

THE ORDER FOR MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

'Daily.'—In accordance with this the Prayer-Book directs that 'the Psalter shall be read through once *every month*, as it is there appointed, both for Morning and Evening Prayer.' Similarly the Old Testament was appointed for the First Lessons at Morning and Evening Prayer, 'so as the most part thereof will be read every year *once*;' and the New Testament was appointed for the Second Lessons at Morning and Evening Prayer, and was to 'be read over orderly every year *thrice*.' The Introduction 'Concerning the Service,' etc., says: 'All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or some other urgent cause.'

Rubric—'accustomed place.'—In the Prayer-Book of 1552 the rubric ran: '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.' The rubric of 1549 simply said: 'The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the *Pater Noster*.'

'Ornaments.'—In 1552 the second part of the rubric stood thus: 'And here is to be noted that the minister, at the time of the Communion and at all other times in his ministration, shall use neither alb, vestment, nor cope; but being Archbishop or Bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.' This was altered in 1559 to 'shall use such Ornaments in the church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book.' The Act referred to (1 Eliz., c. 2,

sec. 25) laid down the rule stated in the rubric, 'until other order shall be therein taken by the authority of the Queen's Majesty with the advice of her Commissioners,' etc. The rubric assumed its present form in 1662. For the rubrics relating to vestments in use in the second year of Edward VI. see p. 31. Here it may be mentioned that Edward ascended the throne on January 28, 1547, and that the First Prayer-Book was used on June 9 (Whit-Sunday), 1549. The ornaments of the Church referred to in the Prayer-Book of 1549 are the altar, the corporas, the paten, the chalice, the poor men's box, the font, the pulpit, the chair for the Archbishop or Bishop, and, by implication, a vessel for the water that was mixed with the wine, and a credence table. (See Blunt's 'A. B. of C. P.,' pp. 70, 71.)

MORNING PRAYER.

The Order for Morning Prayer is based on the ancient Offices of Matins, Lauds, and Prime, which were sung by the monastic orders between midnight and 6 a.m., but which, even before the Reformation, had been combined into one service for the use of ordinary congregations. It may be conveniently divided as it stands into four parts, according to their distinguishing features, viz. :—

1. The Penitential Introduction, ending with the Absolution ;
 2. The Service of Praise and Thanksgiving, ending with the *Jubilate* ;
 3. The Reading of the Holy Scriptures and Profession of Faith ;
 4. The Prayers and Thanksgivings ;
- but, for the sake of variety, these parts are not kept entirely distinct.

It will be observed that in the construction of the service there is a close connection observed throughout between God's mercy to man and man's duty towards God. First we have encouragements from Holy Scripture to confess our sins, followed by actual confession ; then God's absolution of the penitent and faithful sinner, followed by songs of praise and thanksgiving ; then lectures of Holy Scripture, followed by canticles of joy ; then a Confession of Faith, based upon God's revelation of Himself and His will ; and finally prayers which, in their turn, are based upon the Creed.

I. THE PENITENTIAL INTRODUCTION.

The Sentences, together with the Exhortation, Confession, and Absolution, were added in 1552, the First Prayer-Book having begun with the Lord's Prayer. They were evidently selected

with a view to setting forth God's attitude towards the penitent sinner, and man's duty in responding to it. They were probably suggested by the Capitula, or little chapters, read at the old Lent Services. These were penitential passages from the prophets. The 1st sentence states the hope left to the wicked ; the 2nd furnishes an example of confession ; the 3rd is the prayer of a soul conscious of its sins, and yet emboldened by faith to ask God to blot them out ; the 4th describes the kind of worship which is acceptable to God ; the 5th warns us against formality in religion, and encourages us to true repentance by setting forth God's longsuffering and willingness to forgive ; the 6th contrasts the mercy of God with the rebellion and disobedience of man ; the 7th is a prayer for correction tempered with mercy ; the 8th is an exhortation to repentance, based on the advent of Christ's kingdom ; the 9th consists of the words with which the Prodigal Son resolved to return to his father and ask for forgiveness ; the 10th is a prayer that God will not deal with us according to our sins ; the 11th tells us of the self-deception we practise on ourselves when we deny that we are sinners, and of the door of forgiveness we thereby close upon ourselves. Thus, the first words which fall upon our ears when we assemble for Morning or Evening Prayer are, not of anger and judgment, but of love, and hope, and mercy, and pardon ; so that the most wicked and hardened sinner who chances to hear them may be encouraged to confess his sins unto God. From the Bible itself we are taught in what spirit we should engage in the service that lies before us. The formal are cautioned against substituting the shadow for the substance of religion ; the hypocritical are exhorted to sincerity ; the despairing are encouraged ; the negligent and the apathetic are warned ; the self-righteous undeceived ; all, even the best of men, are taught the necessity of that solemn act of confession with which the service opens.

The Introductory Sentences may be advantageously selected with reference to the day or season so as to give, as it were, the keynote to the service. Thus, 'Repent ye,' 'Enter not,' and 'O Lord,' are appropriate for Advent ; 'When the wicked,' 'Rend your heart,' 'I will arise,' and 'If we say,' for Lent and Litany mornings ; 'To the Lord our God,' is suitable for festivals.

The new American Prayer-Book has added sentences bearing on the spirit in which we should engage in Divine worship (Hab. ii. 20 : Ps. cxxii. 1 ; Ps. xix. 14, 15 ; and Phil. i. 2), and special sentences for Advent (Is. xl. 3), Christmas (St. Luke ii. 10, 11), Epiphany (Mal. i. 11 ; Isa. lii. 1), Good Friday (Lam. i. 12), Easter (St. Mark xvi. 6 ; St. Luke xxiv. 34 ; Ps. cxviii. 24), Ascension (Heb. iv. 14, 16), Whitsunday (Gal. iv. 6 ; Ps. xlvii. 4 ; St. John iv. 23), Trinity Sunday (Rev. iv. 8).

It also provides the following sentences to be used at Evensong : Hab. ii. 20 ; Ps. xxvi. 8, cxli. 2, xcvi. 9, xix. 14, 45. For Advent : St. Mark xiii. 35, 36 ;

St. Matt. iii. 2. For Christmas : Rev. xxi. 3. For Epiphany : Mal. i. 11, and Is. ii. 5, 3. For Good Friday : 2 Cor. v. 21 ; Eph. i. 7. For Easter : Col. iii. 1. For Ascension : Heb. ix. 24. For Whitsunday : Rev. xxii. 17, and Ps. xliii. 3. For Trinity Sunday : Is. vi. 3. The other sentences for Evensong are as in the English Prayer-Book.

'*Rend your hearts.*'—The standard copies of the Prayer-Book have 'hearts,' in the plural. This was the reading of the Second Prayer-Book of Edward VI. The printed copies had originally 'heart,' but the Commissioners altered it to 'hearts' to bring them into agreement with the Annexed Book joined to the Act of Uniformity. The A. V. of Joel ii. 13 gives 'heart.'

'*Correct me, but with judgment,*' i.e., in measure.—'Judgment' is opposed to 'anger' in the following clause. Compare Ps. vi. 1 (to which only a reference is given in the Prayer-Book), 'O Lord, rebuke me not in Thine indignation, neither chasten me in Thy displeasure ;' and Habakkuk's prayer, 'In wrath remember mercy' (iii. 2).

'*Enter not into judgment.*'—This passage is spoken by David, and is not intended as a deprecation of all correction, but of correction proportioned to his demerits. It is a humble disclaiming of all personal merit in the sight of God.

The American Prayer-Book has the following rubric : 'On any day when the Holy Communion is immediately to follow, the minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, "*The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*"' This omission brings Matins nearly to the form it assumed in the Prayer-Book of 1549, which began with the Lord's Prayer.

The **Exhortation**, though directed chiefly to the duty of confession, sets forth all the great duties involved in Divine worship. These it declares to be :

1. Confession.
2. Praise and thanksgiving.
3. The hearing God's Word.
4. Prayer for both material and spiritual blessings.

The Order for Morning and Evening Service is so framed as to provide for the observance of all these duties. The first is provided for in the Confession and Absolution ; the second in the Psalms, Canticles, and Thanksgiving ; the third in the Lessons, Epistle, and Gospel, and the Creeds that follow them ; the fourth in the Prayers and Litany. The immediate object of the Exhortation, however, is *Confession*, which is the first step towards reconciliation with God, and so properly lies at the very threshold of our public and private devotions. 'To confess our sins,' says Bishop How, 'is the first thing we are called upon to do when we meet together within the walls of God's house. Before we

lift up our voices in praise, before we pour forth our thanks to the Giver of all good things, before we lay our wants before the throne of grace, yea, even before we call upon God as "Our Father" in that most perfect prayer which the ever-blessed Son of God Himself gave us—before any of these acts of worship we are bidden to humble ourselves before the Lord, confessing our sins and unworthiness.'

The American Prayer-Book provides that at Evensong the Exhortation should be used only as an alternative to the simple invitation 'Let us humbly confess our sins unto Almighty God.'

'*Dearly beloved brethren.*'—St. Paul's greeting to the Philippians (see Phil. iv. 1 : 'My brethren, dearly beloved and longed for.')

'*Moveth,*' i.e., stirs, excites, commands.—*Cf.* 'God *moved* them to depart from Him' (2 Chron. xviii. 31). 'Holy men of God spake as they were *moved* by the Holy Ghost' (2 Pet. i. 21). 'Here shall the sick person be *moved* to make a Special Confession' (Rubric : Visitation of the Sick).

'*Sundry places,*' i.e., various passages (see Introductory Sentences).—*Place* is thus used in Acts viii. 32, 'The *place* of the Scripture which he read was this.' *Cf.* 'Common-place book,' i.e., a book for entering passages likely to be of common use ; *τόπος* in Greek and *locus* in Latin are similarly used.

'*Acknowledge and confess.*'—To *acknowledge* our sins is to admit that they are sins, and that we are guilty of them ; to *confess* them is to go a step further, and ask God to pardon them. The writer of the 51st Psalm acknowledges and confesses his sins. Judas *acknowledged* his guilt when he said, 'I have sinned in that I have betrayed the innocent blood ;' but he did not *confess* it to God.

'*Sins and wickedness.*'—*Sins* refers to guilty acts, wicked thoughts, words, and deeds ; *wickedness* to the state of heart in which they originate.

'*Dissemble nor cloak.*'—To *cloak* is simply to hide ; to *dissemble* is to deceive in order to hide. Simulation, i.e., the pretence of what is not, and dissimulation, i.e., the concealment of what is, are each involved in the other. When Judas kissed our Lord he simulated friendship, and at the same time dissembled his real feelings. We cloak our sins when we try to hide them from man, and believe that we are hiding them from God also ; we dissemble our sins when, in order to conceal them, we affect their opposites. With the figurative meaning of cloak should be contrasted that of *palliate* (from Lat. *pallium*, a cloak). To *palliate* an offence is not to conceal it entirely, but to throw a cloak over it in such a way as to hide its worst features.

'*Humble, lowly.*'—*Humility* is shown in a disposition to under-rate rather than exaggerate one's own merits, *lowliness* in the

absence of all self-assertion. The opposite of humility is pride, of lowliness, haughtiness. Both words are based on the same figure. 'Lowly' is from *low* and *like*, humble from Lat. *humilis*, which means, literally, *on the ground*.

'*Worthy*,' *i.e.*, deserved.—In modern English, and even in the Authorized Version of the Bible, this word is more frequently used in the active sense of *deserving*.

'*Requisite and necessary*,' *i.e.*, desirable and indispensable.

The Confession is called a General Confession because it is intended:

1. For general, as distinguished from particular, occasions.
2. For all persons.

Though 'general' in its terms, so as to render it suitable for all alike, it may be made particular in the devotions of each individual worshipper. Cf. the rubric before the Confession in 'Forms of Prayer to be used at Sea': 'Every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him.'

