

MORNING AND EVENING PRAYER.

THE ordinary daily Offices of the Christian Church were derived from the Jewish economy; the celebration of the Holy Eucharist being the distinctive devotional characteristic of Christianity. As David sang, "Seven times a day do I praise Thee" [Ps. cxix. 164]; and as Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" [Dan. vi. 10], so down to that period during which the old and the new economy overlapped each other, a constant habit of praise and prayer in connection with the morning and evening sacrifice, and at other hours of the day, was maintained in the Temple at Jerusalem, and in the Synagogues elsewhere. The Apostles continued the practice of devout Jews, and are spoken of in the book of their Acts as being in the Temple at the hour of prayer, or as offering their prayers elsewhere at the same hour. It was while "they were all with one accord in one place" at "the third hour of the day" [Acts ii. 1, 15] that the Holy Ghost descended upon them: "Peter went up upon the house-top to pray about the sixth hour" [Ibid. x. 9]: "Peter and John went up together into the temple at the hour of prayer, being the ninth hour" [Ibid. iii. 1]: "at midnight Paul and Silas prayed and sang praises unto God" [Ibid. xvi. 25]; and in the early zeal of their first love all the believers "continued stedfastly . . . in the prayers" [ραῖς προσευχαῖς] "daily with one accord in the temple" [Ibid. ii. 42, 46], as a regular part of the system of that fellowship into which they had been baptized.

When the habits of the Church began to be settled, it appears that the opening and the close of each day were appointed as the principal hours of prayer; and that the three intermediate times, the third, sixth, and ninth hours, were still recognized, and marked by public worship. Tertullian, after giving the Scriptural examples cited above, goes on to say that though these "stand simply without any precept for their observance, yet let it be thought good to establish any sort of presumption which may both render more strict the admonition to pray, and, as it were by a law, force us away sometimes from our business to this service, (even as was the custom of Daniel also, according no doubt to the rule of Israel,) that so we should pray at least not seldom more than three times a day, we who are debtors to the Three, the Father, and the Son, and the Holy Ghost, *exclusive, that is, of the regular prayers which are due, without any admonition, at the beginning of day and night.*" [TERT. *de Orat.* ix. 26.] In his treatise on fasting he also calls the third, sixth, and ninth hours "Apostolic hours of prayer." St. Cyprian refers to the habits of Old Testament saints, and draws the rational conclusion that the events of the Gospel gave proof that there was a "sacrament," or mystery, in the ancient practice of righteous men offering prayers at these seasons, as if the spiritual instincts of good men were already moving in the light of the Cross. "But to us, dearest brethren," he says, "besides the hours of ancient time observed, both seasons and sacraments of prayer are increased in number. In the morning we must pray," not waiting, that is, for the third hour, "that the Resurrection of the Lord may be commemorated with an early worship. This of old the Holy Spirit set forth in the Psalms, saying, 'My King and my God, unto Thee will I cry: my voice shalt Thou hear in the morning; in the morning will I stand before Thee, and will look up.' [Ps. v. 2.] And again, by the prophet the Lord saith, 'Early in the morning shall they seek Me, saying, Come and let us return unto the Lord our God.' [Hosea vi. 1.] At sunset likewise, and the close of day, needful is it that we should again pray. For as Christ is the true Sun and the true Day, when at the going down of this world's sun and light we make prayer and peti-

tion that the day may again return unto us, we are petitioning for that coming of Christ, which will give to us the grace of the Light eternal." [CYPRIAN, *de Orat. Dom.* xxii.] In the Apostolical Constitutions the same habit of the Church is referred to in very distinct terms: "Ye shall make prayers. . . . In the morning giving thanks, because the Lord hath enlightened you, removing the night, and bringing the day: at the third hour, because the Lord at that time received sentence from Pilate; at the sixth hour, because in it He was crucified; at the ninth hour, because all things were shaken when the Lord was crucified, trembling at the audacity of the impious Jews, not enduring that their Lord should be insulted; at evening giving thanks, because He hath given the night for rest from our daily labours; at cock-crowing, because that hour gives the glad tidings that the day is dawning in which to work the works of light." [Apostol. *Constit.* viiii. 34.]

No account has come down to us which tells exactly of what these Primitive daily Offices consisted; but St. Basil in the fourth century speaks of them as being made up of psalmody mingled with prayers, and specifies the nineteenth Psalm as one which was invariably used at the sixth hour. The fifty-first Psalm is also shewn, from him and other writers, to have been constantly used in the night service; and the sixty-third was called the "Morning Psalm," being used at the beginning of the early service. The "Gloria in Excelsis" is also spoken of by St. Chrysostom as "the Morning Hymn" [see note in Communion Service], and the repetition of the Kyrie Eleison many times seems to have formed another part of these ancient services.

The daily Offices of the Eastern Church are of greater antiquity than those of the Western, and there is little doubt that they represent, substantially, the form into which the Primitive Offices for the hours of Prayer eventually settled down.¹ Sufficient points of resemblance have been traced between these and the daily prayers used under the Jewish economy, to make it almost certain that the former were originally derived from the latter.² But there are also many particulars in which the Western daily Offices, and especially those of the English Church,³ are analogous to those of the East; and although they cannot be traced higher, in their familiar form, than the rule of St. Benedict [A.D. 530], it can hardly be doubted that men like SS. Benedict and Gregory would build upon the old foundations of Primitive Services, such as those now represented by the hours of the Eastern Church. In the Ancient Sacramentaries there are several series of Collects for daily use: one set of twenty-three in that of St. Gregory being entitled "Orationes de Adventu Domini quotidianis diebus:" another, of twenty, apparently for Lent, being headed "Orationes pro peccatis:" a third of many more in number being called "Orationes quotidianæ." There are also other sets in the same Sacramentary, "ad Matutinos lucescente die," "Orationes Matutinales," "Vespertinales," and "ad Completorium." What place such Collects occupied in the daily Offices is not quite clear, but they plainly shew that the Primitive habit of the Church was kept up, and that daily prayers were continually being offered in the Western as well as in the Eastern Church. Lessons from Holy Scripture were only read in the Synagogue on the Sabbath Day; in the Temple none at all (except the Decalogue) were ever read. This custom was continued throughout the Church even until the

¹ They are given at length in NEALE'S *Introd. Hist. of Eastern Church*, vol. ii. ch. iv.

² FREEMAN'S *Princ. Div. Serv.* 1. 65.

³ *Ibid.* 106.

time of St. Gregory : Epistles and Gospels being read at the Holy Communion, but no Lessons at the hours of Prayer. St. Gregory established a system which afterwards developed into that of the Breviary Lessons, but in the Eastern Church the Primitive practice of reading Holy Scripture at the celebration of the Eucharist, and on Sunday only at other offices, is still maintained.

In Mediæval times the daily Offices were developed into a very beautiful, but a very complex form; being moulded exclusively to the capacities of Clergy and Laity living in communities, separated from the world especially for a work of prayer and praise, which was seldom interrupted by the calls of other avocations. Those used in England differed in several important respects from the Roman Breviary,¹ and are supposed to have had the same origin as the Communion Office, the lineage of which is traced in the Introduction to the Communion Service to the Church of Ephesus. Like those of the Eastern and Roman Churches, they consisted nominally of seven separate services or hours [see p. 17]; but as in those churches at the present day these seven hours are aggregated into three, or even two services, so it is probable was the case, to a great extent, in the Mediæval Church of England, and the whole seven were only kept by a small number of the most strict among the Clergy and religious. The Reformers *condensed* the seven hours instead of *aggregating* them, and thus gave us Mattins and Evensong, as in the manner shewn by the Table at p. 17. At the same time, the publication of Edward VI.'s and Queen Elizabeth's Primers shewed that they by no means intended to hinder, but rather to encourage those who still wished to observe the ancient hours of Prayer: and the Devotions of Bishop Cosin, with other Manuals framed on the same model, have given many devout souls the opportunity of supplementing the public Mattins and Evensong with prayers at other hours that equally breathed the spirit of the ancient Church.

¹ FREEMAN'S *Princ. Div. Serv.* i. 246.

In making this change the Reformers were doubtless endeavouring to secure by a modification of the Services what the theory of the Church had always required, the attendance of the Laity as well as the Clergy at the Daily Offices of Praise and Prayer. From very early days the Church of England had enjoined the Laity to be present at them, as may be seen in the collection of Decrees and Canons on the subject printed by Maskell [*Mon. Rit. Ang.* III. xxv-xxxiv.]; but these injunctions appear to have been little obeyed, and their constant absence led the Clergy to deal with the Breviary as if it was intended for their own use alone, its structure becoming so complex that none but those who had been long used to handle it could possibly follow the course of the services day by day. In forming out of these complex services such simple and intelligible ones as our present Morning and Evening Prayer, a new opportunity was offered to the Laity of uniting their hearts and voices with those of the Clergy in a constant service of daily praise and prayer.

Churches without such an offering of Morning and Evening Prayer are clearly alien to the system and principles of the Book of Common Prayer, if taken in their strict sense; and to make the offering in the total absence of worshippers seems scarcely less so. But as every Church receives blessing from God in proportion as it renders to Him the honour due unto His Name, so it is much to be wished that increased knowledge of devotional principles may lead on to such increase of devotional practice as may make the omission of the daily Offices rare in the Churches of our land. Then indeed might the time come when the Church of England could say, "Thou, O God, sentest a gracious rain upon Thine inheritance; and refreshedst it when it was weary." It might look for the development of a perennial vigour springing from that "third hour of the day" when the Apostles first went forth in the might of their supernatural endowments; and it might hope to meet with answers from on high, as sure as that which was given to Elijah "about the time of the Evening Sacrifice."

Praised be the Lord daily: euen the God Who helpeth us, and poureth His benefits upon us.

Day by day we magnify Thee,

And we worship Thy Name: euer world without end.

THE ORDER FOR MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their

the accustomed place of the Church, Chapel, or Chancel] The rubric determining the place in which Mattins and Evensong (as distinct from the Litany and the Holy Communion) are to be said or sung has remained unaltered since the revision of Queen Elizabeth's reign, A.D. 1559.

In the first English Prayer Book, that of 1549, the germ of this rubric stood at the head of Morning Prayer in the words, "The Priest being in the Quire, shall begin with a loud voice the Lord's Prayer, called the *Pater noster*;" the Quire being thus taken for granted as the place where Divine Service was to be said or sung.

In the second Prayer Book, that of 1552, the rubric was enlarged in this form: "¶ The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place, and the chancels shall remain as they have done in times past."

At this time many Puritans, such as Bishop Hooper, desired to have the ancient custom altered, and the service said in the nave of the Church. "I could wish," said Hooper, "that the magistrates should put both the preacher, minister, and the people into one place, and shut up the partition called the chancel which separates the congregation of Christ one from the other." [HOOPER'S *Serm. iv. on Jonah.*] The practice of saying the service in the chancel was also declared to be "Antichristian" by Martin Bucer: and on this plea it was forbidden in Queen Elizabeth's reign by a few lawless Bishops, such as Scambler of Peterborough.

And the Chancels shall remain as they have done in times past] This does not mean that the chancels are not to be destroyed, but that their interior arrangement shall continue as "in times past," that is, in times before 1552, when the words were introduced into the rubric. A century later Archbishop Juxon's Visitation Articles inquire, "Do the chancels remain as they have done in times past, that is to say, in the convenient situation of the seats, and in the ascent or steps appointed anciently for the standing of the Holy Table?"

To meet the growing disposition to disuse and dismantle the chancels, some special directions were given among "Orders" issued in the latter part of 1561.¹ It was there ordered that Rood lofts which remained "untransposed shall be so altered, that the upper part of the same, with the Soller, be quite taken down, unto the upper parts of the vaults and beam running in length over the said vaults, by putting some convenient crest upon the said beam towards the Church,

with leaving the situation of the seats (as well in the Quire as in the Church) as heretofore hath been used. Provided yet that where any parish of their own costs and charges by common consent will pull down the whole frame, and re-edifying the same in joiners' work (as in divers churches within the city of London doth appear), that they may do as they think agreeable, so it be to the height of the upper beam aforesaid. Provided also that where in any parish church the said Rood lofts be already transposed, so that there remain a comely partition betwixt the Chancel and the Church that no alteration be otherwise attempted in them, but be suffered in quiet. And where no partition is standing, there to be one appointed."

Up to a still later date there was, in fact, no other place provided for the Clergy to say the service from than the ancient seats in the chancel, and the "accustomed place" was the "pue" (beginning then to be so called) in which the Clergy and singers sat, and of which one was ordinarily situated on each side of the chancel.

In the Advertisements of 1565, to which the authority of the Crown could not be obtained, and which were issued by Archbishop Parker on his own responsibility for the Province of Canterbury only, it was directed "that the Common Prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straitness of the church and choir, so that the people may be most edified." [CARDW. *Docum. Ann. i. 291.*] This shews the origin of the "reading-desk" in the nave of the church, which eventually became so common. Such a disuse of the chancel led to an important change in the character of Divine Service by the abolition of choral service, the "clerks" who were accustomed to sit in the chancel seats and sing the responsive parts of the service being reduced to one "clerk," who sat in a seat in front of the "reading-desk," and said them in a manner that was seldom befitting the dignity of Divine Service. Instead, moreover, of the chancels remaining as they had done in times past, they were too often looked on either as a kind of lumber-room, to be cleared out once a quarter for the administration of the Holy Communion; or as a part of the church where the most comfortable and honourable seats were provided for the richer laity. Such customs have tended to obscure the sense of the rubric, and are recalled to memory only for the purpose of explaining how it came to be so disregarded in modern times.

In *Griffin v. Dighton*, Chief-Justice Erle decided (on appeal in 1864) that the chancel is, by the existing law, the place appointed for the Clergyman and for those who assist him in the performance of Divine Service; and that it is entirely under his control as to access and use, subject to the jurisdiction of the Ordinary.

And here is to be noted, That such Ornaments of the Church] This has been popularly called "The Ornaments Rubric," and may also be fittingly regarded as the Interpretation Clause to

¹ "Orders taken the x day of October, in the third year of the reign of our Sovereign Lady, Elizabeth, Queen of England, France, and Ireland, Defender of the Faith, etc. By virtue of her Majesty's Letters addressed to her Highness' Commissioners for Causes Ecclesiastical as followeth." [Brit. Mus. 6155 *aa*. They are printed in HEVLIN'S *Hist. Reform. Eccl. Hist. Soc. ed. 1849*, ii. 360; and also in PERRY'S *Lawful Church Ornaments*, p. 276.]

The Order for Morning and Evening Prayer.

Ministration, shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second Year of the reign of King *Edw.* VI.

the Ritual Law of the Church of England. It is commented upon at length in the third section of the Ritual Introduction, pages 63-80.

in the second Year of the reign of King Edw. VI.] The year thus indicated extended from January 28, 1548, to January 27, 1549. [NICOLAS' *Chron. Hist.* 330, ed. 1833.] As the first Prayer Book of Edward VI.'s reign, with the rest of the Act of Uniformity, passed the House of Lords on January 15th, and the House of Commons on January 21, 1549, it is *possible* that it had received the Royal Assent, and had thus "the authority of Parliament" before the expiration of this "second year" of Edward VI. on the 27th; but there is no evidence known to shew that such was the case, and all

the evidence which is known is to the contrary: moreover, the book was not published until March 7th, and its use was ordered to begin only on June 9, 1549, more than four months after that "second year" of Edward's reign had ended.

The "Ornaments of the Church and of the Ministers thereof," which were *in use* in the Church of England by authority of Parliament from January 28, 1548, to January 27, 1549, the *second* year of Edward VI., must therefore be understood as meaning those which had been used before the publication of the Prayer Book in the *third* year of Edward VI., and these were such Ornaments as had been in use previously to that King's reign, subject to such omissions as were made necessary by changes effected under Statutory authority.

THE ORDER FOR MORNING PRAYER

DAILY THROUGHOUT THE YEAR.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed,

^a *Mattins* [1549 only].
^b From here to the end of the Rubric following the Absolution [1552].
And likewise of Evening Prayer [1552].
^c "Executor officii" of Sarum rubrics. d or more [1662].

and doeth that which is lawful and right, he shall save his soul alive.

EZEK. xviii. 27.

I acknowledge my transgressions, and my sin is ever before me.

Ps. li. 3.

Hide Thy face from my sins, and blot out all mine iniquities.

Ps. li. 9.

The sacrifices of God are a broken spirit: a

The Order for Morning Prayer] The word "Order" in the sense here intended has almost passed out of use. It simply means *regulation* or *ordinance*, according to its derivation from the Latin word *ordo*. Morning Prayer was called by the ancient popular name of "Mattins" (abbreviated from *Matutinae*), in the original English Prayer Book of 1549; and that convenient name is still retained in the three Tables of Proper Lessons and Proper Psalms, and also in the Elizabethan Act of Uniformity.

the Minister] That is, the person who ministers, whether Bishop, Priest, or, perhaps, Deacon. In the Latin Rubrics the corresponding term is "Executor officii." In the Rubrics of the Confirmation Office of 1549 the Bishop is called "Minister." In the fourth Rubric at the beginning of the Communion Service of the same date the Celebrant is called "the Priest that shall execute the holy Ministry." In Queen Elizabeth's time the old Latin word was still in use, e.g. "Item. That the Ministers receiving the Communion at the hands of the Executor be placed kneeling next to the Table." [BISHOPS' *Interpr. of Queen Elizabeth's Injunctions*; CARDWELL, *Doc. Ann.* i. 206.] Other examples might be given.

In Bishop Cosin's revision he appended to the word "Minister" the following note: "That is, he who at that time ministereth or celebrateth Divine Service;" and although it was not deemed necessary at the time to print this note, it is valuable to us now as shewing the technical meaning which was attached to the word Minister when used in the Rubric.

THE SENTENCES.

The ancient Mattins of the Church of England began with, "In the Name of the Father, and of the Son, and of the Holy Ghost" (and the sign of the Cross), followed by an inaudible recitation of the Lord's Prayer by the Priest who officiated. Then was said, "O Lord, open Thou my lips: And my mouth shall shew forth Thy praise." This opening of the service was retained in the 1549 Prayer Book, but the Lord's Prayer was directed to be said "with a loud voice," instead of *secreto*. In the 1552 Prayer Book, these Sentences, with the Exhortation, Confession, and Absolution, were prefixed to Morning Prayer, but not to Evening Prayer. This addition was suggested, probably, by the second reformed Breviary of Cardinal Quignonez, in which the ancient Confession and Absolution, hereafter given, were placed at the beginning of Mattins. But other reasons are also apparent for the change. In the first place, the full effect of the dissolution of Monasteries was making itself felt by ritualists, and a penitential prefix to the service was considered more appropriate for a mixed congregation than the previous mode of opening it, which was suitable for communities professedly spending nearly their whole time in the religious portion of a Christian's duty. And, in the second place, a relaxation of the rule about private Confession made it expedient to place a public Confession and Absolution within the reach of all, day by day.

The Sentences themselves (which had nearly all been previously in use as *Capitula*, during Lent) are a reproduction at the beginning of Divine Service of the Invitatories which were prefixed to the *Venite* in the ancient Mattins. In both cases the object is to give the keynote to the service which is to follow. In the Salisbury use two such Sentences, with a *Versicle* and *Collect*, were prefixed to Mattins on Easter Day. These were still ordered to be "solemnly sung or said" in the same place in the 1549 Prayer Book; but on the appointment of the Sentences now in use, the former were directed to be used instead of *Venite*, and are printed before the Easter *Collect*. It was in this light that the Sentences were viewed by Bishop Andrewes, who suggested some others in the following note: "Adde huc, quod ad invitandam penitentiam egregia sunt misericordiae et longanimitatis encomia; Ps. lxxviii. 38; Jer. iii. 7, 12; Heb. iv."

