, as a sign of enmity.—Sufficient yet remains in the first Question to show the primitive usage, and the Sponsors, in the infant's name, are to renounce the devil and all his works, together with the vain pomp and glory of the world.

With us, as in the Oriental Church, the Profession of Faith followed the Renunciation, and this was made with faces turned to the East^e. The form used was the Creed, or the material points of it, sometimes repeated by the Sponsors after the Priest; at others not, as is the case with us. The Profession made, it is next demanded (of the child, as in the first Book of Edward VI.) “Wilt thou be baptized in this faith?”—an interrogatory peculiar to the Churches of the West,—and “*I will*” is to be the solemn answer. After this follows that most ancient form which requires obedience,—“an irrevocable promise of obedience by way of solemn stipulation^f,”—and the sum of the matter is, that the child is pledged to live as the redeemed of His Lord, and to do all such good works as God hath prepared for him to walk in, through the Son of His love, our Lord and Saviour, Jesus Christ! Apart from all controversy, the promises made for them by their sureties, the infants, when they come of age, are bound to perform.

The Interrogatories put, and the Covenant made

nant with the Sun of Righteousness.” Alliance, p. 235.

^e Ἀπὸ ἐνσπμῶν πρὸς ἀνατολήν, τοῦ φωτὸς τὸ χωρίον, are Cyril's words. Catech. Mystag. i. Mr. Newman truly observes, “In the Office for Baptism the Articles of the Creed are recited one by one, that the in-

fant Christian may be put in charge of every jot and tittle of the sacred Covenant which he inherits.” Serm. vol. ii. p. 298. Jer. Taylor says, “by way of anticipation,” vol. ii. p. 318.

^f Hooker's Eccles. Pol. v. lxiv. § 4.

and concluded, four short prayers, after ancient models, are severally offered up, for—first, The Regeneration; second, The Sanctification; third, The Power against his Spiritual Enemies; and fourth, For the Child's increase in Grace; than which, it may suffice to say, that nothing can be more holy, fervent, solemn, devout, or comforting. None present but must confess that God is in them of a truth, and that they are redolent with sanctity! sweet as those clusters of camphire in the gardens of Engedi! (See Cant. i. 14.)

Next followed the Prayer for the Benediction and Consecration of the Water, which of old was accompanied with much pomp and circumstance, with divers accessories also in the Roman Church, but with the signing of the Cross in earlier and purer days,—though, as we read in the Apostolical Constitutions, the Consecration of the Water was originally by Prayer only^g. In the Eastern Church it was called the Benediction of the Font, and there the prayer for the Holy Spirit to sanctify the water^h was general, and so derived to the ancient Churches of Gaul, and thence to us; but omitted afterwards, because it was a stumbling-block to weaker consciences, as observed in the Communion Service. It may be remarked here also, that in the Eastern Church the water was consecrated each time, as *now* with us,—for in the first Book of Edward VI. we followed the Roman Church, which only had it consecrated afresh

^g Lib. vii. c. 43. On these points, see Palmer, vol. ii. pp. 183—186.

^h “Plain water,” says Cyril, “after the Invocation of the Holy Ghost, and of Christ, and of the Father, gives a sanctifying power.” See Catechetical

Lectures, vol. iii. p. 26. Library of the Fathers. The original is, ἀγιότιμος ἐπικτᾶται. It may be added that the Cross follows Sanctify—in the first Book of Edw. VI. See end of the Office for Private Baptism.

when it became unfit for use. But enough of such matters. Let us look to the Prayer itself. And if any ask why we sanctify the water by "the Word of God and Prayer," (1 Tim. iv. 5,) it is enough to answer with Basil, "We do this, as well as many other weighty things, because of the constant tradition and continual practice of the Church, which is a sufficient warrant in matters so reasonable and pious as this." (Comber.)

And here observe how careful the Church is to gather up every fragment appertaining to the Passion. We read in St. John that "one of the soldiers with a spear pierced" our Saviour's "side, and forthwith came thereout blood and water." (John xix. 34.) On this the Church meditates in solemn thought, and knowing that every word of God is pure and significant, she thinks there may be benefit in this, and without intermeddling with secret things, she offers up her prayer unto the "Almighty and everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and bloodⁱ." She then repeats the words of our blessed Lord's own Institution, which many will think, in themselves, the Consecration,—specially when backed by the prayers of the Congregation. Anyways, the Church is full of hope, entreating God to grant, that the child, now to be baptized, may

ⁱ The words following are not quite after this rule, but they may be referred to nevertheless. "The Church and all her children are born out of the wounds and passion of their Saviour, as Eve was out of the open side of her husband." Bre-

vint on the Depth and Mystery of the Roman Mass, c. xi. p. 163, 3rd edit. 1673.

"De latere in cruce pendentis, lanceâ percusso, Sacramenta Ecclesiæ profluxerunt." August. in Joan. Tract.

“receive the fulness of His grace, and ever remain in the number of His faithful and *elect* children, through Jesus Christ our Lord.” Herein again standing to that primitive doctrine, that it is in Baptism that we are elect and chosen,—that it is the Holy Ghost which not only sanctifies the water, but all the elect people of God.

Hereupon follows the Administration of the Sacrament itself and the naming of the child, as in the Churches of Constantinople, Antioch, and Alexandria^k, and it is a “new name written, which no man knoweth, saving he that receiveth it.” (Rev. ii. 17.) On this solemn occasion, as did the Jews at Circumcision, Christians name their children; and after like fashion, he that, ere he was struck down on his way to Damascus, was called *Saul* the Persecutor, when baptized by Ananias became *Paul* the Apostle. (Cf. Acts ix. 18, and xiii. 9.) As that devout Ritualist says, “We derive one name together with our original guilt from our parents, which ought to humble us, and mind us of our being born in sin; but this new name we receive at the time of our Regeneration, to admonish us of our new birth and our heavenly kindred. This Christian name was given us when we were listed under Christ’s banner, and it is a badge that we belong to God; so that as often as we hear it we should remember the vow then made in our behalf.” (Comber.)

Then comes the form of Baptism itself, which, after our Saviour’s own command, has ever been the same in the Holy Catholic Church throughout all the

^k Palmer, vol. ii. p. 188. It is curious to observe how, in ancient written and printed documents, the Christian name continually begins with a capital

letter, whereas the surname has but a small one. It shows thus much at least, that our forefathers held right views on the subject of Christian Baptism.

world. On which I will only observe that Priest and People should seal it with their "Amen." As one says, "to show they believe the child to be rightly baptized, and to desire God may ratify that in heaven which we have done upon earth." (Comber.) I will not say anything here on the subject whether of the lawful Minister, of affusion, or immersion¹. Yea, rather let us meditate on God's great mercies in thus making infants his own, and let us bear in mind that Baptism is "a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased, by virtue of Prayer unto God." (Art. xxvii.) Then, Christian Brethren, let us "watch and pray!"

¹ In countries more to the East than ours, dipping might be (as it is) more or less used, but "in the Western Church especially, this custom was discontinued, and aspersion only used; so that Erasmus noted it as a piece of singularity in us English, that in his time we used mersion." L'Estrange, p. 235. Wall, on Infant Baptism, remarks, "The dipping of Infants must have been pretty ordinary during the former half of King James's reign, if not longer. And for sprinkling, properly called, it seems it was, at 1645, just then beginning, and used by very few. It must have begun in the disorderly times after 41." p. 472. edit. 4to. 1707.

On the words "*to pour water*

upon it," Jeremy Taylor says: "And so it is highly convenient in Northern countries, according to the prophecy of Isaiah (iii. 15), 'So shall He sprinkle many nations,'—according as the typical expiations among the Jews were usually by sprinkling. And it is fairly relative to the mystery, to the sprinkling with the blood of Christ." (1 Pet. i. 2.) Works, vol. ii. p. 294. On the other hand, see what this excellent Divine says of immersion, which he evidently inclined to. Vol. xiv. pp. 55. 62—67. It may be noted, that in the "Forordnet Alter-Bog for Danmark," the Baptismal Service is called "Daabens Sacramente." See p. 242. ed. 1830.

Afterwards, in the first Book of Edward VI., followed the putting on of the “white vesture, commonly called the Chrism,” and the anointing, for which ceremonies there were two prayers, significant and beautiful. These rites, however, having been coupled with superstitious practices, were omitted in the next Book, but the name of a *chrysome-child* is still retained amongst us, and coupled with innocence, and the infant whose alb of baptism serves it as a winding-sheet, is the envy of such as call the sins of their youth to remembrance, knowing well that *chrysom-pence*^m cannot purchase their release, but only the blood of Christ!

However, immediately after Baptism as now administered, the child is received “into the Congregation of Christ’s flock, and signed with the sign of the Cross,” than which there is no ancients custom known, nor one more fraught with religious meaning unto such as are not ashamed of the Cross of Christ. Yea, rather, it is for us, as for those of old, an admonition to glory in His service, “and not to hang down our heads, as men ashamed thereof, although it procure us reproach and obloquy at the hands of this wretched world.” Full well has it been said,

^m The whole history of the “*Chrism*” is curious. Our Reformers clearly did not confound it with the Chrism-cloth, as some have done. It is curious that the *Chrysmates Denarii* (see Du Cange in v.) were paid in this Parish during the last century,—at least what was the relic of the custom. See Cowel’s Law Dict. and Nares’ Gloss. on the words. In the first Book of Edward VI. the Chrism was to be offered at the Purification, or Churching

of Women. “The woman that is purified, must offer her Chrism and other accustomed offerings.” Jeremy Taylor speaks of “dying Chrysmos.” vol. ii. p. 196. Shakespeare does, of course: what that is beautiful ever escaped his notice?

ⁿ Hooker’s Eccles. Pol. v. lxxv. § 6. Whoever would be fully acquainted with the tradition of the Cross’s use should study the whole subject in these masterly pages.

“Let the world deride a crucified Lord, and Atheism mock at the Cross of Jesus! We are so far from being ashamed of our faith, that we glory in nothing more than in the Cross of Christ, and therefore we print it upon the proper seat of blushing.” (Comber from Cyril.) Furthermore, as the ancient soldiery were marked with the badge of their profession, and took the *Sacramentum*, or military oath,—so, in a sort, is it with us, and the Prayer is, that each and every member of the Church militant here on earth, may manfully fight under his Lord’s banner, “against sin, the world, and the devil, and continue Christ’s faithful soldier and servant until his life’s end^o.” On this point I will conclude in the words of an old Divine, adding first, that the sign of the Cross is made, with us, *after Baptism*, wherein we show that it is not *essential*, but reverent rather, decent also, and in order, after Apostolic precept. Mind, then, these words: “We have been baptized and consigned with the Spirit of God, and have received the adoption of sons, and the graces of sanctification in our Baptisms, and had then the seed of God put into us; and then we put on Christ; and entering into the battle, put on the whole armour of righteousness; and therefore we may, by observing our strength, gather also our duty, and greatest obligation to fight manfully that we may triumph gloriously^p.”

The concluding part of the Office is much after

^o See Bishop Reynolds on Hosea, who, in his Notes, gives special reference to the subject of the “*Sacramentum*,” or military oath, and says, “Such an oath have all Christ’s soldiers taken; and do, at the Lord’s Supper and in solemn humiliations, virtually renew

the same, never to hold intelligence or correspondence with any of his enemies.” Works, vol. iii. p. 227. So also Bp. Wilson’s Serm. vol. iii. p. 241, and Bp. Nicholson on the Catechism, p. 152, Reprint.
^p Jeremy Taylor’s Works, vol. ii. p. 196.

that described in the Apostolical Constitutions. And here again we are called to the ancient doctrine, and the Congregation is minded to return thanks that the *child is regenerate*, and grafted into the Body of Christ's Church. The old Adam *is* buried in Baptism, and it *has* arisen from the laver of Regeneration a new man quickened in righteousness⁹. Impressed with this sense of Scripture, what have we to do, but to pray that the child "may lead the rest of his life according to this beginning," and what Prayer better than the Lord's Prayer, which, as respects the infant, could not be used before, whereas now it may, as it is made the elect child of God, and precious in His sight who has consigned little children to the special trust of His angels.

The concluding Collect is an iteration still of the same doctrine, as though it could never be too fully inculcated. And herein, by the words, "It hath pleased Thee to *regenerate this infant* with Thy Holy Spirit," the Church presumes that this is the case at every Baptism. "And this," says Hammond, "may prove a solemn piece of comfort to some, who suspect their state more than they need; and think it is impossible that they should be in a regenerate condition, because they as yet have not found any such notable change in themselves as they see and observe in others. These men may as well be jealous they are not men, because they cannot remember when their soul came to them. If they can

⁹ The words referred to are Cyril's,—ζωοποιηθεὶς ἐν δικαιοσύνη—Comber, vol. iii. p. 420, Note. Hence, possibly, we read in the third Part of the Homily of Salvation, "Our office is not to pass the time of this present life unfruitfully and idly, after

that we are baptized or justified," &c. p. 34. Barrow has like words: "In our Baptism, *wherein justification* and a title to eternal life, are exhibited to us." Theolog. Works, vol. v. p. 470.

find the effects of spiritual life in themselves, let them call it what they will, a religious education, or a custom of well doing, or an unacquaintedness with sin; let them comfort themselves in their estate, and be thankful to God who visited them thus be-times; let it never trouble them that they were not once as bad as other men, but rather acknowledge God's mercy, who hath prevented such a change, and by uniting them to Him in the cradle, hath educated, and nursed them up in familiarity with the Spirit.^r To this holy doctrine, then, let us hold fast, Christian Brethren, that we, who have been made partakers of the death of Christ, may also be partakers of His resurrection, and with the residue of His Holy Church, inherit His everlasting kingdom! "Blessed is he," as they sang in the Eastern Church, —most assuredly, "Blessed is he whose unrighteousness is forgiven, and whose sin is covered!" (Psalm xxxii. 1.)

After stating that all these Prayers and Collects are after models more or less ancient,—or so fashioned as primitive piety would have framed them,—I will pass on with this observation, not unfitted to our times. Let not any unrighteously hold to preferment "for a piece of bread," when he cannot conscientiously hold to the doctrine prescribed by the Church with peace of conscience. To resign were honesty—to retain the patrimony of the Church under such circumstances, but worldly policy, which is none of the best, shrewd though it be and profitable,—not however for doctrine, but rather for gain!

The Service concludes with an Exhortation to the

^r Hammond's Works, vol. iv. p. 666. edit. folio. Sermon on Gal. vi. 15.

Godfathers and Godmothers, minding them of, and instructing them in, their duties,—bidding them likewise to take care that the child be brought to the Bishop to be confirmed by him when of due age and fitly prepared. This, it would seem, is peculiar to the English Church,—at least, a like form is to be found in the offices of Salisbury and York,—though perhaps the exact words may be traced in a work more recent^s—a fact somewhat remarkable, inasmuch as Confirmation (which originally followed immediately after Baptism, as in the Eastern Churches still,) is in the Lutheran Church not restricted to the Episcopate. It was so, however, in the earliest times, and is so still with us.—Pity 'tis, Christian Brethren, that Godfathers and Godmothers are not more fully alive to their duties. Were it so, the infant would surely be taught the solemn vow and profession it made in Baptism! Were it so, it would be brought to hear Sermons, (inasmuch as faith comes by hearing,) and waiting upon the sanctuary the Sureties would rejoice to say, “Behold, I and the children whom the Lord hath given me!” (Isa. viii. 18.) And then, the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue,—that is, every man's own tongue, or language, wherein he was born (Acts ii. 6—8),—would be riveted on the stammering tongue, and engrafted on the heart, and the *soul's health* would be as much thought on as the body's weal! O then! let us think on these things to do them, “remembering always

^s See the Extract from the “Simplex ac Pia Deliberatio,” in Bulley's Tabular View, p. 254. The position of the Exhortation, however, differs,

as in the above Office this passage referred to immediately follows the Interrogatories to the Sponsors.

that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living!"

Affixed to this Office are two notes, or corollaries, the first of which states, "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved;" and it is difficult to understand how it should have been, as it was, one of the greatest grievances complained of by the Dissenters^t. Our Church, however, is firm on this head, and the doctrine is repeated in the Homily of Salvation, "Infants being baptized, and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made His children, and inheritors of the kingdom of heaven."

The second relates to scruples touching the use of the Cross, of which something has been said before, and the Thirtieth Canon is referred to as explanatory and to take them away. And it is well said by an old Divine: "There is reason to celebrate and honour the wisdom and prudence of the Church of England, which hath in all her offices, retained but one ritual or ceremony, that is not of Divine ordi-

^t See Dr. Cardwell's History of Conferences, &c., p. 382, Note. The passage next quoted is from the first Part of the Sermon on Salvation, p. 25. This Homily was undoubtedly Cranmer's. See Works, vol. ii. p. 121. ed. Jenkyns. A very

curious error is mentioned in Kennet's Register, p. 643, as to the omission, by mistake, of the words, "which are baptized." On its being pointed out, the Lord Chancellor Hyde "supplied them with his own hand."

nance or Apostolical practice, and that is, ‘the Cross in Baptism:’—which though it be a significant ceremony, and of no other use, yet as it is a compliance with the practice of all ancient Churches, so it is very innocent in itself: and, being one alone, is in no regard troublesome to those, that understand her power, and her liberty, and her reason^u.” Certainly, we cannot doubt, but do earnestly believe, that it is well with those servants of their God who have His name sealed and written in their foreheads! (See Rev. vii. 3, and xiv. 1.)

And now, having gone regularly through the Public Baptism of Infants,” I shall make a few remarks on certain points in the other two Services,—“Private Baptism,” that is, and “The Baptism of such as are of Riper Years.”

First, as regards Private Baptism;—Observe, that it is lawful and sufficient Baptism, and not to be repeated. So that the common expression of *naming a child* in private, unconnected, as it frequently is, with Baptism, is an ignorant and improper form of speech; for there is but “one Baptism for the remission of sins.” The receiving the child into the Congregation of Christ’s flock is quite a different matter—but when this is done, the validity of Private Baptism is notified to the Congregation, and the rest of the Service adapted to the occasion. The Church, however, where the Font is, being the fit

^u Jeremy Taylor’s Works, vol. xiv. p. 112. Hear also what L’Estrange says, “The Church is so exceedingly express and perspicuous in her explanation of the use thereof, as nothing can be desired more; which explication being the product of the Conference at

Hampton Court, was so abundantly satisfactory to the foreman of those opponents, Dr. Reinolds, as, having once perused it, he ingenuously professed *he would never gainsay that ceremony any more.*” See Alliance of Divine Offices, p. 240.

place for the celebration of this Holy Sacrament, the people are to be admonished not to defer the Baptism of their children, nor without great cause or necessity to procure them to be baptized at home in their houses. It is when sickness intervenes that the Minister of the Parish, or, in his absence, *any other lawful Minister*^x, is to christen the child,—not otherwise.

It will be observed, that at the end of this Office there is an omission of the direction to admonish Sureties “that they take care to bring the children to be confirmed by the Bishop. With respect to which I will only say, that it was a Rubric in the earlier offices, but being changed to an admonition at the last Review in the “Public Baptism of Infants,” was, in all likelihood, intended to be repeated on the admission of those to the Church who had been baptized in private. “The omission of it, or of a direction about it,” says Sharpe, “was probably accidental and not designed^y.”

It only remains to add, that if there be any doubt as to the proper and essential Baptism of the child, an hypothetical form of words is enjoined,—“a very

^x It is not necessary here to enter on the disputed point of Lay-Baptism. The voice of the Church in ordinary cases is clear, and the regularly ordained Minister is the only fit person to officiate. This is acknowledged in the Romish Church, where we know that Lay-Baptism does take place, and it may be argued, with Bp. Fleetwood, that none of the Rubrics in this Service pronounce it *invalid*, though there can be no doubt as to what was the animus of the Compilers. The

opinion of Bp. Cosin was much the same. The truth seems to be, *Factum valet, fieri non debuit*. See his Letter to Mr. Cordel in Mr. Bulley’s Tabular View, p. 262, as well as Bishop Fleetwood’s remarks. L’Estrange, p. 241, &c. It may be added here that the Compilers of this Office had still Archbp. Herman’s Work before them, and that Sharp agrees with Bp. Fleetwood. On the Rubric, p. 32.

^y On the Rubric, p. 38.

prudent and Christian injunction, and derived from the fifth Council of Carthage^z;"—and that in the Rubric preceding, "*dipping*" only of the child is prescribed, from which it may possibly be concluded that increased strength at such a time need not hinder that custom which was prior to affusion, or sprinkling. It is a matter, however, of no consequence, and is only alluded to by the way. That all be done "decently and in order" is the main point.

"The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves," was added at the last Review^a, owing to the growth of Anabaptism and Quakerism during the grand Rebellion, and is still very serviceable in our Colonies when adults are to be baptized. It being a form, however, not often used with us, in the present day, notice of its being required is to be "given to the Bishop, or whom he shall appoint for that purpose, a week before at least, by the Parents, or some other discreet persons; so that due care may be taken for" the Candidates' "examination, whether

^z L'Estrange gives the words "Placuit de infantibus, quoties non inveniuntur firmi testes, qui eos sine controversiâ Baptizatos esse dicant, sine ullâ offensione posse eos baptizari." Alliance, &c., p. 242. Sparrow likewise refers to them in his Rationale, p. 243. Concil. Carth. v. can. vi. The Rubric here is after Archbp. Herman's Book. That it was a debated point, see Lord Clarendon's Life, vol. ii. p. 132. For the question of "Dipping," Sharp on the Rubric, p. 30. It is not, however, to be supposed that "*dipping*" necessarily means immersion. See Churton's Life

of Nowel on this head, p. 187, Note.