The rubric directs that the Confession is to be said, not by the minister alone, nor by one of the congregation (as was once the practice in saying the Confession in the Communion Service), but by the *whole* congregation. It also directs that it is to be *said*, not *with*, but *after* the minister—*i.e.*, not by minister and people simultaneously, but the congregation taking up each clause after the minister has finished it. The object of this was probably to enable the congregation to apply each clause to their own individual cases, and to afford a prolonged opportunity for self-examination. *Kneeling* is prescribed because it is the most natural and becoming attitude for penitents. Cf. Ps. xcv. 6; St. Luke xxii. 41; Acts vii. 60, ix. 40. The Confession is based on Rom. vii. 8-25, and consists of:

1. An address to our 'Almighty and most merciful Father.'
2. A confession of sins in general terms.
3. A prayer for pardon, restoration, and amendment.

'*We have erred, and strayed from Thy ways*.'—Observe the punctuation. *Erred* refers to our pathless wanderings up and down; *strayed* directs our minds to the path of rectitude which we have quitted. We first stray and then wander. Cf. Isa. liii. 6: 'All we like sheep have gone astray; we have turned every one to his own way.'

'*Devices*,' *i.e.*, designs, plans, purposes, projects.

'*No health*,' *i.e.*, no 'saving health,' no power of saving ourselves from the sins of omission and commission just referred to, or from the consequences of those sins. This is clear from the petition which follows: '*But Thou, O Lord, have mercy upon us*.' There is no reference to Isa. i. 6, which is sometimes quoted in illustration of this clause. That passage clearly refers to the successive

punishments inflicted by God upon Israel (see context). 'Health' is constantly employed in the Bible and Prayer-Book in the sense of 'salvation.' Cf. 'Mine eyes are wasted away with looking for Thy health' (Ps. cxix. 123, P.-B. version) with 'Mine eyes fail for Thy salvation' (A. V.) So in early versions of the Gospels we find the Saviour called by the expressive name *Hælend*, *i.e.*, Healer. With 'health' should be compared *hale*, whole; *wassail* (*i.e.*, *wæs hæl*, be whole), heal. Cf. also the use of *salus* in Latin.

'*In Christ Jesu*,' *i.e.*, through or by Him. A Greek idiom. Cf. 'In Christ shall all be made alive' (1 Cor. xv. 22). The ordinary force of *in*, however, is not lost. All the Divine promises meet *in* the person of Christ, of whom we are members.

'*For His sake*,' *i.e.*, through the merits of His atonement and the prevailing power of His intercession.

'*Godly, righteous, and sober*.'—These three words refer respectively to our duty:

1. To God.
2. To our neighbour.
3. To ourselves.

Godly means literally God-like, hence religious; *righteous* means just, from Early English *riht-wis*, *i.e.*, right-wise (cf. 'those evils that we most *righteously* have deserved'); *sober* means temperate, keeping our appetites and passions under restraint. The three words are found in Titus ii. 12: 'We should live *soberly, righteously, and godly* in this present world.'

The Amen.—This Amen is to be said both by minister and people, as appears from the type. According to Prayer-Book usage, the Amen when printed in Roman characters is to be pronounced by the minister and people, if both repeat the words which precede it, but by the minister only if he only repeat the previous words. When printed in italics the Amen is to be said by the people only. The reader should compare the Amens of the Confessions and Creeds with those of the Collects, etc. In the former cases Amen means 'So it is'; in the latter 'So be it.' St. Jerome, who lived in the fourth century, tells us that the Amen was pronounced with such heartiness by the people as to sound like a clap of thunder. The word 'Amen' was borrowed from the worship of the Synagogue. An Amen not well considered was called an 'Orphan Amen.' 'Whoever,' says an ancient Hebrew writer, 'says an Orphan Amen, his children shall be orphans; whoever answers "Amen" hastily or shortly, his days shall be shortened; whoever answers "Amen" distinctly and at length, his days shall be lengthened' (see an interesting note by Stanley on 1 Cor. xiv. 16). The word was early introduced into the service of the Holy Eucharist, as we see from the passage on which Stanley comments.

The Absolution was composed in 1552, and bears some resemblance to a form of absolution drawn up by John à Lasco, a Pole, for the use of a congregation of Walloon refugees living in London in the reign of Edward VI. The old form of Absolution used at Prime and Compline was as follows: '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.*'

The rubric originally ran: 'The Absolution, to be pronounced by the minister alone.' The words 'or Remission of sins' were added after the Hampton Court Conference in 1604. The word 'minister' was altered to 'priest' in 1661. These alterations, and the language of the rubric generally, deserve careful attention.

The explanatory words 'or Remission of sins' are said to have been added as a concession to the Puritans, who objected to the word 'Absolution' on account probably of its Romish associations, but the revisers of the Prayer-Book clearly did not intend to attenuate the significance of Absolution, and the alternative title has never in general use superseded the first. The Absolution is not a mere declaration of God's mercy to the penitent; it is an actual, though conditional remission of sins, for the pronouncing of which God's ministers have received both '*power and commandment*.' Its terms are, of course, general, just as the preceding Confession is general, but it is a real remission of all sins confessed in penitence and faith. In form this Absolution is *declaratory*. If it were no more, however, the priest might need authority for pronouncing it, but he would not need *power*. The Absolution in the Communion Service is *optative* or *precatory* in form, *i.e.*, it takes the form of a prayer; that in the Service for the Visitation of the Sick is *authoritative* and *unconditional*, but it tacitly assumes, with the charity so conspicuous in the Prayer-Book throughout, that the sick man is truly penitent. The Church nowhere claims the power of absolving the sinner irrespective of his state of heart, or by any other power than that delegated to her by our

* This was preceded by the following form of Confession and *Misereatur*:

'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) made a similar confession, and the Priest pronounced the *Misereatur*, in the first person, if necessary (see Blunt's 'Annotated Common Prayer,' 184).

Lord. 'Who can forgive sins but God alone?' The Church only applies the *means* appointed by God for conveying forgiveness.

The word '*pronounced*' means 'uttered authoritatively,' and suggests by its derivation (*pro*, for; and *nuntius*, a messenger) the authoritative message of a herald or ambassador.

The word 'priest' was substituted for 'minister' because the latter word, which was formerly loosely used as equivalent to 'priest,*' had come to be applied to clergymen irrespective of their order, and even to Dissenting preachers. The Puritans at the Savoy Conference were desirous of substituting the word 'minister' for 'priest' or 'curate' throughout the Prayer-Book, but to this proposition the Commissioners replied: '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 offices, and not "minister," which signifies at large every one that ministers in that holy office, of what order soever he be.' The limitation of the office of Absolution to priests is of great antiquity, and was never departed from except in emergencies, as when a man lay dying.

The priest *alone* is to pronounce the Absolution, and he is to pronounce it *standing*, as the position of authority. The latter requirement was introduced into the rubric because some of the clergy had been accustomed to pronounce the Absolution on their knees. There is no authority for the priest's turning towards the congregation in pronouncing this Absolution. In the Communion Office, when the Absolution is addressed directly to the congregation, the priest is ordered to turn himself to the people.

When a deacon says the prayers, and a priest is present, the priest should pronounce the Absolution. There is no authority for the deacon's substitution of the prayer, 'O God, Whose nature and property,' etc., which is sometimes used. If no priest be present, the deacon should at once pass on to the Lord's Prayer.

The American Prayer-Book allows the Absolution in the Communion Office to be used both here and at Evensong as an alternative.

The object of the Absolution in this part of the service is:

1. To convey to the penitent day by day God's forgiveness of sins by His own appointed means.
2. To prepare the congregation for engaging, with the fullest benefit to themselves, in the service which follows. Unforgiveness is the great hindrance to communion between God and man;

* Cf. 'No Bishop shall make any person . . . a deacon and a minister both together upon one day.' 'There being now four times appointed in every year for the ordination of deacons and ministers' (Can. xxxii.).

and we cannot pray, nor praise, nor receive spiritual instruction, with profit, so long as this hindrance remains unremoved. Well is it, then, that the Church, acting for Christ and with His delegated power, absolves the faithful penitent after confession at the very outset of the service.

The Absolution consists of :

1. A declaration of God's desire to save rather than to punish.

2. A statement of the authority by which the priest is empowered and commissioned to pronounce Absolution.

3. The Absolution proper, 'He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel.'

4. An Exhortation to pray for repentance and the help of the Holy Spirit.

'*Almighty God.*'—We have to go down to the words 'pardoneth and absolveth' for the verb belonging to this substantive. The pronoun 'He' in 'He pardoneth' is resumptive, and is introduced for the sake of clearness. In the Absolution in the Service for the Visitation of the Sick the priest says: '*I absolve thee;*' but the meaning is just the same. The priest in both cases exercises not an imperial, but a ministerial power, though in the latter he uses the first person for the greater consolation of the sick penitent.

'*Who desireth not the death of a sinner.*'—Ezek. xxxiii. 11: 'Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.'

'*And hath given power and commandment.*'—The word 'power' shows that the framers of the Prayer-Book looked upon the Absolution as something more than a bare declaration of the terms of Divine forgiveness. They evidently contemplated a particular application to the congregation of that power of Absolution which was entrusted to the Church by our Lord (see St. John xx. 23). Cf. St. Matt. ix. 8, where the 'power given unto men' is thought to refer to the forgiveness of sins mentioned in verse 6.

'*To declare and pronounce;*' not merely to announce as unauthorized persons might announce it, but to pronounce it authoritatively, as ambassadors empowered and commanded to act and speak in God's name.

'*Being penitent.*'—The efficacy of Absolution does not depend on the will of the priest, but on the faith and sincerity of the penitent. The priest only applies to him the means of forgiveness that have been Divinely prescribed. If the penitent be insincere, Absolution is pronounced over him in vain.

'*The Absolution and Remission of their sins.*'—We ordinarily speak of absolving an offender, but not of absolving his offence. On the other hand, we speak of remitting an offence or its penalty, but not of remitting the offender. 'Absolution' and 'Remission' respectively denote two different aspects of the same act—viz., the setting a prisoner free from his sin and the remitting its merited punishment. The words occur together in the old Latin Absolution—'*Absolutionem et remissionem omnium peccatorum vestrorum.*'

'*He pardoneth and absolveth.*'—It has been remarked that 'the words in all European languages which express forgiveness or pardon imply *free gift.*' To pardon is to *give up* the penalty due from an offender to the offended. (Fr. *donner*—to give; *pardonner*—to forgive.) If it be asked, What is the use of priestly Absolution, seeing that it is God who pardons and absolves? it may be replied that when He has been pleased to employ human instruments as channels of His grace, it is not for us to discuss the use of such an institution. We may, moreover, point out (1) the great comfort and assurance which arise out of obedience to God's commandment, even when we do not see the necessity of the commandment itself; (2) the encouragement to be derived by the penitent from the co-operation of the priest in praying for forgiveness.

'*All them that truly repent and unfeignedly believe.*'—Repentance and faith are the indispensable conditions on which pardon is pronounced by God, but, inasmuch as they are themselves gifts of God, we are now exhorted to pray for their bestowal on us.

'*Let us beseech.*'—Originally, 'Wherefore we beseech.' The alteration was made in 1661. In the Absolution for Evensong the Sealed Copies read, 'Wherefore, beseech we Him.' 'It has been thought by some that our present form cannot be intended to convey a pardon, but merely to announce the existence of such pardon, and to invite the people to pray for it. Had this been its intention, however, it would doubtless have been followed by a prayer to that effect, which it is not. . . . It was rather a wish, or desire, arising out of what went before, equivalent to "May God therefore grant us true repentance," etc., and so corresponded precisely to the latter part of the old form, "God grant you . . . space for true repentance, . . . amendment of life, and the grace of His Holy Spirit"' (Freeman, 'P. D. S.' i., 311, 312).

'*At this present,*' i.e., at this present time. This elliptical use of 'present' was formerly common. We find 'at that *present*' in Bacon, and 'this ignorant *present*' in Shakespeare. The 'things' here referred to allude not only to our confession, but to the whole of the Divine Service in which we are engaged.