As Invitatories intended to give the keynote to the Service, they may be advantageously used in the following, or some similar, order, appropriate to the various days and seasons:—

Advent: "Repent ye." "Enter not." "O Lord, correct me."

Lent: "The sacrifices." "Render your heart."

Fridays and Vigils: "I acknowledge."

Wednesdays: "Hide thy face."

Ordinary days: "When the wicked man." "I will arise."

"If we say."

Sundays, other holydays, and Eves: "To the Lord our God."

There is a well-known traditional practice of singing one of these Sentences as an anthem; "I will arise" being very frequently so used. Such a practice seems to be in strict keeping with their character as Invitatories, and in analogy with the use of the Easter Sentences referred to; as also with such a use of the Offertory Sentences in the Communion Service.

read with a loud voice] This is an ecclesiastical or technical phrase, the explanation of which is to be found in a Rubric before the *Te Deum* in the previous editions of the Prayer Book: "Then shall be read two Lessons distinctly with a loud voice." "Then shall the Lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel." It is the *clara vox* of older ritualists, and presupposes a musical intonation, with or without inflection, to be the customary way of reciting Divine Service.

The old use of the word is illustrated by two passages in an ancient treatise on Divine Service. "And this solempnyte asketh both inwarde besynes to haue deuocyon in harte, and also in *syngyng and redyng with tongue*." The writer, a little further on, censures those who use their own private devotions while Divine Service is going on, or "whyle other syng yt or rede yt by note." [*Mirror of our Lady*, Blunt's ed. pp. 22, 23.]

Some may consider that the terms of the Rubric, both here and before the Offertory Sentences, strictly limit the recitation of them to the clergyman officiating. There is, however, no ritual principle by which they are so limited.

broken and a contrite heart, O God, Thou wilt not despise.

Ps. II. 17.

Rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

JOEL II. 13.

To the LORD our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the LORD our God, to walk in His laws which He set before us.

DAN. IX. 9, 10.

O LORD, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing.

JER. X. 24. Ps. vi. 1.

Repent ye; for the Kingdom of Heaven is at hand.

S. MATT. III. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

S. LUKE XV. 13, 19.

Enter not into judgement with Thy servant, O LORD; for in Thy sight shall no man living be justified.

Ps. cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I S. JOHN I. 8, 9.

THE EXHORTATION.

There is an analogy between this Exhortation and some which were used, at the Holy Communion and in Lent, in the ancient services of the Church of England. There is also a trace of similarity between it and the opening of *POULLAIN'S L'Ordre des Prières Ecclésiastiques*, printed for the use of the German refugees at Glastonbury, in 1552. The words of the latter are, "Mes Frères, qu'un chacun de vous se présente devant la face du Seigneur, avec confession de ses fautes et péchez, suyvant de tout son cuer mes [pa]rolles."¹ But there is too little resemblance between our Exhortation and these to give any critical ground for supposing that it was founded upon any of them; and it must be concluded that those who revised the Prayer Book in 1552 were entirely responsible for its composition.

It has been called a short homily on Divine worship; and may also be taken as following up the general Invitatory, as it was followed formerly by the *Venite*. It was probably inserted here under the impression that the people at large were extremely ignorant of the true nature of Divine worship at the time. Five principal parts of worship are mentioned in it: [1] Confession of sin; [2] Absolution; [3] Thanksgiving and Praise; [4] The hearing of God's Word; [5] Prayer for spiritual and bodily benefits. In this structure also it bears some analogy to the *Venite*.

The Minister celebrating Divine Service is directed to "say" this Exhortation, "saying" being the ritual term for reciting on one musical note, or "monotoning," as distinguished from "singing," which is reciting with musical inflections, and from "reading," which is a general term, including both methods. If the Exhortation is said from memory, and with the face turned towards the congregation, it becomes much more expressive of the intention with which it was placed here, than when said as a mere form for passing away a few seconds, while the congregation is settling into a devotional frame of mind.

humble voice] This represents the *submissa vox* of old Rubrics. It indicates a low pitch of voice within the reach of all; and where the service is musical the Confession is best said on E. *after me*] See the next note.

THE GENERAL CONFESSION.

after the Minister] Bishop Cosin erased the word "after"

¹ This book was also printed in Latin, perhaps before it came out in French. The French edition seems to be very rare.

DEARLY beloved brethren, 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 before the face of Almighty God our heavenly FATHER; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me;

† A general Confession to be said of the whole congregation after the Minister, "all kneeling.

ALMIGHTY and most merciful FATHER; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have

in this Rubric, and substituted "*with*;" but the original word was carefully restored, shewing that a distinction was intended between the two words in their ritual use. "*After the Minister*" means, that each clause is to be said first by the Minister alone, and then repeated by "the whole congregation" alone—*i.e.* while the Minister remains silent, as in the case of a response after a versicle. "*With*" the Minister means simultaneous recitation by him and the congregation together, and is ordered in the Rubric before the Lord's Prayer. Perhaps this was for no other reason than that the formulary was a new one, and that the people, not commonly using Prayer Books, required to be "taught by the Priest" in this manner, according to the expression used in the Rubric prefixed to the giving of the ring in the Marriage Service.

all kneeling] The word "all" was also one of Bishop Cosin's additions, and is illustrated by his note in another volume: "Kneeling is the most fit gesture for humble penitents; and being so, it is strange to see how in most places men are suffered to sit rudely and carelessly on their seats all the while this Confession is read; and others that be in church are nothing affected with it. They think it a thing of indifferency forsooth, if the heart be right." This sitting posture during public confessions was one of the abuses that scandalized the Puritans; and they sought to have a Canon passed, enjoining all to kneel. The eighteenth Canon does indeed direct that "all manner of persons then present shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read . . . testifying by these outward ceremonies and gestures their inward humility. . . ."

The gesture of kneeling here and elsewhere is not only a mark of personal humility and reverence, but also one of those acts required of every one as an individual component part of the body which forms the congregation; and to neglect it is to neglect a duty which is owing to God and man in this respect, as well as the other. We have no right to conspicuous private gestures in a public devotional assembly; nor are the gestures which we there use (in conformity to the rules of the Church) to be necessarily interpreted as hypocritical because our personal habits or feelings may not be entirely consistent with them. As the Clergy have an *official* duty in church, irrespective of their personal characters, so also have the Laity. It may be added, that a respectful conformity to rules enjoining such official duties may often lead onward to true personal reverence and holiness.

As far as present researches shew, the general Confession appears to be an original composition of some of the revisers of 1552; but its principal features are, of course, represented

offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no "health in us. But Thou, O LORD, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in CHRIST JESU our LORD. And grant, O most merciful FATHER, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

s. i. e. spiritual soundness, the soundness of a perfect heart. [Comp. Ps. 112. 80. & xor. 2. 6. & 41. 4. & 147. 3.]

b Moz. Brev. Wed. Matt. aft. Advent.

Fac nos, DOMINE, juste, et sobrie et pie, in hoc sæculo vivere.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, "standing: the people still kneeling.

c or . . . sins [1662].
d standing kneeling [1662].

ALMIGHTY GOD, the FATHER of our LORD JESUS CHRIST, Who desireth not the death of a sinner, but rather that he may turn from his

e Ordo Pœnitentis, A. D. 900. MARTENE, de Antiq. Eccl. Rit. 1. 803, 814.

DOMINE DEUS omnipotens, Qui non vis mortem peccatorum, sed ut convertantur et vivant . . .

in confessional formularies of the Ancient Church, the ideas being a common heritage of every age and country. It has not undergone any alteration since its first introduction into Morning Prayer.

It has been observed¹ that this general Confession appears to be founded on Romans vii. 8-25.

We have followed too much the devices and desires of our own hearts.

Sin . . . wrought in me all concupiscence.

We have offended against Thy holy laws.

The law is holy . . . but I am carnal, sold under sin.

We have left undone those things which we ought to have done.

The good that I would, I do not.

We have done those things which we ought not to have done.

But the evil which I would not, that I do

And there is no health in us.

In me dwelleth no good thing. O . . . the body of this death.

But Thou, O Lord, have mercy upon us, miserable offenders.

O wretched man that I am, who shall deliver me?

According to Thy promises, declared unto mankind in Christ Jesu our Lord.

I thank God, through Jesus Christ our Lord.

All the phrases of the Confession have, however, a Scriptural ring; and it was very likely compiled almost *verbatim* from some old English version of the Bible, or else freely rendered (according to the habit of the day in sermons) from the Vulgate Psalms and other Scriptures.

The manner and spirit in which a general confession of sins may be made personally and particularly applicable, is pointedly set forth in a Rubric which precedes the Confession to be used on board ship when there is danger of shipwreck: "When there is imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their sin to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth." That a confession so made can be otherwise than acceptable to the Good Shepherd and Physician of our souls it is impossible to doubt. That further and more detailed confession is also sometimes necessary, the provisions made by the Church for her penitents, and the private habits of all pious Christians, make equally certain.

The "Amen" is part of the Confession, and is to be said by the Minister as well as the people, as is indicated by the type in which it is printed.

THE ABSOLUTION.

to be pronounced] This is an authoritative and magisterial term, as is shewn by its use in the Marriage Service, where

the Priest is directed to say, "Forasmuch as . . . I pronounce that they be Man and Wife, in the Name of the Father, and of the Son, and of the Holy Ghost." So also in the Communion Service we find the expression used respecting the final condemnation of sinners, "O terrible voice of most just judgement, which shall be pronounced upon them." In Scotch sentences of death the judge uses the words, "This I pronounce for doom."

by the Priest alone, standing] This Rubric stood in the form "by the Minister alone" until 1661. Bishop Cosin altered it to "by the Minister alone, standing, and all the people still kneeling," and his alteration subsequently developed into the existing words before the revision was completed. The reason for inserting the word "standing" was that some of the Clergy had been accustomed to read it on their knees; although, as Bishop Andrewes wrote, "because he speaks it *authoritative*, in the Name of Christ and His Church, the Minister must not kneel, but stand up," and this posture was observed by the majority. The other three words, "the Priest alone," have a history which fixes their meaning. At the Savoy Conference of 1661 the Presbyterians' eleventh "exception" to the Prayer Book was to the effect that as the word "Minister" was used in the Rubric before the Absolution, and not "Priest," or "Curate," therefore it should be used instead of those words throughout the book. To this it was replied by the Church of England Commissioners that it would be unreasonable to use the word Minister alone; for "since some parts of the Liturgy may be performed by a Deacon, others by none under the order of a Priest, viz. Absolution, Consecration, it is fit that some such word as Priest should be used for those officers, and not Minister, which signifies at large every one that ministers in that holy office, of what Order soever he be." The word "Minister" had formerly been used as identical with "Priest," as may be seen by the 32nd Canon, which forbids Bishops to "make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day." This distinctive meaning had now passed away, and "Ministers" was colloquially the name for Dissenting preachers, and for Clergymen of every Order. By the insertion of the new word, therefore, the whole Rubric was intended to enjoin, not only that the congregation are not to repeat the Absolution, as they have repeated the Confession, but also that it must not be said by a Deacon. If a Deacon says Morning or Evening Prayer in the presence of a Priest, the latter must say the Absolution; and if no Priest is present, the Deacon may make a pause, to give opportunity for the offering up of a short secret prayer by himself and the congregation, and then pass on to the Lord's Prayer.

The Absolution was composed by the Revisers of 1552, evidently with the old form of Absolution, which was used in the Prime and Compline Services, before them. There is also some similarity between the opening words and those of a prayer which was placed at the end of the Litany in the Primer of 1535; and which again, from the prayer, "Forgive us now while we have time and space," seems to have been founded on the ancient Absolution, with its "*spatium verè*

¹ FREEMAN'S Principles of Divine Service, 1. 320.

wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His HOLY SPIRIT, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we

^a Martene, i. 790.

^b See note on the Comfortable Words in the Communion Service.

^c *Rev. Comp. Absolution of Holy Communion.*

^d In orig. MS. "beseech we," but "let us" inserted by later hand.

"DEUS omnipotens Salvator et Redemptor generis humani, Qui apostolis Suis dedit potestatem ligandi atque solvendi Ipse te absolvere dignetur . . . Misereatur vestri omnipotens DEUS, et dimittat vobis omnia peccata vestra: liberet vos ab omni malo; conservet et confirmet in bono; et ad vitam perducat aeternam. Amen.

Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ poenitentiae, emendationem vitae, gratiam et consolationem SANCTI

poenitentiae," though the first part is identical with a Lenten Collect of St. Gregory's Sacramentary.

Some phrases, a good deal like those of our Absolution, are also found in the form of prayer got up by John à Lasco, or Laski, a Polish refugee, for the German congregation which he was allowed to gather together at Austin-friars in London; but the likeness is not such as to make it probable that the English form was derived from his Latin one, though it does rather indicate that both were in part derived from some such originals as those printed in the text above.

Two questions have been raised with respect to this form of Absolution. First, whether those who composed it, and placed it where it is, intended it for an Absolution of penitent sinners, or merely for a declaration of God's mercy. Secondly, whether, irrespective of their intention, it is so constructed as to be effective for the remission of sins.

[1] The first question is all but decided by the title. Here, in the Communion Service, and in the Prayers to be used at Sea, the same word, "Absolution," is used for designating two different forms; and in the Visitation of the Sick, the third form in use by the Church of England is spoken of in the direction "the Priest shall absolve him." It seems beyond all probability that this designation could have been used of all three forms without any verbal distinction, and yet that a real difference of meaning lay hidden under the use of it, and that to such an extent as to make it in one place contradictory of itself in another place. What the word "Absolution" in the rubrical title so far proves, is confirmed by the addition made to it at the Hampton Court Conference of 1604, when it was altered to the "Absolution, or remission of sins," clearly shewing what opinion the Divines there assembled held respecting the intention with which the form was inserted fifty-one years before. It is still further confirmed by a note of Bishop Andrewes (one already quoted), in which, after saying that the Absolution is pronounced *authoritative*, he adds, "For authority of Absolution, see Ezek. xxxiii. 12; Job xxxiii. 23; Numb. vi. 24; 2 Sam. xii. 13; John xx. 23." An examination of these passages of Scripture will shew that Bishop Andrewes (one of the most learned theologians and Scriptural scholars that the Church of England has ever had) must certainly have supposed that this was intended for an actual Absolution; and that, in his opinion, it was such.

[2] The Absolution itself is constructed on a similar principle to that on which Collects are formed; and as the precatory part of a Collect is sometimes very short and condensed,¹ so here the actual words of Absolution are only "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." The preceding portion is a statement of the antecedent reasons—God's mercy, and the delegation of His authority—for pronouncing Absolution; and what follows is an authoritative exhortation to follow up the words of temporary confession and absolution with prayer for perseverance and final pardon. The words which thus form the essence of the Absolution are of a declaratory kind, while those in the old Morning and Evening Services of the Church were precatory, as may be seen from the original Latin form printed above, and its English translation in the note below; but the change has rather strengthened than weakened the force of the form adopted. Nor must we be led away by the word "declaratory," so often used to distinguish this from the other two forms of Absolution used in the Prayer Book; for to "declare" God's pardon of sinners is to give effect to that pardon, as when the authorized subordinate of an earthly sovereign declares pardon in that

sovereign's name. This form is, in fact, closely analogous to the formulary of Baptism used in the Eastern Church: "The servant of God (N.) is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen." And as these words are undoubtedly sufficient for fulfilling our Lord's words, "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," so are the absolving words of our Absolution sufficient to fulfil His other words, "Whose soever sins ye remit, they are remitted unto them."

The special form in which the Absolution is moulded was probably adopted from a careful consideration of the use which was to be made of it. It is an Absolution uttered, as Benedictions are uttered, over a mixed congregation, and yet it can only be efficacious towards those who have honestly said the Confession as it is intended to be said. The conditions of pardon are therefore distinctly expressed, that the impenitent may not be misled, and take to themselves a forgiveness to which they have no claim. And as it is a public Absolution, "He pardoneth and absolveth" is adopted in analogy with the "*tribuat vobis omnipotens et misericors Dominus*," rather than the positive form, "by His authority I absolve," as used in absolving individual penitents.²

The effect of this Absolution in the daily services of the Church is [1] to reconcile the Church, as a community, daily to her God, through the mercies of Christ; [2] to prepare each person present for the work of offering praise to Him; [3] to convey pardon of sin to an extent correlative with true contrition in those over whom it is uttered. As was said in the case of the general Confession, that it does not supersede a particular confession; so it must be remembered that the general Absolution does not supersede a particular one. But the necessity for absolution is so great, that the Church has provided against any one being without it by this daily utterance of it, in which it is cast abroad as the Sower sowed his seed, on the stony as well as the good ground, or as God sends His rain upon the just and the unjust. It is a ministration in close analogy with the continual superabundance of the mercies of God in Christ, which flow down even to the skirts of our High Priest's clothing. According to the words, "freely ye have received, freely give," the Church casts her bread upon the waters in faith, believing that God's word of absolution will not return unto Him void. And for its efficiency, in the words of a recent writer, "all that is needed is that there be fit, *i.e.* truly repentant recipients of it; that secured, wheresoever it touches, it blesses and heals."³

Nevertheless it is probable, for reasons given on the next page, that the Absolution was not intended to be invariably used at all week-day Services.

² The ancient form of Confession, *Misereatur*, and Absolution, was as follows, being used in the midst of the preces at Prime and Compline:—

The Priest, looking towards the Altar,

I confess to God, the Blessed Mary, and all the Saints [turning to the Choir], and to you, that I have sinned exceedingly in thought, word, and deed, of my own fault [looking back to the Altar]. I beseech Holy Mary, all the Saints of God, and [looking back to the Choir] you to pray for me.

The Choir replies, turning to the Priest,

Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen.

Then the Choir, turning to the Altar,

I confess to God . . . to pray for me.

Then let the Priest say to the Choir, in the first person, if necessary,

Almighty God have mercy upon you . . . everlasting life. Amen.

The Almighty and merciful Lord grant you Absolution and Remission of all your sins, space for true repentance, amendment of life, and the grace and consolation of the Holy Spirit. Amen.

³ FREEMAN'S *Principles of Divine Service*, i. 317.

¹ See Introduction to the Collects, Epistles, and Gospels.

may come to His eternal joy; through JESUS CHRIST our LORD.

¶ The people shall answer *here*, and at the end of all other prayers, *Amen*. *a here . . . prayers [1662].*

¶ Then the Minister shall kneel and say the Lord's Prayer with an audible voice; the people also kneeling and repeating it with him, both here, and wheresoever else it is used in Divine Service. *b See below. c Sar. Adv. Suid.*

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy *d Matt. 6. 9, 13*

SPIRITUS, tribuat vobis omnipotens et misericors DOMINUS. Amen.]

Ad Matutinas . . . dicat sacerdos Pater Noster et Ave Maria.

[*ΠΑΤΕΡ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου γεινηθήτω*

The people shall answer] The words "here and at the end of all other prayers" were added by Bishop Cosin.