^a This Office is supposed to have been drawn up by Dr. George Griffith, Bishop of St. Asaph. See Athenæ Oxonienses, vol. iii. p. 755. ed. Bliss. "In 1662, in a Convocation of the Clergy, then held, he concurred effectually in drawing up the Act of Conformity, and making certain alterations in the Common Prayer then set out, and 'tis thought the form of baptizing those of riper years was of his composing." He died, 28th Nov: 1666. See also Dr. Cardwell's Hist. of Conferences, &c., p. 370.

they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament." So thoughtful is the Church on such an occasion! Careful readers will note likewise, that throughout the Office the officiating person is called "the Priest," and will call to mind that Deacons at their Ordination receive authority only to baptize *Infants*, and even that, "in the absence of the Priest^b." There is no need to make too much of hints like these,—but they show how intent the compilers of the Liturgy were on the Ministrations of the Sanctuary,—on decency, and order, and reverential regard!

But there is little here to which I need call your attention,—only, then, let me entreat you to weigh well the Gospel from St. John, (our Saviour's discourse with Nicodemus,) and the Exhortation on it, which commences thuswise: "Beloved, ye hear in this Gospel the express words of our Saviour Christ, That except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, *where it may be had*;"—words specially to be noted, inasmuch as they declare that it is *generally*, not *absolutely*, necessary to salvation, as afterwards expressed in the Catechism. God in Christ reconciling the world unto Himself, like His own word, is not bound, (2 Tim. ii. 9,) and He can save as it seemeth Him best, and He hath uncovenanted mercies,—but then, *when it may be*, we are to receive the merits of His Beloved Son in the way He hath

^b See Mr. Robertson's "How to Conform," &c., p. 177. Appendix.

commanded, and after the obedience of Faith; and this way, in the first instance, is by the laver of Regeneration in Baptism.

To this let it be added, that the Questions in this Office are put to the persons themselves, inasmuch as they are enabled to make the requisite profession; and although Godfathers and Godmothers are appointed, it is rather to be “ready to present them at the Font,” than for other purpose. It is indeed a matter of decency and order, and so to be observed, and they are, as in the Exhortation, “to put them in mind of the solemn vow, promise, and profession made,” and to call upon them to use all diligence to be rightly instructed in God’s holy Word;”—but the pith of the address is to the baptized adults themselves; “And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light.” Lay these things to heart, Christian Brethren, for although “it is not God’s will *ordinarily* to bestow the grace of sacraments on any, but by the Sacraments,” yet it is an awful truth that “all receive not the grace of God which receive the sacraments of His grace^c.”

And thus, having spoken at large on these excellent Services, which, although not mere forms of in-

^c Hooker’s Eccles. Pol. v. lvii. 4, 2, 3, 5. We are to bear in mind, “that the grace which the worthy receiver partakes of is not from any natural or supernatural quality in the Sacrament, but from God Himself, the Author of the Sacraments.” As Bp. Nicholson observed with

reference to Hooker’s words: “For of the Sacraments the very same is true which Solomon’s wisdom observeth in the brazen serpent, ‘He that turned towards it was not healed by the thing he saw, but by Thee, O Saviour of all.’” Wisd. xvi. 7.

struction, (for that were a low view of them,) yet contain more instruction than any books ever written on them,—I will conclude with certain paragraphs from Hooker, wherein he speaks of the necessity of Sacraments unto the participation of Christ. And first, “Let respect be had to the duty which every Communicant doth undertake, and we may well determine concerning the use of Sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution; and it thereby appeareth that God hath annexed them for ever in the New Testament, as other rites were before with the old; regard the weakness which is in us, they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and Sacraments are marks of distinction to separate God’s own from strangers; so that in all these respects they are found to be most necessary. But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in His Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof, and secondly, as means conditional which God requireth in them unto whom He imparteth grace.”

And then, again: “This is therefore the necessity of Sacraments. That saving grace which Christ originally is, or hath for the general good of His whole Church, by Sacraments He severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose; moral

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instruments, the use whereof is in our hands, the effect in His; for the use we have His express commandment, for the effect His conditional promise: so that without our obedience to the one, there is of the other no apparent assurance; as contrariwise where the signs and sacraments of His grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not Baptism, nor the Eucharist for *bare resemblances*, or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are in deed and in verity,) for means effectual whereby God, when we take the Sacraments, delivereth into our hands that grace available unto eternal life, which grace the Sacraments represent or signify.”

“ Let all things be done decently and in order.”

PART III.

BOOK OF COMMON PRAYER.

The Church Catechism, Confirmation, &c.

The Church Catechism.

1 CORINTHIANS xiv. 40.

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER.”

I PROCEED next to say a few words on what our Church, following in the steps of reverent antiquity, called “A Catechism, that is to say, An Instruction to be learned by every person before he be brought to be Confirmed by the Bishop.” To which it may be added, that it was always an Instruction by *word of mouth*, short, in the first instance, and concise, according to the capacities^a of little children. *Catechism* is in fact a Greek word, and is, so to say, an *echo* of words previously repeated by the Teacher, or Catechist. In the words of an ancient Father, “Catechism is the knowledge of religion first delivered to the ignorant by the Catechist, and then by them repeated over again^b.”

^a See the beautiful remarks of Hooker, “With religion it fareth as with other sciences,” &c. Eccles. Pol. v. xviii. § 3.

^b Clemens Alexandrinus calls a Catechism *σύντομος παιδεία*. The latter words are quoted both by Comber and Bishop

Our expression of *sounding* a person in his knowledge has still reference to the primitive custom of the Church with respect to Catechumens, who were sifted and examined in their proficiency, after having been repeatedly instructed in the Creed, the Lord's Prayer, and other points of Christian knowledge. It was deemed of the highest importance that children should be thus prepared and imbued with godliness; and as the Jews in every village had their *Instructor of Babes*, (to whom possibly St. Paul may allude, Rom. ii. 20.) so the early Christians, in every Church, herein following their example, were careful to have their Catechist,—such as were Clemens and Origen at Alexandria, and Cyril at Jerusalem, whose Catechetical lectures are still extant, and models for Catechists^c to follow, allowances being made for times and seasons, and place and country. As one excellently says, “Such echoes and sounds ought to be observed accurately by all Catechists, who are not to teach for doctrine their own conceptions, but to *sound* into the ears of others what they have heard, and nothing but what they have heard; to wit, the certain words of their Master and His Disciples first *sounded* in the Gospel^d.”

Andrewes, Κατήχησις ἐστὶν ἐπιστήμη θεοσεβείας τοῖς ἀπείροις ἤδη παραδοθεῖσα ὑπὸ κατηχήτου, καὶ πάλιν ἀποδοθεῖσα ὑπ' αὐτῶν. The words of Andrewes in his Introduction, containing the use and benefit of Catechizing, are as follow: “In κατηχέω is included an iteration, and from ἠχέω we have our word *echo*. Ἠχέω is indeed to sound the last syllable, and such sounders happily there are enough; but κατηχέω is to sound in the whole, after

one again. And such is the repetition which is required of the right and true κατηχούμενοι, young Catechized Christians: and those places are called κατηχῆις that give the whole verse or word again.” p. 4, ed. 1675. folio. Bishop Nicholson's words are much the same.

^c That is, in a course of Catechetical Lectures, “when,” as Hooker says, “we make it a kind of preaching.” Eccl. Pol. v. xviii. 3.

^d These words are from Bp.

You will read, in the sixth part of the "Homily against Wilful Rebellion," that very few of the simple people were taught so much even (when Rome bore dominion in this land) as "the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, otherwise than in Latin, which they understood not;" in other words, they were uncatechized. So that it is not written without a cause,—“The intermission of this duty, in succeeding times, was one of the causes which occasioned and perpetuated the ignorance and errors of what are truly called the dark ages; and when at last, after ten centuries, light began to dawn, the Council of Trent, to prevent the diffusion of it, strictly prohibited the reading of the Scriptures in the vernacular tongue, and forbade the use of all Catechisms, and expositions even of the Apostles' Creed, and Ten Commandments. Genuine learning, however, and true religion, could not for ever be suppressed; and when they revived together in the sixteenth century, the importance of early instruction by Catechetical forms was again acknowledged; and Erasmus, and Luther, and Melancthon, and Calvin, and others, wrote Catechisms ^f.”

Nicholson, whose "Exposition of the Catechism of the Church of England" is perhaps the best. It has been reprinted in the Library of Anglo-Catholic Theology. It should be observed that, like Wheatly, he has used all words that suited, without special reference. Some few are noticed in the new edition, but even Hooker is occasionally passed over without a reference. He was Bishop of Gloucester, but perhaps is most easily remembered as the part-

ner of Jeremy Taylor in school-keeping, during those times of trouble. He died Feb. 5th, 1671, and his Epitaph was written by Bishop Bull.

^e See p. 543.

^f See Churton's *Life of Alexander Nowel*, § vii. pp. 151—197. No better work can be referred to. On the question as to whether Nowel was the author of this Catechism, see p. 184 and notes. What is said in the text relative to the prohibition of *Catechisms*, would

And it would seem, that if Luther delighted in catechizing more than in any other of his works, our Cranmer^g did none the less, and took care that little children should be well provided with wholesome doctrine in a short form of words, as may be seen in the first Book of Edward VI., where our present Catechism appears, much as it is now, save only the Doctrine of the Sacraments, which was rather *added*, or reduced into a more compendious form from previously existing sources, than *composed*^h by Bishop Overall, after the Conference at Hampton Court. With these additions, and as we have it now, it is exactly fitted to its proper use. As Wheatly expresses himself in the collected judgment of others: "It excels all Catechisms that ever were in the world; being so short, that the youngest children may learn it by heart; and yet so full, that it contains all things necessary to be known in order to salvation." Look well to it, Christian Brethren, and see that your children know it thoroughly, for therein will they find how their vows are upon them,—their Duty to God and manⁱ,—the ends of

seem to relate only to heretical ones; that is, *to all but Romish ones*. See note, and then cf. Comber, vol. iii. p. 446, where he speaks of the praise of catechizing as delivered at Trent. Concil. Trident. Sess. 24. c. 7.

^g Not spoken of as a Composer of Catechisms, but carefully they should be used. He possibly, however, translated that of Justus Jonas. See Preface to "Cranmer's Catechism," by E. Burton. Clar. Press, 1829.

^h On this point, see Churton's *Life of Nowel*, p. 186. L'Estrange attributes the composition of it to Bp. Overall, as

does Mr. Bulley, in his *Tabular View*, p. xvi. "This composition was from the pen of Dr. Overall, Dean of St. Paul's, and remains a lasting monument to the memory of that learned and good man." See L'Estrange, p. 257. But Churton is, no doubt, right.

ⁱ It has been conjectured, that "Bp. Goodrich drew up these admirable summaries of our Duty to God and our neighbour, which he caused to be inscribed, where they still remain, on a part of the Episcopal Palace at Ely." Churton, p. 155, and Appendix, p. 401.

Prayer excellently explained in the "Desire"—and the power of the Sacraments declared to be, what verily and indeed they are—the power of God unto salvation, through Christ! So that one may ask, with a great Divine, "Can any man, living in the Church, allege any tolerable cause why he should be ignorant of his Catechism,—a thing so short and plain, and yet so full as to all things necessary to be believed or practised by a Christian, that common sense and common industry may make any one a master of it?" (South, vol. ii. 368.) But without dwelling on its excellency in particulars, let me repeat what a most competent judge has stated with respect to its teaching as regards the Lord's Supper^k, which is indeed a sample of the whole: "We have every thing necessary to be known concerning it, briefly but fully set down in our Church Catechism: so briefly, that a child may learn it all; and yet so fully, that the greatest scholar upon earth need know no more, in order to his worthy receiving this holy Sacrament." Again, "If any be ignorant" of certain points, "it is but turning to the Catechism in the Common Prayer Book, and there they may find them; as they may all things else that are requisite for them, either to know or be-

He was one of the Compilers of Edward VI.'s Liturgy. The Catechism, there, (in the Order of Confirmation,) ends with the Desire.

^k Any who may wish further remarks on such expressions as "*generally necessary*," and "*verily and indeed taken*," will find the matter simply put by Jer. Taylor, Works, vol. x. p. 438, and ix. p. 424, 5. Of a "Sacrament," L'Estrange's words are clear: "Sacramen-

tum est rei sacræ signum, &c. St. Austin. And in this large sense the ancients apply it to twenty several things. But because some were instituted by our Saviour as the proper badges of our Christian profession, and effectual signs of grace, and God's good will towards us, they alone by our Church are owned for proper Sacraments, which defineth a Sacrament to be, *An outward*," &c. Alliance, p. 230.

lieve, or do, or desire, that they may be saved." And as regards the answer to the last question:—"Which words are so plain, that they cannot be made plainer; and yet so full, that they contain all that can be truly and pertinently said upon the subject. If ye read all the books that have been written, and all the directions that are there given about your preparation to the Lord's Supper, you will find a great many more words; but all that are to the purpose amount to no more than what is here said!" Truly doth our Church teach here, what the Holy Catholic Church hath taught throughout all the world! Truly doth she acknowledge also the baptized to be sanctified of the Holy Ghost, and the elect people of God^m!

Happily in the present day there is no reason to complain of the want of pains taken by the Ministry in the instruction of the people. For this every sinew is stretched, every nerve braced, even till we are overwrought. Let not, then, the people forget their duties—let them *send* their children to be catechized—in the words of that wise and ancient Rubric, let "all Fathers, Mothers, Masters, and Dames, cause their children, servants, and apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn." I press not the words literally, Christian Brethren; the equitable sense of them is all that is needed, which declares as well as requires that much forgotten truth, that masters of

^l Bp. Beveridge, "Of Frequent Communion." Works, vol. i. pp. 579, 580. His "Church Catechism explained"

is an excellent Manual.

^m See Jackson's Works on this head, vol. iii. p. 470. folio.

families are answerable, in a sort, for the religion of their households! But where, indeed, as one well asks, "Where is that care to read God's word, and to teach it to our children and servants, and to perform the duties of devotion, both at Church and in our own houses, that was practised in former times?" Let us roll off this reproach, if it be true, so that the children may be brought better prepared for their °

Confirmation.

THE Title of this Office runs thus: "The Order of Confirmation, or Laying on of Hands upon those that are baptized, and come to years of discretion," with special reference to St. Paul's words, which tell of the "doctrine of baptisms, and of laying on of hands," as first principles of the school of Christ (Heb. vi. 2); and until the Restoration, this Office and the Catechism were printed as one, the latter being inserted between the Rubric relating to Confirmation, and the order for administration for it. And here, as in other her services, the teaching of our Church is after ancient models, and full of instruction. To the several parts of this Office, I will presently call your attention, having observed, first,

ⁿ Abp. Sharpe's Sermons, vol. iv. p. 220.

^o Bp. Hall observes, in his Peace-maker, § xxiii. that it was King James's observation, "that the reason why so many of ours were perverted to popish superstition was, for that the people were not wellgrounded by due catechizing in the principles of Christian Religion;" and he concludes with this quaint remark of his own:

"If this duty be neglected, we may preach our lungs out if we will, but with little effect; when we have spent all our wind upon the ears of our people, their hearts will be still apt to be carried away with every *Wind of Doctrine*." Works, vol. iii. p. 582, 3. ed. folio. Bp. Wilson, I recollect, has somewhere much the same words, and so has Jer. Taylor; Works, vol. xi. p. 293.

that it was anciently, as well as still, a rite which the Bishop only was empowered to fulfil; for you may observe, that when Philip went down to Samaria's city, and preached Christ unto them, on their believing, they were baptized. Philip, however, was but a Deacon, and so we find that something was wanting to make them perfect. Accordingly St. Luke tells us, "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they 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." (Acts viii. 14—17.) Thus the matter stands, and, in the stead of dwelling on disputed points, I will read to you some sober words of Hooker^p, who says, "The ancient custom of the Church was, after they had baptized, to add thereunto imposition of hands, with effectual prayer for the illumination of God's most Holy Spirit, to confirm and perfect that which the grace of the same Spirit had already begun in Baptism." It was held, in fact, to be an "ordinance Apostolic, *always profitable* in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first." And so, "The Fathers every where impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but when we are made such, assisteth us in all virtue, armeth us against temptation and sin." And how need we scruple to say, that herein we "maintain a distinction of the Holy

^p See Eccles. Pol. v. lxvi. i. 4, &c.

Ghost, bestowed upon Christ's Apostles before His ascension into heaven, and augmented upon them afterwards—a distinction of *grace* infused into Christian men by degrees, planted in them *at the first* by Baptism, *after* cherished, watered, and (be it spoken without offence) *strengthened* as by other virtuous offices, which piety and true religion teacheth, even so by this very special benediction whereof we speak, the Rite or Ceremony of Confirmation ^q.”

As before hinted, Confirmation in earlier times immediately followed Baptism; and the Bishops of the Church were present, as usually they were, at those solemn times of initiation—the vigils of Easter, Pentecost, and the Epiphany. Afterwards, as Christianity spread, Bishops were not always at hand, and so by degrees (unnecessary now to detail at length) the rite came to be deferred, as with us. In the Eastern Church, however, another alternative was devised, and Presbyters were permitted to confirm, as they do until this day; with whom also that ancient custom of the Anointing or Chrism is retained, giving name to their office ^r. With us it was

^q L'Estrange's words are:—“This ceremony was considered by the Apostles and succeeding Fathers as the compleatory and close of Baptism; not that Baptism was ineffectual without it, but as an assistant to it; and, therefore, Confirmation in persons adult immediately succeeded the very act of baptizing and dipping. And if the Primitive Church hold herself obliged to preserve it upon the score of Apostolical usage, and to render it unto such as were of full growth, much more reason have we to continue it, with whom Pædo-Baptism is

almost the sole practice.” Alliance of Div. Offices, p. 252. Hooker's beautiful passage on this head will not be easily surpassed. See ut suprâ, § 7.

^r Goar's words on those of the Ritual—*χρίει τὸν βαπτισθέντα τῷ ἁγίῳ μύρῳ*—are these, “Ex totius ejusdem portionis orientalis fide, quæ septem admittit sacramenta, secundum, in hâc unctione constituit; quodque nobis Confirmatio, ipsi non aliâ quam *χρίσματος, ἢ ἁγίου μύρου* voce exprimitur.” Eucholog. p. 300, &c. Jer. Taylor entitles his Treatise *Χρίσις τελειωτικὴ*, with refer-

formerly used in Baptism, and may be seen in the first Book of Edward VI. Any how, it may be traced to very ancient times, to the end of the second or third century, and is mentioned by Tertullian and Origen, and was intended to represent the grace of the Holy Spirit then conferred, “an *Unction* from the Holy One.” (1 John ii. 20.) It is enough, however, to have hinted at these points, and I will only add, that Confirmation was formerly administered at an earlier age amongst us than it is now, as early indeed as at the age of five, which might be collected from that Rubric at the end of the Catechism: “Every one shall have a Godfather or Godmother, as a Witness of their Confirmation^s,” a ceremony which the Parochial Clergy now fulfil by their presence, and consequent testimony, if needed.

It has been said by one who knew the Lord’s will and did it by His help, that “it hath been the lot of this sacred rite to fall into ill hands, and to be foully wronged by a double extreme; the one of excess, the other of defect^t.” As regards the both, we have reason to thank God the reproach is rolled

ence to the supposed words of St. Dionysius. It is a very beautiful work, and pious as beautiful. His words on this point are: “St. Dionysius calls Baptism *τὴν ἱεράν τῆς Θεογονίας τελείωσιν*, the perfection of the Divine birth; and yet the baptized person must receive other mysteries, which are more signally perfective: ἡ τοῦ μύρου χρίσις τελειωτική^r confirmation is yet more perfective, and is properly the perfection of Baptism.” Vol. xi. p. 230. It should be added, that *ἔλαιον* was the name for the oil in

Baptism, but that of Confirmation *μύρον* and *χρίσμα*. L’Estrange should likewise be consulted, p. 259, &c.

^s Sparrow notes, referring to the Decretals, “the Godfather may be the same that was at Baptism, but in most places the custom is to have another.” See Rationale, p. 246, and L’Estrange, p. 261. Likewise Comber, vol. iii. p. 457.

^t The allusion is to Bishop Hall’s beautiful Treatise, his *Χειροθεσία*. See Works, vol. iii. p. 877, ed. folio.

off. We do not neglect, neither do we deteriorate the office; yea, rather, we think, with Hooker, that the former "small regard hereunto hath done harm in the Church of God," and that the print of those evils which grew through neglect still remains behind; like the scar, it tells where the wound was. On the other hand, however, we err not on the side of excess; we neither think it to be, nor call it, a Sacrament; as it is not, as our Article expresses it, of like nature with the Sacraments of Baptism and the Lord's Supper; neither again hath it any visible sign or ceremony *ordained of God*, (Art. xxx.) which is to us a difference specific. "That it is an excellent and divine ordinance to purposes spiritual; that it comes from God, and ministers in our way to God; that is all we are concerned to inquire after:" admitting it, after the doctrine of the ancients, to be still "a sacramental complement," and bearing in mind that very clear and forcible instruction which is given us on this head in the Homily of Common Prayer and Sacraments, where the sense of the word Sacrament, its wider sense, I mean, being admitted; and the Visitation of the Sick and the Confirmation of children being mentioned; it goes on to declare, that "no man ought to take these for Sacraments, in such signification and meaning as the Sacrament of Baptism and the Lord's Supper are; but either for godly states of life, necessary to Christ's Church,

^u These words are Jeremy Taylor's, vol. xi. p. 234. The next are Hooker's, quoting Jerome, ut *suprà*, § 6. The words of the Homily are in p. 331. ed. 1822, and it is said above, that, after the ancient writers, "in a general acceptation, the name of a Sacrament

may be attributed to anything whereby an holy thing is signified," p. 330. They applied that title, says L'Estrange, "to all things of mysterious import in a large construction," p. 251. See also Bingham, book xii. 1, § 4.

and therefore worthy to be set forth by public action and solemnity, by the ministry of the Church, or else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ's Church." And with these remarks I shall pass on to the Service itself.

The Office commences with an address, which is peculiar probably to the rite of Confirmation in the English Church, and, as I said before, was formerly a part of the Rubric. It is in itself clear and instructive, and states our Church's will, that none "hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments," the more ancient requisites, "and can answer also to such other questions as in the short Catechism are contained." And this order is stated to be convenient, that children being now come to years of discretion, may take upon them their own vows. Not much unlike to which, say the Ritualists, "is that custom of the Jews, of bringing their children before the congregation at thirteen years old, when they have learned the Law and the Mischna, and their daily prayers, whereupon they are declared *sons of the precept*, and are henceforth to answer for their own sins^x."