'Hereafter,' *i.e.*, henceforth, from this present time, *not* at some future time. The demonstrative force of this compound is somewhat weakened.

'Pure and holy,' *i.e.*, not only free from sin (pure), but positively and actively good (holy).

The rubric declares that 'the people shall answer here, and at the end of all other prayers, *Amen.*' See p. 101.

II. THE SERVICE OF PRAISE AND THANKSGIVING.

The Lord's Prayer. Here the service originally began. In the rubric the minister is directed to say the Lord's Prayer with an *audible* voice. This direction was inserted because previous to 1549 this prayer was said 'secretly' (*i.e.*, in an undertone) down to 'lead us not into temptation,' when the people responded with the clause 'but deliver us from evil.' The people are to repeat the Lord's Prayer *with*, not *after*, the minister, and this is the custom of the Greek Church. The words 'and wheresoever else' were probably inserted by an oversight, there being no direction for the people to repeat the Lord's Prayer with the priest in the opening of the Communion Service. On the second occasion on which the Lord's Prayer occurs in the Communion Service the rubric runs: 'Then shall the Priest say the Lord's Prayer, the people repeating *after* him every petition.'

The Ascription, which was always added by the Greek Church, though omitted by the Latin, was appended here in 1661. (For the principle which regulates the insertion of the Ascription, see p. 175.) It is appropriately employed in the opening of the service of praise that follows Absolution.

The Versicles and Responses are taken from Ps. li. 15, and lxx. 1. They were used in the Western Church from the sixth century as a commencement of Matins, and the psalms from which they were taken have been used from time immemorial in the Eastern Church at the opening of the Daily Offices. Amalarius, writing in the ninth century, says: 'In the Nocturnal Office, *i.e.*, Matins (see p. 15), we say first: "O Lord, Thou wilt open my lips and my mouth shall show forth Thy praise." Afterwards follows Gloria' (see Bishop Dowden's 'The Workmanship of the Prayer-Book,' p. 230).

'O God, make speed,' *etc.*—The Latin runs: 'Deus in adiutorium meum intende'—'Haste Thee, O God, to deliver me'; 'Domine ad adjuvandum me festina'—'Make haste to help me, O Lord.' These words were anciently used at the beginning of all the offices of the Church except Holy Communion, and were intended to direct the worshipper to seek Divine aid in the prayers and

praises in which he was about to engage. The variation in form of the two versicles is not intended to convey any difference of meaning, but is only an instance of that parallelism of which the Psalter is full. The American P.-B. omits these versicles both at Matins and Evensong, in accordance with the usage in the time of Amalarius, and it must be admitted that they are somewhat of a break between the invitation to praise and the Doxology.

The Doxology, or Gloria Patri, is of great antiquity. Clement of Alexandria, writing in the second century, seems to refer to it in the words 'giving glory to the one Father, and to the Son, and to the Holy Ghost.' The Arians, who denied the equality of the Three Persons of the Holy Trinity, sang the following form of the hymn: 'Glory be to the Father, by the Son, and in the Holy Ghost.' St. Athanasius quotes it in the form: 'Glory be to the Father, and to the Son, and to the Holy Ghost, both now and ever,' *etc.* Bishop Sparrow calls it 'the Christian's Hymn and Shorter Creed.'

The words 'as it was in the beginning' were introduced in the sixth century. The Doxology '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' (Blunt).

The old practice of turning to the east when the *Gloria Patri* is repeated is still maintained in some of our churches. An old Canon of the Church of England prescribed that the congregation should 'incline themselves humbly' during the repetition of the first part of the *Gloria*.

The invitation 'Praise ye the Lord' was, in the First Prayer-Book, followed, from Easter to Trinity Sunday, by 'Hallelujah.' In the P.-B. of 1552 the 'Hallelujah' was struck out. There was no response in either, the invitation being immediately followed by the *Venite*. The response 'The Lord's name be praised' was adopted in 1661 from the Scottish Prayer-Book of 1637.

The Venite is so called from the words '**Venite exultemus**' with which the old Latin version of the psalm commenced. It is sometimes called the 'Invitatory Psalm,' and in Henry VIII's Primer is entitled 'A Song stirring to the Praise of God.' The occasion of its composition is unknown, but its contents show that it was intended for public service. It has been used from the earliest times in the Christian Church at the commencement of the daily service. St. Athanasius, describing the Office of the Church of Constantinople, says: 'Before the beginning of their prayers the Christians invite and exhort one another in the words

of this (95th) psalm.' St. Augustine also seems to refer to it in the following passage from one of his sermons: 'Then we chanted the psalm, exhorting one another with one voice, with one heart, saying, "O come, let us adore."' Its fitness for the position which it occupies is obvious. It contains invitations to each of the three great parts of public worship already set forth in the Exhortation, viz:

1. To *thanksgiving* (ver. 1), based on God's supremacy, and on His creation and preservation of the world (1-5).

2. To *prayer* (ver. 6), resting on His relation to ourselves, as not merely a 'great God,' but as 'our God' (6, 7); and

3. To *hearing God's Word* (ver. 8), enforced by a warning against hardness of heart drawn from the experience of the Israelites in the wilderness.

'It is not merely,' says Freeman, 'that in common with many other psalms it invites to the worship of the Great King, but that it goes on to exhibit so perfect a portraiture, in terms of Israelitish history, of the frail and erring, though redeemed and covenanted, estate of man. It is this that fits it to be a prelude to the whole psalmody and worship of the day, whatever its character; since it touches with so perfect a felicity the highest and lowest notes of the scale, that there is nothing so jubilant or so penitential as not to lie within the compass of it' ('P. D. S.' i., 330).

The version of Ps. xcvi. that is here used (as in the case of the other canticles taken from Holy Scripture) is taken from the Great Bible of Henry VIII., though a few slight alterations are introduced here and there.

In the Eastern Church the whole psalm is not used, but only the following invitations, which have been adapted from it for liturgical use: 'O come, let us worship God our King.' 'O come, let us worship and fall down before Christ our King and God.' 'O come, let us worship before Christ Himself our King and God.' The American Prayer-Book omits verses 8-11, and substitutes for them 'O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him. For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth' (Ps. xcvi. 9, 13). Previous to 1549 a short versicle, called an 'Invitatory,' inciting to praise, and suited to the season of the ecclesiastical year, was sung before the *Venite*, and repeated wholly or in part at the end of each of its ancient divisions, and also after the *Gloria* (see p. 62).

This invitatory was intended to furnish the keynote to the whole service by indicating to the congregation the event or doctrine which they were more especially to keep in mind at that particular season.

These special invitatories were omitted probably because the *Venite* itself is of a sufficiently invitatory character. The versicles immediately preceding the *Venite* ('Praise ye the Lord: the Lord's name be praised') may be considered as an *unalterable* invitatory.

1. '*Strength*.'—The Authorized Version reads 'rock.' The beauty of this verse is much weakened by the substitution of the abstract for the concrete term.

2. '*Glad in Him*.'—A. V. 'and make a joyful noise *unto* Him.'

4. '*The corners of the earth*.'—The A. V. reads, 'the deep places of the earth'; and this rendering brings out more forcibly the antithesis in the next clause, 'the strength of the hills,' or, as some would translate, 'the heights of the hills.'

6. '*O come, let us worship, and fall down*.'—It was formerly customary in some parts of the Western Church for the congregation to prostrate themselves on repeating these words.

7. '*The sheep of His hand*,' i.e., led by His hand, guided and provided for by Him.

8. '*To-day*,' i.e., now, in this your day of grace. Cf. 'But exhort one another daily, while it is called To-day' (Heb. iii. 13). The words introduced by verse 8 are spoken in the person of Jehovah, as is clear from verses 9, 11. R. V.: 'To-day, Oh that ye would hear His voice.'

'*In the provocation*.'—Rather, 'at Meribah.' Lit.: 'Harden not your heart, as at Meribah, as in the day of Massah in the wilderness' (R. V.). Here, as in some other places, a significant proper name has been translated as though it were a common noun. Meribah means 'provocation, chiding, strife' (see Exod. xvii. 7; Heb. iii. 15). Cf. also Ps. lxxxii. 8: 'I proved thee also at the waters of strife'; and Ps. cvi. 32.

'*In the day of temptation*.'—Rather, 'in the day of Massah,' Massah meaning *temptation*. Cf. 'Whom Thou didst prove at Massah, and with whom Thou didst strive at the waters of Meribah' (Deut. xxxiii. 8).

9. '*Proved*,' i.e., put my forbearance to the proof.

11. '*My rest*.'—The primary reference is, of course, to the rest of Canaan promised to the Israelites, which was a type of the rest of the heavenly Canaan (see Deut. xii. 9; Heb. iv. 1).

On Easter Day three anthems are sung instead of the *Venite*. The first of these was introduced in 1662, the two last were appointed in 1552. They form an admirable invitatory, based on the great central truth of Christianity which is commemorated at Easter, the resurrection of our Lord. In the Prayer-Book of 1549 the last two anthems were directed to be solemnly sung or said 'afore matins.' 'Hallelujah' was twice repeated after the first, and once after the second. Then the priest said: 'Show forth to all nations the glory of God;' to which the people re-

sponded: 'And among all people His wonderful works.' These versicles were followed by a Collect: 'O God, who for our redemption didst give Thine only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord.'

THE PSALMS.

Systematic liturgical psalmody appears to have been originated by David (see 1 Chron. xvi. 7; 2 Chron. vii. 6), who set apart a choir of 288 singers, to be arrayed in white linen for the service of song in the Temple. 'All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman. So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight' (1 Chron. xxv. 6, 7).

The Psalms, though called in the Prayer-Book 'The Psalms of David,' were really written by a number of psalmists, extending from Moses to Nehemiah. They are divided into five groups, the first (including i.-xli.) supposed to be written by David himself; the second (xlii.-lxxii.) ascribed to the Levites, Azariah, David, and Solomon; the third (lxxiii.-lxxxix.) ascribed to the Levites and Hezekiah; the fourth (xc.-cvi.) ascribed to the Levites; and the fifth (cvii.-cl.) ascribed to Moses, the Prophets, and Ezra. These divisions are marked by doxologies, which are found at the end of each of the first four divisions.

It is commonly supposed that the hymn sung by our Lord and His disciples after the Last Supper was part of the *Hallel*, or Office of Praise (Ps. cxiii.-cxviii.), which was sung at the Passover; the 113th and 114th being sung after the first cup of wine, and Ps. cxv.-cxviii. after the third cup, called the 'Cup of Blessing' (see St. Matt. xxvi. 30).

That psalmody was used by the Apostolic Church appears from 1 Cor. xiv. 26, Col. iii. 16, Eph. v. 19, and Acts xvi. 25. 'In the early Christian Church,' says Procter, 'the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields.' St. Basil, who lived in the fourth century, tells us that it was universally the custom of the Church in his time for the people to rise in the night and resort to the house of prayer to confess their sins and engage in psalmody. He also mentions

that sometimes the people sang antiphonally, *i.e.*, side responding to side, and that sometimes one began the psalm and the rest joined in the close.

'*Praise ye the Lord*'—the English rendering of the Hebrew 'Hallelujah' which occurs in many of the Psalms and in Rev. xix. 1. This word was regarded as so sacred that the Church, says St. Augustine, scrupled to translate it. It occurs in all the ancient liturgies. In some its use was prescribed for every day of the year except days of fasting and humiliation, in others only on Sundays and the fifty days between Easter and Whitsuntide, in token of our joy at Christ's resurrection. It was retained in the Prayer-Book of 1549, where it was directed to be used from Easter Day to Trinity Sunday. In using it the minister was thought to invite, not only the congregation, but the holy angels also, to join with the congregation, and to second our praises below with their divine Hallelujahs above (see Wheatly).

THE PSALTER.