The rules respecting the use of "Amen" in the Prayer Book appear to be these: [1] When it is used after acts of worship in which the Minister alone has spoken, as in Absolutions, Benedictions, and "other prayers," it is to be taken as a ratification by the people of what the Minister has said, and is to be said by the people only, in which cases the word is printed in italics. [2] When it is used at the end of formularies which the people say with the Minister, as in Confessions, the Lord's Prayer, Doxologies, and Creeds, it is to be said by both as part of the formularies, and is then printed in Roman type. [3] In the Lord's Prayer at the beginning of the Communion Service, in the formulæ of Baptism, and in the reception of the baptized into Christian fellowship, it is a ratification by the speaker himself, and is not to be said by the people.

At the end of this Rubric, in the Manuscript Prayer Book annexed to the Act of Uniformity, there are two thick lines drawn, with a considerable space above and below them, as here printed.¹ In the Black Letter Book of 1637 and in the Sealed Books these two lines also appear at the bottom of the page, and at the top of the next page the headline "Morning," or "Evening, Prayer," followed by an elaborate floriated ornament extending across the page. It is evident that the Revisers intended a distinct break to be made between the Absolution and the Lord's Prayer; but this has been neglected by subsequent printers of the Prayer Book. It may be added that the lines are carefully reproduced in the copy of the Rubrics which was printed from the MS. in the Fourth Report of the Ritual Commission, 1870, pp. 10, 12.

In Bishop Cosin's Durham Book he wrote after the "Amen," "Place here a fleuron," and at the head of the Lord's Prayer, over leaf, he has made a note, "Set here a faire compartment" [ornamental page-heading] "before this title." And although he has not erased the previous title before the Sentences, he has here repeated it, "An Order for Morning Prayer." He and the other Revisers probably contemplated the occasional use of a short service, from which all before the Lord's Prayer was to be omitted. In the first series of his notes on the Prayer Book [COSIN'S Works, v. 47] he has also written on the Lord's Prayer, "Here begins the service; for that which goes before is but a preparation to it, and is newly added in King Edward's Second Book, in imitation of the Liturgy and Mass of the Church of Rome. But as their hours begin with the Lord's Prayer, so begins our Mattins and the high service of the altar. And they begin as they should do, for this was the ancient custom of the Christians when they were met together to pray; they said that prayer for a foundation and a beginning of all the rest which Christ Himself had taught them." [Comp. Works, ii. 9.]

THE LORD'S PRAYER.

Then the Minister] From 1552 to 1661 the Rubric stood, "Then shall the Minister begin the Lord's Prayer with a loud voice." Before 1552 it had been "The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the Paternoster." It was altered to its present form by Bishop Cosin. The Mattins began here in the Prayer Book of 1549; and before that time the Lord's Prayer was said secretly by the Priest, the public part of the service beginning with the

"Domine, labia mea aperies," as is shewn in the Latin Rubric printed before that versicle.

with him] That is, simultaneously, clause by clause. wheresoever else it is used in Divine Service] Bishop Cosin overlooked the Rubric immediately before the Lord's Prayer in the Communion Service, which directs the Priest to say it, without any direction as to the people. It is not likely that there was any intention of overriding that Rubric by this.

The Doxology was added here in 1661, but not by Bishop Cosin, who wrote among some "Directions to be given to the printer," "Never print the Lord's Prayer beyond—deliver us from evil. Amen." The Doxology is supposed not to have been in the original of St. Matthew, as it is not in St. Luke. In the ancient Liturgies of the East, after "deliver us from evil" (said, with the rest of the prayer, by the people), the Priest offers a prayer against the evil and the Evil One, called the Embolismus; and the Doxology is then sung by the people. Probably this is a primitive usage; and the antiphon so sung has crept into the text of the Gospel.

The paraphrase of Bishop Andrewes, in his note on the Lord's Prayer here, is very concise and instructive.

Our Father. Etsi læsus est, Pater est.

Which art in heaven. Eminenter, non inclusive.

Hallowed be Thy Name. In me, per me, super me.

Thy kingdom come. Ut destruat regnum peccati, per quod regnavit mors et diabolus.

In earth. In me, qui sum terra.

In heaven. A sanctis angelis.

Give us this day our daily. Pro necessitate.

Bread. Proprium, licite acquisitum, supercoelestem et corporeum.

Forgive us our trespasses. Talenta dimitte.

Lead us not. Nec sinas intrare ductos pronosque.

From evil. Ab autore mali

extra

{ diabolo.

{ mundo.

{ intra, nobismetipsis.

{ culpæ per gratiam.

{ pœnæ per misericordiam.

omni per pacem.

Its fitness for use in the manner here directed by the Church is also beautifully brought out by Sir Richard Baker: "Though this prayer is the supplication of the whole body of the Church, and of every member thereof; yet each petition seems to have some special relation to some peculiar member. For the first petition may not unfitly be thought the prayer of angels; the second, the prayer of the saints departed; the third, the prayer of the faithful living; the fourth, the prayer of all creatures; the fifth, the prayer of penitent sinners; the sixth, the prayer of infants."²

The various modes in which saints have used this Divine prayer with a special intention are almost infinite; and it would be well for every one to follow their example, by having such a special intention in view whenever it is said in the Services of the Sanctuary. In this place, at any rate, it should be offered up as the complement and crown of the Absolution and Confession, on the one hand; and laid hold of, on the other hand, as a mediatorial key, by which the door of heaven is to be opened for the ascent of the Church's praises to the Throne of God. It is a prayer, says the old *Mirror of our Lady*, that said in the Unity of the Church, is never unsped.

Some ancient English versions of the Lord's Prayer will be found in the notes to Evening Prayer; where also will be found an exposition and a paraphrase; the one, an ancient

¹ Similar lines are drawn in the same place of Evening Prayer, but there are no lines of the same kind anywhere else throughout the manuscript.

² BAKER, *On the Lord's Prayer*, p. 51, ed. 1838.

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: "For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

‘O LORD, open Thou our lips.

Answer.

‘And our mouth shall shew forth Thy praise.

Priest.

‘O God, make speed to save us.

Answer.

‘O LORD, make haste to help us.

¶ Here all standing up the Priest shall say,

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

Answer.

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

a Doxology added [1662]

b SHT.

c Ps. 51. 15. *d* *vuy* [1549 only].

e Ps. 22. 19.

f Ps. 70. 1. *g* *me* [1549 only].

h Ps. 38. 22.

i Here [1662] . . . say

τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσεσέγκῃς ἡμᾶς εἰς πειρασμὸν· ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σου ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.]

b Postea sacerdos incipiat servitium hoc modo:

DOMINE, labia mea aperies.

Chorus respondeat. Et os meum annuntiabit laudem Tuam.

Sacerdos statim. DEUS in adiutorium meum intende.

R. DOMINE, ad adiuvandum me festina.

Gloria PATRI, et FILIO, et SPIRITUI SANCTO.

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

one, illustrating the general meaning of the Lord's Prayer; the other, modern, drawing out its fullness as a prayer for the Unity of the Church, according to the method of special intention above suggested.

THE VERSICLES.

O Lord, open Thou! These versicles and responses have been used time immemorial as the opening of the daily service of praise which the Church continually offers to God. They are mentioned in the rule of St. Benedict (the great founder of the Benedictine order, which guarded and expressed the devotional system of the Church for so many ages, and who died in A.D. 543), as the prefatory part of the service; and he probably adopted them from the previous custom of the Church; the two Psalms from which they are taken having been used at the beginning of the daily Offices in the East from the earliest ages. Taken from such a source, with only the change from the singular to the plural number in the pronouns,¹ they form a most fitting prefix to the Psalmody which is so integral a portion of Divine Service. Except the Lord open our lips, we cannot shew forth His praise with the heart. They are the "Swsum Corda" of the Daily Service, and yet have a tone of humility, and even penitence, given to them by their derivation from the fifty-first and seventieth Psalms. It is probably to express this penitential tone that the musical note to which the first of them is said by the Priest is always a low one, being depressed as much as a fifth from the pitch in which the Lord's Prayer has been recited: and also that we continue kneeling till the Gloria Patri. The second versicle is a paraphrase of the "Hosanna."—Save, Lord, we beseech Thee,—with which our Lord was led in triumph to the Temple.

GLORIA PATRI AND ALLELUIA

The beautiful dogmatic anthem which is here used for the first time in the service is of primitive origin; and, if not an

independently inspired form, is naturally traceable to the angelic hymns in Isa. vi. 3 and Luke ii. 13, the Trinitarian form of it being equally traceable to that of the baptismal formula ordained by our Lord in Matt. xxviii. 19. Clement of Alexandria, who wrote before the end of the second century, refers to the use of this hymn under the form, *Αἰνοῦντες τῷ μόνῳ πατρὶ καὶ υἱῷ καὶ τῷ ἁγίῳ πνεύματι*, "giving glory to the one Father, and to the Son, and to the Holy Ghost," and a hymn of about the same date is printed by Dr. Routh, in which there is an evident trace of the same custom: *ὑμνοῦμεν πατέρα καὶ υἱόν, καὶ ἅγιον πνεῦμα Θεοῦ*, "Praise we the Father and Son, and Holy Spirit of God." It is also referred to even earlier by Justin Martyr. The Arian heretics made a great point of using Church phraseology in their own novel and heretical sense; and they adopted the custom of singing their hymn in the form, "Glory be to the Father, by the Son, and in the Holy Ghost," by which they intended to evade the recognition of each Person as God. It thus became necessary for the Church to adopt a form less capable of such perversion; and in ancient liturgies it is found as it is still used in the Eastern Church, "Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end." In the Western Church, the second part, "As it was in the beginning, is now, and ever shall be, world without end," has been used for nearly as long a period, being found ordered in the fifth Canon of the Council of Vaison, presided over by Cæsarius of Arles, in A.D. 529. The use of the hymn in this place, after the *Domine ad adiuvandum*, is also recognized by the rule of St. Benedict a few years further on in the sixth century; and it is found so placed in the earliest English services, those which are usually called "Anglo-Saxon." It also occurs in the same position in the daily offices of the Eastern and the Roman Churches at the present day: so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each Person; worshipping One God in Trinity, and Trinity in Unity. The addition of the succeeding versicle and response gives to this unity of praise on earth a further likeness to the unity of praise which was revealed to St. John: "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." [Rev. xix. 6.]

In the Prayer Book of 1549 the old usage of saying the "Hallelujah" from Easter to Trinity Sunday in this place was continued. It was expunged altogether in 1552; restored in the English form, "Praise ye the Lord," and for constant use, in the Elizabethan revision. The response to it, "The Lord's

¹ This change of pronouns was made in 1552. A reason for retaining the singular is given in an old exposition of the Hours. "And take heed that all this verse, both that part that is said of one alone, and that that is answered of all together, are said in the singular number; as when ye say 'mine, or 'me,' and not 'our,' or 'us,' in token that ye begin your praising and prayer in the person of holy Church, which is one, and not many. For though there be many members of holy Church, as there are many Christian men and women, yet they make one body, that is holy Church, whereof Christ is the Head." The same commentary explains that "O Lord, open Thou my lips," and its response, were used only at Mattins, because all the day after the lips should remain ready for God's praises. [*Mirror of our Lady*, p. 81, Blunt's ed.]

Priest.

Praise ye the LORD.

Answer.

The LORD's Name be praised.

¶ Then shall be said or sung ^bthis Psalm following; ^cexcept on Easter Day, upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Ps. xov. **○** COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving: and shew ourselves glad in Him with Psalms.

For the LORD is a great GOD: and a great King above all gods.

In His hand are all the corners of the earth: and the strength of the hills is His also.

The sea is His, and He made it: and His hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the LORD our Maker.

For He is the LORD our GOD: and we are the people of His pasture, and the sheep of His hand.

To-day if ye will hear His voice, harden not

^a Ans. . . . praised (1662). And from Easter to Trinity Sunday *Halle-lujah* (1549 only).

^b without any invitatory (1549 only). ^c except . . . Psalms (1662).

^d The version is that of the Old Italic.

^e quoniam . . . suam, not in Vulg. ^f Al. *hauris*.

^g mont. *Ipsius sunt*. Vulg.

^h *siccam manus Ejus formaverunt*. Vulg.

ⁱ Vulg. as Eng.

Alleluia [*vel* Laus Tibi, DOMINE, Rex æternæ gloriæ].

Sequitur invitatorium hoc modo. Psalmum *Venite* . . .

[Invitatory entire.]

“VENITE, exultemus DOMINO, jubilemus DEO salutari nostro: præoccupemus faciem Ejus in confessione, et in psalmis jubilemus EI.

[Invitatory entire.]

Quoniam DEUS magnus DOMINUS, et Rex magnus super omnes deos: ‘quoniam non repellet DOMINUS plebem Suam, quia in manu Ejus sunt omnes fines terræ, et altitudines montium Ipse conspicit.

[Invitatory, latter half.]

Quoniam Ipsius est mare, et Ipse fecit illud; et ‘aridam fundaverunt manus Ejus: venite, adremus et procidamus ante DEUM, ploremus coram DOMINO Qui fecit nos; Quia Ipse est DOMINUS DEUS noster, nos autem populus Ejus, et oves pascuæ Ejus.”

[Invitatory entire.]

Hodie, si vocem Ejus audieritis, nolite obdu-

Name be praised,” is first found in the Scottish Prayer Book of 1637, and was inserted here in 1661. The latter represents in an unvarying form the variable invitatories which used to precede the *Venite* in the old Latin services.

There are two ancient customs still kept up with respect to the *Gloria Patri*. The one is that of turning to the East, as in the recitation of a Creed, whenever it is said or sung in Divine Service; an usage enjoined in the ancient Psalter of the Church of England, and still observed in many Churches, as, for example, at Manchester Cathedral. The other custom is a more general one, that of reverently inclining the head during the first half of the hymn, as a humble gesture recognizing the Divine glory of each of the Three Persons, and in imitation of the gesture of the angels, who veil their faces with their wings when singing to the glory of the Trinity in the vision of Isaiah. An old Canon of the Church of England enjoins: “Quotiesque dicitur Gloria Patri et Filio et Spiritui Sancto, ad eadem verba Deo humiliter se inclinent.” [WILKINS’ *Conc.* iii. 20.] And in the *Mirror* there is the direction, “Ye incline at Gloria Patri.”

Bishop Cosin wished to revive the use of Invitatories on Sundays, having inserted this Rubric in the Prayer Book which was laid before the Revisers of 1661, immediately after “Praise ye the Lord:” “And upon any Sunday, or Lord’s Day, this commemoration of His rising from the dead shall be said or sung, ‘Priest, Christ is risen againe,’ etc. And upon the Feast of Easter, Christ, our Passover, is offered up for us. Therefore, let us keep the feast, etc., *ut in die Pasch.* Then shall be said or sung,” the *Venite* as we now have it.

Then shall be said or sung] This Rubric, as altered by Bishop Cosin, has great historical value, for the illustration that it gives of the mode in which the Psalms were intended to be said or sung. It is as follows: “Then shall be said or sung this Psalm following (except on Easter Day, when another Anthem is appointed), one verse by the priest, and another by the people; and the same order shall be observed in all psalmes and hymns throughout this Book. But in collages, and where there is a Quire, the same shall be sung by sides, as hath bin accustomed.” In the third series of his notes on the Prayer Book there are also these remarks on the response, “And our mouth shall shew forth Thy praise:” “This is the answer of all the people. In the second book of

Edward VI. the word ‘Choir’ is everywhere put for our word ‘Answer;’ and by making this answer, they promise for themselves that they will not sit still to hear the psalms and hymns read only to them, as matter of their instruction; but that they will bear a part in them with the priest, and keep up the old custom still of singing, and answering verse by verse, as being specially appointed for the setting forth of God’s praise; whereunto they are presently invited again by the minister in these words, ‘Praise ye the Lord.’ So that our manner of singing by sides, or all together, or in several parts, or in the people’s answering the priest in repeating the psalms and hymns, is here grounded; but if the minister say all alone, in vain was it for God’s people to promise God, and to say that their mouth also should shew forth His praise.” [COSIN’S *Works*, v. 445.]

VENITE EXULTEMUS.

This Psalm has been used from time immemorial as an introduction to the praises of Divine Service; and was probably adopted by the Church from the services of the Temple.¹ It was perhaps such a familiar use of it in both the Jewish and the Christian system of Divine Service which led to the exposition of it given in the third chapter of the Epistle to the Hebrews, where the Apostle is shewing the connection between the two dispensations, and the way in which all belief and worship centres in our Divine High Priest and perpetual Sacrifice.

In one of St. Augustine’s sermons he plainly refers thus to the ritual use of the *Venite*: “This we have gathered from the Apostolic lesson. Then we chanted the Psalm, exhorting one another, with one voice, with one heart, saying, ‘O come, let us adore, and fall down before Him, and weep before the Lord Who made us.’ In the same Psalm too, ‘Let us prevent His face with confession, and make a joyful noise unto Him with psalms.’ After these the lesson of the Gospel shewed us the ten lepers cleansed, and one of them, a stranger, giving thanks to his cleanser.” [ST. AUG. *Serm.* Ben. ed. 176, Oxf. trans. 126.] Durandus, in his *Rationale of Divine Offices*,

¹ In the Eastern Church an epitome of the first three verses is used, but in the Latin and English Churches it has always been used entire.

your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted Me : proved Me, and saw My works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways.

Unto whom I swear in My wrath : that they should not enter into My rest.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise in the end of *Benedicite, Benedictus, Magnificat, and Nunc dimittis*, shall be repeated,

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

Answer.

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

¶ Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day : He that readeth so standing and turning himself, as he

^a *irritatione*. Vulg.

^b *offensus*. Vulg.

^c *Ut iuravi*. Vulg.

^d *Italic in MS.*

^e *certain Psalms in order, as they be appointed in a Table made for that purpose, except there be proper Psalms appointed for that day [1549-1662]. This Table sets forth the same arrangement as that now in use. f CHAMBERS' Tr. of Sarum Psalter, p. 34.*

^g *Sar.* (Advent Sunday, &c.)

^h *Transl. of Sarum Psalter, p. 323.*

rare corda vestra, sicut in "exacerbatione, secundum diem tentationis in deserto : ubi tentaverunt Me patres vestri, probaverunt, et viderunt opera Mea.

[Invitatory, latter half.]

Quadraginta annis proximus fui generationi huic, et dixi, Semper hi errant corde : ipsi vero non cognoverunt vias Meas : quibus iuravi in ira Mea, Si introibunt in requiem Meam.

[Invitatory entire.]

Gloria PATRI, et FILIO, et SPIRITUI SANCTO. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

[Invitatory, (1) latter half, (2) entire.]

[And all the Clerks who have sung the Psalms standing up, turning to the Altar, shall each of them say the *Gloria*, in his station, which shall be observed throughout the whole year.]

^g Clericus primam lectionem legat hoc modo. *Lectio prima. Esaia i. Visio Esaia filii Amos, etc. etc.*

[^h The Chapter is said in the midst of the Choir by the Priest, without changing his place or vestment,

says that this psalm was sung at the beginning of the service to call the congregation out of the churchyard into the church ; and that it was hence called the Invitatory Psalm ; but probably this was a local or temporary use of it, and does not represent the true spirit of its introduction into the Morning Service. It is far more likely that its comprehensive character, as an adoration of Christ, was that which moved the Divine Instinct wherewith the Church is endowed to place this psalm in the forefront of her Service of Praise.¹

Until the translation of our Offices into English it was the custom to sing the Venite in a different manner from that now used ; with the addition, that is, of Invitatories. These were short sentences (varied according to the ecclesiastical season) which were sung before the first verse, after each of the five verses into which it was then divided, and also after the Gloria Patri at the end. Thus in Trinity Season, "*Laudemus Jesum Christum ; quia Ipse est Redemptor omnium seculorum*," would be sung before and after the first, and also after the third and fifth of the divisions indicated in the Latin version above. After the second, fourth, and Gloria Patri, would be sung "*Quia Ipse est Redemptor omnium seculorum*" only ; and at the conclusion the whole of the Response, as at the beginning. These Invitatories were altogether set aside, as regards the Venite, in 1549 ; and, as has been already shewn, the "Sentences" were substituted for them at the commencement of Divine Service in 1552. Thus reduced to its psalter simplicity, the Venite Exultemus is used before the Psalms every morning, except upon Easter Day, when a special Invitatory Anthem is substituted, which is printed before the Collect for the day. On the nineteenth day of every month it is sung in its place as one of the Mattins psalms, so as not to be twice used at the same service, which is a continuation of the old English usage.