The address read, the Bishop puts that imposing question, the substance of which is, Whether the Candidates do, in the presence of God and the congregation, "renew the solemn promise and vow that

^x See Comber, vol. iii. p. 458. He had previously observed on the Catechism, "And whereas our Saviour came up to this catechizing at twelve years old, it was because of his pregnancy, according to that saying of the Rabbins, 'The

ingenious run before the command,' " p. 438. See that very curious book, Stehelin's Traditions of the Jews, vol. ii. p. 244, where the expression is, from Buxtorf, "Son of the Commandment."

was made in their name at their Baptism, ratifying and confirming the same in their own persons?" The answer required is, I DO^y; one of the most awful ones we ever made during the course of our natural lives. So that the Bishop well proceeds to say, in the Versicle following, thereby warning all present, but specially the Candidates, of human inability and human weakness, "Our help is in the name of the Lord!" The other Versicles and Responses are after the pious usage of the Church, and it was with these that the ancient Office of Salisbury began.

Then follows the Prayer for the sevenfold gift of the Holy Spirit, adapted to the office of old from the words of Isaiah (xi. 2); and a most beautiful Prayer it is, and of so early a date as to be traced from the Liturgy of the Greek Church^z to the Sacramentary of Gelasius, whence it was derived to the English Ritual, and has been used in it for above twelve hundred years. It will be hardly necessary to observe how the Doctrine of the Church is there inculcated, and how the Almighty God is besought to daily increase in His servants, *regenerate by Water and the Holy Ghost*, His manifold gifts of grace.

After this comes one of the most ancient ceremonies in the world, observed by patriarchs, prophets, priests, and kings, the imposition, or laying on of hands, with the invocation of the Holy Spirit. "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever, and daily increase

^y Hence on the Apost. Constit. lib. iii. c. xvii. τὸ μύρον, βεβαίωσις τῆς ὁμολογίας. The distinction here between μύρον and ἔλαιον is clearly marked.

^z See the original in Goar's Euchologion, p. 290. Offic. Sancti Baptismatis. In the Greek it is truly soul-stirring!

in Thy Holy Spirit more and more, until he come to Thy everlasting kingdom." Thus it stands now, differing considerably from the form in the first Book of Edw. VI., which, one says, "looks like the ruins of a famous structure, whose super-edifice is demolished, though any one may see it was formed in relation to Confirmatory Chrism, and Uncction ^a." Be this as it may, our Reformers, alive to the superstitious use of Chrismation ^b in the Romish Church, determined to cut off all cause of offence; and for this reason they fashioned the words as they now stand. I will only remark further, that when it is said the Bishop shall "lay his hand upon the head of every one severally," we follow not the ancient order of the Romish Church, but the rituals of Alexandria and Chaldæa, wherein there is a general Prayer for the Holy Spirit, and then a particular benediction.

The imposition of hands is followed by the Versicle and Response, and Lord's Prayer, which was inserted at the last review, no office being complete in all its parts without it. Moreover, "it has long been customary, in the Patriarchate of Antioch, for the people to recite the Lord's Prayer after Confirmation has been admitted ^c." Of the Collect following, the same Ritualist remarks, that it is of very ancient date in the Church of England, inasmuch as it is to be found in the Ritual of Salisbury, "and in a manuscript pontifical of Egbert, Archbishop of York, in the middle of the eighth century."

^a L'Estrange, p. 259. The Greek Lit. has simply *Σφραγίς δωρεᾶς Πνεύματος ἁγίου*. Goar's Euchol. p. 291.

^b Bp. Hall speaks of "having removed away all the trash of superstitious and frivolous ap-

pendances, as the Cross, the Chrisme, the Stripe, the Fillet, and the rest, as aiming only at the original simplicity of that religious ceremony," p. 883, ut supra.

^c Palmer, ii. 205.

Part of the words, "Let thy fatherly hand, we beseech Thee, ever be over them," &c., are to be traced to the Greek Church^d, and it cannot be denied that the whole of it is altogether befitting such as would fain be led "in the knowledge and obedience of" God's holy word, "that in the end they may obtain everlasting life, through our Lord Jesus Christ." Of the last Collect, adopted here from the end of the Communion Service, it is enough to say that it is added, because "the ancients believed Confirmation was a preservative to both body and soul; so that after it we may fitly pray, that God may direct, sanctify, and govern both our souls and bodies, so that we may not stray from His commandments^e."

The Service concludes with a Blessing and with a Rubric derived from the ancient Manuals of Salisbury and York. "And surely," in the words of Bishop Hall, "the Church of England which (to her eternal praise and honour be it spoken) hath ever been studiously careful to maintain all Apostolical constitutions and practices, above all her reformed Sisters, hath not failed to hold out this Holy Ordinance, and to recommend it in the most ancient, simple, and inoffensive form to all her obedient children. Neither do we find that the present times (though too full of distraction and quarrel) have ever declared any opposition to, or dislike of, that never-interrupted, never-disallowed institution; so as we have just reason to think, that it both should and doth continue in its full right and vigour." It is, said a kindred spirit, "a great in-

^d It is referred to by Comber, and is to be found in the "Ablutio post Sanctum Baptisma." See Goar, p. 304, "Ἐπιθεεσ ἀντὶ τὴν

χεῖρά σου τὴν κραταίαν' κ. τ. έ.
^e Comber, vol. iii. p. 473, from Cyril. Catech. Mystag. iii.

strument of union of hearts, and will prove an effective deletory to schism, and an endearment to the other parts of religion; it is the consummation of Baptism, and a preparation to the Lord's Supper; it is the virtue from on high, and the solemnity of our spiritual adoption^f." Therefore, Christian Brethren, "Bring up," your children "in the nurture and admonition of the Lord!" (Ephes. vi. 4.)

The Form of Solemnization of Holy Matrimony^g.

NEXT in the Order of our Services is this holy Rite,—no Sacrament^h, however, as in the Romish Church, but "an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church," which He, moreover, "adorned and beautified with His presence, and first miracle that He wrought in Cana of Galilee." In the first instance the Almighty God had said, "It is not good

^f See Bishop Hall, *ut supra*, p. 883, and Jer. Taylor, p. 226.

^g It would be unpardonable, writing as I do in what was his own Parish, not to refer at once to the "Uxor Ebraica" of one who was known in a learned age by the name of "*the learned Selden*." This erudite Treatise is contained in the second volume of his collected Works by Wilkins, folio.

^h Hear the words of L'Estrange, "What can be said more in honour of it than this? That though it be not a Sacrament, in the most proper sense, it is yet made by the Apostle, the relative parallel of that *μέγα*

μυστήριον, (Ephes. v. 32,) and superlative Sacrament of Christ's union with His Church. If then this ordinance be a league so supereminent; if all persons of high consequence are to be blessed by the word of God and prayer;—how can they answer it at the bar of reason which did proscribe from Matrimony, (the paramount of all earthly concernments,) Divine Invocation and Sacerdotal benediction; without which, never was any initiation, into that honourable estate, thought duly performed?" Alliance of Div. Off. p. 292.

that the man should be alone," (Gen. ii. 18,) and so his life of solitude was to be cherished with a helpmeet for him, and Eve was formed, and she became wife unto Adam, and through them the command was fulfilled to overflowing, "Be fruitful, and multiply, and replenish the earth." (Gen. i. 28.) But then there came, or ever a child was born into the world, a lapse,—a fall,—with loss of Eden. But mercy was above sacrifice, and a sin-offering lay at Adam's door, for the "Lamb's sake that was slain from the foundation of the world." (Rev. xiii. 8.) And, as one says, "The next blessing was the promise of the Messias, and that also increased in men and women a wonderful desire of marriage; for as soon as God had chosen the family of Abraham to be the blessed line, from whence the world's Redeemer should descend according to the flesh, every of his daughters hoped to have the honour to be His mother, or His grandmother, or something of His kindred; and to be childless in Israel was a sorrow to the Hebrew women great as the slavery of Egypt, or their dishonours in the land of their captivity." And from that day to this, Marriage is a holy estate and honourable, an institution of God and not of man. There is a retrospection also in the woman's case to His birth, "who did not abhor the Virgin's womb," and the whole sex "shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. ii. 15.) Wherefore, consider, Christian Brethren, how "Christ descended from His Father's bosom, and contracted His Divinity with flesh and blood, and married our nature, and we became a Church, the spouse of the Bridegroom, which He cleansed with His blood, and gave her His Holy Spirit for a dowry, and heaven

for a jointure, begetting children unto God by the Gospel." And thus is Marriage taken in hand reverently, discreetly, advisedly, soberly, and in the fear of God, "the seminary of the Church, and daily brings forth sons and daughters unto God," and so fills up the number of the elect. In a word, Marriage is "divine in its institution, holy in the mystery, sacramental in its signification, honourable in its appellative, religious in its employments; it is advantage to the societies of men, and it is holiness to the Lord¹." As St. Paul says, "This is a great mystery; but I speak concerning Christ and the Church." (Ephes. v. 32.) Would to God that our young men and young women would lay all this to heart, and "flee fornication!" Truly the sins of the one are like those of Eli's sons, and worse; and the characters of the other can never rise so long as they think that Marriage, undertaken as they so often undertake it, will make them honest women! Sad is the state of things, and morality is minished from amongst us. We rather hope and pray for a remedy, than see it. There are no tokens left! O that all things were done unto edifying! that all things were done decently and in order!

And here, when we speak of Matrimony as holy, we speak the sense of even the world in general. For, as Hooker says, "The bond of wedlock hath been always more or less esteemed of as a thing re-

¹ These passages are from that beautiful Sermon of Jer. Taylor's, "The Marriage Ring." Works, vol. v. pp. 249. 252—255. See likewise his remarks on the "First Miracle," where he speaks of the bands under the Gospel which make Marriage more sacred, "For now

our bodies are temples of the Holy Ghost, and the rite of Marriage is made significant and sacramental; and every act of adultery is profanation and irreligion; it desecrates a temple, and deflowers a mystery." Vol. ii. p. 315.

ligious and sacred. The title which the very heathens themselves do thereunto oftentimes give is *holy*. Those rites and orders which were instituted in the solemnization of Marriage, the Hebrews term by the name of conjugal *Sanctifications*.” And such being the case, reverend antiquity would have the holy rite to be sealed, under God, by an Ecclesiastical person. Let the following instances suffice. For example, Ignatius writes to Polycarp, “It becomes also those who marry and are given in Marriage to be united with the consent of the Bishop, so that the Marriage may be according to godliness; and not in lust. Let all things be done to the honour of God.” Next, Tertullian exclaims, “I know not which way I should be able to show the happiness of that wedlock the knot whereof the Church doth fasten, and the Sacrament of the Church confirm, and the Benediction seal.” And hence, as one says, to come nearer home, in the laws of our Saxon King Edmund, it was ordained “That a Priest should be present at the making of espousals, who by giving them the Divine blessing might assist their sacred confederation in all holiness^k.”

After this introduction I may call your attention to the Office itself, of which I may say at starting that it “is composed with so exquisite judgment and excellent piety, that it all along instructs those who are to be conjoined by it in all parts of their duty, nor can any Church in the world show so many proper Exhortations, so many suitable Prayers

^k For the several passages here referred to, Hooker's *Écles. Pol.* v. lxxiii. 3. *Ignat. Epist. ad Polycarp.* c. v. *Tertullian ad Uxorem*, lib. ii. c. viii.

and for the Law of Edmund, *Comber*, vol. iv. p. 13. The originals may be seen in all Commentators and Ritualists.

and Blessings, on this occasion." Few have written more to the purpose than he who wrote this. (Comber.)

Now, as respects the Service, and its different parts, there will be no need to enter into any very minute particulars. Let it be sufficient to say that it has been used in the English Church from a very early date, and follows throughout the ancient Manuals of Salisbury and York¹,—with this difference, that what was once *two* Services is now *one*; for as in the Eastern^m Church of old the Espousals preceded the Marriage, so did they likewise in the West, and in this our own Island. But nothing can be more exact than the words in the Origines Liturgicæ, and I will therefore transcribe them. "The first part of the Office was anciently termed the *Espousals*, which took place some time before the actual celebration of Marriage. The Espousals consisted in a mutual promise of Marriage, which was made by the man and the woman before the Bishop or Presbyter, and several witnesses; after which the Articles of Agreement of Marriage,

¹ Mr. Palmer gives the extracts in full, vol. ii. p. 208, &c.

^m So that in fact our Marriage, like the Baptismal Service, is a combination of two old Offices. The Greek Church has, in reality, three Offices, but the third does not enter into the amount, as it relates to *Second Marriages*. The several Titles and the Offices may be seen in Goar's Euchol. They are as follow :

i. Ἀκολουθία γιγνομένη ἐπὶ μνήστροις, ἢ γουν τοῦ Ἀρράβωνος.
ii. Ἀκολουθία τοῦ Στεφανώμου-

τος, i. e. Coronationis Nuptiarum.

iii. Κεφάλαια περὶ Διγάμων.

See pp. 310—314, and on the "Coronatio," the note in p. 323. "Jure ita sibi proprio coronas vindicant nuptiæ, ut coronarum voce apud sacros prophanosque auctores vocentur," &c. On the subarrhation, see Martene, lib. i. c. ix. Art. iii. vol. ii. p. 124, and indeed on the whole subject. Bingham, as usual, is full and satisfactory, see his 22nd Book. For the Espousals, Arrhæ, or Arrhabone, specially c. iii. Also Wheatly, p. 420.

(called *tabulæ Matrimoniales*;) which are mentioned by Augustine, were signed by both persons. After this the man delivered to the woman the ring and other gifts, (See Rubric, First Edward VI., with form,) an action which was termed *Subarrhation*. In the latter ages the Espousals have always been performed at the same time as the Office of Matrimony, both in the Western and Eastern Churches; and it has long been customary for the ring to be delivered to the woman after the contract has been made, which has always been made in the actual Office of Matrimony."

With reference to some old rites and customs not yet obsolete, it may be noted that the Marriage was formerly consummated at the *Church-door*ⁿ, but in the First Book of Edward VI. the parties were to come into the "*Body of the Church*, with their friends and neighbours," as now, when this direction is attended to, and when the company present do not at once proceed to the Communion-rails, which, according to the Rubric, they ought not to do till the Epithalamium^o, or Marriage song is sung;—that is to say, the cxxviiith Psalm, heretofore used by the Jews, and still retained by us. But these are secondary matters, and to have hinted at them is enough.

Next I would observe that in ancient times, when

ⁿ *Ante ostium Ecclesiæ.* Manuale Sarisb. On this see the "*Uxor Ebraica*," lib. ii. c. xxvii. It explains the lines of Chaucer in his "*Wif of Bathe*,"

"She was a worthy woman all her live,
Husbands at the *churche-doore*
had she five."

The custom of performing the first part of the Service in the "*Body of the Church*" is retained by the Rev. Peter Wood, at Broadwater, hard by. He found it so forty-five years ago.

^o In the Greek Church the *Δόγος ἐπιθαλάμιος* commenced the second Service, i. e. The Coronation.

the whole of our Services were performed in Latin, there was a special exception as regarded the Espousals and the mutual stipulations, and what in the first Book of Edward VI. are called the “ring^p, and other tokens of spousage, as gold or silver^q,”—all of which was to be repeated in the mother-tongue of the parties contracting,—thereby hindering all collusion and all mistake. The wonder is that this was not seen to be equally applicable to the whole Liturgy, and that the fact was not admitted, 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.” (Art. xxiv.) The old form of English words^r may be seen in the Ritualists, and it is as curious as it is expressive. One word only have we retained in its

^p For the Marriages of the Jews, besides Selden, see Stehelin's Traditions, &c. vol. ii. p. 289. In lib. ii. c. xiv. Selden shows the ring to be of more recent date, though very early still. In c. xix. he speaks of its use amongst the heathen. For cavils cf. Hooker, v. lxxiii. 6. In Denmark, as in the ancient Church, a ring is given at the *Espousals*,—but there is no Office. It is called “Forlovelse.” If the match be broken off, the woman snaps it in two.

^q The remnant, probably, of the old Roman *Coemptio*. Comber, vol. iv. p. 111.

^r The old words “to be bonere and buxom in bedde and at borde” are now explained by “to love, cherish, and to obey.” See Glossaries, and the examination of our old

Rituals in Selden, lib. ii. xxviii. The words “with my body I thee worship” he renders “*Corpore meote dignor.*” The same form, quoted from the Talmud of Babylon, may be seen in Comber, vol. iv. p. 110. But that should be no stumbling-block here. It is the literal translation of the Greek word *Δόξα*. Henniker, by the way, on his visit to the convent of St. Catherine at the foot of Horeb, says that he was “conducted to a room on the door of which is written *εἰς δόξαν τοῖς προσερχομένοις,*” p. 226. It was intended, that is, for to show *worship* or *respect* to strangers in. See Hooker's Eccles. Pol. v. lxxiii. p. 7, and the beautiful words of Jer. Taylor at the conclusion of the Real Presence; Works, vol. x. p. 108.

ancient sense, and that is "*worship*," about which some people in their ignorance have made no little stir, not considering that it means no more than honour, and that it is still so used in the fourteenth chapter of St. Luke, the tenth verse, "Then shalt thou have *worship* in the presence of them that sit at meat with thee." Whether or not there be any latent allusion to regulation of Civil Law, it is unnecessary now to inquire, inasmuch as the custom which may have led to it has happily disappeared under the benigner influences of Christianity.

It is said that the joining together of the married parties' right hand, the address following which states the Marriage to be complete, and the final Exhortation composed of passages from Holy Writ, are peculiar to the Church of England. But as regards the greater portion of the other parts of the Service, I may add, without entering into minute particulars, that it is to be found, more or less defined, in the Liturgies of the Greek Church above referred to. And having stated this, I will, in conclusion, call your attention to two points more, well worthy to be borne in mind. First, The ancient custom of receiving the Sacrament of the Lord's Supper "the same day of their Marriage," as expressed in the First Book of Edward VI.; and, secondly, The solemn duty of bringing up children born into this world, so that they fail not to attain to the next, Marriage being "ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of His holy name."

As respects the Sacrament of the Lord's Supper, let it suffice to say, that, although it does not appear to have been of old required at this time in the Eastern Church, — it has long been so with us, and was only

altered in deference to the consciences of weaker brethren^s. Whether or not the alteration were a wise one this may not be the place to say, but it can never be out of place to transcribe the words of Hooker: "To end the public Solemnity of Marriage with receiving the blessed Sacrament is a custom so religious and so holy, that if the Church of England be blameable in this respect, it is not for suffering it to be so much, but rather for not providing that it may be more put in use." Impressed with this truth, and for example's sake, a holy and an humble-minded worthy of our Church took care to be "married on a Lord's-day, and there was a Sacrament on purpose to communicate the new-married couple; whereby they solemnly plighted their troth to their Lord and Saviour, as well as to one another; a practice though so much neglected, yet piously recommended by the Church, whom all ought in this to hear; but sure, both by their advices to others, and by their own examples, none should be so fit to retrieve a custom so recommended, as our spiritual guides, according to this pattern here set them^t." All the objections I have ever heard on this head, to say the least, bespeak but our own unworthiness. It had been better, methinks, that we had framed our minds more holily, and to more sober counsels, than that we should confess to our humiliation, in having constrained our Church to make such a sacrifice, as often as the Marriage knot is tied^u. Saul,

^s It was altered after the last Review; and for *must* is substituted *it is convenient*. But see Acts xxiv. 25.

^t The Divine alluded to is Kettlewell, married at Whit-

church, Oxon, Oct. 4th, 1685. See Life, vol. i. p. 42, ed. 1719. Quoted by Keble on the passage from Hooker.

^u See Sparrow's Rationale, p. 261.

we may remember, forced himself to do what was not well !

The other point I was to refer to was the Education of little ones born in holy wedlock, and to this let us all give heed, that they may be a “holy seed” still, growing on earth in grace, and ripening, by God’s mercy, for the glories of heaven ;—not forgetting also that secondary truth, that “the foundations of an honourable and comfortable age, are laid in the minority of children^x.” With a view to these ends let them be well catechized, and so instructed as to know well that God “has consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church.” It were vain to speak of discipline now, and not wise to stir up subjects which were more agreeable when left still. What was said at Dort, was not said without a reason. “Doubtless the most effectual way of all the rest to bring young persons to learn their Catechisms, was that which was related by one of the Helvetian deputies. For he told us that in his country the manner was, that all young persons that meant to marry, were to repair, both he and she, unto their Minister, a little before they meant to marry, and by him to be examined how well they had conned their Catechism. If they had not done it perfectly to his mind, he had power to defer their Marriage till they had better learned their lessons^y.” I will only add, that the same point

^x Bishop Reynolds’ Sermon on Acts vii. 22, vol. v. p. 30.

^y See Hales of Eaton’s Letters from the Synod of Dort, vol. iii. p. 19, edit. 8vo. The passage in Jer. Taylor is as

follows : “Among the Helvetians they are forbidden to contract marriage before they are well instructed in the Catechism ; and in a late Synod in Bourges, the curates are com-

was referred to by Jeremy Taylor before the alteration of the present Rubric, and that in the Danish Lutheran Church none are permitted to marry without a certificate of Confirmation.

manded to threaten all that are not confirmed, that they shall never receive the Lord's Supper, nor be married. And in effect the same is in force in our own Church ; for the married persons being to receive

the Sacrament at their marriage, and none are to receive but those that are confirmed, the same law obtains with us, as with the Helvetians, or the 'Synodus Bituricensis.'" Works, vol. xi. p. 294.

“Let all things be done decently and in order.”

PART IV.

BOOK OF COMMON PRAYER.

Visitation of the Sick and Burial of the Dead.

Visitation of the Sick.

I CORINTHIANS xiv. 40.

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER.”