The most ancient arrangements of the Psalter for Divine Service now extant are extremely complicated. In the Western Church the plan which prevailed from the sixth century down to the Reformation provided for the recitation of the whole of the Psalms every week, but this arrangement was perpetually broken into on festival days (which were very numerous), and the consequence was that half the Psalms were not sung at all.* And this is the case in the Church of Rome to this day. Towards the close of the fifteenth century we find that the old arrangement of the Psalms was being set aside in the Church of England. In the Sarum Psalters of that period the Psalms, instead of being distributed over the canonical hours as formerly, are divided, with the exception of Psalms cxix.-cxxi., over Matins and Vespers (Blunt, 497). Whether this alteration was made for the benefit of the congregation or for the convenience of the clergy it is hard to determine, but the former seems the more probable. By the present arrangement of the Church of England the whole of the Psalms are repeated once a month, and the Sunday congregations, instead of repeating, as formerly, the same Psalms all the year round, go through, in course of time, the whole Psalter.

* 'And, furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn, now of late time a few of them have been daily said, and oft repeated, and the rest utterly omitted' (Preface to Prayer-Book, 1549). Neale says that at present not more than about fifty Psalms are repeated in the Roman Church, and that these are, on the whole, the shortest in the Psalter. (See Blunt's valuable 'Introduction to the Psalter.')

The rubric directing the saying or singing of the Psalms does not prescribe the mode in which they shall be said or sung. According to Chrysostom, the most ancient practice was for the whole congregation to sing each verse. A later practice, but still a very early one, was for the congregation to join only in the last verses. The practice of dividing the choir into two sides, singing alternate verses, was introduced into the Western Church at Milan by St. Ambrose, who appears to have derived it from the East. The structure of many of the Psalms favours the view that they were originally composed for antiphonal use, 'one clause answering to another, either by a repetition of the same sentiment, by an antithesis, by a climax, by an unvarying refrain, or in some other way' (Humphry). See Psalms xix., xx., xxi. Pliny speaks of the Christians as singing a hymn in turns—'dicentes carmen invicem.' St. Basil speaks of them as singing responsively—*ἀντιψάλλουσιν ἀλλήλοις*.

The earliest version of the Psalter used in the Western Church was the anonymous one known as the 'old Italic.' It was superseded by St. Jerome's version from the Septuagint, which was introduced into the English Church in the twelfth century, and continued in use down to the Reformation. Our English Psalter, as is stated in one of the prefaces of the Prayer-Book, 'followeth the division* of the Hebrews, and the translation of the great English Bible, † set forth and used in the time of King Henry the Eighth and Edward the Sixth.' This translation has never been superseded; the Church grew strongly attached to it, its smooth and melodious cadences being better suited for musical purposes than the more correct but harsher Authorized Version. In the same way the whole Western Church long clung to the old Italic Psalter; and even to this day in the Roman Church St. Jerome's translation from the Septuagint holds its ground against his translation from the Hebrew.

The Psalms are 'pointed as they are to be sung or said in churches,' *i.e.*, they are divided by a colon to mark the break in the chant.

The reasons why the Church has given such prominence to the Psalms are admirably stated in the following quotations from Hooker: 'Our daily service consists, according to the Apostles'

* There have been three distinct arrangements of the Psalms: the *Hebrew*, followed in our own Prayer-Book; the *Greek*, in which Psalms ix., x., and cxiv. and cxv. are joined, and Psalms cxvi. and cxlvii. are each divided into two, followed in the Gallican version of St. Jerome; and the *Syriac*, in which Psalms cxiv. and cxv. are joined, and Psalm cxlvii. is divided. In both the latter Psalters is included an apocryphal Psalm rejected by us.

† It could not have been taken from any edition before that of November, 1540, for all the earlier editions have readings which do not appear in the Prayer-Book version. (See Dore's 'Old Bibles,' p. 180.)

own rule, in much variety of Psalms, that out of so plentiful a treasure there might be for every man's heart to choose out his own Sacrifice, and to offer unto God, by particular secret instinct, what fitteth best the need of the day and hour.' . . . 'What is there necessary for man to know which the Psalms are not able to teach? Heroical magnanimity, justice, wisdom, repentance unfeigned, unwearied patience, the Mysteries of God, the Sufferings of Christ, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be known, or done, or had, this celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times to be found?' ('Ecclesiastical Polity,' V., xxxvii. 2).

The *Doxology* was never used in the Eastern Church except after the last psalm of a group, but in most of the Churches of the West it was used after every psalm. 'The *Gloria Patri*,' says Wheatly, 'is not any real addition to the Psalms, but is only used as a necessary expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as they were before for the use of the synagogue.'

The American P.-B. provides that the *Gloria Patri* may be sung or said at the end of every psalm, and shall be sung or said at the end of the whole portion or selection from the Psalter. It also allows the *Gloria in Excelsis* to be sung or said instead of the *Gloria* 'at the end of the whole Portion of the Psalms or Selection from the Psalter.'

OBSOLETE WORDS AND DIFFICULT PASSAGES IN THE PRAYER-BOOK VERSION OF THE PSALMS.

I. 3, '*his fruit*,' *i.e.*, *its* fruit. 'His' was formerly the neuter as well as the masculine possessive. Cf. Ps. liv. 7, 'Mine eye hath seen *his* desire.' (So Ps. xcii. 10.) 'The raging of the sea, and the noise of *his* waves' (Ps. lxxv. 7.) 'Its' does not occur once in the whole range of the Authorized Version of the Bible, though in modern editions it has crept into Lev. xxv. 5, where the old reading gives '*it*,' a possessive still used in the north.

II. 10, '*be learned*,' *i.e.*, be taught. This use of 'learn,' which is now a vulgarism, occurs frequently in the Psalms. Cf. '*Learn me*' (xxv. 4). 'They will not be *learned*' (lxxxii. 5). 'O *learn me* true understanding' (cxix. 66). So German *lehren*, to teach. Fuller says of the children who mocked Elisha: 'No doubt the chickens crowed as the cocks had *learned* them, and followed the precedents of their idolatrous parents' ('Pisgah Sight of Palestine,' II. xii. 22).

IV. 2, '*leasing*,' i.e., lying. Cf. 'Thou shalt destroy them that speak *leasing*' (v. 6). O.E. *leas*, empty, false; *leasing*, a lie, falsehood. In Latimer we find '*lease-monger*,' i.e., a circulator of lies.

V. 3, '*betimes*,' i.e., early, in good time. Cf. Gen. xxvi. 31; 2 Chron. xxxvi. 15. 'Therefore, brethren, take we heed *betime*' (Commination Service).

VII. 1, '*persecute*,' i.e., pursue.

— 10, '*reins*,' i.e., the inmost part of my nature.

— 16, '*graven*,' i.e., hollowed out like a grave. O.E., *grafan*, to dig. The root is widely spread. Cf. Greek γράφω, German *graben*, English *grave*, *groove*.

— 17, '*pate*,' i.e., the crown of the head.

— — '*travail*,' i.e., labour, toil. 'We shall never be without battle and *travail*,' says Latimer. '*Travail*' and '*travel*' are only different forms of the same word, which signified *labour*. In the A. V. Ed. 1611, we find the two forms used indifferently. Cf. 'I have heard the voice as of a woman in *travel*' (Jer. iv. 31); with 'Paul's companions in *travail*' (Acts xix. 29). It will be remembered that *travel* was formerly often attended by great dangers and hardships (Davies, '*Bible English*').

VIII. 2, '*ordained*.' R. V., '*established*.'

— — '*The avenger*.' Lit., the revengeful man.

— 5, '*To crown him with glory and worship*.' '*Worship*' in Old English meant simply 'honour,' and not, as now, 'divine honour.' Cf. 'with my body I thee *worship*' (Marriage Service). 'If any man serve Me, My Father shall *worship* him' (St. John xii. 26, Wiclif's version). The old sense of the word is preserved in 'his *worship*,' '*worshipful*.'

IX. 6, '*O thou enemy, destructions are come to a perpetual end*.' Lit., The enemy is cut off; ruins are they for ever.

— 12, '*When He maketh inquisition for blood*,' i.e., when He takes account, or makes inquiry, of the blood that has been shed. Lat. *inquisitio*, search, inquiry. Cf. 'And when *inquisition* was made of the matter' (Esth. ii. 23).

— 14, '*the ports*,' i.e., the gates. Lat. *porta*. Cf. Neh. ii. 13, '*the dung port*.'

X. 2, '*The ungodly for his own lust*,' i.e., for his own pleasure. '*Lust*' formerly signified *will*, *pleasure*, *desire*, and did not necessarily convey its present bad sense of sinful desire. Cf. Ps. xcii. 10: 'Mine eye also shall see his *lust* of mine enemies.' Bishop Hall says in one of his letters: 'My *lust* to devotion is little.'

— 17, '*Take away his ungodliness and thou shalt find none*.' 'Seek out his wickedness till thou find none' (R. V.).

XI. 3, '*For the foundations will be cast down: and what hath the*

righteous done?' 'If the foundations be destroyed, what can the righteous do?' (R. V.).

XI. 5, '*His eyelids try*.' The reference appears to be to the partial closing of the eyes for close scrutiny.

— 6, '*alloweth*,' i.e., approveth, praiseth. From the Lat., *allaudare*, to praise, through the French. Cf. St. Luke xi. 48: 'Ye *allow* the deeds of your fathers.' 'He favourably *alloweth*,' etc. (Baptismal Office). 'Whose *allowance* and acceptance of our labours' (Dedication of A. V. to King James).

XV. 4, '*He that setteth not by himself*,' i.e., He that does not value or esteem himself. 'His name was much *set by*' (1 Sam. xviii. 30).

— 6, '*usury*,' i.e., interest; not necessarily, as now, exorbitant interest. Cf. St. Matt. xxv. 27: 'Mine own with *usury*.' Bacon's Essay 'Of Usury' is really on interest.

XVI. 2, '*My goods are nothing unto Thee*.' R. V.: 'I have no good beyond Thee.'

— 10, '*my glory*,' i.e., my soul, the noblest part of my being. Or, perhaps, my tongue. The Latin is *lingua mea*.

XVII. 16, '*When I awake up after Thy likeness, I shall be satisfied with it*.' Lit., I shall be satisfied in the awakening with Thy likeness.

XVIII. 4, '*the pains of hell*,' i.e., the fears and perils of death.

— 18, '*prevented*,' i.e., hindered. In Ps. cxix. 148, 'Mine eyes *prevent* the night-watches,' we meet with '*prevent*' in its literal sense of going before. On the change of meaning which this word has undergone Trench remarks: 'One may reach a point before another, to help or to hinder him there; may anticipate his arrival, either with the purpose of keeping it *for* him or keeping it *against* him. "To prevent," has slipped by very gradual degrees . . . from the sense of keeping *for* to that of keeping *against*, from the sense of arriving first with the intention of helping to that of arriving first with the intention of hindering, and then generally from helping to hindering.'

— 26, '*With the froward thou shalt learn frowardness*.' With the perverse thou wilt shew thyself *froward*' (R. V.).

— 29, '*I shall leap over the wall*.' Rather, 'over their walls,' i.e., the walls of my enemies.

— 45, '*The strange children shall dissemble with me*.' Lit. The strangers shall yield feigned submission unto me.

XIX. 1, '*His handy-work*,' i.e., His workmanship. O.E. *hand-geworc*. The *y* in the middle of the word represents the old *ge*, and belongs, therefore, not to *hand*, but *work*. The hyphen should properly be placed before (*-ywork*).

— 2, '*One night certifieth another*,' i.e., informeth. Cf. Ps. xxxix. 5: 'That I may be certified how long I have to live.'

XIX. 9, 'The fear of the Lord is clean,' i.e., pure. Clean is an epithet often applied to the Blessed Virgin, in this sense, in our early literature. So in North's 'Plutarch' we read of 'a statue of Mithridates, all of *clean* gold.'