An old custom lingers (especially in the North of England) of making a gesture of reverence at the words, "O come, let us

worship and fall down ;" which is a relic of the custom of actual prostration as it was once made in many churches at these words.

The Rubrics between the Venite and the Te Deum were all rearranged in 1661 ; and the new arrangement, as we now have it, appears in MS. in Bishop Cosin's Prayer Book. The only changes of importance were these. [1] "*He that readeth*," and "*He shall say*," were substituted for "*the minister that readeth*," and "*the minister shall say*," in the direction about the Lessons. [2] This Rubric of the preceding books was erased, "And to the end the people may the better hear in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading, and likewise the epistle and gospel."

An English version of the Venite about a century older than that of the Prayer Book will be found in the *Mirror of our Lady*. [*Mirror*, Blunt's ed. p. xli.]

THE PSALMS.

For notes relating to the ritual use of the Psalms, the reader is referred to the Introduction to the Psalter.

After the Psalms have been sung it is customary in many churches to play a short voluntary on the organ : this is mentioned by Archbishop Secker as having "long been customary" in his day ; and in a letter from Oxford in No. 630 of the *Spectator*. Perhaps it may be accounted for by a Salisbury Rubric between the Psalms and Lessons, "*Deinde dicitur Paternoster et Credo in Deum a toto choro privatim*." So at Durham a voluntary has also been substituted for the "Agnus Dei," which was once sung during the Communion of the Laity.

And at the end of every Psalm] Where the Psalms are said in alternate verses by the Minister and the people it is obviously proper that the first part of the Gloria Patri should always be said by the Minister.

THE LESSONS.

For notes relating to the ritual use of Lessons in Divine Service, the reader is referred to a note on "The Order how the rest of Holy Scripture is appointed to be read" in the Calendar.

On the mode of reading them "in a plain tune," see p. 58.

¹ There is said, however, to have been an ancient twelve o'clock bell at Strasburg Cathedral, down to the time of the French Revolution, which bore the inscription—

"Vox ego sum vite
Voco vos—orate—venite."

[Haweis' *Music and Morals*, p. 444.]

This seems rather to corroborate the statement of Durandus.

may best be heard of all such as are present.^a And after that, shall be said or sung, in English, the Hymn called *Te Deum Laudamus*, daily throughout the Year.^b

¶ Note that before every Lesson the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book*: And after every Lesson, *Here endeth the First, or the Second Lesson*.

Te Deum Laudamus. **W**E praise Thee, O God: we acknowledge Thee to be the LORD.

All the earth doth worship Thee: the FATHER everlasting.

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

To Thee Cherubin and Seraphin: continually do cry,
Holy, Holy, Holy: LORD God of Sabaoth;

Heaven and earth are full of the Majesty: of Thy glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee;

The FATHER: of an Infinite Majesty,

Thine honourable, true: and only SON;

Also the HOLY GHOST: the Comforter.

Thou art the King of Glory: O CHRIST.

^a These two rubrics were verbally altered from their original form in 1662, but remain substantially the same as in 1552.

^b After them had followed this other: *And, to the end the people may the better hear, in such places where they do sing, there shall the Lessons be sung in a plain tone after the manner of distinct reading: as likewise the Epistle and Gospel [1549-1662].*

^c except in Lent, all the which time, in the place of Te Deum shall be used Benedicite omnia opera Domini Domino [1549 only].

^d SAR. Comp. Antiphon to Athan. Creed. "Te Deum Patrem confitemur."

^e An Aramaic or Syriac plural.

^f Cherubim et Seraphim. MSS.

^g replenished with [1549 only].

^h St. CYPRIAN, de Mortalitate.

ⁱ The fair host of Martyrs that are washed white and fair in their own blood praise Thee. [Mirror.]

^j Comp. Athan. Creed. "Immensus Pater," etc.

^k Thy very and worshipful. [Mirror.]

^l The Holy Ghost also being [1549 only].

but turned to the Altar, not chanting, but reading as in the tone of a reader . . .]

TE DEUM laudamus: Te DOMINUM confitemur.

Te æternum PATREM: omnis terra veneratur.

Tibi omnes Angeli: Tibi cœli et universæ potestates.

Tibi Cherubin et Seraphin: incessabili voce proplamant,

Sanctus, Sanctus, Sanctus: DOMINUS DEUS Sabaoth;

Pleni sunt cœli et terra: majestatis gloriæ Tuæ.

Te gloriosus Apostolorum chorus.

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus: laudat exercitus.

Te per orbem terrarum: sancta confitetur ecclesia.

PATREM immensæ majestatis;

Venerandum Tuum verum: et unicum FILIUM;

Sanctum quoque Paracletum SPIRITUM.

Tu Rex gloriæ: CHRISTE.

THE CANTICLES.

The ritual use of Holy Scripture in Divine Service has always been connected with praise and thanksgiving. The short responds which were intermingled with the Lessons in the pre-Reformation Services were very ancient in their origin, although, no doubt, they had increased in number during the development of the Services for monastic use. Of a like antiquity is the "Glory be to Thee, O Lord," before, and the "Thanks be to Thee, O Lord," after the reading of the Gospel in the Communion Service. As will be seen in the account given of the Te Deum, the use of responsory hymns after the Lessons is also very ancient; and it probably arose out of the pious instinct which thus connected the idea of thanksgiving with the hearing of God's revelations to man. The Council of Laodicea [A. D. 367] ordered, in its seventeenth Canon, that Psalms and Lessons should be used alternately; and this Canon doubtless refers to a custom similar to ours.

A leading principle of all the Canticles appears to be that of connecting the written with the personal Word of God; and that as much in respect to the Old Testament Lessons as to those taken out of the Gospel or other parts of the New Testament. This is more especially true of those Canticles which are placed first of the two in each case, the Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis. The three latter of these were inspired hymns spoken at the time when the Eternal Word was in the act of taking our nature to redeem and glorify it; and the first is, if not inspired, the most wonderful expression of praise for the abiding Incarnation of our Lord that uninspired lips have ever uttered. It may also be observed that the Canticles are set where they are, not that they may apply to any particular chapters of the Holy Bible, though they often do so in a striking manner, but with reference to Divine revelation as a whole, given to mankind by God in His mercy and love, and therefore a matter for deepest thankfulness and most exalted praise.

The three New Testament Canticles are all taken from the Gospel of St. Luke; the sacrificial and sacerdotal gospel, the symbol of which is the "living creature like unto a calf" or "an ox;" and in which is chiefly set forth our Blessed Lord's relation to the Church as her High Priest offering Himself for sin, and originating from His own Person all subordinate ministrations of grace.

TE DEUM LAUDAMUS.

This most venerable hymn has been sung by the whole Western Church "day by day" on all her feasts from time immemorial. It is found in our own Morning Service as far back as the Conquest; and its insertion in the Salisbury Portiforium by St. Osmund was doubtless a continuation of the old custom of the Church of England.

Very ancient ecclesiastical traditions represent the *Te Deum* as a hymn antiphonally extemporized by St. Ambrose and St. Augustine at the baptism of the latter, A. D. 386. The written authority for this tradition is traceable to an alleged work of St. Datus, a successor of St. Ambrose in the See of Milan, A. D. 552. But this work has been proved by Menard, Muratori, and Mabillon to be of much later date. There is also a Psalter in the Vienna Library, which was given by the Emperor Charlemagne to Pope Adrian I., A. D. 772, in the Appendix of which the *Te Deum* is found with the title "Hymnus quem Sanctus Ambrosius et Sanctus Augustinus invicem condiderunt:" and a similar title is found in other ancient copies. The title anciently given to it in the Psalter of our own Church was, "Canticum Ambrosii et Augustini," and in 1661 Bishop Cosin wished so far to restore this title as to call it "The Hymn of St. Ambrose;" but the ancient rubrical title was as it is at present. In the earliest mention that we have of it (i. e. in the rule of St. Benedict, framed in the beginning of the sixth century), it has the same title as in our present Prayer Book, the words of St. Benedict being "Post quartum Responsorium incipit Abbas *Te Deum Laudamus*, quo prædicto legat Abbas lectionem de Evangelio . . ." It is also named in the rule of St. Cæsarius of Arles about the same date; being ordered to be sung at Mattins every Sunday in both systems. There is no reason to think that it was then new to the Church; but we may rather conclude that it was a well-known hymn which the great founder of the Benedictines adopted for the use of his order from the ordinary use of the Church at large.

But the authorship of this Divine hymn has been assigned to several saints both by ancient and modern authors, the earliest being St. Hilary of Poitiers, A. D. 355, and the latest, Nicetius, Bishop of Treves, A. D. 535. Some ancient copies, in the Vatican and elsewhere, give it the titles of *Hymnus S. Abundii*, and *Hymnus Sisebuti monachi*. It has also been

Thou art the everlasting SON : of the FATHER.
When Thou tookst upon Thee to deliver
man : Thou didst not abhor the Virgin's womb.

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

Thou sittest at the right hand of GOD : in the
Glory of the FATHER.

⁂ We believe that Thou shalt come : to be our
Judge.

a *susceptus* homi-
nem: *vel*, ad liber-
andum *mundum*,
susceptus homi-
nem. When Thou
shouldst take up-
on Thee mankind
for the deliverance
of man, Thou
horriddest not the
Virgin's womb.
[Mirror.]

b We believe that
Thou art the Judge
that shalt come.
[Mirror.]

Tu PATRIS sempiternus es FILIUS.
Tu, ad liberandum, "suscepturus hominem :
non horruisti Virginis uterum.
Tu devicto mortis aculeo : aperuisti credenti-
bus regna cœlorum.

Tu ad dexteram DEI sedes : in gloria PATRIS.

Judex crederis esse venturus.

attributed to St. Hilary of Arles, and to a monk of Lerins, whose name is not known; the number of persons named shewing how much uncertainty has always surrounded the matter. It is scarcely possible that so remarkable a hymn should have originated in so remarkable a manner as that first referred to without some trace of it being found in the works of St. Ambrose or St. Augustine, especially the *Confessions* of the latter.¹ It may be that their names were connected with it because the one introduced it into the Church of Milan, and the other (taught by St. Ambrose) into the Churches of Africa.

For there is reason to think that the Te Deum Laudamus is much older than the time of St. Ambrose. So early as A. D. 252 we find the following words in St. Cyprian's Treatise "On the Mortality" that was then afflicting Carthage: "Ah, perfect and perpetual bliss! There is the glorious company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs, crowned after their victory of strife and passion;" and the striking parallel between them and the seventh, eighth, and ninth verses of the Te Deum seems certainly more than accidental. There are several coincidences also between words in the Baptismal and other offices of the Eastern Church and particular verses of the Te Deum, and the former are supposed to be of extremely ancient date. In the Alexandrine MS. of the Scriptures, a work of the fourth or fifth century, preserved in the British Museum, there is moreover a Morning Hymn which is written at the end of the Psalter, and which is still used in the daily services of the Greek Church. [See also GRABE'S LXX. 1709, p. 408.] The following is a translation:—

Glory to Thee, the Giver of light.

Glory to God on high, and on earth peace, good will towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God, Father Almighty : O Lord, only-begotten Son Jesus Christ, and Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy upon us, Thou that takest away the sin of the world.

Accept our prayer : Thou that sittest at the right hand of the Father, have mercy upon us.

For Thou only art holy; Thou only Lord Jesus Christ art in the glory of God the Father. Amen.

Day by day I bless Thee, and praise Thy Name for ever, and for ever and ever.

Vouchsafe, O Lord, to keep me this day without sin.

Blessed art Thou, O Lord God of our fathers; and praised and glorified be Thy Name for ever. Amen.

Lord, let Thy mercy be upon us, as our trust is in Thee.

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

Lord, Thou hast been our refuge, from one generation to another.

I said, Lord, be merciful to me, heal my soul, for I have sinned against Thee.

Lord, I fly to Thee; teach me to do Thy will, for Thou art my God.

For with Thee is the well of life; in Thy light shall we see light.

Ps. xxxiii. 22.

Ps. cxix. 12.

Ps. xc. 1.

Ps. xli. 4.

Ps. cxliii. 9, 10.

Ps. xxxvi. 9.

Shew forth Thy mercy to them that know
Thee.

Ps. xxxvi. 10.

O holy God, O holy Might, O holy Immortal,
have mercy upon us. Amen.

The first division of this hymn is identical with the Eucharistic Gloria in Excelsis, and the last verse is the Trisagion of the ancient Eastern Liturgies; the remaining portion has clearly a common origin with the Te Deum. Verses 8 and 9 are the same as the 24th and 26th verses of the latter. The 11th is also identical with the last of the Te Deum, but it is taken from Psalm xxxiii. 22. Like the Te Deum, this ancient Morning Hymn of the Greek Church borrows largely from the Psalms in its concluding portion, and the verses chosen are of a supplicatory character in both, though otherwise they do not correspond.

The most probable conclusion to arrive at is, that this noble Cantic, in its present form, is a composition of the fourth or fifth century; and that it represents a still more ancient hymn, of which traces are to be found in St. Cyprian and the Morning Hymn of the Alexandrine Manuscript.

The Te Deum is only known as connected with the ritual of the Church. It seems also from the first to have been connected with the reading of the Morning Lessons, the expression "Keep us this day without sin" being some evidence of this, though not convincing, as an analogous form is used in "Give us this day our daily bread." In the Salisbury Use, which probably represents the more ancient use of the Church of England, it was directed to be sung after the last lesson on Sundays and other Festivals, except during Advent and the Lenten season from Septuagesima to Easter. Quignonez, in his *Reformed Roman Breviary*, directed it to be used every day even in Lent and Advent. The Prayer Book of 1549 ordered it to be used "daily throughout the year, except in Lent;" and as Festivals were previously almost of daily occurrence, this was practically a continuance of the old rule. In 1552 the exception was erased, and has not since been restored; but as the alternative Cantic, Benedicite, remains, some ritualists conclude that it is to be used in Lent, as originally directed by the First Book of Edward VI., and not the Te Deum.² Of ritual customs anciently connected with the singing of this hymn, one still retains a strong hold upon English people, viz. that of bowing at the words "Holy, Holy, Holy," with the same reverent gesture that is used in the Creed: a custom derived from the angelic reverence spoken of in Isaiah in connection with the same words. "And for bycause Angels praise God with great reverence, therefore ye incline when ye sing their song," says the *Mirror*. The same work also says, "And therefore, according to the angels, ye sing quire to quire, one Sanctus on the one side, and another on the other side, and so

² This is not the ancient practice of the Church, it must be remembered. During Advent the following was sung instead of Te Deum on all Festivals when the latter would otherwise have been used. It is the last of nine Responsa [Responsoria] used after the nine Lessons respectively.

"R. 9. Letentur cœli, et exultet terra: jubilate montes laudem: quia Dominus noster veniet. Et pauperum suorum miserebitur.

V. Orietur in diebus ejus justitia et abundantia pacis. Et pauperum suorum miserebitur.

Gloria Patri, et Filio, et Spiritui Sancto:
Et pauperum suorum miserebitur."

The ancient ritual use of the Benedicite was entirely festive; though it was not indeed set aside from its place in Lauds during Lent and Advent.

In Monasteries the Te Deum was sung all the year round [Granellos, cap. 33]; and in Quignonez *Reformed Breviary* it was ordered for Festivals even in Advent and Lent. But admirable substitutes for it at these seasons might be found in two other of the discontinued Lauds Canticles, the Song of Hezekiah [Isa. xxxviii.] being exactly adapted for Lent, and that of Habakkuk [Hab. iii.] being equally suitable for Advent. The Salisbury version of the latter [from the Vulgate] had two beautiful renderings of the 13th and 18th verses: "Thou wentest forth for the salvation of Thy people: even for salvation with Thy Christ;" and "Yet I will rejoice in the Lord: I will joy in God my Jesus."

¹ In the latter we do indeed read "... we were baptized, and anxiety for our past life vanished from us. Nor was I sated in those days with the wondrous sweetness of considering the depth of Thy counsels concerning the salvation of mankind. How did I weep, in Thy Hymns and Canticles, touched to the quick by the voices of Thy sweet-attuned Church!" [Sr. Avo. Conf. IX. vi. p. 166, Oxf. trans.] But this passage seems rather to indicate the use of Canticles already well known than the invention of any new one.

We therefore pray Thee, help Thy servants :
whom Thou hast redeemed with Thy precious
blood.

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

O LORD, save Thy people : and bless Thine
heritage.

Govern them : and lift them up for ever.

Day by day : we magnify Thee ;

And we worship Thy Name : ever world with-
out end.

a Make Thy ser-
vants to be re-
warded in endless
bliss. [Mirror.]
b modern reading,
“in gloria nume-
rari.”

c Vulgate, *vege*;
LXX., *σολμωσων*.

Te ergo quæsumus, famulis Tuis subveni :
quos pretioso sanguine redemisti.

Æterna fac cum sanctis Tuis : gloria munerari.

Salvum fac populum Tuum, DOMINE : et benedic hereditati Tuæ.

Et rege eos, et extolle illos usque in æternum.

Per singulos dies, benedicimus Te.

Et laudamus nomen Tuum : in sæculum et in
sæculum sæculi.

forth of other verses.” The custom seems to have been to sing each Sanctus on one side of the quire only, the remainder of the verse on both sides, and then to proceed with the succeeding verses in regular antiphonal order.

Besides the use of the Te Deum in the Morning Service, there is a well-known custom of singing this triumphal hymn, by itself, arranged to elaborate music, as a special service of thanksgiving. It is directed to be used in this manner in “Forms of Prayer to be used at Sea, after Victory, or deliverance from an Enemy :” and at the conclusion of coronations it is always so used, as it has been, time immemorial, in England, and over the whole of Europe :—

“Which performed, the choir,
With all the choicest music of the Kingdom,
Together sing Te Deum.”

[Henry VIII. Act iv. sc. 1.]

The Sovereigns of England have been accustomed to go in state to the singing of the Te Deum after great victories, and Handel’s “Dettingen Te Deum” was composed for one of these occasions. Custom has also established this separate use of the Te Deum on other important occasions of thanksgiving.

The most ancient Christian music known has come down to us in connection with this Canticle ; being that known as the “Ambrosian Te Deum,” which is found in a work on Music written by Boëthius, a Roman Consul, in A. D. 487. This is, however, thought to be an adaptation of the Temple psalmody of the Jews, like the other ancient Church tones.