THE position which the Order for the Visitation of the Sick holds in our Occasional Services has been noticed by many Ritualists, but perhaps no words are more applicable here than those of one who wrote in the midst of sore trouble—a Christian spirit, bowed down and resigned—but withal, one famous in the congregation, a man of renown: “There is no time of life,” says he, “after we have become capable of reflection, in which the world to come must not to any considerate mind appear of more importance to us than this—no time in which we have not a greater stake there. When we reach the threshold of old age, all objects of our early affections have gone before us, and, in the common course of mortality, a great proportion of the later. Not without reason did the wise compilers of our admirable Liturgy place next in order after the Form of Matrimony, the Services for the Visitation

and Communion of the Sick, and for the Burial of the Dead^a." These and like to these were some of the last words of one whose humble prayer was for mercy through the Son of David!

With respect to these Services, which I shall speak of in order, let this be noted first, that it has ever been the custom of the Church that the Sick should be visited, and, if need be, absolved, and then (to use our ancient term) *houselled*^b,—*i. e.* admitted privately in the *house* where they lie sick, to the Communion of the Body and Blood of Christ, that so they might depart in peace, and with the Blood of the Lamb upon their lips. As for the antiquity of the present Service, it may be enough to note that the wording of the prayers is to be traced to the Ritual of the Greek Church more particularly, and that, as it now stands, "almost all the devotions and prayers are found in the ancient Manuals of Salisbury and York^c."

^a The Doctor, &c. vol. iv. p. 5.

^b It was very commonly used for administering the Sacrament to dying persons, and so will admit of being derived from the Saxon "*Hus*" *i. e.* *house*. Somner, however says, under "*Husel*, Eucharistia, the Eucharist, or Sacrament of the Lord's Supper, *ab hostia forte*."—and Lye apud Manning, "*Huslian*, Eucharistiam celebrare." And again, in an homily of Ælfric "*Dam halgan husle*." See Eccles. Vin. Cathol. vol. iii. p. 345. It would appear to be a general term, according to these authors;—it is, however, very frequently restricted, *e. g.* by Latimer and Jeremy Taylor. Hence, too,

in Chaucer's Plowman's Tale, "A man to *houseten* and to shreve." Shakspeare's line is familiar to us all—

"*Unhouseled*, disappointed, unaneled."—*Hamlet*.

^c Palmer, vol. iii. p. 220. Comber's words are, "The Greek Church have a very large office in their Euchologion, which seems to have been much corrupted by the superstitious additions of latter ages, though some of the ancient prayers may yet be discerned there. The most ancient of the Western Church are those which bear the name of St. Ambrose and St. Gregory, and that which Cardinal Bona cited, with this title, *pro infirmis*, written above 900 years ago, and supposed to

According to that canonical order in St. James, "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" (James v. 14), our Church,—omitting what would seem rather to have been temporal, and possibly miraculous^d, to save the sick,—requires that when "any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the Sick Person's house, shall say, Peace be to this house, and to all that dwell in it." Wherein observe that, although "there is a time when in" the physician's hands "there is good success," (Ecclus. xxxviii. 13,) there is no time but when the Minister, in case of sickness, may be of use. And even if he see not the sick, so charitable and really catholic is the Church, that he leaves a blessing on the house, in accordance with the constant salutation of his Lord and Saviour. A like form, it is said, was used by the Jews; we, however, use it rather, as just hinted, "in imitation of that form of blessing prescribed by our Saviour, or in obedience and observation of that precept given by Him, *Salute the house ye enter into*; and, *Say, Peace be to this house*^e." Neither do we restrain the sense of the word "*Peace*." It certainly includes all blessings spiritual, and implies health and prosperity likewise; and it may be there is a latent reference to the old custom of anointing the sick above alluded to, whilst miraculous cures continued in the Church. I will only add, that "notice

be part of the old Gallican service." Vol. iv. p. 193. Those who seek fuller information, will find it in the office itself, and in the notes of Goar. It is called Ἀκολουθία τοῦ Ἀγίου

Ἐλαίου. pp. 332—357.

^d But cf. Mark vi. 13[†] with Luke x. 34.

^e Jackson's Works, vol. iii. p. 536. ed. folio. Cf. Matt. x. 12, with Luke x. 5.

should be given to the Minister;" for, however busied in his vocation, he cannot know of all cases of sickness, much less can he know the times when his visit may be most opportune.

As the whole Litany could not be well said at such a time, the Minister, "when he cometh into the sick man's presence," recites that clause of it which begs forgiveness of our own actual sins, as well as of those which might be visited "of our forefathers," because not forsaken by their descendants,—and all this through Christ's "most precious Blood," which is the only Purgatory or cleansing,—without which there is no remission. And then, because one and all of us with our sick, whether Brother or Sister, equally deserve to be afflicted, we put up our joint petition, saying, "*Spare us, good Lord.*" Upon this follows the lesser Litany,—so often repeated^f at the commencement of this office in the Greek Church,—the Lord's Prayer, and the Sentences, which are presently gathered up and framed into a Collect, likewise to be traced to the Eastern Church, and, in itself, most beautiful and most devotional,—so much so, that an old Divine^g of our Church considered it, together with that which followed the Absolution, as well fitted ("none better,") for each one's private Confession, *mutatis mutandis*, previous to his drawing nigh the Lord's Table. The next Collect is, perhaps, not a whit less beautiful, beseeching the Almighty to extend His accustomed

^f No less than twelve times, τὸ Κύριε ἐλέησον, ιβ'. p. 332. Goar. So the sentence ὑπὲρ τοῦ συγχωρηθῆναι αὐτῷ πᾶν πλημμέλημα is repeated no less than five times in full. See Comber, who seems to have

accurately studied the Euchologion. He likewise quotes the words, ἐπίσκεψαι αὐτὸν ἐν ἐλέεσι καὶ οἰκτιρμοῖς σου, &c. &c.

^g Jackson; ut suprâ, vol. iii. p. 269, 270.

goodness to His servant “grieved with sickness,”—to “sanctify His fatherly correction,” to this intent, that the sense of weakness may add strength to faith and seriousness to repentance, so that, whether recovery take place or no, all may be well, “through Jesus Christ our Lord.” It needs not to say anything of the alterations in it made at the last Review; but I may add, that the substance of it, here a word and there a word, will be detected by careful readers of the Euchologion.

Then comes the Exhortation “after this form, or other like;” so that, although the prayers are all prescribed, this is left at the Priest’s discretion. As it is expressed in the sixty-seventh Canon, the Minister, or Curate, shall resort unto the Sick, “to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient.” Anyways, a latitude is admitted, though perhaps he was not far wrong who said of this Exhortation, that the Priest “can hardly be thought to make a better^h.” The real value of the permission granted is in cases of long and chronic sickness; for although, under such circumstances, the daily Prayer and the Litany, with reading of Holy Scripture, may be enough, yet it often falls out that other word of exhortation is wanted, and herein is provided for by the wisdom of our Church. It may not be amiss to say, that the greater part of the Exhortation here referred to is

^h This remark is Bp Sparrow’s in his Rationale, p. 242. Those who may not altogether assent to what is said in c. iv. of Evans’ Bishopric of Souls, “The Visitation of the Sick,”

cannot fail to be delighted and instructed with the book. It is a question whether or not stated forms of prayer are not enjoined by the Act of Uniformity.

to be found also in the Homilies, in the second part of the Sermon against the fear of Death. Of the contents it will be enough to remark, that they are holy all, and drawn from every source¹, specially the Bible, which instructs a sinner how to see the error of his ways, and to prepare to meet his God. And, sooth to say, many have been brought to repentance on the bed of languishing, who never would have repented in health and strength, but whose weal rather would have worked their woe. And that old heathen's^j saying is found to be true also: "Disease is the body's hindrance, but to good resolutions of amendment it is none." God overruleth it to Himself, and turneth what a man would hold to be poison into an antidote. One word on the latter part; where observe that we follow an ancient council, which asks, not about illumination or feelings, but "whether the sick man hold the right faith and belief?" One by one, the Articles of the Creed^k are propounded to the sick; and if the answer be from the heart, "All this I steadfastly believe," it is well with him; and if he humbly and heartily desire it (special confession¹ made), the Priest shall absolve him. And well is it said, "This is the Christians' watchword, distinguishing them from Jews, Turks, Pagans, and heretics, all which he renounceth who professeth this faith. When we were listed under

ⁱ Comber refers to the Council of Nantes, "held above 800 years ago," both as regards the chief points, and particularly the rehearsal of the Articles of the Creed. See vol. iv. pp. 239. 277.

^j νόσος σώματος ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ. ἐὰν μὴ αὐτῇ θέλῃ. *Epict. Enchirid.* c. xiii.

^k See Newman's Sermons,

vol. ii. p. 299.

¹ "A thing that the world," said Bp. Cosins, "looks not after now, as if Confession and Absolution were some strange superstitious things among us, which yet the Church has taken care to preserve, and especially to be preparatives for death." Sermons, p. 28, vol. i. Reprint.

Christ's banner, this was our badge; and now that our warfare is accomplished, and we hope to receive our reward, we must produce our cognizance, to show we are ever true to our first engagement." (Comber.)

It may be observed in passing, that the several Rubrics which follow, all containing excellent and practical directions, are, in the Manual of Salisbury, embodied into the form of an address. Of these, however, I shall not speak in particular, but advise those who are in health to turn to them for instruction. I turn rather to the "special confession" enjoined in certain cases, to the Absolution itself, and the Collect following.

And of the first, enough probably was said in the Communion Service; or if not said, implied. It may be added here, that although public humiliation was the more common in the early Church, yet cases might and did occur where it was better that the particulars of sins committed should not be divulged. Conscience, however, must be cleared; for guilt, like murder, will out. And hence arose, to avoid scandal, though it afterwards led to it, the office of Penitentiary, or Confessor, in every diocese; and these assigned the Penance requisite, without the declaration of the fact. Somewhat of this sort seems to have given rise to Private, or Special Confession, which, to a certain degree, must exist in every well-regulated Church; and our business surely is, not to turn it to evil and selfish and wicked ends, as has been the case with Auricular Confession; but to see that it be a comfort and a solace to the weary and heavy laden, to the penitent and contrite of heart, who look to spiritual men for restoration (Gal. vi. 1) in their ministerial capacity, and think they see a

refuge from the storm that buffets them in these words of St. James: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James v. 16.)

I have purposely stated the matter in this light, firmly and fully impressed, however, with this truth, fitter for comfort than disputation, that "Our Lord Jesus Christ hath left power to His Church to absolve all sinners who truly repent and believe in Him," and that this power, sometimes called the "Power of the Keys^m," is consigned to the Office Ministerial; and further, that, by Christ's authority committed to the Priest, he is enabled to say, (not of or by himself, but in Christ's stead,) "I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." And that this is the sense intended to be impressed upon us in this "Order for the Visitation of the Sick" is clear from the Collect following, where further forgiveness is implored of the God of all mercies, in such words as these: "Open Thine eye of mercy upon this Thy servant, *who most earnestly desireth pardon and forgiveness;*" and again in the concluding clauses: "*Impute not unto him his former sins,* but strengthen him with Thy Blessed Spirit; and when Thou art pleased to take him hence, *take him into Thy favour, through the merits of Thy most dearly beloved Son, Jesus Christ, our Lord.*" Expressions such as these seem determinate. So that if some there are who would absolve not at all, and others who assume to themselves

^m See Dr. Edward Burton's Treatise so called, p. 68. He specially refers to this Collect. It may be noted, by the way, that the Absolution here is

omitted in the American Prayer Book, and that in the Morning Prayer, or in the Communion, substituted for it.

an absolute power, after the fashion of the Romish Church", "the Church of England, as the primitive Catholic Church was wont, goes a middle way, and neither absolves any absolutely, by her own power, nor yet denies to absolve in Christ's name those who are truly penitent and desire it;" at the same time it is stamped on the forefront of her Service, that "the absolution is only ministerially conveyed by the Priest, but the Father, Son, and Holy Ghost, in whose name it is pronounced, do join in the confirmation thereof." Well said that humble-minded Bishop of Man,—the much-remembered Wilson,—“ This is a certain truth, That the grace of God evermore accompanies the ministrations of His servants, and attends His own ordinances, if there be nothing to hinder it on the part of those that expect benefit by the use of them. And therefore it is no small comfort and advantage, (how much soever it has been slighted,) for such as are under afflictions of mind, to have the judgment of God's minister upon their cases, and the benefit of Absolution; for though none but God, the Searcher of hearts, can pronounce this sentence, *Thy sins are forgiven thee*, yet His ministers, who have carefully studied His Holy Word,

ⁿ South's remarks in his Sermon on John iii. 21, are quite to the purpose. See vol. ii. p. 168, 169, "the absolution pronounced by a priest, whether Papist or Protestant, is not a certain, infallible ground, to give the person so absolved confidence towards God," &c.

^o See Comber, vol. iv. pp. 309. 312. Jeremy Taylor has some striking remarks as to the use of the indicative form of Absolution in case of penitents after a vicious life. He inclines

to the opinion that it should not be used. See vol. ii. p. 357. In a subsequent page he speaks of its great advantage in other cases, for when used "we depart with our Father's blessing, we die in the actual communion of the Church, we hear the sentence of God applied after the manner of men, and the promise of pardon—made substantiate, material, present, and operative upon our spirits," &c. p. 367.

can assure sinners of God's pardon, and can pronounce a righteous sentence upon what appears;— which sentence a penitent may depend on to his great peace and comfort, provided he knows he has been sincere in discovering his malady, and in following the advice of his spiritual guide^p.” It may be observed here, that the Collect which has called forth these remarks is of the greatest antiquity. It is, in fact, “the original absolution which has been given to dying penitents for more than 1300 years in the Western Churches, and was used long before the present indicative form was introduced^q.” It occurs in the Sacramentary of Gelasius, A.D. 494; and the wording of it, almost all, as I observed of a preceding form, may be picked out of the Greek prayers in the Euchologion.

He whose conscience was accused, and who could hardly look up by reason of his sin, that sin being covered and imputed no more, but being set down to the account of the cross, nailed and filed on its saving wood, like a bill paid, had needs be joyful. “Is any merry? let him sing psalms” (James v. 13). And hence, after the Absolution, the Minister is ordered to say the LXXIst Psalm, fitted altogether for the occasion, and the one which has been used from time immemorial in the Churches of the East and West. The latter verses, it will be observed, are omitted, and this possibly because the grave and gate of death being not yet passed, it were not so pertinent literally to say, “Thou broughtest me from the deep of the earth again.” As one says, “it supposes the afflicted person already delivered and restored to a prosperous estate, which is not so suitable to the case of a languishing man.” (Comber.)

^p Sermons, vol. iv. p. 46.

^q Palmer, vol. ii. p. 226.

The whole service concludes with a triple Blessing—"a threefold cord" in sickness, which "is not quickly broken" (Eccles. iv. 12), however much the Slanderer of the brethren, which is the Devil, may desire at such a time to clutch the Christian man's soul. The Manuals of the Eastern and Western Church all conclude this Service, as we do, with Benediction. The two former would seem peculiar to our own, and date from the First Book of Edward VI.; the latter blessing, adopted in a Christian sense from the Law^r, has been used here or elsewhere in every Church since Christianity has blessed the sons of men. Evermore pour down upon us, O Lord, the continual dew of Thy blessing!

In the First Book of Edward VI., prior to the Blessing last mentioned, came what was called, not Extreme unction, but the Anointing; a very ancient custom in the Church, but no Sacrament, (as the Romish Church maintains,) Cajetan^s himself being judge. In the second Book of Edward VI. it was omitted at the suggestion of Bucer, and wisely so. It would seem, indeed, that it was only retained in the first, lest something should seem wanting when the Reformation was new. It was no requi-

^r See Numb. vi. 22—27. It is on these that Bishop Wilson beautifully remarks: "And then, that the people might not imagine this to be only an empty ceremony, without any real effect, God assured them, that when the priest thus blessed them in his name, that He will bless them according to the blessing pronounced over them. And in the ancient prayers of the Greek Church, the people answered, 'The Lord keep you, Sir, to bless and

sanctify us many years;' to show how sensible they were of the benefit of receiving God's blessing by his ministers." Sermons, vol. iv. p. 198.

^s See his words on James v. 14. "Nec ex verbis nec ex effectu verba hæc loquuntur de sacramentali unctione extremæ unctionis; sed magis de unctione quam instituit Dominus Jesus in Evangelio, à discipulis exercendam in ægrotis," &c. &c. p. 419. Ed. 1571.

site, clearly, for the Rubric states that the ceremony was to be indulged^t in only *if the sick person desire to be anointed*. The truth is, it was a symbolical representation of a gift which the Church once enjoyed, as it did that of miracles. But, the House complete, the scaffolding was taken down. It pleased God, for the time to come, to work by ordinary means, even as now He doth. And so, without the gifts of healing, the Spirit helps our infirmities, and that Blood which was for the healing of the nations is efficacious still, and other material anointing need we not. We have “an Unction from the Holy One,” as St. John saith, (1 John ii. 20,) and, in sickness and in health, it is to us that which we need, verily and truly, “the oil of gladness” (Psalm xlv. 8).

It only remains to note, that four beautiful Prayers were appended to the Office at the last Review^u: the first, for a Sick Child; the second, for a Sick Person when there appeareth small hope of recovery; the third, for a Sick Person at the point of departure; and the fourth, for Persons troubled in mind or in conscience. And truly, Christian Brethren, such as shall study this office well when in health, will scarce be troubled otherwise than by such trouble as is incident to mortality; and as it is a good lesson for

^t See Wheatley on this head, who draws largely from other sources, p. 464. Hey on Art. xxv. § 7. Jeremy Taylor, no doubt, said pretty correctly: “The fathers of the council of Trent first disputed, and after their manner at last agreed, that extreme unction was constituted by Christ.” Works, vol. iv. p. 326. Comber calls it, “Their novel Sacrament of Extreme Unction, which can be derived no higher (as they now use it),

than the time of Felix IV. Bishop of Rome, anno 528.” Vol. iv. p. 195.

^u Dr. Cardwell in his History of Conferences, &c. only says with other Ritualists, “In the Visitation of the Sick, the words ‘if he humbly and heartily desire it,’ were added to the Rubric respecting Absolution; the Benediction also, and the Prayers that followed, appear now for the first time.” p. 382.

the hale and strong to visit the sick and needy, and to make themselves acquainted with the humbler dwellings of the poor^v, so is it well for light-hearted ones to meditate on sickness, and to prepare themselves full early for the Burial of the Dead, with whom they know not how soon they may be numbered.

A word in conclusion, which I speak as one who has “taught publicly and from house to house” for many a year, and in the midst of a district, all whose inhabitants are poor, even as all are sinful,—and it is this. Let not the leech despise the curate of souls, nor the curate of souls the leech. Each may help the other, and enhance the good of their several vocations. The advice tendered by that old canon was not bad. “We strictly charge the bodily physicians, that when they happen to be called to the sick, they do before all things persuade them to send for the physician of souls, that when care is taken of the sick man’s spirit, they may more successfully proceed to the remedies of outward medicines^x.” There needs not to understand it too literally. The fact is simply this;—when the Parish Doctor and the Parson work well together, the sick man speeds the better. Ben Sirach spoke not to the wind when he said, “They shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life” (Ecclus. xxviii. 14.) One of the greatest physicians of his day, an excellent man, and a citizen of no mean city,—the good and pious Sir Thomas Browne,—called to mind, belike, these words, when he wrote as follows. The latter

^v This is a point many times pressed by the lamented Dr. Arnold. See *Life and Correspondence. e. g.* Vol. ii. p. 56. 228. *O si sic omnia!*

^x Quoted in Comber Vol. iv. p. 190, from “Constit. Ricard. Ep. Sarum. A. D. 1217. apud Spelman. Concil. tom. 2.”

words, never intended for eye of man, show what was in his heart.

“I never hear the toll of a Passing Bell^y, though in my mirth, without my prayers and best wishes for the departing spirit. I cannot go to cure the body of my patient, but I forget my profession, and call unto God for his soul. I cannot see one say his prayers; but instead of imitating him, I fall into supplications for him, who perhaps is no more to me than a common nature; and if God hath vouchsafed an ear unto my supplications, there are surely many happy that never saw me, and enjoy the blessing of mine unknown devotions.”—“To pray in all places where privacy inviteth; in any house, highway, or street; and to know no street or passage in this city (*i. e.* Norwich) which may not witness that I have not forgot God and my Saviour in it; and that no parish or town where I have been may not say the like.”—“To pray daily, and particularly for sick patients, and in general for others, wheresoever, howsoever, under whose care soever; and at the entrance into the house of the sick, to say, ‘The Peace and Mercy of God be in this place^z!’”

^y “And when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his duty. And after the party’s death, if it so fall out, there shall be rung no more than one short peal, and one other before the Burial, and one other after the Burial.” Canon lxvii. These restrictions were owing to the superstitions which had been introduced. Durand’s word are, “Aliquo moriente, campanæ debent pulsari, ut populus hoc audiens oret pro illo,” lib. i. c. iv. p. 11. ed. 1612; after which he runs out into all sorts of tri-

flings, so that no wonder Laud spoke of his book as he did. It was likewise called the *Soule Bell*. See Brand’s Pop. Ant. by Ellis, “*Passing Bell*.”

“When thou dost hear a toll or knell

Then think upon THY Pass-
ing Bell.”

^z The first passage is from his *Religio Medici*, Part ii. § vi. vol. ii. p. 100. The others are Extracts from his *Common-Place Book*, vol. iv. p. 420, 1. Ed. Wilkins.

Ἰησοῦς μὲν ἀνὴρ πολλῶν ἀντ-
άξιος ἄλλων!

The Communion of the Sick.