XX. 6, 'the wholesome strength,' i.e., the healthy, healing, or saving strength. Cf. Prov. xv. 4, 'A wholesome tongue,' etc., where our marginal reading is 'The healing of the tongue.' See previous note on 'health' (Confession).

XXI. 3, 'Thou shalt prevent Him,' i.e., go before Him. Here we meet with 'prevent' in its literal sense. See note on xviii. 18.

XXII. 1, 'from my health,' i.e., from my salvation. Not as now merely physical well-being, but also moral and spiritual soundness. Cf. 'Take also the helmet, or headpiece of health, or true health in Jesus Christ; for there is no health in any other name: not the health of a Grey Friar's coat, or the health of this pardon or that pardon' (Latimer). 'There is no suit but unto our God by the mediation of Christ, beside whom there is no health' (Hooper).

— 13, 'ramping,' i.e. bounding. The A. V. reads 'ravening.' From Ital. *rampare*, to clutch, *rampa*, a claw; Fr. *rampier*, to climb; or perhaps from the O.E. *rempend*, headlong, rash. 'Rampant,' as a heraldic term, is applied to an animal rearing upon one of its hinder feet and preparing to strike.

— 17, 'I may tell all my bones,' i.e., count, reckon. Cf. 'Look now toward heaven and tell the stars' (Gen. xv. 5). 'Go round about her, and tell the towers thereof' (Ps. xlviii. 11). 'The tale of the bricks' (Exod. v. 8). 'And they gave them in full tale to the king.' Cf. also the phrases 'tell off' and 'all told.' When Milton says, 'And every shepherd tells his tale,' he does not mean that the shepherd tells some story, but that he counts his sheep. The 'tellers' in the House of Commons take the numbers of votes. The 'tellers' or 'talliers' in the Exchequer probably derive their name from another source, Fr. *tailler*, to cut, from which we derive a number of words closely associated in meaning with 'tell,' as 'tally,' a piece of wood in which notches are cut to mark numbers; 'tally-man,' 'tally-shop.'

— 20, 'deliver . . . my darling,' i.e., my life, that which I hold dearest. Cf. Ps. xxxv. 17: 'Deliver . . . my darling from the lions.'

— 21, 'From among the horns of the unicorns.' Rather 'the wild oxen,' the bison, or buffaloes.

— 29, 'All such as be fat upon earth,' i.e., the prosperous.

— 30, 'And no man hath quickened his own soul.' 'Even he that cannot keep his soul alive' (R. V.).

XXIII. 3, 'He shall convert my soul,' i.e., turn. 'Convert' is here used in its literal transitive sense. R. V., 'He restoreth my soul,'

XXIV. 6, 'That seek thy face, O Jacob.' The Syriac Version reads 'O God of Jacob.'

XXV. 4, 'learn,' i.e., teach; so also in ver. 8.

XXVII. 4, 'One thing . . . I will require,' i.e., earnestly ask for. Lat. *requirere*, to ask. 'Require' now carries with it the idea of 'demand.' For another instance of the old sense of this word see Ps. xxxviii. 16: 'I have required that they, even mine enemies, should not triumph over me.'

XXVIII. 5, 'after,' i.e., according to. 'After the work of their hands' in ver. 5 is parallel to 'according to their deeds' in ver. 4. The same particle occurs in both of these passages in the original. Cf. 'Comfort us again now after the time that Thou hast plagued us' (Ps. xc. 15), i.e., as the A. V. reads: 'Make us glad according to the days wherein Thou hast afflicted us.' 'After our sins.' 'After our iniquities' (*Litany*).

— 9, 'wholesome defence,' i.e., saving defence (see note on Ps. xx. 6). R. V., 'He is a strong hold of salvation.'

XXIX. 6, 'He maketh them also to skip,' i.e., to bound. The reference appears to be to the swaying to and fro of the forest trees with which the mountains were crowned.

— 7, 'The voice of the Lord divideth the flames of fire,' i.e., 'parts the blaze of the lightning, so as to give it a forked appearance' (Bishop Perowne).

— 8, 'discovereth the thick bushes,' i.e., layeth bare, strippeth, depriveth of their covering. Cf. 'And he discovered the covering of Judah' (Isa. xxii. 8); 'I will discover the foundations thereof' (Mic. i. 6).

XXXI. 7, 'that hold of superstitious vanities.' 'Hold of' here means to cling to, trust to, regard. The Bible Version gives 'that regard lying vanities,' i.e., empty falsehoods.

— 9, 'a large room,' i.e., a spacious place, not a room in our sense of the word. Cf. 'the uppermost rooms' (St. Matt. xxiii. 6); 'the chief rooms' (St. Luke xiv. 7). In neither of these passages is the reference to what we understand by rooms, but to the places of dignity at the various tables.

— 14, 'clean forgotten,' i.e., entirely, utterly. Now a vulgarism, but of common occurrence in the Authorized Version. Cf. 'Is His mercy clean gone for ever?' (Ps. lxxvii. 8). 'The earth is clean dissolved' (Isa. xxiv. 19).

— 22, 'Thou shalt hide them privily by Thine own presence from the provoking of all men.' 'In the covert of Thy presence shalt Thou hide them from the plottings of man' (R. V.). The A. V. gives: 'Thou shalt keep them secretly in a pavilion from the strife of tongues.'

— 24, 'And when I made haste,' 'As for me, I said in my haste' (R. V.).

XXXII. 7, 'But in the great water-floods they shall not come nigh him.' 'Surely when the great waters overflow, they shall not reach unto him' (R. V.).

— 10, 'Be ye not like to horse and mule,' etc. 'Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee' (R. V.).

— 11, 'great plagues.' 'Many sorrows' (R. V.).

XXXIV. 12, 'that lusteth to live,' i.e., desireth to live. Cf. 'They do even what they lust' (Ps. lxxiii. 7). This verb was formerly used generically for any desire, good or bad, and not as now for evil desires (see note on Ps. x. 2). 'List' seems to be from the same source. Cf. 'The wind bloweth where it listeth.'

— 'fain,' i.e., gladly. Sometimes used as an adjective, with the sense of 'glad.' Cf. 'My lips will be fain when I sing' (Ps. lxxi. 21). O.E. *fægn*, glad; *fægnian*, to rejoice.

XXXV. 3, 'persecute,' i.e., pursue. 'Pursue' and 'persecute' are both composed of the same elements, but have entered our language through two different channels, 'pursue' coming through the Fr. *poursuivre*, and 'persecute' coming direct from the Lat. *persequor*. The primary meaning is clearly 'to follow'; the secondary, 'to follow an innocent person with intent to injure.'

— 13, 'my prayer shall turn into mine own bosom.' Defeated in its object, it shall return to bless him who utters it. Cf. St. Matt. x. 13.

— 15, 'the very objects,' i.e., the most worthless and contemptible of men. Lat. *abjectus*, thrown aside. Cf. 'Servants and objects flout me' (George Herbert). 'If our former courses and customs, like turned-away objects, proffer us their old service, let us not know them' (T. Adams, quoted by Davies).

— 19, 'ungodly.' Here used for 'ungodlily.' Cf. 'All their ungodly deeds which they have ungodly committed' (Jude 15). So 'godly' is used for 'godlily' in Titus ii. 12: 'We should live soberly, righteously, and godly.'

XXXVII. 14, 'such as are of a right conversation,' i.e., such as are of upright conduct. 'Conversation' is frequently used by our early writers in the sense of 'conduct' or 'way of life,' 'behaviour.' Cf. 'Be ye holy in all manner of conversation' (1 Pet. i. 15; 2 Pet. iii. 11; Phil. i. 27). So 'to be conversant with' and 'to converse with' meant to live with. Cf. Josh. viii. 35. In the heading of Acts ii. the baptized are said to 'devoutly and charitably converse together.'

XXXVIII. 14, 'in whose mouth are no reproofs,' i.e., no replies, no words with which to answer. The verb 'reprove' originally signified to disprove a statement, to refute an argument. Cf. 'How forcible are right words! but what doth your arguing

reprove?' (Job vi. 25). 'Reprove, my allegation if you can' ('2 Henry VI.,' Act III, Scene 1).

XXXVIII. 17, 'And I, truly, am set in the plague.' A. V., 'am ready to halt,' i.e., to faint, to break down.

XXXIX. 12, 'a moth fretting a garment,' i.e., eating. O.E. *fretan*, to gnaw, devour. Ger. *fressen*. 'It is fret inward' (Lev. xiii. 55). 'With cadent tears fret channels in her cheeks' (Shakespeare). 'Pock-fretten.' 'Fret' in heraldry and architecture is from a different source, viz., O.F. *fréter*—to cross, interlace. The 'fretted vault' of Gray's 'Elegy' is a vault intersected by mouldings crossing each other.

XL. 8, 'mine ears hast Thou opened,' i.e., Thou hast given me the spirit of obedience (see Heb. x. 5-10).

— 10, 'In the volume of the book,' i.e., in the roll of the book. Lat. *volvare*, to roll. Ancient books commonly consisted of rolls of parchment. Cf. 'Take thee a roll of a book' (Jer. xxxvi. 2; Heb. x. 7).

XLII. 3, 'My tears have been my meat,' i.e., my food. 'Meat' is used invariably in the Bible in the generic sense of food. Cf. 'I have given every green herb for meat' (Gen. i. 30). 'Not trees for meat' (Deut. xx. 20). The 'meat-offering' of the Mosaic law was, it will be remembered, composed exclusively of flour and oil. 'Meat and matins hinder no man's journey' (old proverb). We still speak of 'grace before meat,' of 'green meat,' 'flesh-meat,' 'broken meats,' and 'sweet-meats.'

— 6, 'so disquieted.' The sealed copies omit 'so' before 'disquieted.'

XLIV. 15, 'a by-word,' i.e., a proverb. 'By' means 'near.' A 'by-word' therefore is a word or allusion, or saying, ever at hand to point a moral. Cf. O.E. *bigwode*, a proverb, and *big-spell*, a fable, used in precisely the same sense.

— 20, 'into the place of dragons.' 'In the place of jackals' (R. V.).

XLV. 1, 'My heart is inditing,' i.e., composing. Cf. 'He coude songes make and wel endite' (Prologue, 'Canterbury Tales'). R. V., 'My heart overfloweth with a goodly matter.'

— 14, 'The King's daughter is all glorious within,' i.e., within the palace.

XLVI. 9, 'knappeth,' i.e., breaketh, snappeth. 'Knap' and 'snap' were evidently coined to represent the sound which accompanies a sudden fracture. With these two words may be compared 'plash' and 'splash,' 'mash' and 'smash,' 'nip' and 'snip.'

XLVIII. 12, 'set up her houses.' A. V. 'consider her palaces.'

XLIX. 4, 'dark speech,' i.e., parable, riddle, obscure utterance. Cf. lxxviii. 2.

'I stoop, mine ear to fill
With a dark strain; my harp would try
A dim mysterious melody.'—*Keble*.

XLIX. 5, '*the wickedness of my heels*.' Should be 'the wickedness of my supplanters,' *i.e.*, my insidious adversaries. 'When iniquity at my heels compasseth me about' (R. V.).

— 14, '*They lie in the hell like sheep*,' *i.e.*, they lie in the grave like sheep. 'They are appointed as a flock for Sheol; Death shall be their shepherd, and the upright shall have dominion over them in the morning; and their beauty shall be for Sheol to consume, that there be no habitation for it' (R. V.).

LI. 1, '*after Thy great goodness*,' *i.e.*, according to, etc. (see note on Ps. xxviii. 5).

— 4, '*justified in Thy saying*.' 'Justified when Thou speakest' (R. V.).

LV. 3, '*they are minded*,' *i.e.*, purposed, determined, they have it in mind. *Cf.* 'was minded to put her away' (St. Matt. i. 19). '*Minding* himself to go afoot' (Acts xx. 13). 'When she saw that she was steadfastly minded to go with her' (Ruth i. 18).