A very striking characteristic of this heavenly hymn is the strictly doctrinal form in which it is composed, which makes it a literal illustration of St. Paul’s words, “I will sing with the spirit, and I will sing with the understanding also.” [1 Cor. xiv. 15.] It has been thought by some, from the singularity of the opening words, *Te Deum*, that it is throughout a hymn to Christ as God, representing, or analogous to, that spoken of by Pliny in his letter to Trajan. But the English version truly represents the Latin form, in which a double accusative is joined to the verb *laudamus* that could not be otherwise rhythmically translated. That the English Church has always considered the earlier verses of it to be addressed to the First Person of the Blessed Trinity is evidenced by the ancient Salisbury Antiphon to the Athanasian Creed, which is “Te Deum Patrem ingenitum, te Filium unigenitum, te Spiritum Sanctum Paraclætum, sanctam et individuum Trinitatem toto corde et ore confitemur.” It has also been conjectured that the 11th, 12th, and 13th verses have been interpolated, but there is not the slightest ground for this conjecture, all ancient MSS. in Latin, Teutonic of the ninth century, and English from the ninth to the fourteenth, reading precisely the same : and the hymn being rendered imperfect by their omission.

The first ten verses are an offering of praise to the Father Almighty, with the Scriptural recognition of the Blessed Trinity implied in the Ter Sanctus which Isaiah heard the Seraphim sing when he beheld the glory of Christ, and spake of Him. In the three following verses this implied recognition of the Three in One is developed into an actual ascription of praise to each, the *Pater immensæ Majestatis*, the *Unicus Filius*, and the *Sanctus Paraclætus Spiritus*. In these thirteen verses the Unity and Trinity of the Divine Nature is celebrated in the name of the whole Church of God. The Militant Church, the various orders of holy Angels with which it has fellowship in the New Jerusalem, the Apostles, Prophets, and Martyrs of the Old and New Dispensation now gathered into the Church Triumphant, all thus adore God the Lord, the Lord God of Sabaoth, the Father Everlasting : and the holy Church gathers up its praises in a devout acknowledgement of each Person of the Blessed Trinity as the Object of Divine worship. Then begins that part of the hymn which glorifies God for the blessing of the Incarnation : the latter

sixteen verses addressing themselves to our Lord and Saviour ; commemorating His Divine Nature and Eternal Existence, His Incarnation, Sacrifice, Ascension, and Session at the right hand of the Father. In the last verses, with a mixture of plaintiveness and triumph, the hymn follows the line marked out by the angels at the Ascension, looking to our Lord’s Second Advent as the true complement of His First. This concluding portion is as well fitted to express the tone of a Church Militant as the initial portion is to express that of a Church Triumphant : and the personal form of the last verse is a touching reminder of the individual interest that each of us has in the corporate work of praise and prayer of which Divine Service is constituted. Few uninspired compositions give so clear an echo of the spirit and depth of Holy Scripture.

There are three verses of the Te Deum which require special notice, with reference to the modern Latin and English in which they are given to us at the present day.

[1] The ninth verse, “Te Martyrum *candidatus*, laudat exercitus,” is very insufficiently rendered by “The noble army of Martyrs praise Thee.” In pre-Reformation versions it stood, “The, preisseth the white oost of martiris ;” and considering the distinct connection between this verse and Rev. vii. 9, 14, it is strange that the Scriptural idea of “white robes” which have been “made white in the blood of the Lamb,” should have been superseded by the word “noble.” It is possible that the idea of something lustrous and pure was more expressed by “noble” in the early part of the sixteenth century than is conveyed by it to modern ears ;¹ but the change of the word from the old English “white,” and Anglo-Saxon “shining,” has gone far to obliterate the true sense of the original in our present version.

[2] In the sixteenth verse the ancient and modern English versions alike fail to give the full sense of the Latin. The former usually give, “Thou wert not skoymes [squeamish] to take the maydenes wombe, to delyver mankynde,” which is little different in sense from our present version. But it is clear that “Tu, ad liberandum, *suscceptorus hominem*” includes a reference to the Incarnation, as much as “non horruisti Virginis uterum :” and if the ordinary text of the Latin were received as correct, the verse would be more literally rendered, “Thou, being about to take manhood upon Thee, to deliver it.”

But it is nearly certain that the received reading is a corrupt one. In the Utrecht Psalter, which is thought by some experts to have been written in the sixth century, the reading is “Tu ad liberandum suscepisti hominem :” and in the Bangor Antiphony, written about the end of the eighth century, it is, “Tu ad liberandum mundum suscepisti hominem.” The author of the *Mirror of our Lady* gets very near to the first of these two readings in the version which is given above in the margin. The second might be given with a slight alteration of our present English version in the form, “When Thou tookest upon Thee manhood to deliver the world.”

It is not improbable that some early copyist having written the last letters of “*liberandum*,” took them, as he turned his eyes to his work after a pause, for the last letters of *mundum*, and went on at once to “*suscipisti*.” Afterwards, not earlier than the twelfth century, the verb may have been altered to “*suscceptorus*” for the purpose of connecting “*liberandum*” with “*hominem*.”

[3] The twenty-first verse has been altered both in Roman Breviaries and in the English Prayer Book. All Latin MSS. previously to 1492 read “Æterna fac cum sanctis Tuis gloria munerari :” and the equivalent of *munerari* is found in every known version of the Te Deum up to that time ; our own in the fourteenth century being, “Make hem to be rewarded with thi seyntes, in endles blisse.” The “*numerari*” reading

¹ So gold and silver were called “noble metals” by the early chymists.

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

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

O LORD, let Thy mercy lighten upon us : as our trust is in Thee.

O LORD, in Thee have I trusted : let me never be confounded.

† Or this Canticle, *Benedicite, omnia Opera.*

O ALL ye Works of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Heavens, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Waters that be above the Firmament, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Powers of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Sun, and Moon, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Stars of Heaven, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Showers, and Dew, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Winds of GOD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Fire, and Heat, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Winter, and Summer, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Dews, and Frosts, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Frost, and Cold, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Ice, and Snow, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Nights, and Days, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Light, and Darkness, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Lightnings, and Clouds, bless ye the LORD : praise Him, and magnify Him for ever.

O let the Earth bless the LORD : yea, let it praise Him, and magnify Him for ever.

Dignare, DOMINE, die isto : sine peccato nos custodire.

Miserere nostri, DOMINE : miserere nostri.

Fiat misericordia Tua, DOMINE, super nos : quemadmodum speravimus in Te.

In Te, DOMINE, speravi : non confundar in æternum.^a

^a The Lyons Breviary added *Gloria Patri.*

Canticum trium puerorum. Dan. iii.

^b **B**ENEDICITE omnia opera DOMINI DOMINO : laudate et superexaltate Eum in sæcula.

Benedicite Angeli DOMINI DOMINO : benedicite cœli DOMINO.

Benedicite aquæ omnes quæ super cœlos sunt DOMINO : benedicite omnes virtutes DOMINI DOMINO.

Benedicite sol et luna DOMINO : benedicite stellæ cœli DOMINO

Benedicite imber et ros DOMINO : benedicite omnes spiritus DEI DOMINO.

Benedicite ignis et æstus DOMINO : benedicite frigus et æstas DOMINO.

Benedicite rores et pruina DOMINO : benedicite gelu et frigus DOMINO.

Benedicite glacies et nives DOMINO : benedicite noctes et dies DOMINO.

Benedicite lux et tenebræ DOMINO : benedicite fulgura et nubes DOMINO.

Benedicat terra DOMINUM : laudet et superexaltet Eum in sæcula.

^b Sar.

appears to be an error of the early printers, arising out of the very slight difference presented by *mun* and *num* in black letter; and the easy occurrence of such an error is illustrated by a story which De Thou tells respecting the imprisonment of a Landgrave of Hesse by the Emperor. In the Landgrave's treaty of submission there was a condition that he should not suffer any imprisonment, "Nicht ein ruing tag gefangen sein : " this the Emperor's minister read, "Nicht ein ruing tag gefangen sein," that he should not suffer perpetual imprisonment. On this pretence they sent the Landgrave to prison directly on his arrival at the Emperor's court. [De Thou, iv. 13.] The word "*in*" is a modern insertion of the same date, and probably arose from confusion between the twenty-first and the eighteenth verses, in the latter of which occurs "*in gloria Patris.*" Since our Lord said, "Great is your reward in Heaven," and "Himself shall reward you openly," the old English rendering of *munerari* is quite Scriptural; but it may be pointed out that the sense of the Latin is rather that of free gift than reward, *munerari*, not *re-munerari*. Perhaps the original may be rendered, "Make them to be awarded with Thy saints : Thy glory everlasting," without departing from the sense of the original, or the familiar rhythm of our Prayer Book version. The received version,

although not faithful to the original, is happily comprehensive; for, to be "numbered with the children of God," and to have a "lot among the saints," is to receive the "great recompense of reward," the heavenly heritage of those who are joint heirs with Christ of His triumphant kingdom.¹

THE BENEDICITE.

There is no doubt that this Canticle is of Jewish origin, although its claim to be part of the Canonical Book of Daniel is not recognized by the modern Church of England, which has placed it among the books of the Apocrypha. It has a great resemblance to the 148th Psalm, and is generally considered to be a paraphrase of it.

Several of the Fathers speak of the *Benedicite* as being used in the Services of the Church. [CYPR. *de Laps., de Oral. Dom.*; AUG. *de Civ. Dei*, xi. 9; CONC. TOLET. *iv. can. xiii.*] St. Chrysostom especially refers to it as "that admirable and

¹ It should be added, however, that the Venerable Bede, who was almost contemporary with Gregory the Great, records some words of his which contain something very like this reading: "Sed et in ipsa missarum celebratione tria verba maxime perfectionis plena superadjecit, 'Diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari.'" [BEDE, *Hist. Eccl.* lib. 2, c. 1.]

O ye Mountains, and Hills, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Green Things upon the Earth, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Wells, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Seas, and Floods, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Whales, and all that move in the Waters, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Fowls of the Air, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Beasts, and Cattle, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the LORD : praise Him, and magnify Him for ever.

O let Israel bless the LORD : praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Servants of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the righteous, bless ye the LORD : praise Him, and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the LORD : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misaël, bless ye the LORD : praise Him, and magnify Him for ever.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following ; ^b except when that shall happen to be read in the Chapter for the Day, or for the Gospel on *Saint John Baptist's Day*.

Benedictus. **B**LESSED be the LORD GOD of S. Luke i. 68. Israel : for He hath visited and redeemed His people ;

And hath raised up a mighty salvation for us : in the house of His servant David ;

marvellous song, which from that day to this hath been sung everywhere throughout the world, and shall yet be sung in future generations." [CHRYSOST. *Hom. de Stat. iv.*] Rufinus speaks of it in the same manner (in defending its Canonical authority against Jerome),¹ as having been sung by holy confessors and martyrs, who would not have been permitted to sing that as Holy Scripture which is not so. It was used as one of the Psalms at Lauds as early as the time of St. Athanasius, and occupied the same position on Sundays in the ancient services of the Church of England. When the Psalter was restricted, in 1549, to the hundred and fifty psalms which go by the general name of the Psalms of David, the Song of the Three Children was placed after the *Te Deum*, to be used as a responsory canticle to the first Lesson, under the title "*Benedicite, Omnia Opera Domini Domino.*" This use of it was not by any means novel, as it was said between the Lessons (according to Mabillon), in the old Gallican ritual which was once common to France and England.

When first inserted in its present place, this Canticle was ruled by the following Rubric prefixed to the *Te Deum* :

¹ It is inserted in the Comes of St. Jerome among the Lectons on the Festival called *Statio ad S. Petrum* under the title "*Hymnus Trium Puerorum.*"

Benedicite montes et colles DOMINO : benedicite universa germinantia in terra DOMINO.

Benedicite fontes DOMINO : benedicite maria et flumina DOMINO.

Benedicite cete et omnia quæ moventur in aquis DOMINO : benedicite omnes volucres cœli DOMINO.

Benedicite omnes bestiæ et pecora DOMINO : benedicite filii hominum DOMINO.

Benedicat Israël DOMINUM : laudet et superexaltet Eum in sæcula.

Benedicite Sacerdotes DOMINI DOMINO : benedicite servi DOMINI DOMINO.

Benedicite spiritus et animæ justorum DOMINO : benedicite sancti et humiles corde DOMINO.

Benedicite Anania, Azaria, Misaël DOMINO : laudate et superexaltate Eum in sæcula.

"Benedicamus PATREM et FILIUM cum SANCTO SPIRITU : laudemus et superexaltemus Eum in sæcula.

Benedictus es DOMINE in firmamento cœli : et laudabilis, et gloriosus, et superexaltatus in sæcula.

Canticum Zachariæ prophetæ Lucæ i.

BENEDICTUS DOMINUS DEUS Israël : quia visitavit, et fecit redemptionem plebis Suae.

Et erexit cornu salutis nobis : in domo David pueri Sui.

^a Comp. Dan. 3. 52. 56. Vulg.

^b except . . . Day 1662f.

^c Sar.

¶ After the first Lesson shall follow throughout the year (except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite Omnia Opera Domini Domino*) in English, as followeth." This Rubric was altered to its present form in 1552, the object of the alteration being probably to allow greater freedom in the substitution of *Benedicite* for *Te Deum*. It was an ancient rule to use the former when any portion of the Prophet Daniel was read. In more recent times it has been customary to sing it when Genesis i., or when Daniel iii., is the first Lesson ; and on week-days during Lent and Advent.² The ordinary Doxology was substituted for the one proper to the psalm in 1549. The latter is, "O let us bless the Father, and the Son, with the Holy Ghost : let us praise Him, and magnify Him for ever. Blessed art Thou, O Lord, in the firmament of Heaven ; worthy to be praised, and glorious, and to be magnified for ever." Pope Damasus [A.D. 366] is said to have been its author ; but it is founded on the verse which precedes the words "*Benedicite Omnia Opera.*"

THE BENEDICTUS.

This prophetic hymn of Zacharias has been used as a re-

² See, however, note on .p 190.

As He spake by the mouth of His holy Prophets : which have been since the world began ;

That we should be saved from our enemies ; and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember His holy Covenant ;

To perform the oath which He sware to our forefather Abraham : that He would give us ;

That we being delivered out of the hand of our enemies : might serve Him without fear ;

In holiness and righteousness before Him : all the days of our life.

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the LORD to prepare His ways ;

To give knowledge of salvation unto His people : for the remission of their sins,

Through the tender mercy of our GOD : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

† Or this Psalm.

Jubilate Deo. **O** BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before His presence with a song.

Be ye sure that the LORD He is GOD : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

sponsory canticle to the Gospel Lessons from very ancient times, being spoken of as so used by Amalarius [A.D. 820] ; and perhaps by St. Benedict, nearly three centuries earlier, since he speaks of a *Canticum de Evangelio* occurring here in Mattins. In the Salisbury Use it occupied a similar position, but was not so definitely connected with the Lessons themselves as it now is, being used after the Capitulum, at Lauds, on Sundays. It was the only Canticle appointed for use after the second Morning Lesson in 1549, and the Rubric by which it is preceded shews very clearly that it is intended to be the ordinary Canticle, the Jubilate being an exceptional one, inserted to avoid repetition on St. John Baptist's Day, or whenever the Benedictus occurs in the second Lesson itself. That it was the Canticle most used in the sixteenth and seventeenth centuries is shewn by the Service-books of Cathedral choirs, in which it is much more frequently set to music than the Jubilate.

The position of this Canticle makes its ritual meaning self-evident. It is a thanksgiving to Almighty God for His mercy as exhibited towards mankind in the Incarnation of our Lord, whereof the Gospel speaks, and in the foundation of the Church in His blood, as recorded in the Acts of the Holy Apostles. It is the last prophecy of the Old Dispensation, and the first of the New, and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other. The Benedictus is a continual acknowledgement also of the Communion of Saints under the two Dispensations ; for it praises God for the salvation which has been raised up for all ages out of the

Sicut locutus est per os sanctorum : qui a sæculo sunt, prophetarum Ejus.

Salutem ex inimicis nostris : et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : et memorari testamenti Sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum : daturum Se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati : serviamus Illi.

In sanctitate et justitia coram Ipso : omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vocaberis : præbis enim ante faciem DOMINI parare vias Ejus.

Ad dandam scientiam salutis plebi Ejus : in remissionem peccatorum eorum.

Per viscera misericordiæ DEI nostri : in quibus visitavit nos oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent : ad dirigendos pedes nostros in viam pacis.

Gloria PATRI, et FILIO : et SPIRITUI SANCTO.

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

Psalmus xcix. [English Version, c.]

JUBILATE DEO omnis terra : servite DOMINO in lætitia.

Introite in conspectu Ejus : in exultatione.

Scitote quoniam DOMINUS Ipse est DEUS : Ipse fecit nos, et non ipsi nos.

Populus Ejus et oves pascuæ Ejus, introite portas Ejus in confessione : atria Ejus in hymnis, confitemini Illi.

a Or this Psalm, to end of Gloria [1552].
b Sar.

house of His servant David, and according to the ancient covenant which He made with Abraham, "the father of them that believe, though they be not circumcised" [Rom. iv. 11] ; whose seed all are if they are Christ's, and heirs according to the promise. [Gal. iii. 29.] The use of the Benedictus by the Church indicates to us where we are to find true sympathy and communion with God's ancient people ; not in their outward relationship to Abraham, "for God can of these stones raise up children unto Abraham," but in their faithful acknowledgement of the Lord Jesus, as the Christ Whom the Old Testament Scriptures predicted.

THE JUBILATE.

This was the second of the fixed Psalms at Lauds on Sunday, and was adopted as a responsory Canticle in 1552. The object of its insertion here was to provide a substitute for the Benedictus on days when the latter occurs in the Lesson or Gospel, on the same principle which rules the omission of the Venite when it occurs in the Psalms of the day. The days on which it should be used are therefore March 25th, Lady Day, and June 24th, St. John Baptist's Day.

The general substitution of the Jubilate for the Benedictus is very much to be deprecated. There is, however, a prophetic reference to the Chief Shepherd of the Church, and to the service of praise offered to Him, which makes it well fitted for occasional use, as, for example, at Easter ; and Dean Comber says that it seems to have been used after the reading of the Gospel as early as A. D. 450.

For the LORD is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ;

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

¶ Then shall be sung or said the Apostles' Creed by the Minister and the people standing: ^b Except only such days as the Creed of Saint Athanasius is appointed to be read.

I BELIEVE in GOD the FATHER Almighty, Maker of heaven and earth.

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD the FATHER Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST ; The holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the Life everlasting. Amen.

^a The Creed was preceded by the *Dominus vobiscum*, and followed by the Lord's Prayer in 1549.

^b Except . . . read [162].

^c The Apostles' Creed is here written as one paragraph in the MS., but divided into three paragraphs in the Sealed Books.

^d Ital. in MS.

Laudate nomen Ejus, quoniam suavis est DOMINUS, in æternum misericordia Ejus : et usque in generationem et generationem veritas Ejus.

Gloria PATRI, et FILIO : et SPIRITUI SANCTO.

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

Symbolum Apostolicum.

CREDO in DEUM PATREM Omnipotentem, Creatorem cœli et terræ. Et in JESUM CHRISTUM FILIUM Ejus unicum, DOMINUM nostrum : Qui conceptus est de SPIRITU SANCTO, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus : descendit ad inferna : tertia die resurrexit a mortuis : ascendit ad cœlos : sedet ad dexteram DEI PATRIS Omnipotentis : inde venturus est judicare vivos et mortuos. Credo in SPIRITUM SANCTUM : sanctam Ecclesiam Catholicam : Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

THE APOSTLES' CREED.