ON this last Rite of Holy Church to the living a few words will suffice. And first it is to be noted, that the Holy Church throughout the world has ordered the Communion to be administered to the Sick^a. The only alleged difference with us is that the elements are allowed to be consecrated in private^b. It has been proved, however, that this custom is no modern one; and even if it were, that application of an ancient Scripture by our blessed Lord and Saviour is applicable here: "I will have mercy and not sacrifice" (Matt. xii. 7). He deviseth means that those sick on the bed of languishing, and unable to worship in the congregations, "be not expelled from Him" (2 Sam. xiv. 14). An upper room or a cave of the earth, a dorture or a palace, an oratory or a cathedral, are all one when the heart is ready. Therefore, it is our Church's will, that in cases of urgent sickness, "having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the Holy Communion, be-

^a The xiiiith Canon of the Council of Nice, A.D. 325, runs thus : *περὶ δὲ τῶν ἐξοδεύοντων, ὁ παλαιὸς καὶ καινολόγος νόμος φυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι.*—*καθόλου δὲ καὶ περὶ παντός οὐτινοσοῦν ἐξοδεύοντος, αἰτοῦντος δὲ μετασχεῖν εὐχαριστίας, ὁ ἐπίσκοπος μετὰ ἰοκιμασίας μεταδιδοῦτω τῆς προσ-*

φορᾶς. Routh's Script. Eccles. Opuscul. vol. i. p. 362. The terms "Ἐφοδίου" and "Viaticum," are familiar to all, and after a time became restricted to the Eucharist. See Sparrow's Rationale, p. 267.

^b See the Rubrics on the First and Second Books of Edward VI. They testify with how great caution antiquity was adhered to.

ginning with the Collect, Epistle, and Gospel," which in this instance never vary^c. Yea, so careful and thoughtful is our Mother Church, and so alive to the possible contingencies of sickness, that in case of *just impediment*,—though ordinarily the grace of the Sacraments is not to be expected without the Sacraments,—the Curate shall instruct the sick, "that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth^d." But on such matters it needs not to dwell further. Enough to say, that thus "the Church of England provides for all dying men that shall desire it. And infinitely bound to their mother, for this her care, are all true sons of the Church. For thrice happy souls are they who shall have the happiness, at their last and greatest extremity, worthily to receive the reconciliation and the Holy Communion, the bread of heaven and the blood of God, our hope, our

^c See Palmer, *Orig. Liturg.* vol. ii. p. 29, 30; for the other only known instances, one was in the Irish Church, the other in the Church of Malabar in India.

^d This certainly alluded to extraordinary cases, as Mr. Keble thinks; "cases as strong, in regard of the Eucharist, as that of martyrdom, or the premature death of a well-disposed catechumen, in regard of Baptism." Preface to Hooker's

Works, vol. i. p. lxxxv. note. But South's words are not the less true. "If a man would receive the blessed Sacrament, but is in a place where he cannot have it administered to him, it is as little to be questioned but that God accepts the devout pantings and breathings of his soul after that heavenly ordinance, as much as if he were really a partaker of it in the outward elements." Sermons, vol. vi. p. 456.

health, our light, our life" (Sparrow's Rationale). Well weighed and comforting to his soul, when the shadow of death was around him, were the words of the departing Saint on having received this Holy Sacrament, "NOW, BY THE GRACE OF GOD, WE ARE SAFE AND SUFFICIENTLY FOREARMED^e!"

The Burial of the Dead.

WE have arrived now at that solemn office which none can ever have read, or heard read, without the deepest emotion. If the fountain of tears be not dried up, it will needs well forth at "The Order for the Burial of the Dead." Even those who have ill will toward our Sion have confessed that never was anything more affecting, or, withal, more consolatory. Verily it beareth testimony, and at a fitting time, to the words of the Psalmist, "Right dear in the sight of the Lord is the death of his saints" (Ps. cxvi. 13).

Now^f, "the end of funeral duties is first to show that love towards the party deceased which nature

^e Chytræus. Melchior Adam in vit. apud Comber, iv. p. 358.

^f The following extract is from Verstegan's curious work. "It was a thing usual among our old Saxon ancestors, as by Tacitus it also seemeth to have been among the Germans, that the dead bodies of such as were slayne on the field, were not layd in graves; but lying upon the ground were covered over with turves, or cloddes of earth. And the more in reputation the person had been, the greater and higher were the turves raised up over their bodies. This some used to call

BIRIGING OR BEORGING, and some BURIGING of the dead; all being one thing, though differently expressed, and from whence we yet retain our speech of *Burying of the Dead*, that is, hiding of the dead." Restitution of Decayed Intelligence, p. 211. I well recollect in my childhood an old man's coming to my father and asking him to lend him £3, to *turf his ould sister with*, i. e. to bury her. There was no profaneness in the expression, but much simplicity. It occurred in Shropshire, where old customs and old names are still rife.

requireth; then to do him that honour which is fit both generally for man and particularly for the quality of his person; last of all, to testify the care which the Church hath to comfort the living, and the hope which we all have concerning the resurrection of the dead. For which purpose let any man of reasonable judgment examine whether it be more convenient for a company of men, as it were in a dumb show, to bring a corse to the place of burial, there to leave it covered with earth, and so end, or else to have the exequies devoutly performed with solemn recital of such lectures, psalms, and prayers, as are purposely framed for the stirring up of men's minds into a careful consideration of their estate both here and hereafter^c."

To bury our dead out of our sight, and to consign their bodies to a decent resting-place, hath ever been considered an act of piety. As it were justice^b to do so, so was it accounted an act of extreme injustice to omit it; and such as were inhuman enough to disregard the voice of our common nature, were thought to be debtors to humanity, impious, and profane;—yea, more inconsiderate than the beasts that perish, many of whom still are busied in concealing the lifeless bodies of their kind. We may, indeed, consider it a duty, and, as it were, a law of our common nature, the obligation to which has been strengthened and cemented by the severer and more imperative bonds of religion; so that herein we are compelled to admit, even if a better feeling doth not hasten us to embrace the truth, that the voice of nature is the voice of God. Take we into consideration whether times Patriarchal, Legal, Hea-

^c Hooker's Eccles. Pol. B. v. c. lxxv. § 2. 4.

^b Hence the Roman term "*justa facere*," &c.

then, or Christian, and it will appear, as one says, “that nature, reason, custom, and religion, do all consent to recommend unto us the care of our deceased friends. And, therefore, when we are thus employed, we are about one of the greatest offices of piety, and are doing a very good work. But the reasons why Christians in particular are so solicitous for the decent burial of their friends, seems to be grounded on these three considerations: first, the consideration of their original, as being made after God’s image, which cannot be affronted, but the abuse will be reflected on Him after whose similitude we are made; secondly, the consideration of what they lately were in their lives, that is, members of Christ, temples of the Holy Ghost, and the receptacles of rational and noble souls; thirdly, the consideration of what they shall be again; for, indeed, the principal cause why Christians bury their dead with so much cost and solemnity, is the assurance of the resurrection. We know this corpse shall live again, and be reunited to its soul; it is to be the subject of God’s omnipotence, who shall come to awake them, and raise them up from those beds wherein we decently lay them to rest. Nor do any deride this piety but those profane Atheists who think nothing shall remain of us after death; while we, by this officious care, do manifest our modesty and humanity, our reverence to God, our respect to the soul, and our hope of a blessed resurrectionⁱ.”

It is not easy to say what was the first form of Funeral Rites under the Christian dispensation, but certain it is, from the concurrent testimony of antiquity, that Psalms were chiefly used, with Prayers

ⁱ Comber, vol. iv. p. 365. 367.

for a blessed Resurrection, together with a commemoration of the dead that had died in the Lord, that the living might be bettered by their example, and strive to follow after it, and by deep searchings of heart on such occasions, so urged on to *think* upon God's will, as, after the capacity of a creature, to *do* it, humbly, heartily, reverently, however ineffectually or imperfectly. As regards our own Office, it will be enough to say, generally, that it is composed, like all our other Offices, as near as may be, after ancient models; and that in it, as elsewhere, we follow pretty closely those forms which have been used in the Eastern Church from the earliest times till now^k. Particulars will be adverted to in the observations made on its several parts.

The first thing to be noted is the Rubric, which declares, "That the Office ensuing is not to be used for any that die unbaptized, or excommunicate^l, or have laid violent hands upon themselves." From which we may plainly infer, that it was not imagined

^k See the *Ἀκολουθία τοῦ Ἐξοδιαστικοῦ* in Goar, p. 423, and note on the term, p. 434. It may be observed here, that the corpse was watched by the priests and people, in the Eastern Church, from the time of death to the time of interment, and that the priest was sent for as soon as the breath was out of the body. How very beautiful is this simple form!

Εἰς τὴν ἀνάπαυσίν σου, Κύριε, ὁπὸν πάντες οἱ ἅγιοί σου ἀναπαύονται, ἀνάπασσον καὶ τὴν ψυχὴν τοῦ δούλου σου, ὅτι μόνος ὑπάρχεις φιλάνθρωπος. Ibid.

So beautiful is it, and so beautiful are many of the others, that one passes over in them

the Prayer for the Dead. But it is, in fact, no more than was admitted in the First Book of Edw. VI.;—and no more than was admitted in the early Church. With us the custom was afterwards omitted, because it had been abused to superstitious purposes; and it can hardly be argued, that such omissions were not prudent, when we consider how easily the minds of a multitude are imposed upon. Bucer and others may have been too fond of resorting to the knife, but they did so with charitable intent and healing. "Immedicabile vulnus Ense recidendum est!"

^l See Canon lxxxviii.

that Christian Burial would be required for those who died under such circumstances, and that a higher degree of discipline was purposed than, in practice, we have ever reached. The words do, in fact, declare, that the Office is only for those within the pale of the Church; and the denial of Burial within the sacred precincts, in consecrated ground, and with Christian rites, like other punishments, (for punishment, in a sort, it is, though it reach not to the dead,) is intended to prevent sin, and discourage all thoughtlessness, irreligion, and desperate profaneness. Therefore (purposely passing by painful and controverted points) let Christian Baptism be well looked to; let what excommunication once was be thought on, and let the original intention of the Church be considered, inasmuch as it was no uncharitable act on her part to reject suicides from the holy suburbs, but rather to “terrify all from committing so detestable and desperate a sin, as is the wilful destroying of God’s image, the casting away their own souls, as well as their opportunities of repentance.” (Comber.) What may or what may not be insanity, does not fall within the scope of these remarks to discuss. In all our Services the remarks of these pages look rather to the *ministerial capacity* of the Clergy.

The next Rubric prescribes what “the Priest and Clerks meeting the corpse at the entrance of the church-yard^m, and going before it, either into the

^m It does not fall within my limits to say anything of our cemeteries, (resting or sleeping places, Κοιμᾶται· θνήσκειν μὴ λέγει τοὺς ἀγαθοὺς·) but I cannot refrain giving these words of Jeremy Taylor: “Among

Christians the honour which is valued in behalf of the dead is, that they be buried in holy ground, that is, in appointed cemeteries, in places of religion; there where the field of God is sown with the seed of

Church or towards the grave, shall say, or sing ⁿ— a custom as old as the Apostolical Constitutions, and observed in all the Rituals of the Eastern and Western Churches. And even yet, in more secluded and solitary spots, amongst our mountains, and in their lowly valleys^o, the distance of the way is beguiled by the funeral hymn, beyond and in addition to what is prescribed; the remnant of an ancient custom, and innocent, where all is designed rather, as St. Augustine saith, for the comfort of the living, than for the benefit of the dead, whose warfare is accomplished, and their doom already sealed, whether for weal or woe^p.

The three first Sentences, or Anthems, more properly, are excellently placed, and two of them, the two first, have been used in some part of the English Office from a very early date^q, as may be seen from the Manual of Salisbury. But to take them in

the resurrection, that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever.” Works, vol. iv. p. 567. See the whole of Bingham’s 23rd Book, &c. &c.

ⁿ For the Greek Church. See Goar, p. 424. The words following, taken disjointedly from the Rubric, show the proximity

of our customs. Καὶ εἰ μὲν ἔτοιμά εἰσιν ἅπαντα τὰ τοῦ ἔξωδίου — ἀρχόμεθα ψάλλειν— καὶ ἄροντες τὸ λείψανον ἀπερχόμεθα εἰς τὸν ναόν, προπορευομένων τῶν ἱερέων.—“Ὅταν δὲ ἔλθωσιν ἐν ναῷ, τὸ μὲν λείψανον ἀποτίθεται ἐν τῷ νάρθηκι κ. τ. εἰ. ἰ. e. the Vestibule, Porch. See note, p. 435.

- ^o “This scarcely spoken, and those holy strains
Not ceasing, forth appeared in view a band
Of rustic persons, from behind the hut,
Bearing a coffin in the midst, with which
They shaped their course along the sloping side
Of that small valley, singing as they moved :
A sober company and few ; the men
Bare headed, and all decently attired.”

Wordsworth’s Excursion. The Solitary.

^p Quoted by Durandus, lib. vii. c. 35, § 36:

^q Several times quoted in the Euchol. and referred to by Durandus, ut supra.

order. The first is from St. John's Gospel, and was spoken by our blessed Lord on His way to Lazarus' grave, where He that was the Resurrection and the Life, Himself wept! And it is, Christian Brethren, an appeal to our Faith. For if we do verily believe in Him who "died for our sins, and rose again for our justification," though the crust, and shell, and scaffolding of these our bodies decay, confess their ashes, and crumble into dust; the soul, in a sense which shall comprehend the Resurrection of the Body, shall be received into everlasting bliss. The next sentence is from the Book of Job, and does but inculcate the same facts^r. Whether or not, recent investigations add vastly to the faithful record we read in this holy Book, is yet to be ascertained^s; but anyways the record is true, and the book was anciently used specially in this Office, out of which no less than nine lessons were taken, the present being the eighth. As regards the last two sentences, it will be sufficient to remark, that they imply acquiescence in God's will, patience and thanksgiving. And sure, it appertaineth unto Christians to be "patient in tribulation," having an eye unto those joys which are to be revealed, unseen though they be in their glorious fulness, and such as mortal ear hath not heard. And then for thanksgiving, it implies a heart chastened and subdued, yea, crushed, contrite, worn down, as "fitches beaten out with a staff, and cummin with a rod" (Isa. xxviii. 27), to say, on the departure of those beloved, "The Lord gave, and the Lord hath taken

^r Mr. Greswell, on the Burial Service, says of this sentence, that it is, "as it were, a voice from the coffin." The minister, so to say, speaking in

the name of the Christian departed. Vol. i. p. 215.

^s The allusion is to the Hadramûtic Inscriptions. See Forster's Hist. Geography of Arabia.

away; blessed be the name of the Lord!" Such let our resignation be, such our thanksgiving!

The Church entered, the Service proceeds with Psalmody, as was anciently the custom in the Greek Church, and also in the Churches of the West, and this, under the impression that the death of the righteous is not properly a cause for sorrow, but rather for joy, inasmuch as God, who loved them, and whom they too loved, has taken them to Himself. And truly, as one saith, "were the happiness of the next world as closely apprehended as the felicities of this, it were a martyrdom to live^s." In the First Book of Edward VI. the Psalms were different (the 116th, 139th, 146th), and with the Lesson and Suffrages which followed were to be said in the Church, either before or after the Burial of the corpse. From some cause or other, these were omitted in the next book, and none other were inserted till the last Review, when the present ones,—in every way most appropriate,—were made choice of. They are the 39th and the 90th. The former—more commonly read at the funeral of a young person, when both are not read,—was composed by David as a sort of elegy on the death of "the young man Absalom;" the latter, usually read when one of more advanced years is buried, was the sorrowful, but meek and patient effusion of Moses, on the death of that vast and mixed multitude which fell in the wilderness, leaving their carcasses there by reason of their disobedience. God of His great mercy spare us! let us not be confounded and lost in the wilderness of this world, which lieth in wicked-

^s Sir Thomas Browne's *Hydriotaphia*, c. iv. vol. iii. p. 486.

ness! May He “so teach us to number our days, that we may apply our hearts unto wisdom!”

Then followeth the Lesson, taken out of the fifteenth chapter of the former Epistle of St. Paul to the Corinthians. And herein, in their choice, like the well-instructed scribe, our Compilers have brought forth from the treasury of the Bible things new and old (Matt. xiii. 52). First, the Psalms; then, the comforting Lesson from the New Testament, than which there is no fuller account of the Resurrection unto life in the Scripture of truth. And, indeed, Christian Brethren, he who shall not be moved by such words as are contained in it can scarce be born of woman—can have no full and proper sense of Baptism for the dead—of that Baptism in which he was buried, in hopes of the Resurrection from the dead[†]. So thoroughly were men of old impressed with the blessed hopes and realities expressed in this chapter, that they called it St. Paul’s Gospel, and a part or parts of it have been used in the Rituals of the Western Church for many ages past. It may be added here, “that it was anciently read in the celebration of the Eucharist, which formerly took place in England, as in other Western Churches,

[†] It will be observed that we cautiously retain the *Gloria Patri*, which the Roman Church did not, thinking it too joyful for the occasion. Durand. lib. vii. c. xxxv.

^u This is, in all probability, the true sense of the passage, which should be compared with Rom. vi. 3, 4. Lord King observes, it “is a place of Scripture capable of many interpretations; but yet, I think, this explication may be naturally given thereof, viz. If there

shall be no resurrection of the dead, what will they do, or what profit and advantage will they have, who embrace Christianity, and are baptized from the persuasion of the Resurrection? How foolish and ridiculous is it for them to be baptized from the consideration of the resurrection, that they may arise amongst the number of the just, if the dead shall not rise at all.” Crit. Hist. of the Apostles’ Creed, p. 392. 3rd Edit.

at this time; and although the English Church has not continued the custom, but adopted the practice of the Church of Constantinople, the importance of this part of Scripture has caused it to be used as the proper Lesson on the present occasion^x." It may be observed here, that in the First Book of Edward VI. the Psalms and the Lesson were followed by certain Suffrages (after the Lesser Litany and Lord's Prayer), in behalf of the deceased, together with a Prayer (since remodelled) in which the like point was more evidently glanced at. All this was omitted in the Second Book, and the disputed matter left in abeyance. But enough has been said on this head before. Those who seek for further information will find it in the additional notes subjoined to the edition of the Prayer-Book by Dr. Nicholls. Our business is to redeem the time, and so to live that we may die the death of the righteous, and be saved by the only Purgatory *we* know of, which is Christ's blood poured out!

If the corpse has been carried into the Church, and if the grave be not there, (which in ordinary cases it should not be,) the mourners, preceded by the Priest, advance towards it from the sacred walls. And when they come to the grave, whilst preparations are making for the corpse to be laid into the

^x See Palmer, Vol. ii. p. 234, who adds, what may be seen in Goar, p. 430, that in the Church of Constantinople they read part of the fourth chapter of St. Paul's Epistle to the Thessalonians and a Gospel from St. John. This, it will be observed, is not forgotten by us in one of the subsequent prayers. Comber observed, "the Western Church of old

did read one Epistle out of it, beginning at v. 51 (Durand. vii. c. xxxv.); and our Salisbury office hath taken one little portion out of it, beginning at v. 20. But our judicious reformers thought not fit to mangle it; beginning therefore with v. 20, they continue it to the end of the chapter, being a most exact and methodical discourse." Vol. iv. p. 409.

earth, sundry Anthems are sung, after the custom of the Eastern and Western Churches. The Sentences, nearly as they now stand, may be seen in the ancient Books of Salisbury; and the greater part may be picked out, word by word (as I have had occasion to observe more than once,) from the pages of the Euchologion, which, although mingled with superstitious usages, it must be acknowledged are very beautiful. However, in the place of the ancient long and last farewell, and of the funeral wail peculiar to more eastern climes, but which has spread far west, and is (in a degree) retained where the forms of the Eastern Church had once a stronger hold,—as, for example, in Ireland,—instead of this, and sprinklings of holy water, and the blessings of the grave, and so forth, the Anthems alluded to follow. The first is easily recognized as taken from the Book of Job (xiv. 1, 2), and never, sure, can there be a time when the words will fall upon our ears with sound more solemn. Verily, the spectacle of mortality laid bare before us, and on the grave's edge, declareth how man “fleeth as it were a shadow, and never continueth in one stay!” Easily told is their number who have not cause to say with the aged Patriarch, “Few and evil have the days of the years of my life been.” (Gen. xlvii. 9.) Anyways, “The days of man are but as grass, for he flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone, and the place thereof shall know it no more.” (Psalm ciii. 15, 16.) But, God be thanked! the faithful mourners, when they look into the grave, look beyond it and through it; and even if they do not, with the proto-martyr Stephen, “see the heaven opened, and the Son of man standing on the right hand of God” (Acts vii. 56), they know

and are fully assured that so it is,—that “the Lord hath prepared His seat in heaven.” (Psalm ciii. 19.)

The second Anthem is an admonition to the living, and true enough, as the corpse is now on the sides of the pit, “even so we in like manner, as soon as we were born, began to draw to our end.” (Wisd. v. 13.) And, besides, so weak is each one mortal born, that he falls almost as the leaves do, before every temptation, and has no help but in his God. But, then, sin has separated between him and his God, and for that his sin, God is justly displeased. Whence then his hope on this trying occasion? Only from Scripture, in which, as of old, so for ever, God alone is set forth as the God of mercies and forgivenesses. His mercy endureth for ever, and, like His love, is stronger than death, triumphed^y over and led captive by Christ. Of whom else may we seek for succour?

Under this impression we despair not, but in the next Anthem redouble our supplications to the God of our health and salvation. To the Holy and Undivided Trinity do we cry for help, and entreat of Him, (who tasted of death for every creature, and knew, to us the unknown^z, sufferings of the cross,) that He would “not deliver us into the bitter pains of eternal death.”

^y The words of Theophylact on 1 Cor. xv. 55, are most expressive: Ὡσανεὶ γεγόμενα ἰδῶν τὰ πράγματα, ἐνθουσιᾷ καὶ ἐπινίκιον βοᾷ, καὶ ἀλαλάζει, οἷον εὖ κειμένῳ τῷ Θανάτῳ ἐπεμβαίνων. Oper. ii. 231. B.