— 16, '*let them go down quick into hell*,' *i.e.*, let them descend alive into the grave. The Psalmist seems to have had in view the fate of Korah, Dathan, and Abiram. *Cf.* 'And they go down quick into the pit' (Num. xvi. 30). In Ps. xviii. 4 we find the expression 'the pains of hell,' *i.e.*, of death. The root of the word 'hell' is *helan*, to cover. So *unhell* meant to uncover. In the words 'I am alive for evermore, Amen; and have the keys of hell and of death' (Rev. i. 18), 'hell' seems to mean the intermediate state. 'Quick' means (1) living, (2) having the activity of life. 'The quick' is the living, sensible flesh. 'A quick-set hedge' is a living hedge. *Cf.* 'quick-sand,' 'quick-lime,' 'quicksilver.' 'The word of God is quick and powerful' (Heb. iv. 12).

LVI. 5, '*They daily mistake my words*,' *i.e.*, They intentionally misconstrue my words and wrest them from their meaning. 'Mistake' is now used in the sense of 'involuntary misunderstanding.'

— 8, '*Thou tellest my flittings*,' *i.e.*, Thou numberest my wanderings. For 'tell' see note on xxii. 17. 'Flit' is still commonly used in Scotland and the North of England for change of abode. The marginal reading for 'Get you far off' in Jer. xlix. 30, is '*Flit* greatly.' *Cf.* the proverb, 'Fools are fain of flitting and wise men of sitting.'

LVIII. 3, '*The ungodly are froward*,' R. V. 'The wicked are astranged.' 'Froward' is *fromward*, the opposite of 'toward.' *Cf.* 'And he went on frowardly' (Heb., turning away; see margin), Isa. lvii. 17.

LVIII. 6, '*that runneth apace*,' *i.e.*, quickly, swiftly. *Cf.* 'Kings of armies did flee apace' (Ps. lxxviii. 12, A. V.). 'Ill weeds grow apace.' Fr. *pas*, a step, a pace.

— 7, '*like a snail*,' which wastes away as it goes.

— 8, '*Or ever*' *i.e.*, before ever. *Cf.* 'Or ever the earth and the world were made' (Ps. xc. 2). 'Or ever they came at the bottom of the den' (Dan. vi. 24). This 'or' has no connection with the conjunction 'or.' It is the O.E. *ær*, before, and is connected with *early*, *erst*, *erewhile*, *ere*. In Ecclus. xxiii. 20 we read, 'He knew all things, ere ever they were created.' In Num. xi. 33, xiv. 11, of the A. V. (Ed. 1611) we find *yer* used in the same way as *or*.

— —, '*Or ever your pots be made hot with thorns, so let indignation vex him even as a thing that is raw*.' 'Before your pots can feel the thorns, He shall take them away with a whirlwind, the green and the burning alike' (R. V.).

LIX. 6, '*grin*,' *i.e.*, snarl. Not to make a face, as in modern English. So in verse 14. *Cf.* 'Small curs are not regarded when they grin' ('2 Henry VI.,' Act III., Scene 1).

— 15, '*and grudge if they be not satisfied*,' *i.e.*, complain, murmur. *Cf.* 'served without or grudge or grumbings' ('Tempest,' Act I., Scene 2).

LX. 4, '*Thou hast given a token for such as fear Thee*.' 'Thou hast given a banner' (R. V.).

— 8, '*wash-pot*,' *i.e.*, a basin for washing in. The Psalmist says that he has compelled the subjugated kingdom of Moab to render to Israel the most degraded of services. He has treated Moab as the basin that is used for washing the feet, and Edom as the slave to whom the shoe taken off is cast.

LXII. 7, '*In God is my health*,' *i.e.*, my salvation. See note on xxii. 1. A. V., 'In God is my salvation.'

— 9, '*Deceitful upon the weights*,' *i.e.*, found hollow and deceptive when placed in the balance. 'In the balances they will go up' (R. V.).

LXV. 8, '*the outgoings of the morning and evening*,' *i.e.*, the extreme limits of the east and of the west. 'Outgoings' occurs in Josh. xvii. 9, 18: 'And the outgoings of it were at the sea.'

LXVI. 8, '*Who holdeth our soul in life*,' *i.e.*, alive. 'In the older stages of the language the meanings that we now discriminate by *on* and *in* are confused, and are both expressed by *an*, *on*, *un*, *in*, or in composition by the contractions *a* or *o*' (Craik). *Cf.* 'Thy will be done *in* earth.' The 'Sermon in the Mount' (heading to St. Matt. v.).

— 11, '*a wealthy place*,' *i.e.*, a prosperous place. 'Wealth' was originally applied to all kinds of prosperity, and not, as now, exclusively to riches. *Cf.* 'In all time of our wealth' (Litany).

'I will give thee riches and *wealth*' (2 Chron. i. 12). 'She may ever . . . study to preserve Thy people committed to her charge, in *wealth*, peace, and godliness' (Communion Service).

LXVII. 2, '*Thy saving health*,' i.e., Thy salvation. This expression has been incorporated with the clause in which it occurs in the Prayer 'For All Conditions of Men.'

LXVIII. 4, '*praise Him in His name Jah*.' This is taken from the Bible Version. The sealed copies read, 'Praise Him in His name, *yea*, and rejoice before Him.' The fact that the German *ja* means yes has led some commentators to think that the translator of the P.-B. version followed a German version and mistook the sacred name *Jah* for the adverb *ja*. The Hebrew means literally, 'Jah is His name,' i.e., His unchanging essence is expressed in His name Jah. 'Hallelujah' means, 'Praise ye Jah.'

——— 6, '*but letteth the runagates continue in scarceness*.' A. V., 'But the rebellious dwell in a dry land.' The derivation of 'runagate,' is doubtful. Some connect the element 'gate' with the O.E. 'gate,' meaning 'way.' Cf. 'gang your gait.' If this view be correct, the literal meaning of 'runagate' is 'runaway.' But others, more correctly, derive it from the French word *renégat*, an apostate from Christianity. Cf. the Spanish *renegador*, and the analogously formed word 'recreant.' In O.E. 'renegade' is constantly used in the sense of 'deserter.' Thus in Holland's translation of Livy, we find: 'The Carthaginians shall restore and deliver back all the "renegates" [*perfugas*] (see Trench's 'English Past and Present,' p. 359). Tyndal renders Gen. iv. 12: 'A vagabond and a runagate shalt thou be upon the earth.' Fuller, after remarking that the Ephraimites "gave the Gileadites reproachful language, calling them Runagates" (in our translation, "fugitives," Judges xii. 4), adds, in reference to Jephthah's victory over them, "How willingly would those who called others Runagates have been now Runaways themselves" (quoted by Davies). Adams speaks of '*runagates*, renegades, that will not be ranged (like wandering planets) within the sphere of obedience.' *Scarceness* means scarcity, poverty.

——— 11, '*great was the company of the preachers*.' 'The women that publish the tidings are a great host' (R. V.). The allusion would seem to be to women like Miriam and Deborah.

——— 13, '*Though ye have lien among the pots*,' i.e., Though ye have *lain* among the pots. The translators would seem to have thought the allusion was to the time when the Israelites were engaged among the brick-kilns and furnaces of Egypt. For another instance of the participle 'lien' see Gen. xxvi. 10. A more correct rendering would be, 'When ye shall lie down among the folds,' i.e., When, the war being over, ye shall lie down in peace. The R. V. reads: 'Will ye lie?' etc.

LXVIII. 16, '*Why hop ye so?*' i.e., Why dance ye so? 'Why look ye askance?' (R. V.) Cf.

'At every brydale wolde he singe and *hoppe*;
He loved bet the tavernne than the shoppe.'
(Chaucer.)

——— 27, '*There is little Benjamin their ruler, and the princes of Judah their counsel*.' 'The princes of Judah and their council' (R. V.). Benjamin is called their ruler because their first king, Saul, was a Benjamite.

——— 30, '*the beasts of the people*.' The original seems to have been wholly misunderstood by the Prayer-Book translators. The R. V. gives: 'Rebuke the wild beast of the reeds, the multitude of the bulls, with the calves of the peoples.' 'The wild beast of the reeds' would seem to be the crocodile, or possibly the hippopotamus, the emblem of Egypt; the 'bulls' are the princes, as in Amos iv. 1; and the 'calves' are their followers.

——— 31, '*the Morians' land*,' i.e., Ethiopia, the land of the Moors. 'Moor,' in Old English, was applied loosely to all people of black complexion. Lat. *Maurus*, an inhabitant of West Africa. From Gr. *μαῦρος*, black. Cf. 'blackamoors'; 'Morrice-dance,' i.e., Moorish-dance.

LXIX. 5, '*my simpleness*,' i.e., my folly. A. V. 'foolishness.' Here used in a bad sense. 'Simple' primarily means artless, guileless. Cf. Rom. xvi. 19, '*simple concerning evil*' (marg. 'harmless'). It is derived from the root *sim*, one (cf. *semel*, once; *simul*, at once; *semita*, a footpath for one; *singulus*, each by himself), and *plica*, a fold. Archbishop Trench and others derive it from *sine plicâ*, without a fold, but the analogy of the Gr. *ἀπλός* (from *ἄμα*, in one way), the O.E. *anfeald*, i.e., one fold, and the Latin series *duplex*, *triplex*, etc., seem to favour the derivation from *sim* and *plica*.

——— 23, '*the things that should have been for their wealth*,' i.e., for their welfare, their advantage (see note on lxvi. 11.).

LXXI. 6, '*a monster*,' i.e., a wonder, a marvel, an object to be pointed at. Lat. *monstro*, I show. A. V., 'a wonder.'

LXXII. 4, '*the simple folk*,' i.e., the poor as distinguished from 'gentle-folk.' We still speak of 'gentle and simple,' in the sense of high-born and low-born. Cf. 'the simple and needy' (ver. 13). A. V. 'the poor and needy.'

LXXIII. 8, '*They corrupt other*,' i.e., others. This obsolete plural is of common occurrence in the Bible. Cf. 'and there were also two *other*, malefactors' (St. Luke xxiii. 32—note the punctuation in this instance). See also Phil. ii. 3; iv. 3. The old form of the plural of 'other' was *othere*. The final *e* was probably dropped first in pronunciation, and then in spelling.

LXXIII. 27, 'it is good for me to hold me fast by God,' i.e., to hold myself near to God. A. V. 'to draw near to God.' Latin version: 'Mihi autem adhærere Deo bonum est.' Cf. 'Abide here fast by my maidens' (Ruth ii. 8; see also ver. 21).

LXXIV. 15, 'Thou smolest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness.' The Leviathan is the crocodile, the emblem of Egypt. The reference would seem to be to the beasts of the wilderness feeding on the corpses of the Egyptians thrown up by the Red Sea.

LXXVI. 3, 'the battle,' i.e., the army or battalion. Cf. 'and set the battle in array against the Philistines' (1 Sam. xvii. 2). 'Their battles are at hand' ('Julius Cæsar,' Act V., Scene 1).

— 4, 'Thou art of more honour and might than the hills of the robbers.' 'Glorious art Thou and excellent from the mountains of prey' (R. V.).

— 12, 'He shall refrain the spirit of princes,' i.e., bridle, restrain. Lat. *frenum*, a bridle. Cf. 'He that refraineth his lips is wise' (Prov. x. 19).

LXXVII. 4, 'Thou holdest mine eyes waking,' i.e., watching. Thou keepest me from sleeping.

— 10, 'the years of the right hand of the Most Highest,' i.e., the years in which the Most High showed the strength of His right hand.

LXXVIII. 10, 'being harnessed.' (A. V. 'being armed.') Cf. 'The children of Israel went up harnessed out of the land of Egypt' (Exod. xiii. 18). 'Let not him that girdeth on his harness,' etc. (1 Kings xx. 11). 'He taketh from him his harness wherein he trusted' (St. Luke xi. 22, Tyndal). In Old English 'harness' was used generically for trappings or accoutrements of any kind, whether intended for man or beast, for peace or war. So *harnais*, in French, is applied to the trappings of both horse and man.