The use of a Creed in Divine Service is of very ancient origin, dating at least from the time of Peter the Fuller, about A.D. 470, and the Apostles' Creed has been used in the Daily Offices of the Church of England as far back as they can be traced. Under the old system it followed the Lord's Prayer (instead of preceding it) at Prime and Compline, and was recited in the same manner, the people joining in only at a repetition of the last two clauses. In the *Reformed Breviary* of Cardinal Quignonez an open recitation of the Apostles' Creed was directed on all days except Sunday : and this direction probably suggested our present custom.

The earliest occurrence of the Apostles' Creed exactly in the form in which we now use it at Morning and Evening Prayer, is in a treatise published by Mabillon, from an ancient MS., entitled "Libellus Pirminii de singulis libris canonicis scarapus," or "scriptus." Pirminius died about A.D. 758, and appears to have lived some time in France, though he died in Germany. Hence it is extremely probable that the Creed contained in two several places of his treatise, and in both places in the same words, is the old Gallican form of the Apostles' Creed, identical with that afterwards adopted by St. Osmund into the Salisbury Use, from the more ancient services of the Church of England. How much older than the eighth century this exact form of the Apostles' Creed may be is not known ; but it has been so used, without variation, in the whole Latin Church, as well as in the Church of England, from that time until the present.

The substance of the Apostles' Creed is, however, very much older. It is extant, very nearly as we now use it, as it was used by the Churches of Aquileia and Rome at the end of the fourth century, when it was commented upon, and both forms indicated, by Rufinus, who was a priest of the former diocese. The two forms are here shewn side by side, the authority for each being HEURTLEY'S *Harmonia Symbolica*, pp. 26, 30 :—

The Creed of the Church of Aquileia, circ. A.D. 390. *The Creed of the Church of Rome, circ. A.D. 390.*

CreDO in Deum Patrem omnipotentem, invisibilem et impassibilem : Et in Jesum Christum, unicum Filium ejus, Dominum nostrum ; Qui natus est de Spiritu Sancto Ex Maria Virgine ; Crucifixus sub Pontio Pilato, et sepultus ; Tertia die

Pilato, et sepultus ; Descendit in inferna ; Tertia die resurrexit a mortuis. Ascendit in cœlos ; Sedet ad dexteram Patris ; Inde venturus est judicare vivos et mortuos ; Et in Spiritu Sancto ; Sanctam Ecclesiam ; Remissionem peccatorum ; Hujus carnis resurrectionem.

At a still earlier period, A.D. 180, Irenæus wrote his great work against heresies ; for, even at that early date, these began to fulfil the prophecy of our Lord that the Enemy should sow tares among the wheat. In this book Irenæus gives the substance of Christian doctrine under the name of the "Rule of Truth," which every Christian acknowledged at his Baptism. This undoubtedly represents the Apostles' Creed, though probably not the exact words in which it was recited.

The Creed as stated by Irenæus, Bishop of Lyons, A.D. 180.

The Church throughout the world, spread out as she is to the ends of the earth, carefully preserves the faith that she received from the Apostles and from their disciples :—

Believing in one God the Father Almighty, Who made Heaven and Earth, the seas, and all that in them is ; and in one Christ Jesus, the Son of God, Who was incarnate for our salvation ; and in the Holy Ghost, Who by the prophets proclaimed the dispensations and the advents of our dear Lord, Christ Jesus : and His birth of a Virgin, and His suffering, and His Resurrection from the dead ; and the Ascension in the flesh into Heaven of the beloved Christ Jesus our Lord, and His coming from Heaven in the glory of the Father, to sum up all things, and to raise up all flesh of the whole human race.

That to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess Him, and that He should pass righteous judgement upon all. That He may send spiritual wickednesses, and the angels who transgressed, and fell into apostasy, and the ungodly, and the unjust, and the lawless, and the blas-

¹ This is the reading in most MS. authorities. It is retained in the Benedictine edition of St. Jerome's works, by Erasmus, and by Routh. It appears also in other Latin Creeds.

phemers among men, into eternal fire : but that on the righteous, and the holy, and those who have kept His commandments and persevered in His love, some from the beginning and some from the time of their repentance, granting the grace of life He may grant immortality, and surround them with eternal glory. [IREN. *agt. Heres.* i. 10.]

In two other parts of the same work there are othersummaries of the Creed which are plainly based on the same formula as that of which the above contains a paraphrastic statement. [IREN. *agt. Heres.* iii. 4, iv. 33.]

Traces of the Creed are also to be found in the writings of Justin Martyr, Polycarp, Clemens Romanus, and Ignatius : and these approach so near to Apostolic times as to give good reason to think that the name by which the Apostles' Creed has been known for many centuries is one which belongs to it not merely because it accurately states the faith held by the Apostles, but also because it originated from them.

A very ancient tradition of the Church, as old as the time of Rufinus [A.D. 369-410], describes the Apostles as meeting together to consider about a common statement of doctrine before they parted for their several labours. A later tradition (attributed to St. Augustine, but probably of more recent date) adds to this statement that each Apostle in succession recited one Article of the Creed, implying that it was thus delivered by Inspiration. The first of these traditions, written down so near to the time of the Apostles, is worthy of great respect : and no objections have been made to it which have not been rationally answered. The second is not of high authenticity, but the objections brought against it are chiefly founded on the improbability of such a statement being true : yet if the inspiration of the Apostles for the purpose of writing special official letters is granted, it is difficult to see what there is improbable in a statement that implies their collective inspiration for the purpose of originating so important a document as the Creed, at a time when the New Testament Scriptures had not yet come into existence.

But, apart from these traditions, there is much evidence in the early Christian writings that there was a common and well-known formula containing the chief articles of Christian

faith. There are also frequent statements that the tradition of the Faith came direct from the Apostles. Combining these facts with the supposition that the Apostles would almost certainly provide some such formula for the guidance of converts, we may conclude that it is far more reasonable to believe the Creed going under their name to be substantially of their composition than to believe the contrary. In fact, the Creed appears to be an absolute necessity, springing out of the circumstances in which the early Christians were placed : when, as regarded themselves, their brethren, and the Heathen, such an answer to the question, "What is Christianity?" resolving itself into a few short replies embodying the chief facts of our Lord's life and work, was imperatively required. That the Apostles would methodize an authoritative form of this reply can hardly be doubted : and that they did so is more than suggested by what St. Paul says of a Form of sound words in passages like Rom. i. 3, vi. 17, x. 9, xii. 6, xvi. 17 ; Heb. x. 23 ; Phil. iii. 16 ; 2 Tim. i. 13, the original Greek of which almost necessitates such an interpretation as that here indicated.

Although, however, the cumulative force of these arguments is so great as to leave scarcely any rational ground for contradicting the old belief of the Church that the Creed came from the Apostles substantially as it was handed down to the eighth century, it is not sufficient to warrant us in declaring it to be inspired. All that we may dare to say on this point is, that the Apostles were under a very special guidance of the Holy Ghost, were "filled with the Spirit" for the official purposes of their work ; and, consequently, that very little of the human element is likely to have mingled itself with any of the official words which they spoke to the Church. If it could be certainly proved that the Creed came from the Apostles as we now have it, sound reason would require us to believe that the Holy Ghost moved them to compose it, and hence that it was inspired. In the absence of such evidence it is our duty to compare the doctrines handed down to us in the Creed as those of the Apostles, with the doctrines contained in the great storehouse of God's Truth. In the following Table it will be seen how near an agreement there is between the statements contained in the Creed and those made by the Apostles in their early missionary work :—

Statements of Apostles, etc., expressing belief in	God the Father.	God the Son.	God the Holy Ghost.	Our Lord's Sufferings.	Our Lord's Resurrection.	Our Lord's Ascension.	Our Lord's Second Coming.	Repentance.	Forgiveness of Sins.	The Church.
St. Matthew xxviii.	19	19	19		10					19, 20
St. Luke xxiv.	49	49	49 Acts i. 4, 8	46	46	51 Acts i. 9	Acts i. 11	47	47	49 Acts i. 8
St. John xx.	17	17	22		9, 20, 28	17	xxi. 22		xx. 23	21, 23
St. Peter, Acts ii.	17	22, 23, 24	17, 33, 38	23	24, 31, 32	[Mark xvi. 19.] 33		38	38	32
Acts iii.	13	13, 15		15	15	21	19-21	19, 26	19	15
Acts iv.	24	12, 27, 30		10, 27	10					
Acts v.	30	31	32	30	30	31		31	31	32
Acts x.	34-36	38	38	39	40, 41		42		43	41, 42
St. Stephen, Acts vii.	2, 32, 37, 55	52, 55	51	52	55, 56	55, 56				
St. Paul, Acts xiii.	17, 23	23, 33, 35		28	30, 33, 34, 37				38	31
Heb. vi.	1	1, 6	4	6	2		2	1, 6		

Such a coincidence goes far towards shewing that the Apostles' Creed is a "Form of sound words" handed down to us on the very highest authority. It may also convince us that it would be an irreverent and uncritical error to speak of it positively as a human composition.

The central position of the Creed in our Morning and Evening Service gives it a twofold ritual aspect. Praise has formed the distinctive feature of what has gone before, prayer

forms that of what is to follow. The confession of our Christian faith in the Creed is therefore [1] like a summing up of the Scriptures that have been used for the praise of God and the edification of His Church: and by its recitation we acknowledge that it is

"Him first, Him last, Him midst, and without end,"

Whom we find in Moses, the Prophets, the Psalms, the Gospels, and the Epistles. Not only in respect to ourselves, as a fit reminder of this great truth, do we thus confess our faith, but also to the praise of God; and hence the Rubric directs the Creed to be "sung" (the word was inserted by Bishop Cosin), if circumstances will permit, as the Nicene Creed and the Athanasian Creed always have been. And [2] the recitation of the Creed is a confession of that objective faith which alone can give full reality to prayer; hence it is a foundation of, and introduction to, the Preces and the Collects with which the Service concludes. "For this reason it is, probably, that baptisms were ordered to take place after the second lesson; that so the admission of the newly baptized might be followed by *liturgical* avowal, so to speak, of that Creed, and saying of that Prayer, which, as a part of the rite, have already been avowed and used."¹

There are two customs connected with the recitation of the Creed which require notice; the one, that of turning to the East, or towards the Altar, as representing the East, in saying it; the other, that of bowing at the holy Name of Jesus. Both of these customs are relics of habits which have only ceased to be universal (in the English Church, at least) in very modern times.

Clergy and people used formerly to look one way throughout the Prayers and Creeds, that is, towards the Altar. "In some churches," writes Thorndike,² "the desk for the Prayer Book looks towards the Chancel; and for reading of Lessons we are directed to look towards the people. As the Jews in their prayers looked towards the Mercy-seat or principal part of the Temple [Ps. xxviii. 2], so Christians looked towards the Altar or chief part of the church, whereof their Mercy-seat was but a type. Christ in His prayer directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look toward that part of the church which most resembles it. Herein we correspond to the Jewish practice." Before reading-desks were erected in the naves of churches, the prayers were said in front of the Altar itself, as may be seen in old prints; while the Psalms were sung in the choir stalls: and this was a continuation of the ancient practice,³ the officiating clergyman always standing or kneeling in the former place to say Creeds and Prayers. When pews as well as reading-desks sprang up in churches, both congregation and clergy were often placed in any position that suited the convenience of the carpenter; but reverence still impelled all to turn towards the Altar during the solemn Confession of their Faith. Hence this habit became exceptional and prominent instead of habitual; and exceptional reasons were alleged in support of it, when in fact they applied, with more or less force, to the general posture of the worshipper in God's House, as expressed in the preceding extract. Apart, also, from symbolical explanations of this custom, it appeals to both the reason and the feelings, by forming the congregation into a body of which the clergyman is the leader, as when a regiment marches into battle, or parades before its Sovereign headed by its officers: and there is no part of Divine Service where this relation of priest and people is more appropriate than in the open Confession of Christian Faith before God and man.

Bowing at the holy Name of our Lord's Human Nature is also an usage of general application, and was never intended to be restricted to the Creed, although its omission there would certainly be a more special dishonour to Him than elsewhere. When Puritan superstition sprang up in the sixteenth century, the usage began to be dropped by many who were seduced by controversy into greater respect for doctrines of slighter importance than for that of our Lord's Divinity. The Church then made a law on the subject of reverent gestures in Divine Service, in the 18th Canon of 1603; in which (after ordering that all shall stand at the Creed) is the following clause, founded on the 52nd of Queen Elizabeth's

Injunctions, issued in 1559: "And likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed: testifying by these outward ceremonies and gestures their . . . due acknowledgement that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised." This general rule of the Church, and the explanation thus authoritatively given, apply with such special force to the use of this gesture in the Creed that nothing further need be added on the subject.⁴

§ *An Expository Paraphrase of the Apostles' Creed.*

I, for myself, as personally responsible for my faith to God, and His Church, openly profess, to His glory, that I believe, from my heart, with the assent of my reason and the submission of my will,

in God the Father, by a mysterious, unintelligible manner of paternity, Father of the uncreated, co-equal, and co-eternal Son: Father also of all the regenerated, by their adoption through His thus only-begotten Son:

Almighty, so that nothing is beyond His power which is consistent with goodness; knowing all things past, present, and to come; exercising authority over all things and persons, and upholding all things by His universal and omnipresent Providence: I believe that He was and is the

Maker, that is, the original Creator of the original matter, and the Disposer of that material in fit order, of heaven, which comprehends all that has originally occupied space beyond this world,

and earth, which comprehends all organic and inorganic beings and substances within the compass of this world.

And I equally believe

in Jesus, perfect Man, in all the qualities of human nature, **Christ**, anointed to be the Saviour of the world, the High Priest of a new order of priesthood, the King of Kings and Lord of Lords,

His only Son, eternally begotten, and therefore having such a Sonship as none others who call God Father can possess, **our Lord**, being God, the Second Person in the Blessed Trinity, as well as Man; Lord of all by His Divine Nature, Lord of the Church by His work of Redemption. Thus I believe in the Eternal Son of the Eternal Father, in a Saviour Divine and Human,

Who was conceived by the Holy Ghost, through a mysterious and unintelligible operation, which miraculously superseded the ordinary law of nature, so that the Holy Child Jesus was

Born of the Virgin Mary, a holy maiden, who thus miraculously became His mother that He, being born of a Virgin and not of a wife, might be free from the sin of our common origin, which is conveyed from parent to child by natural conception. Being thus born in our nature, but without our sin, He bore it as His own through infancy, childhood, and mature manhood; and when the time was fully come, He offered it as a sacrifice for our sins when He

Suffered under Pontius Pilate, the Roman Governor of Judæa and Jerusalem, and

Was crucified, by being nailed alive to a cross of wood, set upright in the ground. Being thus crucified, His sufferings were the greatest that had ever befallen any man, being aggravated by the burden of sin which He, though innocent, was bearing for our sakes. Not through the intensity of His sufferings, but of His own will, He gave up His life when all was accomplished that could be by His pains, and then became

dead, through the separation of His Soul from His Body, in the same manner as human beings ordinarily become so. Being dead, His holy Body, still the Body of the Son of God, was taken down from the cross,

⁴ On April 28, 1662, "A proviso for being uncovered and for using reverent gestures at the time of Divine Service was twice read.

"But the matter being held proper for the Convocation, "Ordered.—That such persons as shall be employed to manage the Conference with the Lords, do intimate the desire of this House that it be recommended to the Convocation to take order for reverent and uniform gestures and demeanours to be enjoined at the time of Divine Service and preaching." [Journ. House of Commons.]

Bishop Kennett says that some additions to the Canon were proposed in Convocation on May 12, 1662, in consequence of this recommendation [KENNETT'S Reg. pp. 671, 680, 684], but no record of the Acts of Convocation remain to shew what these were.

¹ FREEMAN'S *Principles of Divine Service*, i. 361.

² THORNDIKE'S *Religious Assemblies*, p. 231.

³ The exact routine of the ancient practice may be seen in "¶ Of the turning of the Choir to the Altar," one among several extracts from the *Constitutinary of Sarum*, printed at the end of CHAMBERS' *Translation of the Sarum Psalter*, p. 434.

¶ And after that, these Prayers following, all devoutly kneeling; *the Minister first pronouncing with a loud voice,

The LORD be with you.

Answer.

And with thy spirit.

Minister.

¶ Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.^b

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give

a The Minister . . . thy spirit. Transferred to this place from the end of the Suffrages in 1552.

b The Creed, the Lord's Prayer, and the Suffrages followed these versicles in 1549.

c Luke 11. 2-4. of Sar.

Deinde dicantur Preces FERIALES hoc modo.

[DOMINUS vobiscum.

Et cum spiritu tuo.

Oremus.]

KYRIE eleison. iii.

CHRISTE eleison. iii.

KYRIE eleison. iii.

PATER noster, Qui es in cœlis; sanctificetur nomen Tuum: adveniat regnum Tuum: fiat voluntas Tua, sicut in cœlo, et in terra. Panem

and buried, with reverence and honour, but as the dead bodies of other men are. And, while the dead Body of the Son of God was in the tomb, with His living Soul

He descended into hell, that He might there triumph over Satan; proclaim the glad tidings of salvation to all who had ever died; entirely release the souls of the righteous dead from the power of Satan; and prepare a paradise of rest in which they and all other righteous souls may dwell until the Day of Judgement.

The third day, after the evening of Friday, the whole of Saturday, and a part of Sunday had passed,

He rose again from the dead, reuniting His Soul to His uncorrupted Body, so as to be again "perfect Man" in respect to all the qualities that belong to sinless and unsuffering human nature. Then

He ascended into heaven, after forty days, not as God only, but as God and Man,

And sitteth on the right hand of God the Father Almighty, receiving in His Human Nature, as well as in His Divine Nature, the adoration of angels and men; and by His presence there making a continual intercession for us, and being a Mediator between Divine and human nature for ever.

From thence He shall come, the same holy Jesus Who suffered and died,

to judge, with a just, irreversible, and yet merciful judgement, the quick, who shall be alive at His coming,

and the dead, who shall have died at any time from the foundation of the world.

I believe, also, with equal faith, and equal assent of my reason,

in the Holy Ghost, the Third Person of the Blessed Trinity, the Strengthened and Consoler of the Church, Who ministers in it the grace which the Saviour has gained for it,

The holy Catholic Church, which is the whole number of the baptized, the mystical Body of Christ; which was founded by the twelve Apostles, and is continued in existence by the perpetuation of an Episcopal ministry; which, by the merciful Providence of the Lord, holds the true Faith; which is divided into many separate bodies, all having their own bishops, and is yet one by being united to Christ, our Spiritual and Ministerial Head. I likewise believe in

The Communion of Saints, that is, the Union in Christ of all who are one with Him, whether they are among the living in the Church on earth, the departed in paradise, or the risen saints in heaven. I also believe in

The Forgiveness of sins, by the ministration of Christ's Church in Baptism and in Absolution,

The Resurrection of the body, when it shall be, as now, my own very body, and reunited to my soul,

And the Life everlasting, wherein the bodies and souls of all who have ever lived will live for ever, they that have done good in never-ending happiness, and they that have done evil in never-ending misery.

And, lastly, I reiterate my assent to all these truths, in the presence of God and man, by solemnly adding Amen.

[For Notes relating to the use of the Creed at Baptism, and to the Forms of it so used, see the Baptismal Service.]

THE SUFRAGES OR PRECES.

The portion of the daily Service which comes between the Creed and the first Collect was translated, with some alterations, from the Preces FERIALES inserted among the *Preces et Memorice Communes* of the Salisbury Portiforium. In 1552 the *Dominus vobiscum* and *Oremus* were prefixed: and the "Clerks and people" (meaning, of course, the quire singers or "lay Clerks" and people) were directed to say the Lord's Prayer as well as the Minister.