^z “To very good purpose it was that the ancient Fathers of the Greek Church in their Liturgy, after they have recounted all the particular pains, as they

are set down in His Passion, and by all and by every one of them, called for mercy, do after all shut up all with this Δὲ ἀγνωστῶν κόπων καὶ βασάνων ἐλέησον καὶ σῶσον ἡμᾶς. By Thine unknown sorrows and sufferings, felt by Thee, but not distinctly known to us, have mercy upon us and save us!” Bp. Andrewes, Second Sermon. Of the Passion.

The last petition is but, as it were, a reiterated cry unto Him who knoweth all our desire, and from whom our groaning is not hid (Ps. xxxviii. 9); who knoweth the secrets of our hearts, and understandeth our thoughts long before. (Ps. cxxxix. 1.) And because "there is a certain hour or critical time in which God suffers the powers of darkness to afflict those that are dearest to Him^a," we entreat our holy and merciful Saviour, the most worthy Judge eternal, that He suffer us not, at our last hour, for any pains of death to fall from Him!

After these anthems the interment follows, much in the same *order* as in the ancient Rituals of the Eastern and Western Churches, but in a *form* peculiar, as would seem, to our own. In the First Book of Edward VI., the Priest was to cast earth upon the corpse, but in the second it was to be as now, that is, while the earth shall be cast upon the body *by some standing by*, the Priest shall say, "Forasmuch," &c. And these are the words which seem to be peculiar to the English Church, as is remarked by the author of the *Origines Liturgicæ*, for "we find that most other Rituals of the East and West appoint some Psalm or Anthem to be sung or said while the body is placed in the tomb; but the same

^a See South's Sermon on St. Luke's words, xxii. 53: "But this is your hour, and the power of darkness;" and Latimer's Bidding Prayer, in his Sermon preached at Stamford, p. 91, ed. iv. 1575. Black letter.

The original of this last anthem has been pointed out by Abp. Lawrence, in a note to his Bampton Lectures. "The passage in which they are found, was taken from a Ger-

man Hymn of Luther, composed as a kind of poetical paraphrase upon another very ancient one in the Office of the Romish Church. The words of Luther, in the latter part of this Hymn, are: Heiliger Herre Gott, heiliger starker Gott, heiliger barmhertziger Heyland, du eweiger Gott, lass uns nicht entfallen von des rechten Glaubens Trost." See p. 448.

form nearly has been used in the English Church for many ages, though anciently it followed after the body was covered with earth, and not while the earth was placed upon it^b." Be this as it may, the form is strikingly beautiful and affecting, and even if the old salutation, or kiss, imparted to the dead be no more, we do not forget that our brother or sister departed is still *dear* to us. We omit only what savours of practice superstitious.

And now as regards the *soul*,—that God has taken; it is the *body* only of the departed we are concerned about, and this we reverently commit to the earth. They, the dead, are but gone before; and we, the living, must shortly follow. We shall go to them, but they shall not return to us. (2 Sam. xii. 23.) Again, it is but a *deposit* we render unto earth, and all is to be rendered up again; yea, every atom of human dust. The sea is to give up the dead which are in it—death and hell are to deliver up the dead which are in them. (Rev. xx. 13.) They be debtors all to the living God, and when He that is the Resurrection and the Life shall speak His word of power, they must acknowledge themselves tributaries, and hasten to obey. But, may be, one will ask, how can the Church say, We commit the body to the earth *indiscriminately*, “in sure and certain

^b Palmer, vol. ii. p. 235. The Greek Rubric may be seen in Goar, p. 333. Καὶ οὕτως ἄραντες τὸ λείψανον ἀπερχόμεθα εἰς τὸν τάφον, κ. τ. εἰ. Καὶ τίθεται τὸ λείψανον ἐν τῷ μνήματι. Ὁ δὲ ἱερεὺς ἄρας χούν μετὰ τοῦ πτύου, σταυροειδῶς ἐπιφρίπτει ἐπάνω τοῦ λειψάνου λέγων, Τοῦ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς, κ. τ. εἰ. The *Kiss of Peace*, alluded to in

the text, had taken place previously. See p. 431. Δεῦτε τελευταῖον ἀσπασμὸν δῶμεν, ἀδελφοί, τῷ θανόντι, κ. τ. εἰ. on which see the note, p. 436. Comber quotes Dionys. Areop. and Durandus, to the same intent. See vol. iv. p. 439. No custom was more general among heathens or Christians, and can scarcely be said to be extinct now.

hope of the resurrection to eternal life?" To which it is answered, that in the first instance the Burial Service was never intended to be read over those who had been notorious ill-livers, and had died without signs of repentance. Or, perhaps, the Church is hopeful, and not inconsiderately so^c, after the fashion of a man, who listens neither to reason or to revelation, and is confident. All of which is well enough as an apology. But the real truth is, the expression here is general, and THE^d Resurrection to eternal life implies, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 2, 3.) But, further than this, our Office is ministerial, and we should have counted the cost, and weighed objections, or ever we undertook, as subalterns in the Church Militant, to obey her orders. We be no judges, but servants: "no judges of particular men's final estate, only knowing and firmly believing there is a resurrection to eternal life, whereof they shall be partakers, whom God shall judge worthy of it; we take care of the bodies of Christians as being ignorant which are prepared for the better part; yet, in charity, hoping the best of all that die in the

^c Some will call to mind the great historian's remark. Τὸ δὲ πλεον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοία ἀσφαλεῖ, εἰωθότες οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται, λογισμῷ αὐτοκράτορι εἰωθεῖσθαι. Thucyd. iv. 108.

^d "These words have not, as some mistake, peculiar refer-

ence to the party deceased, but import the faith of the congregation then present, in the article of the Resurrection, and that their own bodies shall rise again to eternal life, as is evident by the words, 'shall change our vile bodies,' where the plural excludes the restraint to a singular number." L'Estrange, p. 302.

peace of the Church." (Comber.) The Anthem following declares this, in which we rejoice for the consolation, and for that heavenly voice which bade the exile that was at the isle that is called Patmos, write, "From henceforth blessed are the dead which die in the Lord." This anthem has been read of old time in the Western Church; and sure it is excellently placed "before the succeeding Collects, to give a just reason why therein we do not pray for the dead, but for our own selves; because there is God's own word to assure us they have no further need of our prayers now: our charity obliges us to hope they died in the Lord; and if so, they are blessed already, and we cannot, with any sense, pray they may attain that which they actually enjoy already." (Comber.) They *rest from their labours*^e. The contest is over, and, if deserving, they are crowned. Whatever be the intermediate state of bliss between death and the Resurrection, that is theirs. Our Church defines nothing on a point where all is indefinite in Scripture, but simply implies, that wherever Abraham's bosom is, there are the dead that die in the Lord, in expectation of the trumpet that shall sound, and Christ's return in His glorious Majesty to judge both the quick and dead! But although they rest from their labours, we are in the midst of ours, and are toiling still in the midst of vexation of spirit often times—always begirt with sorrow, more or less—continually harassed by temptation. Therefore we fall again to prayers, saying that lesser Litany which should ever be at our lips' ends, and that holiest and best of Prayers, which our blessed Lord taught His Disciples, omitting the

^e See what is said in c. xii. on the Order for the Burial of
of Mr. Greswell's Commentary the Dead, vol. ii. p. 100, &c.

Doxology, because here, on this mournful occasion, our language is rather that of supplication than of praise.

The two concluding Prayers, or the Prayer and Collect, with the Blessing, seem to have been composed for the First and Second Books of Edward VI.,—at least, any ancient models have not been discovered. The second remains just as at first; the first was altered in the Second Book, and has been altered since into its present form. A word or two on each.

As regards the first, the Preface to it is to be found “in the Manual of Salisbury, and in some very ancient monuments of the Western Church” (Palmer), in which we give thanks for that life after death which is theirs assuredly who depart hence in the Lord. “For He is not a God of the dead, but of the living; for all live unto Him.” (Luke xx. 38.) And more yet. In His presence, wherein is the fulness of joy, “the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity.” For, as in prophetic song, “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah xxxv. 10.) Then, again, our Prayer takes a more particular turn, and we give hearty thanks unto God that it hath pleased Him to deliver this our sick brother or sister “out of the miseries of this sinful world;” in which we imitate the devotions of holy men of old, and in the stead of the frequent Hallelujahs of the Eastern Church^f, which were songs of triumph over death’s

^f See Euchologion, passim.

destruction and the grave's defeat, we offer up our eucharistic hymn of thanksgiving, beseeching the good Lord, that it may "please Him, of His gracious goodness, shortly to accomplish the number of His elect, and to hasten His kingdom;" to bring to an end, that is, this scene of trial—this mysterious probation, and to fill up with blessed souls the mansions of eternity, as intended in His counsels of old, foreordained before the world began. And because till His kingdom be hastened and come, all below is in a state of imperfection, and those beneath the altar ever cry out, saying, "How long, O Lord, holy and true?" (Rev. vi. 10), and none gone before without us can be perfect (Heb. xi. 40); therefore we pray "that we and all those that are departed in the true faith of God's holy name may have our *perfect* consummation and bliss in His eternal and everlasting glory, through Jesus Christ our Lord."

Last comes "*The Collect*," so called, probably, because it is more general in its character, whereas a Prayer, like the former, is more special. The name of Collect, again (as has been observed), "throughout our Liturgy, is never given to a thanksgiving, but the first of these two prayers, besides being a petition, is a thanksgiving^g." This, however, is of no consequence. It appertains rather to observe, that the present Form is directed to the comfort generally of the congregation present, usually consisting of relations and friends. These are reminded (in prayer to the "merciful God, the Father of our Lord Jesus Christ") that "whosoever believeth shall

^g Mr. W. Greswell, ut supra, vol. ii. p. 198. But Wheatly probably assigns the truer cause of the name here, as following the old Introit in

the celebration of the Communion at the time, p. 498, from Bp. Overall's notes appended to Nicholls, p. 64.

live, though he die; and whosoever liveth, and believeth in Him," that is the Resurrection and the Life, "shall not die eternally." After which those verses of St. Paul's to his Thessalonian converts (before alluded to as being used in this Office by the Eastern and Western Church) are referred to. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. iv. 13, 14.) Wherein it is to be noted how the Apostle speaks of death, for he calls it sleep^h, as though death were a term scarce applicable to Christ's departed ones. Not dead, but gone before, were rather to be said of those who have died in the Lord. Such is the tenor and such the drift of this Collect, to which certainly no one could object, were it not that here, once again, the Church of our Fathers seems over charitably inclined, when she expresses, without reservation, the hope that all present may rest in Christ, as doth the brother or sister now dead, and committed to the earth. Whereas, how often must this hope be faint, or hard upon despair, or none at all? What was said before in reply to such objections is applicable here. To which may be added, that if the Office for the Burial of the Dead were to be altered at each man's discretion, and each were to judge his brother, instead of

^h The lines of Prudentius are simply beautiful:

Quidnam sibi saxa cavata?

Quid pulcra volunt monumenta?

Res quod nisi creditur illis

Non mortua, sed data somno.

Hoc provida Christicolarum

Pietas studet, utpote credens

Fore protinus omnia viva,

Quæ nunc gelidus sopor urguet.

Hymn. x. Exequiar. 53, &c.

acting obediently in his ministerial capacity, there can be little doubt but that more heartburnings and severer cases of conscience would arise than are now painfully to be met with,—as, indeed, they are. However, to hope against hope hath more faith than irreligion; and amongst the other characteristics of Christian charity this, too, is set down—it “*believeth all things, hopeth all things.*” (1 Cor. xiii. 7.) In conclusion, “If it be alleged that evil men will hereby be encouraged to continue in their sins, I answer, that the whole office confutes that vain conceit (which only promises happiness to the pious), and particularly the very clause preceding this doth plainly obviate this misconstruction, by moving every bystander to pray that he may be raised up from the death of sin here, without which the Church declares he cannot hope for a happy death or a joyful resurrection. And if it be well observed, we suppose the party deceased to have had his share in the work of grace before he obtained a portion in glory, and accordingly we pray for the first as to ourselves, before we presume to ask the latter¹.”

The Office, as it now stands, concludes with the Blessing, which was added at the last Review. But formerly, in the First Book of Edward VI., there was the Rubric which follows—“The Celebration of the Holy Communion, when there is a Burial of the Dead.” Psalm xlii. was there appointed for the Introit, together with a Collect—(the last Collect in our present Service),—an Epistle and Gospel;—the former from 1 Thess. iv. 13—18, the other from John vi. 37—40.

As regards the celebration of the Eucharist at this time it must be admitted that the custom is an

¹ Comber, vol. iv. p. 467.

ancient one, and observed when the funeral, or "*Commendation*" of any one, (such was the technical word,) was in the morning. When in the afternoon, as may be seen from the Council of Carthage^k, it was to be omitted. But it is not necessary to dwell long on this head; suffice it to say that the Western Rituals seem all, more or less, to acknowledge the administration of the Eucharist at this time; and that particular instances are recorded for Africa by St. Augustine, who dwells affectionately on his mother Monica's funeral. Such was the case likewise in Italy, at the funeral of St. Ambrose, who was buried on Easter-day in the morning, after the Divine Sacrament had been administered. St. Ambrose himself had consecrated the Holy Mysteries at the funeral of Valentinian; and, to add no more, Eusebius records the like to have taken place at the funeral of Constantine. However, "it was not usual in the East, where the Liturgy is not performed at funerals even to the present day." (Palmer.) As respects the particular prayers used at the solemn Commemoration of the dead, we have fortunately a form extant in the Apostolical Constitutions, which shows, as Bingham says, "that there was no relation to Purgatory in those prayers, but quite the contrary, namely, a supposition that the soul of the deceased was going to a place of rest and happiness in Abraham's bosom^l." It may be added,

^k The Greek may be seen in Beveridge's Synodicon, vol. i. p. 567, and note, vol. ii. p. 206. The xlvth Canon requires the Eucharist to be taken fasting; so that in case a funeral, whether of Bishops or others, took place in the evening, the order

was *μόναις εὐχαῖς ἐκτελεσθεῖν*. These canons, which form the "*Codex Ecclesiæ Africanæ*," date from A. D. 419. Beveridge, *ibid*, p. 202. In the *Codex*, &c. of Justellus the Canon referred to is xli. See p. 121, ed. 1615.

^l See Book xxii. c. iii. § 13:

that the after-custom of giving the Holy Eucharist to the dead, together with the kiss of peace at that time, was of more recent date, and of superstitious origin. Superstitious likewise in time became the celebration of the Holy Communion at the Burial of the Dead, of which it will be enough to say in the words of one of our oldest and best Ritualists: "Innocent was this rite while it preserved its first intention; but degenerating from its original purity, by *Masses* and *Dirges*, sung for the souls of the dead, wisely was it done of our second Reformers to remove, not only the evils themselves of such heterodox opinions, but even the occasions of them also, viz., the *Communion* used at *Burials*™."

Such, Christian Brethren, in its several parts, is this beautiful Office, and were it, together with that

the passage of the Constitutions is in lib. viii. c. 41. Of that other custom alluded to in the text, see *infra*, § 14; and for burying the Eucharist with the Dead, that vast treasury of Martene, de *Antiquis Eccles. Rit.* lib. iii. c. xii. p. 367. I cannot help repeating over again that Bingham and Martene are constantly referred to.

™ L'Estrange. What he says of Elizabeth's Latin Version is in all probability correct. "Which being so evident as to matter of fact, it may seem a wonder, why in the Liturgy established in Parliament, and translated into Latin, 2nd Eliz., and this done by Regal authority, this Communion Order is postliminated into that *Burial Office*," &c. p. 303. The reason he assigns, as before, with respect to the Reservation of the Elements, p. 300, is that "the Universities and Colleges

to which this translation was directed, being men of more discerning spirits, better might they be trusted with this Office, which it was expected they would consider in its true principles, separated from the foggy medium of ignorance and superstition," p. 394. The following words from the Seventh Sermon preached by Maister Latymer before King Edward are worth quoting. "In the primitive Church, in places, when theyr freundes were dead, they used to come together to the Holy Communion. What! to remedy them that were dead? No, no, a straw, it was not instituted for no such purpose. But then they would call to remembrance God's goodness, His Passion that He suffered for us, wherein they comforted much theyr fayth." p. 89. ed. 1575. Black letter.

for the Visitation of the Sick, wisely considered and turned to when we were well, it would be a sure way of setting our houses in order, and of preparing to meet our God! So true is that saying of His holy Prophet of old, "Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways." (Isa. lxiv. 5.) And this can never be done too early; for youth and age are alike liable to dissolution, and the taking down of these tabernacles is never very far from any one of us. "It remains," says one, "that we who are alive should so live, and by the actions of religion attend the coming of the Day of the Lord, that we neither be surprised nor leave our duties imperfect, nor our sins uncanceled, nor our persons unreconciled, nor God unappeased; but that, when we descend to our graves, we may rest in the bosom of our Lord, till the mansions be prepared, where we shall sing and feast eternally. Amenⁿ."

ⁿ Jeremy Taylor—"Of the Contingencies and Treating our Dead," Works, vol. iv. p. 472. Sir T. Brown beautifully says, "The greater part must be content to be, as though they had not been, and to be found in the register of God and not in the record of man." And, "Happy they whom privacy

makes innocent, who deal so with men in this world, that they are not afraid to meet them in the next; who, when they die, make no commotion amongst the dead, and are not touched with that poetical taunt of Isaiah, xiv. 16." Hydrotaphia, Works, vol. iii. pp. 492—496.

“ Let all things be done decently and in order.”

PART V.

BOOK OF COMMON PRAYER.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH,

COMMONLY CALLED

The Churching of Women,

AND

The Communion, &c.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH,

COMMONLY CALLED

The Churching of Women.

1 CORINTHIANS xiv. 40.

“LET ALL THINGS BE DONE DECENTLY AND IN ORDER.”

IN the First Book of Edward VI. this Office was called “The Order of the Purification of Women^a,” wherein, though unfettered by the ceremonial of the Jewish Law, we reverently have an eye to that moral part of it, which, like its Divine Author, changes not, but is the same “yesterday, to-day, and for ever.” The lamb “for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering,”—or, in the case of poverty, “two turtles, or two young pigeons” (Lev. xii. 6—8),—sacrifices of this sort are not required at our hands, being ceremonial and material;—but the sacrifice of praise and thanksgiving, under such circum-

^a “The former word was *Purification*, worthily expunged by our second Reformers;” i. e. in the Second Book of Edward

VI., where the Rubric was altered to its present form. L’Estrange, p. 326.

stances, is ever to be offered, as it has been from the earliest ages of the Church, by those who profess and call themselves Christian mothers, bent on godliness, and mindful of the resurrection from those pangs which were nigh unto death and proximate to the gate of the grave!

“The holy Virgin Mother, according to the Law of Moses, at the expiration of a certain time, came to the temple to be purified. Although, in her sacred parturition, she had contracted no legal impurity, yet she exposed herself to the public opinion and common reputation of an ordinary condition; and still amongst all generations, she is, in all circumstances, accounted blessed, and her reputation no tittle altered, save only, that it is made the more sacred by this testimony of her humility. But this we are taught from the consequence of this instance; that if an end, principally designed in any duty, should be supplied otherwise in any particular person, the duty is nevertheless to be observed; and then the obedience and public order is reason enough for the observation, though the proper end of its designation be wanting in the single person.” These remarks of a well known divine are much to the purpose here, when the proper end of this Office is looked to—that is to say, devout thankfulness to the Almighty God. And let it be added, for example’s sake to Christian women, who are not unholy and sequestered from the house of God according to the ancient Levitical Law (as Hooker expresses it),—let it here be added, that the “holy Virgin Mother, from these acts, (of which, in signification, she had no need, because she sinned not in the conception, nor was impure in the production,) expressed other virtues besides obedience; such as were humble

thoughts of herself, devotion and reverence to public sanctions, religion, and charity, which were like the pure leaves of the whitest lily, but to represent the beauties of her innocence, but were veiled and shadowed by that Sacramental of the Mosaic law^b." We may wisely consider all this, and give God thanks. And it is our duty so to do, because, as children are successively born into the world, the number of the elect is being filled up, and the kingdom we pray for hastened.

As regards the antiquity of this Rite I need not enter into any lengthened particulars. Suffice it to say that it is lost in the distance of primitive ages, and no man is able to say when women after child-birth did not return thanks. We find the Office in the Euchologion^c, where it has been for ages, and, in fact, in all the Western Rituals as well as in those of the East. Our own Office, nearly as it now stands, occurs in the ancient Manuals of Salisbury; and it is to be recollected that one of the questions put by St. Augustine to Pope Gregory was, "How long it was to be before the woman, after child-birth, should come to be Churched?" which evidently shows that it was then customary in the British Church; and,

^b See Jer. Taylor's "Considerations upon the Presentation of Jesus in the Temple." Works, vol. ii. p. 99, and Hooker's Eccles. Pol. book v. lxxiv.

^c In the Greek Church this Office is called *Εὐχὴ εἰς γυναιῖκα λεχῶν, μετὰ μ' ἡμέρας*, i. e. after forty days, when the mother was to come to the Church with the child in person. See Goar, p. 267. Our name of *Churching* is to be seen in the prefixed Rubric—*ἐπὶ τῷ ἐκ-*

κλησιασθῆναι: on the sense of the word Purification, and how it is not with us a legal, but a Christian Rite, cf. note, p. 269. For the "Dionysii Alexandrini Canones," so often referred to, see Beveridge's Synodicon, vol. ii. p. 4, canon ii. *Περὶ δὲ τῶν ἐν ἀφέδρω γυναικῶν, εἰ προσῆκεν αὐτὰς οὕτω διακειμένας εἰς τὸν οἶκον εἰσιέναι τοῦ Θεοῦ κ. τ. έ.* It may be seen also in Routh's *Reliquiæ Sacræ*.

as it has been likewise observed, the very words of the answer made, seem to imply some known rite or form of returning thanks^d.