— 31, 'the wealthiest,' i.e., the strongest, the most vigorous (see note on lxvi. 11).

LXXXI. 6, 'and his hands were delivered from making the pots.' 'His hands were freed from the basket' (R. V.). The word translated 'pots' means *baskets*, and is rendered in the Septuagint by *κόφινος*, in the Vulgate by *cophinus*, a word which has passed into English (in the form of 'coffin') with a different meaning. The reference may be to the baskets used by the Israelites in carrying clay and bricks in Egypt, or to the manufacture of burial urns.

— 8, 'the waters of strife,' Meribah. See note on *Venite*, verse 8.

LXXXII. 1, 'He is a Judge among gods,' i.e., among judges and magistrates, and all who rule or administer judgment in God's name. Cf. 'I have said, Ye are gods' (verse 6).

LXXXIII. 13, 'make them like unto a wheel' (*pone illos ut*

rotam), rather, like a *whirl*, i.e., like the chaff or the dust whirled round and dispersed by the wind. Cf. Isa. xvii. 13.

LXXXVI. 14, 'the congregations of naughty men.' A. V., 'the assemblies of violent men.' *Naughty* formerly meant bad, wicked, and was not used in its present milder sense. So *naught* was used in the sense of 'bad' (see 2 Kings ii. 19), and *naughtiness* in the sense of 'wickedness' (Cf. Prov. vi. 12; xi. 6). The primary meaning of *naught* would seem to be nothing (*ne*, not; *ah*, anything). 'Naught' and 'nought' are only different forms of the same word.

LXXXVII. 3, 'I will think upon Rahab.' Lit., 'the proud one,' viz., Egypt. Cf. 'He smiteth through Rahab' (A. V., 'the proud'—Job xxvi. 12).

— 4, 'The Morians,' i.e., the Ethiopians. Each individual ('this one and that one,' R. V.) of these nations shall have the right of Jewish citizens born in Jerusalem.

— 6, 'The Lord shall rehearse it,' i.e., tell it. Fr. *rehercer*, to repeat what one has already said. Properly, to go over again like a harrow (Fr. *herce*) over a ploughed field (Wedgwood). The word 'rehearse' originally involved, as at present, the idea of repetition, but in the Bible we find it in the sense of 'tell,' 'recite.' Cf. Judg. v. 11; 1 Sam. xvii. 31; Ps. lxxxvii. 7: 'The singers also and trumpeters shall He rehearse.' 'Rehearse the articles of thy belief' (Catechism).

— 7, 'The singers also and trumpeters.' Rather: 'The singers and dancers.'

— —, 'All my fresh springs shall be in Thee,' i.e., all my sources of joy and strength.

LXXXVIII. 2, 'my life draweth nigh unto hell,' i.e., to the grave.

— 3, 'counted,' i.e., accounted, looked upon. Cf. 'Behold, we count them happy which endure' (St. Jas. v. 11).

— 4, 'Free among the dead, like unto them that are wounded.' 'Cast off among the dead like the slain that lie in the grave, whom Thou rememberest no more' (R. V.).

— 18, 'my lovers,' i.e., intimate friends. Cf. 'My lovers and my neighbours did stand,' etc. (Ps. xxxviii. 11). 'Romans, countrymen, and lovers' ('Julius Cæsar,' Act III., Scene 2).

LXXXIX. 20, 'Thou spakest sometime in visions,' i.e., formerly. Cf. 'In the which ye also walked some time' (Col. iii. 7). 'Which sometime were disobedient' (1 Pet. iii. 20). 'Sometime fellow of,' etc.

— 36, 'the faithful witness,' i.e., the moon. The Jewish year was lunar.

XC. 2, 'or ever the earth,' etc., i.e., before the earth, etc. (see gloss on Ps. lviii. 8).

XC. 11, 'But who regardeth the power of Thy wrath: for even there after as a man feareth, so is Thy displeasure.' Lit., 'Who understands the strength of Thine anger and Thy wrath as it should be feared?'

— 12, 'So teach us to number our days,' i.e., Teach us to number, etc., viz., in accordance with the fear which the consideration of Thee ought to inspire (see verse 11). Some editions of the Prayer-Book wrongly read, 'O teach us.'

— 15, 'Comfort us again now after the time that Thou hast plagued us.' 'After' here means *according to*. Let our comfort be proportioned to the afflictions we have undergone (see note on Ps. xxviii. 5).

XCI. 3, 'the noisome pestilence,' i.e., the noxious or injurious pestilence. Cf. 'Noisome weeds' (Job xxxi. 40, margin); 'noisome beast' (Ezek. xiv. 21); 'noisome sore' (Rev. xvi. 2). *Noisome* seems to be a corruption of Fr. *nuisant*, injuring, and formerly meant not merely *offensive*, as now, but positively *hurtful*. Cf. 'noisome lusts' (1 Tim. vi. 9, Geneva Version). The participial termination *-ant* may have been confounded in course of time with the English affix *-some*. We have 'nuisance' from the same source. The first part of the word, *noi-*, appears in 'annoy.' The second part, *-some*, may, of course, be our ordinary affix *some*, as in handsome, buxom (O.E. bucksome; Ger. *biegsam*), etc.

XCII. 10, 'Mine eye also shall see his lust of mine enemies,' i.e., its desire concerning mine enemies. So 'mine ear shall hear his desire.'

— 13, 'shall be fat and well-liking,' i.e., well-pleasing. 'Like' formerly meant to please. Cf. Esth. viii. 8: 'As it liketh you.' 'His countenance likes me not' ('Lear,' Act II., Scene 2).

XCIV. 10, 'He that nutureth the heathen,' i.e., instructeth. So 'nuture' is used in the sense of training, cultivation. Eph. vi. 4: 'Bring them up in the *nurture* and admonition of the Lord.' Lat. *nutrio*, I nourish.

— 15, 'Until righteousness turn again unto judgment.' 'For judgment shall return unto righteousness, and all the upright in heart shall follow it' (R. V.).

— 20, 'the stool of wickedness,' i.e., the throne of wickedness.

XCVII. 4, 'His lightnings gave shine,' i.e., sheen, lustre. Cf. 'Now sits not girt with tapers' holy shine' (Milton's 'Christmas Ode').

XCVIII. 7, 'shawms.' The 'shawm' appears to have been a rude kind of clarionet.

XCIX. 1, 'He sitteth between the cherubims.' Cf. 'And I will commune with thee from above the mercy-seat, from between the two cherubims' (Exod. xxv. 22).

XCIX. 4, 'The King's power loveth judgment,' i.e., the King, powerful though He be, delights in justice.

— — 'Thou hast prepared equity.' A. V., 'Thou dost establish equity.'

— 8, 'and punishedst their own inventions,' i.e., Thou punishedst them for the ingenuity they showed in finding new ways of violating Thy laws. 'Thou wast a God that forgavest them, though Thou tookest vengeance of their doings' (R. V.).

CI. 7, 'high stomach,' i.e., an arrogant, wilful spirit. Cf. 'And stirring up her womanish thoughts with a manly stomach' (2 Macc. vii. 21). 'High-stomached' are they both, and full of ire' ('Richard II.,' Act I., Scene 1). 'He was a man of an unbounded stomach' ('Henry VIII.,' Act IV., Scene 2).

CII. 6, 'I am become like a pelican,' etc. The point of comparison is the solitude of the Psalmist.

— — 'like an owl that is in the desert.' 'As an owl of the waste places' (R. V.).

— 7, 'a sparrow that sitteth alone.' The sparrow is gregarious and not solitary. This makes the image of a sparrow sitting alone more forcible. It is as though the Psalmist said, 'I am like a sparrow sitting, contrary to its habit, in dreary isolation.'

CIII. 5, 'lusty,' i.e., vigorous, strong. Cf. Ps. lxxiii. 4, and Judg. iii. 29. So 'lustily' is used in the sense of vigorously in Ps. xxxiii. 3.

— 10, 'after our sins,' i.e., according to our sins, as we have deserved. This verse is introduced into the Litany.

CIV. 3, 'Who layeth the beams of His chambers,' i.e., who buildeth His dwelling-place. 'Beam' means literally a tree (Cf. bog-beam, horn-beam, Ger. *baum*); in its secondary sense, a tree lopped and dressed for use.

— 16, 'The trees of the Lord,' i.e., the trees planted by the Lord and not by man, the indigenous trees that are not indebted to human culture. Cf. 'the goodly cedars' (Ps. lxxx. 10, A. V.), where the marginal reading gives 'the cedars of God.'

— — 'are full of sap.' 'Are satisfied' (R. V.), i.e., with rain.

— 18, 'the conies.' The Psalmist probably refers to the Syrian hyrax, which somewhat resembles the English rabbit, but lives among the rocks. Cf. Prov. xxx. 26: 'The conies are but a feeble folk, yet make they their houses in the rocks.'

— 26, 'that Leviathan.' The reference seems to be to the whale. Cf. 'Canst thou draw out Leviathan with an hook?' etc. (Job xli. 1, 2).

CV. 9, 10, 'the oath that He sware unto Isaac; and appointed the same,' etc. A. V. 'and confirmed the same.'

— 13, 'What time as,' i.e., when. This curious adverbial

phrase occurs in Ps. lxxxii. 7 (see also Num. xxvi. 10: 'What time the fire devoured two hundred and fifty men.' Job vi. 17: 'What time they wax warm').

CV. 15, 'Mine anointed,' i.e., all whom I have chosen to carry out My designs. The time indicated shows that the primary reference must be to the patriarchs. So the 'prophets,' in the latter part of the verse, must be understood as including all those servants of God who spoke in His name, and not merely those who predicted future events.

— 19, 'Until the time came that his cause was known.' A. V.; 'until the time that his word came,' i.e., until the time that the words which he spoke to his fellow-prisoners in interpreting their dreams were fulfilled.

'He linger'd till the season set
By Thy prophetic word.'
(Keble.)

— — 'The word of the Lord tried him,' i.e., proved him by the sufferings which it appointed him to undergo before the time of his deliverance came.

CVI. 13, 'and would not abide His counsel.' A. V., 'they waited not for His counsel.' They would not patiently trust in His promises and wait for their fulfilment. 'Abide,' in Old English, is frequently used in the sense of to wait. Cf. Ps. xxxvii. 7: 'Hold thee still in the Lord, and abide patiently upon Him.' A. V., 'wait patiently for Him.'

— 14, 'But lust came upon them in the wilderness,' i.e., the desire of flesh. See Num. xi. 4: 'And the mixt multitude that was among them fell a lusting' (Margin, Heb., 'lusted a lust').

— 15, 'and sent leanness withal into their soul,' i.e., with abundance of flesh He sent spiritual impoverishment. There may, however, be a reference to the great plague with which the Israelites were visited at Kibroth-hattaavah (Num. xi. 33).

— 24, 'they thought scorn,' i.e., made light of, despised. Cf. 'And he thought scorn to lay hands on Mordecai alone' (Esth. iii. 6).

— 28, 'The offerings of the dead,' i.e., either sacrifices offered to lifeless idols or to deceased human beings. The contrast is with the living God (Jer. x. 3-10; Ps. cxv. 4-7).

— 33, 'unadvisedly,' rashly, without due consideration. Cf. 1 Macc. v. 67: 'They went out to fight unadvisedly.' The words referred to are found in Num. xx. 10: 'Hear now, ye rebels,' etc.

— 36, 'which turned to their own decay.' A. V., 'were a snare unto them.' The idols which they adopted became a source of injury and weakness to them.

— 42, 'inventions,' i.e., new transgressions, wicked innovations.

CVI. 43, 'complaint,' i.e., cry, as in A. V. 'Complain' and 'complaint' did not formerly carry with them any sense of injury, but only that of suffering.