In the ancient form of the Service the Kyrie Eleison was left untranslated in the Greek, like the Alleluia, from a special reverence for the original words, and also as a sign of the universality of the Church's prayers. They are still said in Greek in the Litany used in Convocation. Each Kyrie and Christe was also repeated three times. The Lord's Prayer was said privately by the Priest as far as the last clause, which was long the custom of the Church, the *Et ne nos, etc.*, being repeated aloud, that the people might then join. This custom was abolished in 1552. In some cases it appears that the whole was said privately by Clergy and people; and then the last two clauses were said again aloud. [See *Transl. Sar. Psalter*, 14, n.]

The six versicles and their responses are modified from the ancient form; of which the following is a translation, as far as the Miserere: ¹—

I said, Lord, be merciful unto me:

Heal my soul, for I have sinned against Thee.

Turn us then, O God our Saviour:

And let Thine anger cease from us.

Let Thy merciful kindness, O Lord, be upon us:

Like as we do put our trust in Thee.

Let Thy priests be clothed with righteousness:

And let Thy saints sing with joyfulness.

O Lord, save the King:

And hear us in the day when we call upon Thee.

Save Thy servants and Thy handmaidens:

Trusting, O my God, in Thee.

O Lord, save Thy people, and bless Thine inheritance:

Rule them, and set them up for ever.

O Lord, grant us peace in Thy strength:

And abundance in Thy towers.

Let us pray for the faithful departed.

Grant them, O Lord, eternal rest:

And let perpetual light shine upon them.

Hear my voice, O Lord, when I cry unto Thee:

Have mercy upon me, and hear me.

After which *preces*, the fifty-first Psalm was said from beginning to end, and three more versicles, which are given at p. 200.

It will be observed that the first of our versicles with its

¹ There is enough analogy between the Suffrages of the Western Church and the Ectene or Great Collect of the Eastern to lead to the conviction that both have a common origin.

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

¶ Then the Priest standing up shall say,

“O LORD, shew Thy mercy upon us.

Answer.

And grant us Thy salvation.

Priest.

“O LORD, save the Queen.

Answer.

And mercifully hear us when we call upon Thee

Priest.

“Endue Thy ministers with righteousness.

a Ps. 85. 7.
b [From Festival and Litany Preces.]

c Ps. 20. 9. [LXX.]

d Ps. 132. 9, 16.

nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

¶ [Ostende nobis, DOMINE, misericordiam Tuam.

Et salutare Tuum da nobis.]

DOMINE, salvum fac regem.

Et exaudi nos in die qua invocaverimus Te.

Sacerdotes Tui induantur justitiam.

response is not found among the above ferial Suffrages. It was taken from another set which were used on festivals, and is also found at the beginning of a somewhat similar set used every Sunday at the Bidding of Prayers. The Latin form of these latter is as follows:—

Ostende nobis, Domine, misericordiam tuam.

Sacerdotes tui induantur justitiam.

Domine, salvum fac regem.

Salvos fac servos tuos, et ancillas tuas.

Salvum fac populum, Domine, et benedic hereditati tuae.

Domine, fiat pax in virtute tua.

Domine, exaudi orationem meam.¹

The fifth versicle and its response are also different in the existing form. In the ancient Prymer this appears in the following shape, before the Evening Collect for Peace:—

Ant. Lord, ʒyue pees in oure daies, for there is noon othir that shal ʒyfte for us, but thou lord oure god.²

Vers. Lord, pees be maad in thi vertu.

Resp. And plenteousness in thi toures.

The Latin is:—

Da pacem, Domine, in diebus nostris.

Quia non est alius qui pugnet pro nobis nisi tu Deus noster.

The sixth versicle and its response are taken from the fifty-first Psalm, which followed the Ferial Preces at Mattins and Vespers.

It will also be observed that the petition for the Sovereign and that for the Ministers of the Church have exchanged places in the course of their adaptation to modern use. This change first appears at the end of the Litany in Hilsey's Primer of 1539. The reason why the Prayer for the Sovereign is put before that for the Clergy is, not that the secular power may be honoured above the Church, but that the supreme sovereign authority of the realm may be recognized before the clerical part of the Church.³

The mutual salutation with which this portion of the daily Office begins is to be said while the people are yet standing, as they were during the recitation of the Creed; “the Minister first pronouncing” it “with a loud voice” (and turning to the people), before “all devoutly kneeling,” join in the lesser Litany. It is of very ancient ritual use [see *Conc. Vas. c. v. A.D. 440*], and is believed by the Eastern Church to have been handed down from the Apostles. Its office is to make a transition, in connection with the lesser Litany, from the service of praise to that of supplication: and also to give

devotional recognition to the common work in which Priest and Laity are engaged, and the common fellowship in which it is being done. The same salutation is used in the Confirmation Service, after the Act of Confirmation, and before the Lord's Prayer: but in this case the lesser Litany is not connected with it. The constant use of this mutual Benediction or Salutation should be a continual reminder to the laity of the position which they occupy in respect to Divine Service: and that, although a separate order of priesthood is essential for the ministration of God's worship, yet there is a priesthood of the Laity by right of which they take part in that worship, assuming their full Christian privilege, and making it a full corporate offering of the whole Christian body. Nor should we forget, in connection with it, the promise, “Lo, I am with you always, even to the end of the world.”

The lesser Litany is an ancient and Catholic prefix to the Lord's Prayer, which is only used without it in the celebration of the Holy Communion, the Administration of Baptism, and in Confirmation, and at the beginning of Morning and Evening Prayer. In the latter case its omission is supplied by the Confession: in the others the use of the Lord's Prayer is Eucharistic, as will be shewn in the notes appended to it in the Communion Service. In this part of his Prayer Book Bishop Cosin added the second recitation of each versicle as an “Answer,” so as to make the lesser Litany here identical with that in the Litany itself. This probably represents the proper way of using it in Divine Service, as it was thus repeated three times in the Salisbury Use. In its original form this lesser Litany consisted of Kyrie Eleison nine times repeated: but the Western Church has always used *Christe Eleison* as the second versicle. Its threefold form is analogous to that of the Litany, which opens with separate prayers to each Person of the Blessed Trinity.⁴ This form renders it a most fitting introduction to the Lord's Prayer: and the Church has so distinctly adopted the lesser Litany for that purpose, that we may well feel a reverent obligation to use it on all occasions when the Lord's Prayer is said. Such an usage appeals, too, to the instinct of Christian humility, which shrinks from speaking to God even in the words taught us by our Lord, without asking His mercy on our act of prayer, influenced, as it must needs be, by the infirmities of our nature, and imperfect as it must appear to the all-penetrating Eye.

The Lord's Prayer, as used in this place, has a different intention from that with which it was used at the opening of the Service, and is by no means to be looked upon as an accidental repetition arising from the condensation of several shorter services into one longer. In the former place it was used with reference to the Service of Praise and Prayer in which the Church is engaged. Here it is used with reference to the necessities of the Church for the coming day; preceding the detailed prayers of the versicles which follow, and of the Collects which make up the remainder of the Service.

¶ Then the Priest standing up shall say] This Rubric continues the ancient practice, applying it to the whole of the

¹ These are given from MASKELL'S *Monumenta Ritualia*, iii. 403, but the people's responses are omitted. In CHAMBERS' *Translation of the Sarum Psalter* the complete form has been compiled.

² Bishop Cosin altered this versicle to a form which was intended to conciliate Puritan objectors, writing, “Because there is none other that saveth us from our enemies, but only Thou, O God.” The alteration was not approved by the Revision Committee, and was erased.

³ The same order is to be found in old formularies; e.g. in the *Sacramentary of Grimoldus*, printed by Pamelius in his *Liturgicon*, l. 511, where there is a *Benedictio super Regem tempore Synodi*, followed by one for the Clergy and people.

⁴ The *Mirror* also explains the triple repetition of each *Kyrie* as a prayer in each case against sins of thought, word, and deed.

Answer. And make Thy chosen people joyful.		Et sancti Tui exultent.
Priest. "O LORD, save Thy people.	a Ps. 28. 9.	Salvum fac populum Tuum, DOMINE.
Answer. And bless Thine Inheritance.		Et benedic hæreditati Tuæ.
Priest. "Give peace in our time, O LORD.	b Kings 20. 19. Ps. 122. 7. c [Antiph. to Collect for Peace.]	[Da pacem, DOMINE, in diebus nostris.
Answer. Because there is none other that fighteth for us, but only Thou, O God. ^d	d Ps. 29. 11. & 60. 11. e Chron. 32. 8.	Quia non est alius qui pugnet pro nobis nisi Tu, DEUS noster.]
Priest. "O GOD, make clean our hearts within us.	f Ps. 51. 10, 11. g [Ps. Miserere mei Deus.]	[Cor mundum crea in me, DOMINE.
Answer. "And take not Thy HOLY SPIRIT from us.	h Gen. 6. 3. Rom. 8. 9.	Et SPIRITUM SANCTUM Tuum ne auferas a me.]

versicles, instead of only to a portion.¹ The old Rubric after the Miserere, which followed the versicles above given, was "Finito Psalmo solus sacerdos erigat se, et ad gradum chori accedat ad Matutinas et ad Vesperas, tunc dicendo hos versus :—

Exurge, Domine, adjuva nos
Et libera nos propter nomen tuum.
Domine Deus virtutum, converte nos.
Et ostende faciem tuam, et salvi erimus.
Domine, exaudi orationem meam.
Et clamor meus ad te veniat.
Dominus vobiscum.
Et cum spiritu tuo.
Oremus.

[*Deinde dicitur Oratio propria. . .*]

From this it appears that the collect, as well as the versicles, were to be said standing. In the MS. of the Prayer Book the Rubric was originally written, "Then the Priest standing up, and so continuing to the end of the Service;" but the latter words were erased by a later hand, and are not in the Sealed Books. The intention of the Reformers seems indeed to have been that, throughout the Prayer Book, the Priest should kneel with the people in confessions and penitential prayers, but stand, as in the Communion Office, while offering all other prayers. That the practice of standing continued to be observed in the middle of the seventeenth century is shewn by the question which Baxter asked in 1660, "Why doth the Minister stand in prayer, even in the Sacrament prayer, while the people kneel?" [BAXTER'S *Defence of the Proposals*, etc., § 30.] But this posture has been almost universally set aside in Morning and Evening Prayer, except during the recitation of these versicles; and its revival would be repugnant to natural feelings of humility. It was originally ordered as a sign of the authoritative position which the Priest occupied as the representative of the Church; and official gestures ought not to be ruled by personal feeling. But at the same time the established usage makes a good ritual distinction between the prayers of the ordinary offices and those of the Eucharistic Service.

The same great truth as to the priesthood of the Laity, which has already been referred to, is again brought out strongly in the versicle and response, "Endue Thy ministers with righteousness: And make Thy chosen people joyful." It is impossible not to identify the latter words, in their Christian sense, with the words of St. Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light;" and in a preceding verse of the same chapter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." [1 Pet. ii. 5, 9.] This subject is treated of at greater

length in the notes on the Confirmation Service; but the doctrine, or rather the practice of the doctrine, pervades the Prayer Book; the whole system of responsive worship being founded upon it. See also a note on the "Amen" of the Laity at the consecration of the Blessed Sacrament.

It is a happy ritual accident that the Suffrages give the key-notes of the Collects and Prayers which follow. The *first* couplet indicating the Collect of the Day, always a general prayer for mercy and salvation; the *second* the Prayer for the Queen; the *third* and *fourth* couplets the Prayer for the Clergy and People; the *fifth* the Morning and Evening Collects for Peace and Against all perils; and the *sixth* couplet the Collect for Grace to live well.

THE THREE COLLECTS.

All kneeling] See the preceding remarks on this posture in the Preces. It is only necessary here to add that the words, "The Priest standing up, and saying, Let us pray. ¶ Then the Collect of the Day," followed those of the present Rubric until 1552, representing the old usage of the Church. As this direction was thrown further back, and no direction for the Priest to kneel inserted in its place here, the Rubric appears to order the same posture at the versicles and the collects, as has been already shewn.

§ *The First Collect, of the Day.*

The central point of all Divine Worship, towards which all other services gravitate, and around which they revolve, like planets round a sun, is the great sacrificial act of the Church, the offering of the Holy Sacrament. The ordinary services of Mattins and Evensong are therefore connected with it ritually by the use of the collect "that is appointed at the Communion," to which precedence is given over all other prayers except the Lord's Prayer, and the versicles from Holy Scripture. This collect is the only variable prayer of the Communion Office, and it is almost always built up out of the ideas contained in the Epistle and Gospel appointed for the Sunday or other Holyday to which it specially belongs; these latter, again [see Introduction to Collects, etc.], being selections of most venerable antiquity, intended to set a definite and distinctive mark on the day with which they are associated. Thus the first Collect of Morning and Evening Prayer fulfils a twofold office. First, it connects those services with the great act of sacrificial worship which the Church intends to be offered on every Sunday and Holyday (at least) to her Lord; and, secondly, it strikes the memorial keynote of the season, linking on the daily services to that particular phase of our Blessed Lord's Person or Work which has been offered to our devotion in the Gospel and Epistle. And as all Divine Worship looks first and principally towards Him to Whom it is offered, so it must be considered that these orderly variations of the collect are not ordained chiefly as a means of directing the tone of thought and meditation with which the worshippers approach Him, but as a devotional recognition and

¹ But, as a general rule, "Preces" were said kneeling (except at Christmas, and from Easter to Trinity), and "Orations" were said standing.

¶ Then shall follow three Collects: The first of The Day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; ^aAll kneeling.

¶ The Second Collect, for Peace.

O GOD, Who art the Author of peace and Lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom; Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries; through the might of JESUS CHRIST our LORD. *Amen.*

¶ The Third Collect, for Grace.

O LORD, our heavenly FATHER, Almighty and everlasting GOD, Who hast safely brought

^a All kneeling [1662]. After as followeth in 1559 only was, The Priest standing up, and saying, Let us pray. Then the Collect of the Day.

^b Sanct Matt. Gregor. and Gelas. Missa pro pace. Mur. i. 727, ii. 203.

^c Compositus Seneca de Vita beatus, c. xv. "Deo parere, libertas est."

^d Sanct Prime. Greg. Orationes ad Matutinas, Men. p. 212.

^b DEUS Auctor pacis et Amator, Quem nosse vivere: Cui servire, regnare est; protege ab omnibus impugnationibus supplices Tuos; 'ut qui in defensione Tua confidimus, nullius hostilitatis arma timeamus. Per JESUM CHRISTUM DOMINUM nostrum. Amen.

^d DOMINE sancte, PATER Omnipotens, æterne DEUS, Qui nos ad principium hujus diei

memorial before God of the change of times and seasons which He Himself has ordained both in the natural and the spiritual world. "He hath appointed the moon for certain seasons, and the sun knoweth his going down." So the division of our time from week to week has been marked out by the Divine Hand in the rest of the Creation Sabbath and the triumph of the Resurrection Sunday; and each week of the year is also distinguished by the Church with some special reference to acts or teachings of her Divine Master, which she commemorates day by day at Mattins and Evensong, as well as at her chief service of the week.

The following rules will be found practically useful as regards the use of the first Collect, and for convenience those relating to Evensong are included, as well as those more properly belonging to this page:—

1. The Sunday Collect is to be said from the Saturday evening before to the Saturday morning after, inclusive.

2. Festival Collects are invariably to be used on the evening before the festival, whether it is kept as a vigil or not. When the vigil is kept on a Saturday, the festival being on the Monday following, the Collect of the latter is not to be said on Saturday evening; but on Sunday evening it should be said before the Sunday Collect.

3. The Sunday Collect ordinarily gives way to the Collect of any festival which occurs on the Sunday, that for the festival being said first, that for the Sunday second.

4. But if any festival occurs on any of the following Sundays, the Festival Collect is said second, that for the Sunday being said first.

Advent Sunday.	Sundays in Lent.
4th Sunday in Advent.	Easter Day.
Septuagesima Sunday.	Sunday after Easter.
Sexagesima Sunday.	Whitsun Day.
Quinquagesima Sunday.	Trinity Sunday.

The same rule is applicable to Ash-Wednesday, Maundy Thursday, Good Friday, Easter Even, and Ascension Day.

But on other week-days following the above Sundays, a Festival Collect should take precedence of the Sunday Collect, as the Collects of the three days after Christmas take precedence of that of Christmas Day. [See further the Table in the Introduction to the Coll. Ep. and Gosp.]

5. The following are special usages connected with several days and seasons:—

Advent Sunday is to be used until, and including, the morning of December 24.

Christmas Day is to be used until, and including, the morning of December 31.

Circumcision is to be used until, and including, the morning of January 5.

Epiphany is to be used until, and including, the morning of the Saturday following.

Quinquagesima is to be used until, and including, the evening of the Tuesday following.

Ash-Wednesday [alone] is to be used until, and including, the morning of the Saturday following.

Ash-Wednesday is to be used after all others until, and including, the morning of the Saturday before Easter Day.

Ascension Day is to be used until, and including, the morning of the Saturday following.

The Collect for

§ The Second Collect, for Peace.

This beautiful prayer is translated from one which was used at Lauds in the ancient services, and was also the Post-Communion of a special Eucharistic Office on the subject of peace. It appears in the Sacramentaries of Gelasius and Gregory the Great, and has probably been in use among us at Mattins ever since the time of the latter, nearly thirteen centuries.

It must be taken as a prayer for the peace of the Church Militant, even more than as one for that of the Christian warrior: a devout acknowledgement in the case of both that the events of every day are ruled by the Providence of Almighty God, Who doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, "What doest Thou?" The expression, "In knowledge of Whom standeth our eternal life," is founded on our Lord's words, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." [John xvii. 3.] The following beautiful and terse phrase, "Whose service is perfect freedom" (though inferior to the "Whom to serve is to reign" of the Latin¹), is a daily reminder to us of our position as soldiers of Christ, bound to Him as those who have vowed to "continue His faithful soldiers and servants unto their lives' end," but yet bound by the yoke of a loving Captain, Whose object is to save us from the slavery of sin and carry us on to the eternal freedom of Heaven. There is a mixture of humility and confidence in this Collect, which fits it well for the lips of those who are faithfully endeavouring to do their duty day by day. They "seek peace and pursue it," yet know that spiritual enemies are ever on the watch to assault them: they know their danger, yet have no fear for the end while the might of Him Who "goes forth conquering and to conquer" is given for their defence: of Him Who can say to the troubled waves around the ark of His Church, "Peace, be still."

§ The Third Collect, for Grace.

This Collect occupied a similar position in the Prime Office of the ancient use of the Church of England as it does in our present Morning Prayer. It is found in Menard's edition of Gregory the Great's Sacramentary, among the "Orationes ad Matutinas lucescente die;" and is of almost as venerable an antiquity as the preceding one. It will be interesting to notice the difference between the old English use given above, the Roman use, and the ancient form in which the Collect appears in the Sacramentary of St. Gregory.

¹ There is a touching memorial of the comfort given by these words in an inscription which remains in the Beauchamp tower of the Tower of London:—

DEO SERVIRE
PENITENTIAM INIRE
FATO OBEDIRE
REGNARE EST
A POOLE
1564
I H S

Arthur Poole was claimant of the royal dukedom of Clarence, and, with his brother Edmund, died a prisoner in the Tower.

us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight; through JESUS CHRIST our LORD. *Amen.*

¶ In Quires and places where they sing, here followeth the Anthem.