But, to turn to the Office itself, wherein the first Rubric is to be noted, which says that the woman is to come, at the *usual time* after delivery, into the Church *decently apparelled*, and to kneel down in some convenient place, *as hath been accustomed*. The usual time in this country has been about a month; but no time is specified; because the period of a woman's weakness cannot be foreseen, and she is not called upon to return thanks for a blessing before it is received. Her punishment, however, is not to be counted as a crime; neither is she, "in respect of any unholiness forbidden entrance into the Church, although her abstaining from public assemblies, and her abode in separation for a time, be most convenient." (Hooker.) Come when she may she is to be received, as may be seen from the old Rubric in the Salisbury Manual above referred to^e. It is next observed that she is to come decently apparelled,—but the apparel is left to her own discretion, "the ornament of a meek and quiet spirit" being the matter of real import. Formerly, as is well known, the woman came veiled; than which, says Hooker, in reply to certain cavillers more merry

^d See Johnson's Eccles. Laws, DCI. viii. Question of Augustin.

^e It is given by Wheatly, p. 503. The original is likewise quoted by Keble in his Notes on Hooker, where he observes also, — as Comber does,—that "the Service at that time was read at the Church-door, and after it the Priest took her hand, and led her into the Church, saying,

' Enter into the temple of God, that thou mayest receive eternal life and endure through all ages. Amen.'" In the first Book of Edward VI. the woman was to kneel *nigh unto the quire door*;—by the second, *nigh unto the place where the Table standeth*. The Rubric was altered to its present form at the last Review.

than wise, "there could be nothing devised for such a time more grave and decent." Certainly, as regards Rebekah, it is not in Scripture turned to her reproof that "she took a veil and covered herself" (Gen. xxiv. 65); and when St. Paul has occasion to speak on the subject, he alludes to the veil rather as a token of reverence and submission than of immodesty. (See 1 Cor. xi. 10.) Lastly, as regards *the convenient place*, this formerly was the Altar, as may easily be collected from the documents of our Church. I will only write down here the Answer of the Bishops to the exceptions of the Ministers at the Savoy Conference. "It is fit that the woman performing especial service of thanksgiving should have a special place for it, where she may be conspicuous to the whole Congregation, and near the holy Table in regard of the offering she is there to make. They need not fear Popery in this, since in the Church of Rome she is to kneel at the Church-door^f." It is remarkable that the more common custom now of Churching women from the desk was regarded as Puritanical in the sixteenth and seven-

^f See Dr. Cardwell's Hist. of Conferences, &c., p. 362. The Puritanical innovation is glanced at by Bishop Montague in his Articles of Inquiry, p. 78, Reprint, and in Strype's Life and Acts of Archbp. Whitgift, the following complaint is laid against "the Parson of Eastwick," May, 1584. "Also, whereas by order the woman that cometh to Church to give her thanks after childbirth, by order of the Book, should sit nigh to the Communion table, and the Minister to stand by her, to use the form of prayer

there set down; he hath appointed them to keep their own seats; and, contrary to the order appointed, useth some part of the prayer, standing in his seat, appointed for public prayer." Vol. i. p. 279. As respects the time, Sparrow observes, in his Rationale, "This Service is to be done betwixt the first and second Service, as I have learnt by some Bishops' inquiries at their visitation; the reason, perhaps, is because by this means it is no interruption of either of these Offices," p. 291.

teenth centuries. But this, perhaps, is at present the more *accustomed place*, and the Ordinary seldom interferes.

After these introductory Rubrics comes the Preface, which till the last Review was left to the discretion of the Priest, the words being, "And the Priest, standing by her, shall say these words, or such like, as the case shall require." None can deny that it is pertinent and enough; and one may say, with a well-known Ritualist, that even this short office is not without a suitable introduction; and if it be "a general defect in all other liturgies, that they have no prefaces to introduce the several offices, and to prepare the parties concerned to do their duties with understanding," yet it is the peculiar care of this our "Church to instruct us how to do every duty, as well as to assist us in the doing thereof: hence the daily prayers begin with an Exhortation, so doth the celebration of the Communion, Baptism, Confirmation, and all the rest." (Comber.) Well are we all instructed; and if we will not receive instruction, the fault is all our own. "But if any man be ignorant, let him be ignorant." (1 Cor. xiv. 38.)

Next come the Psalms, without which Thanksgiving were imperfect. In the First Book of Edward VI. there was but one, the 131st, which, together with the 128th, is still used in the Roman Office; but these, it may be, are hardly so suitable as the present ones, that is to say, the 116th and the 127th. The first was written either after sickness healed or danger escaped, and, by change of person, is not unfitly to be applied to the case of a woman who comes to give her thanks. The latter verses are omitted, not being so applicable on the present

occasion. And as the first Psalm praises God for the deliverance of the mother, so the second is a thanksgiving for the birth of the child, and altogether seasonable, when the child is living. And well is it said, "Except the Lord bestow children upon us, and so *build the house*^g, and propagate the family, their labour is but lost, and all their endeavours vain that attempt to build it without his blessing; for either they shall never have any children, or none to live with them; so that we will acknowledge this prop which is prepared to support our house, (against we that are the present pillars of it fail,) is purely the gift of God." (Comber's Paraphrase.) The Psalm itself is one of the "Psalms of Degrees," as they are called; and it was one of those sung aloud by the Levites, in commemoration of God's mercy for the return from the captivity. It is remarkable, by the way, that no Psalm appears to have been sung in this office by the Eastern Church^h.

After the Psalms, the Priest calls upon the whole congregation, saying, "Let us pray;" and the preparation for the Lord's Prayer, which we never omit, is the Lesser Litany. As regards the Lord's Prayer,

^g Hammond's note in loc. should by all means be referred to: "To *build*, (from whence is the name $\beta\alpha$ a son), is to procreate and bring up children, by which *houses*, i. e. families, are built up, begun, supported, and continued," &c. The simplest illustration is that from the Chronicles, where the Lord, by his prophet Nathan, saith unto David; "*Furthermore I tell thee, that the Lord will build thee an house,*" which is explained in the verse following,

by these words: "*I will raise up thy seed after thee, which shall be of this son.*" 1 Chron. xvii. 10, 11. Hence in Euripides, we find, Παιδας, ἔρουμα δώμασι. Medea, v. 584. And elsewhere, Στύλοι γὰρ οἴκων εἰσι παῖδες ἄρσενες. Iphig. in Taur. v. 57.

^h Wheatley's inference, that the Woman should repeat the Psalm after the Priest, is no doubt correct, p. 508,—but she is not *ordered* to do so.

it is common in this place to the Eastern and Western Church; but in this, we of the Church of England are particular, in that we have added the Doxology, because the present is an Office of Thanksgiving. This was done at the last Review. In the First Book of Edward VI., as well as in the Second, the termination following will be observed: "*Answer.* But deliver us from evil. Amenⁱ." Of this, L'Estrange gives the explanation following: "It hath long been inquired, why all the residue of the Dominical Prayer being rehearsed in one continual course in some parts of our Liturgy, there is a break at this last petition, which is returned by way of *response*. In satisfaction to which doubt, the consideration of the Prayer of former times will contribute very much. The manner, you must understand, was then for the Priest who did officiate to rehearse it, as our Office directeth; and this last petition was not returned by the People, but by the Quire or Chorus, and that with an elevated voice. The design whereof was to give notice to the people, that the Lord's Prayer was drawing to an end, that they might be more ready to afford their *Amen*. For the Service being all in Latin, a tongue unknown to them, all their business at Church was only to join in the close of *Amen*; and for this they had no other *queue* to direct them than the loud pronounciation of the foregoing member of the Chorus. In the Lord's Prayer, *But deliver us from evil* was their directory; in other prayers, *in sæcula sæculo-*

ⁱ "The reason thereof is given by Hugo de Sancto Victore (de Offic. Eccl. lib. ii. c. 39.) Hoc septimum Chorus succinit, in quo se orasse cum Sacerdote ostendit; ad hoc

enim fuerat invitatus, cum Sacerdos ante orationem Dominicam diceret, OREMUS." See Bp. Cosins in Nicholls' Additional Notes, p. 66.

rum, or *per omnia sæcula sæculorum*^k." It will be hardly necessary to observe, that this ancient custom of the undersong is retained in the verses and the response which follow; in which, indeed, the custom is more particularly marked than in any other part of the Prayer-Book.

Last of all follows a Prayer, which, like the verses and response, is to be traced to the Manual of Salisbury, and of which it needs no more to say than this, that it is most appropriate, holy, and devout. For what can be more in unison with the teaching of our Church, which we have thus at length considered, than the petition offered up to our most merciful Father, that the woman churched "may both faithfully live, and walk according to His will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord?" Verily all this is no less comforting and consoling than decent and in order, and befitting the prayers of the faithful! Surely, if the Office in the Greek Church is longer, it is not more to the purpose. Proper words in proper places are the characteristic of our own. All is after Hannah's song in thankfulness: "The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up." (1 Sam. ii. 6.)

^k See Alliance of Divine Offices, p. 327. See likewise Sparrow's Rationale on the subject of the ancient term, Ἀκροτελεύτια, p. 289, &c. Reprint. The words of Eusebius, Hist. Eccles. lib. ii. c. 17, exactly represent the usage, Ἐνὸς μετὰ ῥυθμοῦ κοσμίως ἐπιψάλλοντος, οἱ λοιποὶ καθ' ἡσυχίαν ἀκροώμενοι, τῶν ὕμνων τὰ ἀκροτελεύτια συνεξηχοῦσιν' on which Valesius remarks: "Fuit hic mos veterum Christianorum, ut

cum lector sive hieropsaltes versum Psalmi cecinisset, populus extremam versus clausulam simul cum eo concineret. Docet id Clemens in lib. xx. Apost. Constit. c. 57. ubi vide quod notavit Joannes Cotelarius." The words referred to are: Ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοῦς τοῦ Δαβὶδ ψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω. Vol. i. p. 262.

The last Rubric stood thus in the First Book of Edward VI.: "The woman that is purified must offer her chrisom, and other accustomed offerings," &c. It was altered to its present form at the next Review, and it had reference to the Rubric at the end of the Public Office of Baptism, which ran thus: "The Minister shall command that Chrism be brought to the Church, and delivered to the Priests after the accustomed manner, at the purification of the mother of every child." Of the Chrism, or Chrysom, or White Garment put upon the Child at its Baptism, in token of innocency, I have spoken before; and it is only mentioned again here, (the use of the Alb¹ having passed away,) to show how the present fee to the Minister seems to have been grounded on the presentation at this time made. Amongst other the Interpretations and further Considerations of the Archbishop and Bishops on Queen Elizabeth's Injunction, A.D. 1559, the following is to be met with: "Item, to avoid contention, let the curate have the value of the chrisom; not under the value of four pence, and above as they can agree, and as the state of the parents may require^m." It may be noted here, in passing, that the demand of

¹ Hence the other name for the Utas, Octave, Low-Sunday, or the First Sunday after Easter, i. e. "*Dominica in albis*," or, rather, *post albas* (*scilicet depositas*), as some old rituals call it, because those that were baptized on Easter eve wore, seven days after, white garments, called Chrysons, signs of the purity which they received in Baptism, which white clothes they this day put off." Sparrow, p. 143. The intent of this custom, it is said, was this. The albs, or chrysons,

were laid up in the churches, to be produced against any that should hereafter deny their profession. If the child died before the woman was churched, the chrysom was not offered. Hence that beautiful expression of Jeremy Taylor, "So innocent, that their albs of Baptism served them for their windingsheet!"—it being customary, in that case, to use them in place of a shroud.

^m Dr. Cardwell's Documentary Annals, vol. i. p. 206.

a Baptismal Fee, in any place, is illegal. I willingly quote the words of the Bishop of Ripon in his late charge. "The practice has, perhaps, originated in the performance of the Office of the Churching of Women, in behalf of the mother, at the period of her infant's admission into the Church of Christ, and the fee lawfully due for the former, and at first merely miscalled the Baptismal Fee, has afterwards been demanded, even when the parent did not present herself to return thanks for her safe deliverance". Let me add, likewise, (from the additional notes in Nicholls on the Common Prayer,) that if the woman be unmarried, "the Form of Thanksgiving shall not be said for her, except she hath, either before her childbirth, done her penance for her fault; or shall then do it at her coming to be churched, by appointment of the Ordinary. Archbishop Grindal's Art. for Cant. Prov. 1576." The Rubric concludes by adding: "If there be a Communion, it is convenient that she receive the Holy Communion," which is according to the very ancient use of the Greek Church°. And, as one well observes, "To receive the Sacrament while the sense of God's goodness and her own engagement is so fresh upon her, is the likeliest means in the world to make her remember this blessing long, apply it right, and effectually to profit by it; wherefore let it never be omitted on this occasion!" Pity this thoughtful consideration has passed us by!

I shall conclude these remarks with the words of

ⁿ Charge of the Bishop of Ripon, Sept. 1, 1844, p. 25. Of Oblations:—"small and petit payments, which yet are a part of the minister's right."—See Hooker, ut suprâ, § 4.

are:—Καθάρισον ἀπὸ πάσης ἁμαρτίας καὶ ἀπὸ παντὸς ῥύπου, προσερχομένην τῇ ἁγίᾳ σου ἐκκλησίᾳ, ἵνα ἀκατακρίτως ἀξιωθῇ μετασχεῖν τῶν ἁγίων σου μυστηρίων. Goar, p. 267.

^o The words in the Prayer

Hooker and L'Estrange. The former says: "The fruit of marriage is birth, and the companion of birth travail; the grief whereof being so extreme, and the danger always so great, dare we open our mouths against the things that are holy, and presume to censure it as a fault in the Church of Christ, that women after their deliverance do publicly show their thankful minds unto God?" The latter: "When Holy Scripture is concerned most graphically to describe sorrow superlative, and at the height, it assimilateth it to that of *a woman in travail*. If this sorrow be so excessive, how great must the *joy* be to be delivered from that *sorrow*? Commensurate certainly, and of adequate proportion; and no less must the duties of thankfulness be to the Benefactor and the Donor of that recovery; whence a necessity of *Thanksgiving of Women after Child-birth*."†

A Commination, &c.

THE last of our Occasional Services is "A Commination against Sinners, with certain Prayers to be used divers times in the year." This was its title in the Second Book of Edward VI., in lieu of that in the First, "The First Day of Lent, commonly called Ash Wednesday." Neither, however, was sufficiently explanatory; and, therefore, at the last Review, the Commination was explained to be, the "Denouncing of God's anger and judgment against sinners, with certain Prayers, to be used on the First Day of Lent, and at other times, as the Ordinary shall appoint." The Office is now, one may say, restricted to Ash Wednesday, so seldom has the Ordinary appointed it otherwise. Use, in some sort, is the criterion of an office as it is of language.

† Hooker, ut suprà, § 1. L'Estrange, p. 325.

However, “the divers times in the year,” made mention of in the Second Book of Edward VI., was not disregarded by Archbishop Grindal, who, in the Visitation of his Province, in 1576, appointed it to be used three times in the year, “viz. upon one of the three Sundays next before Easter, one of the two Sundays next before Pentecost, and one of the two Sundays next before Christmas ⁹.”

Of the Fasts of the Church, something was said before in conjunction with her Festivals. Of this solemn Service it will be enough, by way of introduction, to use the words of Hooker: “Again, besides our private offences, which ought not thus loosely to be overslipped, suppose we the body and corporation of the Church so just, that at no time it needeth to show itself openly cast down in regard of those faults and transgressions which, though they do not properly belong unto any one, had, notwithstanding, a special sacrifice appointed for them in the law of Moses, and being common to the whole society which containeth all, must needs so far concern every man in particular, as at some time in solemn manner to require acknowledgment with more than daily and ordinary testification of grief? There could not hereunto a fitter preamble be devised than that memorable Commination set down in the Book of Common Prayer, if our practice in the rest were suitable. The head already so well drawn, doth but wish a proportionable body. And by the preface to that very part of the English Liturgy, it may appear how at first setting down

⁹ See additional notes in Nicholls, p. 66, from Bishop Cosins. But quære? Is not the passage referred to in Strype, under the year 1571, and is it not likewise worded very dif-

ferently? See Strype's Grindal, p. 238. L'Estrange, who refers to these Visitation Articles of Abp. Grindal, should be carefully consulted on the subject of Penance, pp. 328—335.

thereof no less was intended. For so we are to interpret the meaning of those words, wherein restitution of the primitive Church discipline is greatly wished for, touching the manner of public Penance in time of Lent ^r.”

These are solemn words and humiliating, as indeed is the whole Service to which they have reference, and the whole Discipline of Penance as conducted in the earlier ages of the Church. For, as one well observes, “The performance of Penance anciently was a matter of considerable length and time, to examine men’s behaviour and sincerity, and make them give just testimony and evidence of real sorrow, and hearty abhorrence of their sins; to satisfy the Church that they were sincere converts, by submitting to go through a long course of Penance, according as the wisdom of the Church thought fit to impose it upon them. And upon this account the Church was used to divide her Penitents into four distinct ranks or classes, of different degrees^s: 1. The Mourners or Weepers^t; 2. The Hearers; 3. The Substrators; 4. The Co-standers.” These distinctions would appear to be as early as the middle of the third century. As regards the first order, “they were rather Candidates for Penance, than Penitents strictly speaking. Their station was in the Church-porch, where they lay prostrate, begging the prayers of the faithful as they went in, and

^r Hooker, Eccl. Pol. book v. lxxii. § 14.

^s This is from the great repository of Bingham, book xviii. c. i. § 1—6. In the original passage are these words; — “Called by the Greeks, “*Προσκλαίωντες*, *Ἀκροώμενοι*, *Ἐπιπίπτοντες*, and *Συνιστάμενοι*; and by the Latins, *Flentes*,

Audientes, *Substrati*, and *Consistentes*.” § 1.

^t For our old term of “Weeping Cross,” and “Coming home by Weeping Cross,” see Nares’ Gloss. in v. Whiston Cross, near Shiffnall, is but a corruption of Weeping Cross. The Grange Farm hard by shows its ancient connexion with a reli-

desiring to be admitted to do public Penance in the Church." Once admitted to do so, they were called Hearers; that is, they were admitted in the lowest part of the Church, "to stay and hear the Scripture read and the Sermon preached, but were obliged to depart before any of the common prayers began." The third order were so called, "because they were allowed to stay and join in certain prayers, particularly made for them, whilst they were kneeling upon their knees." And "the station of this sort of Penitents was within the Nave or Body of the Church, near unto the *Ambon*", or Reading-desk (?) where they received the Bishop's imposition of hands and benediction." The fourth or last order, that is, the Co-standers, were permitted "to stand with the faithful at the Altar, and join in the common prayers, and see the oblation offered; but yet they might neither make their own oblations, nor partake of the Eucharist with them." Such were ancient re-

gious-house. See Lyndwood's Provinciale, and Du Cange in v. Grangia and Grangiarius. Two other Weeping Crosses are mentioned,—one near Stafford, the other between Oxford and Banbury. There is a Plate (xviii.) of the Weeping Cross near Banbury, in Mr. Alfred Beesley's History of that place. The little that is said of it may be seen in pp. 2. 115. It stood on the way-side between Banbury and Adderbury, two miles from Banbury church, and is supposed to be an erection of the xvth century. The remains were removed in 1803. The note in p. 2 will hardly apply to other Weeping Crosses. It is as follows: "Bodicot chapel-yard was not consecrated till 1754, before which

date the dead from Bodicot were carried to Adderbury for interment. At Weeping Cross, directly in the way, the bodies were often set down; and hence the more obvious origin of the name of the Cross."—I may add, by the way, that the other name for such Crosses (i. e. Whipping Cross) would seem rather to look back to days of Penitential Discipline.

^u The Greeks called the pulpit by the name of *Ambo*; for from ἀμβάιρω, which signifies to ascend, is derived Ἀμβών; who also call by the name of βῆμα, all that place where the Holy Table was placed, and in which the ministers of the holy things, and the bishops had their place." Bp. Cosin apud Nicholls, p. 66.

gulations, such too their severity. The time of probation and Penance was more or less, according to circumstances—a year, or years, or more; and sometimes even (in aggravated cases,) absolution was not granted till the end of the Penitent's life drew nigh^x.

It would appear that the time of imposing Penance was indefinite, and the remarkable passage which is continually quoted from Gratian seems to prove it. It, in fact, as Bingham clearly points out, “is manifestly not a determining the time of imposing Penance to the first day of Lent, but a description of the manner of treating all Penitents in Lent, whatever time their Penance was imposed upon them^y.”

But time brings about changes, and so it has done with respect to Penitential discipline; and it is humiliating to remark, that most changes, both on this head, and, indeed, as concerns most what are called Church Ministrations, are on the side of human ease, and with diminished self-denial. But to let that pass.—“Penitential discipline, at length, from various causes, became extinct, both in the Eastern and Western Churches; and from the twelfth to the thirteenth century, the solemn office

^x It is Jer. Taylor who says, in his *Dissuasive from Popery*, that now “they are reduced from the ancient canonical penances, to private and arbitrary, from years to hours, from great severity to gentleness and flattery, from fasting and public shame to the saying over their beads, from cordial to ritual, from smart to money, from heartiness and earnestness to pageantry and theatrical images of penance; and if some confessors happen to be severe, there are ways enough to be

eased,” &c. *Works*, vol. x. p. 194.

^y The ancient custom alluded to, is given at length in c. ii. § 2. ut *suprà*, and abbreviated by Wheatly, p. 220. The so called *Canons of Edgar*, and the *Order of the Gallican Church* both bear testimony to the ancient custom of imposing penance on Ash Wednesday, and solemnly ejecting from the Church. The ejected was not again admitted till the Thursday before Easter. See *Comber*, vol. iv. p. 503, 504.

for the first day of Lent was the only memorial of this ancient discipline in the west. It seems that, at least, from about the eighth century, there was a solemn office for public penitents on the first day of Lent; but in after ages this office was applied indiscriminately to all the people, who received ashes, and were prayed for by the Bishop or Presbyter. Thus the office lost its ancient character. The English Churches have long used this office nearly as we do at present, as we find almost exactly the same appointed for the first day of Lent in the Missals of Salisbury and York, and in the MS. Sacramentary of Leofric, which was written for the English Church about the ninth or tenth century^z.”