Then these five Prayers following are to be read here, Except when the Litany is read; and then only the two last are to be read, as they are there placed.

¶ A Prayer for the Queen's Majesty.

○ LORD our heavenly FATHER, high and mighty, King of kings, Lord of lords, the only Ruler of princes, Who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen VICTORIA; and so replenish her with the grace of Thy HOLY SPIRIT, that she may always incline to Thy will,

^a From this Rubric to the end of the Service was all added in 1661.

^b "Domine, Deus Omnipotens, Rex regum, et Dominus dominantium, Æterne Pontifex," etc. (Circa A.D. 500. Martene, i. 812.)
^c *Book of Private Prayers*, 1545-48, and Prymer, 1553.

pervenire fecisti; Tua nos hodie salva virtute; et concede ut in hac die ad nullum declinemus peccatum; nec ullum incurramus periculum, sed semper ad Tuam justitiam faciendam omnis nostra actio Tuo moderamine dirigatur. Per JESUM CHRISTUM DOMINUM nostrum. Amen.

○ LORDE Jesu Christe, moste high, most mightie kyng of kynges, lorde of lordes, the onely rular of princes, the very sonne of god, on whose ryghte hande sytting, docest from thy throne beholde all the dwellers upon earth: with mooste lowly hertes we beseeche the, vouchesafe with faourable regard to behold our most gracious soueraigne lorde Kyng Edwarde

Gregorian.

Deus, qui nos ad principium hujus diei pervenire fecisti, da nobis hunc diem sine peccato transire; ut in nullo a tuis semitis declinemus; sed ad tuam justitiam faciendam nostra semper procedant eloquia. Per.

Roman.

Domine Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti; tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum.

The Roman was the same both before and after the reform of the Breviary: and the difference between it and our own shews the independent character of the English rite; furnishing evidence also that our own reformers used the Salisbury, and not the Roman Breviary, for their translations.

One of the prayers in the Morning Office of St. Basil also bears considerable resemblance to the Collect for Grace, sufficient to indicate a common origin. It is thus given by Freeman in his *Principles of Divine Service*, i. 222:—

Ὁ Θεὸς ὁ αἰώνιος, τὸ ἀναρχὸν καὶ ἀίδιον . . . [Ps. xc. 1.]
χάρισμα ἡμῶν ἐν τῇ παρουσίᾳ ἡμέρα εὐαρεστεῖν σοι, διαφυλάττων ἡμᾶς ἀπὸ πάσης ἁμαρτίας καὶ πάσης πονηρᾶς πράξεως, ρυθόμενος ἡμᾶς ἀπὸ βέλους πεπομένου ἡμέρας καὶ πάσης ἀντικειμένης δυνάμεως.

[From Second Prayer]:—

τὰ τῶν χειρῶν ἡμῶν ἔργα, . . . πρᾶττειν ἡμᾶς τὰ σοι εὐάρεστα καὶ φίλα, εὐδόσωσον.

This Collect was placed here as the end of Mattins in 1549, a most appropriate prayer with which to go forth to the work that each one has to do. In the Rubric it is called a prayer "for grace to live well," and Bishop Cosin wished to insert this full title above the Collect as a sign of the object for which it is offered. In a few terse words it recognizes the dependence of all for spiritual strength on the grace of God, our position in the midst of temptations to sin, and the power to do good works well pleasing to God when our doings are under His governance. As a prayer bearing on the daily life of the Christian, it may be taken as a devotional parallel to the well-known axiomatic definition of Christian practice, that it is "to do my duty in that state of life unto which it shall please God to call me."

The Rubrics which follow the three Collects are of more importance than they have usually been considered. The first directs that "¶ In Quires and places where they sing, here followeth the Anthem." The Anthem itself is spoken of at length in another place. All that is necessary to mention here in connection with it is, that [1] although this Rubric was not in the Prayer Book in the time of Queen Elizabeth, there is historical evidence of an Anthem being sung at the conclusion of the Service, of which our modern organ voluntary

is probably a survival: and [2] that Anthems were clearly not contemplated, except in "Quires and places where they sing," Cathedrals, Royal Chapels, Collegiate Churches, etc.

This gives considerable force to the word "Then" in the following Rubric: "¶ Then these five Prayers following are to be used," etc.; for it is clear that, the two Rubrics being placed where they are at the same time, the "Then" of the second derives its meaning entirely from the words which immediately precede it in the first Rubric.

From this the conclusion may be drawn that where an Anthem does not follow the third Collect, the five remaining prayers are *not to be said*, but the Morning Prayer terminated (as it was for a hundred years after the Reformation, by express rule) at the third Collect. This view of the second Rubric is confirmed by the "as they are there placed" which concludes it.

An explanation of such an usage may be found in the difference of position between ordinary parish churches and the churches defined by the expression, "Quires and places where they sing." The latter are of a more representative character than the former, and usually in a more public situation; and in these the daily commemoration of the Sovereign, the Royal Family, and the Clergy becomes a public duty in a higher degree than in village or other churches where the service is usually of a more humble character.

Where the length of Morning and Evening Prayer is therefore an obstacle to the use of *Daily Service*, this Rubric provides (accidentally, perhaps, yet effectually) for the difficulty; and shews that there is an elasticity about the Prayer Book here, as elsewhere, which makes it capable of meeting the varied requirements of social life. Perhaps the idea of an universal Daily Mattins and Evensong was dying out when the additions were made to the beginning and the end of the Services, or a more distinct Rubrical provision would have been made, limiting their general use to particular churches on week-days, and ordering it for all on Sundays.

This subject is further illustrated by some Visitation Articles in which "Short Morning Prayers" are mentioned. "Appended to the Gloucester Articles for 1634 is the following advertisement: 'That every Incumbent or Curate endeavour (as far forth as he can), especially in market towns, to read short Morning Prayers at six o'clock before men go to their labours.' In 1640 it is rather varied: 'That short Morning Prayers be read in market towns, and in all other places where conveniently it may be.'" [LATHBURY'S *Hist. P. Book*, p. 163.]

THE FIVE PRAYERS.

These prayers were inserted in this place in 1661, apparently at the suggestion of Bishop Cosin made in his Amended Prayer Book. Some of them had been previously in use in

and walk in Thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through JESUS CHRIST our LORD. *Amen.*

the syxte, and so replenysshe hym with the grace of thy holy spirite, that he alway incline to thy wil, and walke in thy way. Kepe hym farre of from ignoraunce, but through thy gifte, leat prudence and knowlage alwaie abound in his royall hert. So instructe hym (o Lord iesv), reygnyng upon us in erth, that his humaine majestee, alway obey thy divine majestee in feare and drede. Indue him plentifully with heauenly geftes. Grant him in health and welth long to liue. Heape glorie and honoure upon hym. Glad hym with the joye of thy countenance. So strengthe hym, that he maie vanquish and ouercome all his and our foes, and be dread and feared of al the enemies of his realme. [And finally, after this life that he may attain everlasting joy and felicity. *Prymer Version.*] *Amen.*¹

the Litany or in Occasional Offices. To a certain extent they represent some private prayers used by the Clergy, after the public Office was over in the ancient system of the Church [Freeman, i. 371]; but this parallel is accidental, as an interval of more than a century had elapsed between the cessation of the old custom, and its revival in the present form. There are, however, several pages of *Memorie Communes* in the Salisbury Missals, and among these may be found the original idea, though not the *ipsissima verba*, of the four intercessory prayers here used, and also of several of those called "Occasional." The *Memorie Communes* were, in fact, "Prayers and Thanksgivings upon Several Occasions;" and the four intercessory prayers now used daily seem to have been originally considered as belonging to this class. It is noticeable that the ancient structural form of the Collect [see Introduction to Collects, etc.] has been carefully adopted in these prayers, as it was in the case of the daily Absolution.

§ *The Prayer for the Queen.*

This occurs first in two books of Private Prayers, the one entitled *Psalmes or Prayers taken out of Holye Scripture* [1545-48], the other, *Prayers or Meditations . . . collected out of holy works by the most virtuous and gracious Princess Katherine, Queen of England, France, and Ireland. Anno dni 1547.* It was also inserted in the Morning Prayer, printed in the Prymer of 1553, as the "Fourth Collect." In Queen Elizabeth's reign [1559] it was placed with other prayers and in its present shape before the Prayer of St. Chrysostom at the end of the Litany. Our present usage was first adopted in the Form of Prayer for March 24, 1604, commemorating the entry of James I. into England. It was inserted in the Scottish Prayer Book of 1637, and finally settled as we now have it in 1661.

It is not known who was the author of this fine composition, the opening of which is equal in grandeur to anything of the kind in the ancient Liturgies; breathing indeed the spirit of the Tersanctus and Trisagion.

A prayer for the Sovereign is a very ancient part of Divine Service, the Apostolic use of it being evidenced beyond doubt by the words of St. Paul in the opening of the second chapter of his First Epistle to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." The "giving of thanks" being an expression for the offering of the Holy Eucharist, this injunction ought to be taken as containing a reference to the use of such an intercession at the ordinary prayers of the Church, as well as at the Holy Communion. A *Missa pro Rege* is contained in the Sacramentary of St. Gregory [see footnote beyond] as early as the sixth century. In the ecclesiastical laws of King Ethelred, A. D. 1012, the third chapter contains express directions that a certain prayer should be said daily for the King and his people; and the practice of the Church of England before the Reformation has already been mentioned.

It may be useful to place in connection with our now familiar Prayer for the Sovereign, one from an Eastern Liturgy, and the Memorial of the Salisbury Breviary.

From the Liturgy of St. Mark.

"O Lord, Master and God, the Father of our Lord and Saviour Jesus Christ; we beseech Thee to preserve our king in peace, might, and righteousness. Subdue under him, O God, his foes and all that hate him. Lay hold upon the shield and buckler, and stand up to help him. Grant victories unto him, O God, and that he may be peaceably disposed both towards us and towards Thy holy Name; and that we also, in the peace of his days, may lead a quiet and peaceable life, in all godliness and honesty, through the grace, mercy, and loving-kindness of Thine only-begotten Son; through Whom, and with Whom, be glory and power unto Thee, with Thine all-holy, good, and life-giving Spirit, now and for ever, and unto all eternity. Amen."

"MEMORIE PRO REGE ET REGINA.

[*From the Salisbury Missal.*]

Oratio.

"Deus in cujus manu sunt corda regum: qui es humilium Consolator, et fidelium Fortitudo, et Protector omnium in Te sperantium: da regi nostro ꝑ. et reginæ nostræ ꝑ. populoque Christiano triumphum virtutis tuæ scienter excolere: ut per Te semper reparentur ad veniam. Per Dominum.

Secreta.

Suscipe, quæsumus, Domine, preces et hostias ecclesiæ Tuæ, quas pro salute famuli Tui regis nostri et reginæ et protectione fidelium populorum Tuæ Majestati offerimus: supplicantes ut antiqua brachii tui Te operante miracula, superatis inimicis, secura tibi serviat Christianorum libertas. Per Dominum.

Post-Communio.

"Præsta, quæsumus, Omnipotens Deus: ut per hæc mysteria sancta quæ sumpsimus, rex noster et regina, populusque Christianus semper rationabilia meditantes quæ Tibi placita sunt, et dictis exequantur et factis. Per Dominum."

These are taken from a Missal of 1514; another set, mentioning the name of Henry VII., are given by Mr. Maskell in his *Ancient Liturgy*, p. 278. The Post-Communio of the latter ends with the words "et post hujus vitæ decursum ad æternam beatitudinem, tua gratia cooperante, perveniat;" which are evidently the original of "And finally after this life, she may attain everlasting joy and felicity." See also the note below.

¹ The final clause of this prayer is taken from the Post-Communio of a *Missa Quotidiana pro Rege* in the Sacramentary of St. Gregory, which is as follows:—

"Hæc, Domine, oratio salutaris famulum tuum, Ill[um]=ꝑ. et ꝑ., ab omnibus tueatur adversis, quatenus et Ecclesiasticæ pacis obtineat tranquillitatem, et post istius temporis decursum ad æternam perveniat hereditatem. Per." [GRÆC. *Miss. Quotid. pro Rege. Ad Complendum.*]

The earlier part of it bears some resemblance to the beginning of the *Consecratio Regis*, printed at p. 279 in the Appendix to MENARD'S *Sacramentary of St. Gregory*. "Omnipotens sempiternæ Deus, Creator et Gubernator cœli et terre, Conditor et Dispositor Angelorum et hominum, Rex regum et Dominus domjnorum, qui," etc.

† A Prayer for the Royal Family.

ALmighty God, the Fountain of all goodness, we humbly beseech Thee to bless *Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family*: 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. *Amen.*

† A Prayer for the Clergy and People

ALmighty and everlasting God, Who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O LORD, for the honour of our Advocate and Mediator, JESUS CHRIST. *Amen.*

† A Prayer of St. Chrysostom.

ALmighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered

^a Common Prayer Book of 1604.

^b Sar. Greg. Missa pro Episcopo vel congregatione. Ges. Mur. l. 719, 737.

^c Liturgy of Constant. Prayer of third Anthem. Hammond, 93.

ALmighty God, which hast promised to be a Father of thine Elect, and of their seed: We humbly beseech thee to bless our Noble Prince Charles, Fredericke the Prince Elector Palatine, and the lady Elisabeth his wife: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Jesus Christ our Lord. *Amen.*

OMNIPOTENS sempiternus DEUS, Qui facis mirabilia magna solus: prætende super famulos Tuos Pontifices et super cunctas congregationes illis commissas Spiritum gratiæ salutaris; et ut in veritate Tibi complacent, perpetuum eorum Tuæ benedictionis infunde.

^c Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δυοὶ καὶ τρισὶ συμφυροῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγελάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ

§ The Prayer for the Royal Family.

This was placed among the prayers at the end of the Litany in 1604 by James I.; but the practice of praying for the Royal Family was no new one, the English Litany of 1544 containing a supplication for "our noble Prince Edward and all the King's Majesty's children." The expression "the Fountain of all goodness" was substituted, in 1625 (in the first Form of Occasional Prayers issued under Charles I.), for the strong expression used in the opening of it under James. The following letter, copied from Bishop Cosin's MSS., led to the final adoption of the prayer in its present form, and serves to illustrate its introduction into the Daily Service:—

"Charles R.

"Our will and pleasure is that you forthwith cause this ensuing Collect for our Royall Consort to be used in all churches and chappels within your province, instead of that which is now used for the Royall Progeny. For which this shall be your warrant. Given at our Court at Whitehall this 8th day of November, 1661.

[Then follows the Collect.]

"To our right trusty and right well beloved, the Most Reverend Father in God Acceptus, Lord Archbishop of York.

"By His Majestie's Command,
"EDWARD NICHOLAS."

Another warrant was issued on May 30, 1662. [*State Papers, Dom. Charles II. lv. 11.*]

In this and other prayers for the Sovereign and the Royal Family, the necessary changes are made by Royal Proclamation, under the twenty-fifth clause in the Act of Uniformity: "Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority." What the lawful authority is does not clearly appear; but against the clause in the Litany, and also against this Prayer, there is a marginal note in Cosin's book, "Such only are to be named as the King shall appoint." Until the time of James II. it was customary for these alterations to be made by the King on his own authority. But on February 10, 1684, James II. made them in Council, and this has always been the custom since that time

§ The Prayer for the Clergy and People.

This Collect is very ancient, being found in the Sacramentary of Gelasius. It is also in all the English Prymers, and a version of it, as it stood in the fourteenth century, is given in Evening Prayer. It was placed at the end of the first authorized English Litany in 1544, and where it now is in 1661. Bishop Cosin wished to meet Puritan objectors by altering it as follows:—

"A Prayer for the Clergy and their Charge.

"Almighty and Everlasting God, Who didst pour out upon Thy Apostles the great and marvellous gift of the Holy Ghost, send down upon our Bishops, the Pastors of Thy Church, and such others as have cure of souls under them, together with all congregations committed to their charge . . ."

It was also suggested by him to use the phrase "from Whom all spiritual graces do proceed," which is nearly that adopted in the American Prayer Book; but both changes were rejected by the Revision Committee. "People" was also substituted for "their charge," perhaps to make the title more comprehensive.

The word "Curates" was objected to at the Savoy Conference, when the Bishops and other Clergy replied, "The word *Curate* signifying properly all those who are trusted by the Bishops with Cure of souls, as anciently it signified, is a very fit word to be used, and can offend no sober persons."¹

§ A Prayer of St. Chrysostom.

The introduction of this beautiful Collect into the Prayer Book by the Reformers shews that they were not unacquainted with the Greek Liturgies, if they had thought it expedient to draw upon them more freely than they did. It never had a place in any European Ritual until 1544, when it was placed at the end of the English Litany which had been revised and set forth by Archbishop Cranmer and his coadjutors as a first-fruits of their work.

The prayer is found as the prayer of the third Antiphon in the Liturgies of St. Basil and St. Chrysostom, and is thus used in the Churches of the East whenever the Holy Communion is celebrated. Its present position at the end of a Service is a novelty, but a very happy one. It was ordered to be so used in the Scotch Prayer Book of 1637, and inserted in the English Revision of 1661.

¹ *Grand Debate between the Bishops and the Presbyterian Divines, 1661, p. 79. CARDWELL'S Conf. p. 342.*

together in Thy Name Thou wilt grant their requests: Fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

THE grace of our LORD JESUS CHRIST, and the love of God, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

a Sar.

αἰτήματα πρὸς τὸ συμφέρον πλήρωσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος.

Capitulum : ii. Cor. ultimo.

GRATIA DOMINI nostri JESU CHRISTI, et charitas DEI, et communicatio SANCTI SPIRITUS sit semper cum omnibus nobis.

Here endeth the Order of Morning Prayer throughout the Year.

§ *The Benediction.*

This benediction of priest and people by the former is translated from the Capitulum which was used at Tierce (the nine o'clock Morning Service) in the ancient Church of England, and was first inserted after the Litany in 1559. It also begins the Anaphora of the three great Oriental Liturgies of St. Chrysostom, St. Basil, and St. James, being followed by the versicle, "And with thy spirit," and the *Sursum Corda*. In the two former, the benedictory form appears as it is in 2 Cor. xiii. 14, "be with you all," but in that of St. James it is in the form "be with us all," as in our own and in the ancient Tierce Service. As the Vulgate also has "sit cum omnibus vobis," it is improbable that the ancient Capitulum was taken from it, especially since the word "semper" is no more represented there than it is in the Greek of the New Testament; the two being as follows:—

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. *Αμήν.*

Gratia Domini nostri Jesu Christi, et charitas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis. *Amen.*

There is some probability, from these peculiarities, that

this benediction gives us a lingering trace of prayers more anciently used in England than the time of St. Osmund. In St. James's Liturgy the benediction is, "The love of the Lord and Father, the grace of the Lord and Son, the communion and gift of the Holy Ghost, be with us all;" and although this is still more different from our form than the Bible version, the "us" instead of "you" is (under the circumstances) so very distinctive, as to lead to the impression that it represents a Liturgy not now extant, which was analogous to that of St. James. It has also been suggested that this was originally a Liturgical benediction, and was adopted, as many other Liturgical expressions were, by St. Paul. No doubt its use as a Blessing in Divine Service is of primitive antiquity.

There is also a mediæval form of it in verse in Rolle of Hampote's *Prick of Conscience*:—

"The myzt off ye fadur almyzti
The wisdom off ye sone al witty
The grace and ye goodnessse of ye holi gost
O god and O lord off myztes most
Be wyf ous at pis biginning
And loving us alle to good ending. *Amen.*"