The old Rubric of the First and Second Books of Edward VI. stood thus: “After Matins” (or Morning Prayer, 1552) “ended, 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; which ended, the Priest shall go into the Pulpit^a, and say thus.” After the Restoration, Reading-desks became more common,

^z Palmer's *Origines Liturg.* vol. ii. p. 241.

^a “The pulpit was wont of old time to be so placed and joined to the front of the chancel (next to the body of the church,) that the priest might ascend up into it from his own stall below, where he read the Morning and Evening Service. It is now got into the middle of the Church; and in some places the Priest that is to preach, or do any other office in it, has much ado to get thither through the crowd of the people. And the Reformers in our Church of England,

were not the first that placed it there, for their unreformed predecessors had carried it thither before them, as in most places abroad the new Roman Catholics do now; which, notwithstanding, is otherwise than we find it in the custom of the ancient Church. ‘In margine enim Cancellorum,’ that is, of the Chancels, ‘locus editor Ἀμβών sen Pulpitum appellabatur, quo ministri seu lectores Sacras Scripturas populo perlegebant; Episcopi seu Tractatores (i. e. Concionatores) exponebant.’” Bp. Cosins, *Additional Notes* apud Nicholls.

and hence the *place* was left to the Minister's discretion. Accordingly, the Rubric now stands, "in the Reading-pew or Pulpit." From one or other of these places, it skills not which, the solemn office in our Prayer-book is delivered; and the matter is of more consequence than the place. It may be added by the way, that in the ancient Offices of Salisbury this service began "after the prayers which were said at the sixth hour, or twelve o'clock in the day; and many of the Western Offices appointed the Litany at the beginning of this Service^b."

Now, deterred by the corruptions of the Romish Church, our own, at the Reformation, was cautious on the subject of Penitential Discipline. However, she was not contented that her voice should be overpowered by the noise and din of the world, and by the taint of worldiness, which, like moss or lichen, or griping ivy, had incrustated and fixed its roots in truth primeval. Therefore, she so expressed herself as to say that the godly discipline of the olden time were "much to be wished," though little suited to the mawkish and self-devoted children of that day; and, as has been said over and over again by successive Ritualists,—not being able to do what she fain would, she did what she could under circumstances disencouraging. Accordingly, she ordered, "there should be read the general sentences of God's cursing against *impenitent sinners*, gathered out of the seven and twentieth chapter of Deuteronomy, and other places of Scripture; and that" the people "should answer to every sentence *Amen*. To the intent, that being admonished of the great indignation of God against sinners," they might "the rather be

^b Palmer, ut supra, p. 241. He refers to Martene, de Antiq. Eccles. Rit. lib. i. c. 6.

moved to earnest repentance; and” might “walk more warily in these dangerous days; fleeing from such vices, for which” they affirmed “with” their “own mouths the curse of God to be due^c.”

The curses of the Law referred to are to be found in Deut. xi. 29, where it is said, “And it shall come to pass, when the Lord thy God hath brought thee into the land whither thou goest to possess it, thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal;” particulars of which are given in the twenty-seventh chapter of the same book; and again a repetition of the same is propounded by Joshua, chap. viii. 33, 34;—that is to say, “the blessings and the cursings, according to all that is written in the Book of the Law.” And, as an old Ritualist says, “God Himself commanded these Amens to be said after these curses; and therefore good there may be in saying them, but harm there can be none, if men, when they say them, understand them^d.” True it is that the dividing of the twelve tribes on Mount Gerizim, and Mount Ebal, and other circumstances appertaining

^c Comber remarks on this Preface: “Discipline as well as doctrine is necessary for the right ordering of the Church; and herein the primitive ages were far happier than these; for, though they needed the severities of penance less, they used them more than our times will allow us to do.” Vol. iv. p. 501. See Cave’s Primitive Christianity.

^d Sparrow’s Rationale, p. 292. To the same point, Comber, vol. iv. p. 509, 510. “Nor do they show less ignorance than impiety while they affirm this *Amen* to be a wishing our-

selves accursed, since *Amen* is not originally nor properly an adverb of wishing, but affirming;—being derived from a root, signifying truth, whence it is so often translated *verily* in the Gospels; and Jesus, who is the Truth, is called *Amen*, that is, the faithful and true witness; and in Him the promises are *yea and Amen*, that is, certain and true; in which sense the Primitive Christians said *Amen* at the receiving the Eucharist, to testify their belief it was truly the body and blood of Christ,” &c. &c.

to it, were doubtless *ceremonial*,—but the everlasting truths propounded were from generation to generation,—*moral* that is,—and, as emanations of the Almighty's goodness, and essential holiness, to endure for ever. Altogether true it is, and appertains to the penitent; "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13); but, equally true is it, that the "cursed" are reserved for "everlasting fire," (Matt. xxv. 41,) even under the Gospel Dispensation, and by their blessed Lord's own lips; and that still "the curse of the Lord is in the house of the wicked." (Prov. iii. 33.)

But men's mouths are full of objections, and a questioning Pharisaic spirit is no uncommon thing. Hear then the words of a holy and a sober man. "There are those in many places, who seem to give admission to the strange, and almost unreasonable fancy, that in the use of this good Office they are called 'to curse their neighbour or themselves.' And this, because the people are directed to answer and say, *Amen*, to every sentence of the same.—Now what is it that we *do* say? The Minister declares these curses simply to be written in the word of God. 'Cursed *is* he' that doeth so and so. It is not said, 'Cursed *be* he:' to *that* there might, and would, be just objection: but it is not a *wish* that is expressed, but only a simple *declaration*. The word '*Amen*,' accordingly, is not here uttered as a *prayer*. It does not mean, 'So be it, Lord! yea, curse Thou them that do these things!' It is no more than an expression of assent, that verily such curses *are* recorded in the word of God. What we mean here by answering '*Amen*' is this: 'In truth, it *is* so

written in the Scriptures, and we cannot reverse it! God most assuredly hath so spoken; and it must needs be sure, that he whom God blesseth is blessed, and he whom God curseth is cursed^e!" All this, Christian Brethren, is solemn and impressive, and we do well to attend to it.

After the recital of the curses,—literally the *Commination*,—there follows, as was customary, the Homily, Discourse, or Address, to be delivered by the *Minister*. The use of it here may be seen in “the Missals of Salisbury, and in several Western Rituals mentioned by Martene.” (Palmer.) As regards the wording of this Address in our Prayer Book, it is observable that the whole of it almost is delivered in Scriptural terms, so as that God Himself, in a sort, speaketh unto us in His own pure words, thereby to convert the soul, to give wisdom unto the simple, to turn us to the path of the just, and in the end to rejoice the heart. Certainly one thing may be asserted of this Discourse with truth, not to be gainsayed, which is this:—If we do unfeignedly set our hearts to understand it, our offences will rise up before us, and we shall turn unto the Lord our God with a repentance not to be repented of. Christian Brethren, I do advise you all very often to read it, and never to set apart the blessings and the curses of the Scriptures. Which if you shall do faithfully, the latter will gradually disappear to your

^e John Miller’s Sermons on the “Application of Scriptural Principles to Real Life,” p. 135, 136. It is of these Sermons that the lamented Southey said in a MS. Letter now by me, “They are of the very best kind,—plain, practical, full of divine philosophy, and in the

most Christian spirit. It is for the sake of such principles and such men that the Church and the nation are to be saved,—if saved they may be!”—March 8th, 1831. On this point see also a Letter of Dr. Townson’s in the “Account of the Author” by Archdeacon Churton, vol. ii. p. 71.

endless comfort, and be absorbed in that excess of light, which no unregenerate man can approach unto, but which is comprehended, more or less, of God's saints. Such honour is theirs who make their boast in Christ's righteousness! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God." (1 Cor. ii. 9, 10.)

This Discourse over, our minds may be thought to be in a proper frame. And this our Church believes, and commences with a course of penitential devotions, all kneeling upon their knees. And first of all (the other six Penitential Psalms being "Proper Psalms," for the Mattins and the Evensong,) "the Priest and the Clerks kneeling in the place where they are accustomed to say the Litany, shall say the" fifty-first Psalm^f, that which is thought to be the most famous of them all, and wherein the Holy Psalmist poureth out his inmost soul before God, in whose sight he had committed so fearful an evil, as to give just cause to the enemies of His Holiness to blaspheme. Fain would *he* be freed from blood-guiltiness! Gladly should we offer up our prayer, if so be He would wash *us* throughly from our wickedness, and cleanse *us* from our sins! Much need have we so to do; for whether we think thereon or not,

^f The note following is from Bp. Cosins:—"Missale Sarum in Capite Jejunii. Deinde prosternant se Clerici choro, et dicant vii. Psalmos Pœnitentiales, (quorum iste unus est, qui hic sequitur,) et hæc omnia sine notâ dicuntur tam a Sacerdote quàm a choro.

"*Veteres Christiani in Quadragesimâ, et omni tempore Pœnitentiæ dicato, orabant in genibus. Et qui pœnitentiam agebant delictorum, intrâ præstituta tempora erant ὑποπίπτοντες, postea συνεστῶτες.*" Nicholls' Additional Notes, p. 66.

our sin is ever before us, till done away in Christ! Sure enough “blessed is he whose unrighteousness is forgiven, and whose sin is covered! Blessed is the man unto whom the Lord imputeth no sin!” (Ps. xxxii. 1, 2.)

As in other the Offices of the Church, so here we omit not the lesser Litany and the Lord’s Prayer, both of which, together with the Responses which follow, occur, in a similar order, “in the Missals of York and Salisbury, and other western formularies.” (Palmer.) Enough it is to say, that all is holy and pure, decent and in order. And for the Lord’s Prayer, what is it other than the Fathers have called it, a *Legitima Oratio*,—“the Prayer which Christ’s own law hath tied His Church to use in the same prescript form of words wherewith He Himself did deliver it; and, therefore, what part of the world soever we fall into, if Christian religion have been there received, the ordinary use of this very prayer has, with equal continuance, accompanied the same as one of the principal and most material duties of honour done to Jesus Christ. Though men should speak with the tongues of Angels, yet words so pleasing to the ears of God as those which the Son of God Himself hath composed, were not possible for men to frame. He, therefore, which made us to live, hath also taught us to pray, to the end that speaking unto the Father in the Son’s own precept form, without scholy^s or gloss of ours, we may be sure that we utter nothing which God will either disallow or deny. Other prayers we use, many besides this, and this oftener than any other, although not tied so to do by any commandment of Scripture, yet proved with such considerations as have been

^s i. e. “Explanatory note,” Hooker uses it more than once. from the Greek word *σχόλιον*.

before set down: the causeless dislike whereof, which others have conceived, is no sufficient reason for us, as much as once to forbear in any place a thing which uttered with true devotion and zeal of heart affordeth to God Himself that glory, that aid to the weakest sort of men, to the most perfect that solid comfort which is unspeakable^h.”

Then follow two prayers, both of very great antiquity, similar to those in the Missals of Salisbury and York, and found in the Sacramentaries of Leofric and Gelasius. In the first, we beseech the Lord, that they whose consciences by sin are accused, by His merciful pardon may be absolved, through Jesus Christ our Lord. The second is, indeed, such a prayer as befiteth those who are grieved and wearied by the burden of their sins, that is to say, it is a Prayer for us all, Christian Brethren; and such as have been used to refer to it, will often refer to it again, for it gives expression to thoughts which the heart otherwise would labour with, and the lips fail to utter. Ever, O Lord!—“Turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with Thee in the world to come, through Jesus Christ our Lord!”

In the First Book of Edward VI. the intervening Rubric runs thus: “Then shall this anthem be said or sung.” It was altered in the next Book, and, according to the direction in the second chapter of the Prophet Joel, people and priest were to repeat that final cry for mercy, which is the spontaneous effusion of an o’erfraught heart when taught of God

^h Hooker on “The Iteration of the Lord’s Prayer.” Eccles. Pol. book v. xxxv.

§ 3. The Fathers alluded to are Tertullian and St. Augustine.

how grievous a thing sin is ; how altogether opposed to His eternal holiness and goodness, who is “of purer eyes than to behold evil, and cannot look on iniquity” (Hab. i. 13), and yet such is His mercy, and such is His lovingkindness, He pardoneth it nevertheless, through the merits and mediation of His blessed Son, Jesus Christ our Lord ! The Service then concludes with the Blessing, which was added at the last Review. And surely nothing can be more appropriate to such a time ; nothing more comfortable than a Blessing, after that we have humbled our souls in the face of the congregation, and have meekly and sorrowfully confessed that we are but vile earth and miserable sinners !

I shall conclude my remarks on the Commination Service with three notable extracts. The two first from Thorndike and Sanderson will stand in a sort of opposition to each other, being declaratory of Christian earnestness and Christian prudence. That from Sanderson contains a lesson from which we may profit now amid the strife of tongues. The third and last is from Jeremy Taylor, and, in his glowing language, it is one never to be forgotten.

“Thus much for certain,” says Thorndike : “if the zeal of well-affected Christians towards the state of this Church did not mistake the true mark, the discipline of Penance must needs be thought one of the first points to be reformed in it. And then the rest of that satisfaction, which the people can demand of the Church, will consist in not releasing the correction inflicted, until there be reasonable appearance of the effect wrought by it. For if, in St. Cyprian’s discipline, the people rested so unsatisfied of some whom his gentleness had reconciled, that they were hardly persuaded to admit them to

communicate, as he wished, (Epist. lv.)—just cause have good Christians to be scandalized, when they see them admitted to communicate of whose offences they are sure, but have no cause to be sure of their amendment¹.”

But hear Sanderson: “To enter into particulars, when and how far forth we are bound to *forbear* the exercise of our *lawful liberty* in indifferent things for our brother’s sake, would be endless. When all is said and written in this argument that can be thought of; yet still (as was said) much must be left to men’s *Discretion* and *Charity*. *Discretion* first will tell us in the general, that as *the circumstances* alter, so the *expediency* and *inexpediency* of things may alter accordingly. *Quædam quæ licent, tempore et loco mutato non licent*, saith Seneca. *There is a time for every thing*, saith Solomon, *and a season for every purpose under heaven*. Hit that time right, and whatever we do is beautiful: but there is no beauty in any thing we do, if it be unseasonable. As Hushai said of Ahithophel’s advice, *The counsel of Ahithophel is not good at this time*. And as he said to his friend that cited some verses out of Homer not altogether to his liking, and commended them, *καλὰ μὲν, καλὰ μὲν*, saith he again, *ἀλλὰ οὐ πᾶσι καλὰ οὐδ’ ἀεὶ*, wholesome counsel, but not for all men, nor at all times. If any man should now in these times endeavour to bring back into the Church *postliminio*, and after so many years’ cessation thereof, either the severity of the ancient *Canons* for *Public Penances*,

¹ See Treatise “Of the Primitive Government of Churches,” c. xi. ad fin. Works, vol. i. part i. p. 69, new edit. The passage from St. Cyprian

is thus given in the note: “Vix plebi persuadeo, immo extorqueo ut tales patiantur admitti.” —Ep. ad Cornelium 59, p. 137. ed. Oxon.

or the enjoining of *private Confessions* before *Easter*, or some other things long disused; he should attempt a thing of great *inexpediency*. Not in regard of the *things themselves*, which (severed from those *abuses* which in tract of time had, through men's corruptions, grown thereunto) are certainly lawful; and might be, as in some former times, so now also, *profitable*, if the times would bear them. But in regard of *the condition of the times*, and the general averseness of men's minds therefrom; who having been so long accustomed to so much *indulgence* and *liberty* in that kind, could not now brook those severer impositions, but would cry out against them (as they do against some other things with very little reason) as *antichristian* and *superstitious*. Paul thought fit to circumcise Timothy at one time, when he saw it *expedient* so to do; but would by no means yield that Titus should be circumcised at another time, when he saw it *inexpedient*^k."

Careful readers of the Communion Service will have observed that the word Penance is there used in a two-fold sense. It is to the latter,—that is, to repentance,—that these words of Jeremy Taylor appertain in "The Doctrine and Practice of Repentance."

"After all, it is to be remembered, that sorrow for sins is not repentance, but a sign, an instrument of it, an inlet to it; without which, indeed, repentance cannot be supposed; as manhood must suppose childhood; perfect supposes that it was imperfect: but repentance is after sin, of the same extent of signification, and contains more duties and labour to the

^k Bishop Sanderson's Sermons; the xiith, Ad Aulam, on 1 Cor. x. 23, p. 530. edit. folio, 1689.

perfection of its parts, than innocence. Repentance is like the sun, which enlightens not only the tops of the Eastern hills, or warms the wall-fruits of Italy; it makes the little balsam-tree to weep precious tears, with staring upon its beauties; it produces rich spices in Arabia, and warms the cold hermit in his grot, and calls the religious man from his dorter in all the parts of the world where holy religion dwells; at the same time it digests the American gold, and melts the snows from the Riphæan mountains, because he darts his rays in every portion of the air; and the smallest atom that dances in the air is tied to a little thread of light, which by equal emanations fills all the capacities of every region. So is repentance; it scatters its beams and holy influences; it kills the lust of the eyes, and mortifies the pride of life; it crucifies the desires of the flesh, and brings the understanding to the obedience of Jesus; the fear of it bids war against the sin, and the sorrow breaks the heart of it; the hope that is mingled with contrition, enkindles our desires to return; and the love that is in it, procures our pardon; and the confidence of that pardon does increase our love, and that love is obedience, and that obedience is sanctification, and that sanctification supposes the man to be justified before; and he that is justified, must be justified still; and thus repentance is a holy life. But the little drops of a beginning sorrow, and the pert resolution to live better, never passing into act and habit; the quick and rash vows of the newly returning man, and the confusion of face espied in the convicted sinner;—if they proceed no further, are but like the sudden fires of the night, which glare for awhile within a little continent of air big enough

to make a fire-ball, or the revolution of a minute's walk. These, when they are alone, and do not actually and with effect minister to the wise counsels and firm progressions of a holy life, are as far from procuring pardon, as they are from a life of piety and holiness¹."

And thus, impressed with their entire holiness and perfect beauty, have I gone through the several Offices of our Church; and, seek where we will, we shall find none better. All that is excellent in the ancient Liturgies is comprehended in this reverent cycle, and carefully condensed for the instruction of obedient children. The other Services it was not thought necessary here to dwell upon,—such as are Forms of Prayer to be used at Sea, the four (so called) State Services, the Ordering of Deacons and Priests, and the Consecration of Bishops. In some of these, it may be, there is a difference; but none can deny how apt they are for the times and seasons appointed, how altogether in unison, as far as Doc-

¹ Of Ecclesiastical Penance, c. x. § 8. Works, vol. ix. p. 291. I would not wish to weigh syllables,—but the substance of the extract must be allowed to be eminently beautiful, pious, and devout. I must not omit to refer the reader here to the last chapter (c. v.) of Cave's Primitive Christianity, and to Marshall's Penitential Discipline of the Primitive Church. He says that Leo during his Pontificate (A.D. 440) first made a breach in the

Penitential Discipline of the Latin Church. See p. 141. ed. 1714. It is now reprinted in the Anglo-Cath. Library, &c. All this is of course anticipated by Hooker, —qui nil molitur ineptè.—See Eccles. Pol. book vi. c. iv. § 8. "The Greek Church first and in process of time the Latin altered this Order, judging it sufficient and more convenient that such offenders should do penance and make confession in private only." Vol. iii. p. 111. Keble.

trine is concerned, with the rest. As regards the latter-named offices, that is to say, The Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the Order of the United Church of England and Ireland, I will only add what is stated in the Preface: "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." God grant we may each, in our several vocations, be wise in winning souls, magnify our office, and rightly divide the Word of Truth!

I know not how I can conclude better than with the heart-stirring words of one who wrote when this excellent Book was proscribed, and the rightly-ordained Ministry set at nought.

"And yet this excellent Book hath had the fate to be cut in pieces with a penknife, and thrown into the fire, but it is not consumed; at first it was sown in tears, and is now watered with tears, yet never was any holy thing drowned and extinguished with tears. It began with the martyrdom of the compilers, and the Church hath been vexed ever since by angry spirits, and she was forced to defend it with much trouble and inquietness; but it is to be hoped that all these storms are sent but to increase the zeal and confidence of the pious sons of the Church of England. Indeed, the greatest danger that ever the Common Prayer-Book had, was the indifference and indevotion of them that used it but as a common blessing; and they who thought it fit for the meanest of the clergy to read prayers, and for themselves only to preach, though they might innocently intend it, yet did not, in that action,

consult the honour of our Liturgy, except where charity or necessity did interpose. But when excellent things go away, and then look back upon us, as our blessed Saviour did upon Peter, we are more moved than by the nearer embraces of a full and an actual possession. I pray God it may prove so in our case, and that we may not be too willing to be discouraged; at least, that we may not cease to love and to desire what is not publicly permitted to our practice and profession^m.”

^m Jer. Taylor, “The Preface to the Apology for Authorized and Set Forms of Liturgy.” Works, vol. vii. p. 311. The concluding words of the Apology itself are never to be forgotten, “Particular men are not fit to be intrusted to offer in public with their private spirit to God, for the people in such solemnities, in matters of so great a concernment, where the honour of God,—the benefit of the people,—the interest of

kingdoms,—the being of a Church,—the unity of minds,—the conformity of practice,—the truth of persuasion,—and the salvation of souls,—are so much concerned as they are in the public prayers of a whole national Church. *An unlearned man is not to be trusted, and a wise man dare not trust himself; he that is ignorant cannot, he that is knowing will not.*” Ibid. p. 390. See also South’s Sermon. vol. ii. p. 94.

ΤΑ ἍΓΙΑ ΤΟΙΣ ἍΓΙΟΙΣ!

Quicumque sibi in hoc opere inculto utilitatis aliquid
solaciū perspexerint, Deo gratias reddant, et pro me
peccatore misericorditer intercedant.

Explicit Preambulum ad Promptorium Parvulorum.

L'ENVOY.

I have requested the Publishers to forward respectfully to the several Bishops in the House of Lords, a Copy of this Treatise, believing it to be altogether in accordance with the Formularies of our Church, and for the good of both Parishes and People.

FAVIT DEUS OPTIMUS MAXIMUS!

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