CVII. 17, 'plagued,' i.e., punished. Lat. *plaga*, a blow, stripe. Cf. 'the ten plagues.' 'Through any plague or trouble' (verse 39).

— 39, 'minished,' i.e., diminished, reduced. Cf. 'The faithful are minished from among the children of men' (Ps. xii. 1). 'Ye shall not minish ought from your bricks' (Exod. v. 19).

CVIII. 7, 'I will . . . mete out the valley of Succoth,' i.e., 'I will measure it out into portions for distribution.' Cf. 'With what measure ye mete' (St. Matt. vii. 2). 'Meteyard,' which occurs in Lev. xix. 35, means a measuring rod.

— 8, 'Ephraim also is the strength of my head.' R. V., 'the defence of mine head.' Ephraim was one of the most powerful tribes.

— 9, 'Judah is my lawgiver,' i.e., has the political pre-eminence in being the seat of government.

— 'over Edom will I cast out my shoe,' i.e., either 'on Edom will I trample,' or, 'Edom will I treat as I would the slave who carries my shoes.' Cf. St. Matt. iii. 11.

— 'upon Philistia will I triumph.' Cf. Ps. lx. 8, 'Philistia, be thou glad of me,' or, rather, 'shout aloud,' i.e., hail me as thy conqueror with shouts.

— 10, 'the strong city,' i.e., Petra, the capital of Idumæa, which was built in the very rock, and was considered impregnable (see Obadiah).

CIX. 3, 'they take now my contrary part,' i.e., the part opposed to me. A. V. 'for my love [i.e., in return for my love] they are my adversaries.'

— 5, 'let Satan stand at his right hand'; rather, 'let an adversary (or accuser) stand,' etc. It would seem from this passage, and from Zech. iii. 1, that the accuser stood at the right hand of the accused. 'Satan' means adversary.

— 9, 'vagabonds,' i.e., wanderers. Cf. 'a fugitive and a vagabond shalt thou be' (Gen. iv. 12).

— 12, 'let his name be clean put out,' i.e., wholly extinguished. For 'clean,' see note on xxxi. 14.

— 22, 'and am driven away as the grasshopper,' rather, 'as the locust.' The reference is to the instantaneous rapidity with which swarms of locusts are carried away by the wind.

CX. 2, 'the rod of thy power.' The rod is here emblematical of correction and conquest.

— 3, 'the dew of thy birth is of the womb of the morning.' The meaning seems to be, 'Thy children shall be numerous as the drops of morning dew' (see R. V. margin). The prophecy seems to refer to the extension of Christ's kingdom.

CX. 6, 'and smite in sunder the heads over divers countries,' i.e., the chiefs or princes. A mistranslation. 'He smiteth heads in sunder over a wide country' ('Golden Treasury Psalter').

CXII. 10, 'the desire of the ungodly shall perish,' i.e., the object of his desire (see Prov. x. 28).

CXVI. 3, 'the pains of hell,' i.e., the pains of death. Cf. Ps. xviii. 4: 'The pains of hell came about me.'

— 12, 'I will receive the cup of salvation.' The allusion is probably to 'the cup of thanksgiving' which usually accompanied thank-offerings for some special mercy. Cf. Num. xv. 3-5; St. Luke xxii. 17.

— 13, 'right dear in the sight of the Lord is the death of His saints.' A. V. 'Precious in the sight,' etc.

CXVIII. 5, 'the Lord heard me at large.' Lit., 'Out of straitness I called upon the Lord, and the Lord heard me in an open place,' i.e., by bringing me into a wide open space (see Ps. xviii. 19). Cf. the expressions 'at large,' 'to enlarge a prisoner.'

— 12, 'extinct even as the fire among the thorns,' i.e., extinguished as rapidly as a fire among thorns. A. V., 'they are quenched as the fire of thorns.'

CXIX. 8, 'I will keep Thy ceremonies.' A. V., 'Thy statutes.'

— 20, 'My soul breaketh out for the very fervent desire.' The A. V. reads: 'breaketh for,' i.e., breaketh down for.

— 37, 'O turn away mine eyes, lest they behold vanity.' A. V., 'from beholding vanity.' 'Vanity' here means the hollow pleasures of the world.

— 42, 'my blasphemers.' A. V., 'him that reproacheth me.' 'Blaspheme' means literally 'to speak injuriously,' not necessarily of God. 'Blame' is the same word, contracted in coming to us through the French.

— 69, 'The proud have imagined a lie,' i.e., invented a lie. A. V., 'forged a lie.'

— 83, 'I am become like a bottle in the smoke.' The allusion is to the leathern bottles of the East, which, from being hung up near the roofs of the tents, become shrivelled with the heat.

— 96, 'I see that all things come to an end,' i.e., 'I have seen an end of all perfection' (R. V.).

— 101, 'I have refrained my feet,' i.e., withheld my feet. 'Refrain' was formerly used as a transitive verb (see note on lxxvi. 12).

— 109, 'My soul is alway in my hand,' i.e., 'My life is constantly in danger.' Cf. Judg. xii. 3: 'I put my life in my hands' (1 Sam. xix. 5; Job xiii. 14).

— 123, 'Mine eyes are wasted away with looking for Thy health,' i.e., for Thy salvation. A. V., 'Mine eyes fail for Thy salvation.'

CXIX. 140, 'Thy word is tried to the uttermost.' A. V., 'is very pure.' The reference is to the refining of gold and silver. Cf. 'Thou also hast tried us like as silver is tried' (Ps. lxxvi. 9).

— 148, 'Mine eyes prevent the night-watches,' i.e., 'I awake before the watches of the night are over.' 'Prevent' means to anticipate, be beforehand with. Cf. 'I prevented the dawning' (cxix. 147, A. V.).

— 152, 'As concerning Thy testimonies, . . . Thou hast grounded them for ever,' i.e., fixed, established them. A. V., 'founded them for ever.'

— 155, 'Health is far from the ungodly.' A. V., 'Salvation is far from the wicked.'

— 169, 'my complaint,' i.e., my cry (see cvi. 43).

CXXI. 6, 'neither the moon by night.' The reference may be to the influence which the moon was supposed to exert on persons sleeping by night in the open air, or to the dangers of the night over which the moon presides. Cf. 'In the day the drought consumed me, and the frost by night' (Gen. xxxi. 40).

CXXII. 3, 'as a city that is at unity in itself.' A. V., 'compact together.'

CXXIV. 2, 'They had swallowed us up quick,' i.e., alive (see above, lv. 16).

CXXV. 3, 'the rod of the ungodly cometh not into the lot of the righteous.' A. V., 'shall not rest upon.' The ungodly shall not permanently have dominion over the righteous. 'Rod' here means 'sceptre.'

CXXVI. 5, 'as the rivers in the south,' i.e., as the dried-up torrents in the southern deserts flow again after a time of rain.

CXXVII. 2, 'The watchman waketh,' i.e., watcheth. 'That that I say to you, I say to all, Wake ye' (St. Mark xiii. 37, Wiclif).

— 3, 'For so He giveth His beloved sleep.' Rather, 'in their sleep,' i.e., without any watching or toil on their part.

— 6, 'when they speak with their enemies in the gate.' The reference may be either to an assault on the gates of the city, or to a legal contest in the court of justice commonly held at the gate of the city (see 2 Sam. xv. 2).

CXXIX. 3, 'The plowers plowed upon my back,' i.e., furrowed my back with their stripes.

— 4, 'The righteous Lord hath hewn the snares of the ungodly in pieces.' 'The Lord is righteous: He hath cut asunder the cords of the wicked' (R. V.).

CXXXII. 6, 'Lo, we heard of the same at Ephrata, and found it in the wood.' The reference is to the lost ark. 'The report of the ark reached us at Bethlehem-Ephrata; the ark itself we recovered at Kirjath-jearim, "the town of the woods."' Cf. 1 Chron. xiii. 5, 6.

CXXXII. 18, 'There shall I make the horn of David to flourish,' i.e., 'There shall I make the power and glory of David to increase.' A. V., 'to bud.'

————— 'I have ordained a lantern for Mine anointed,' i.e., I have trimmed a lamp to be an emblem of his glory and prosperity.

CXXXIII. 2, 'the skirts of his clothing.' This is a mistranslation. The Hebrew word means the 'mouth of the garment,' i.e., the opening at the neck (see Exod. xxviii. 31, 32).

————— 3, 'the dew of Hermon which fell upon the hill of Zion.' The A. V. gives, 'And as the dew that descended upon the mountains of Zion.' {Physically Hermon was to Canaan what Aaron was ceremonially to Israel—its head and crown, from which the fertilizing stores of heaven descended over the land' (Kay). Archbishop Alexander explains the passage: 'The dew which falls on the parched hill of Zion may fitly be called dew of Hermon; for the great mountain is constantly gathering and sending off clouds which float down thither, and the melting snows produce a vapour which is taken up and falls there.'

CXXXV. 1, 'laud,' i.e., praise. Lat. *laudo*, I praise.

CXXXVII. 5, 'cunning,' i.e., skill, knowledge. So the adjective 'cunning' originally meant skilful. The change of meaning which this word has undergone is a striking instance of what Archbishop Trench has called 'the morality in words.' Cf. the similar change of meaning which the word 'craft' has undergone. Both words show the universal tendency to make a bad use of knowledge and power.

————— 7, 'In the day of Jerusalem,' i.e., the day of her capture. The reference is to the unnatural satisfaction with which the Edomites rejoiced at the destruction of Jerusalem (see Ezek. xxv. 12, 14; Obad. 10-14).

CXXXVIII. 1, 'even before the gods will I sing,' i.e., either before temporal potentates, the viceregerents of God upon earth, or before the holy angels, or before the false gods.

CXXXIX. 4, 'Thou hast fashioned me behind and before.' A. V., 'beset me,' i.e., 'Thou hast encompassed me for my guidance and protection on all sides.'

————— 7, 'If I go down to hell,' i.e., to the regions of darkness and death. 'If I make my bed in Sheol' (R. V.).

CXL. 2, 'Who imagine mischief,' i.e., devise or invent mischief. So 'imagination,' in verse 8, means purposes.

CXLI. 5, 6, 'Let the righteous rather smite me friendly, and reprove me. But let not their precious balms break my head.' A. V., 'Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head.'

CXLIII. 6, 'my soul gaspeth unto Thee,' i.e., thirsteth, or gaspeth with thirst.

CXLIV. 12, 'as the polished corners of the temple,' i.e., as the corner pillars, tall and graceful.

CXLVII. 4, 'He telleth the number of the stars,' i.e., He counteth, etc. (see note on Ps. xxii. 17).

CXLVIII. 10, 'worms,' i.e., all creeping things, as in A. V. Cf. 'blind-worm,' 'canker-worm,' 'silk-worm,' etc. The word was formerly used generically.

III.—THE READING OF THE HOLY SCRIPTURES AND PROFESSION OF FAITH.

The Lectionary.

The practice of reading portions of Holy Scripture in Divine service dates from the period after the Captivity, when synagogues were established all over Judæa as places for public devotion and spiritual instruction. At first the Pentateuch only was read in these synagogues, but when, for political reasons, the Pentateuch was prohibited by Antiochus Epiphanes, in 164 B.C., the Prophets were substituted for it. At a later period, when the Jews had recovered their independence, the reading of the Pentateuch was resumed, but the Prophets held their place side by side with it. That these portions of Scripture were read in the time of our Lord and His Apostles appears from a comparison of St. Luke iv. 17 ('And there was delivered unto Him the book of the prophet Esaias') with Acts xv. 21 ('For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day'). The Apostolic Church adopted the practice of the synagogue, and added to the Law and the Prophets the Scriptures of the New Testament. St. Paul expressly adjures the Thessalonians by the Lord that the epistle which he had written to them should 'be read unto all the holy brethren' (1 Thess. v. 27). Similarly he writes to the Colossians: 'When this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.'

Justin Martyr (A.D. 140), in an account which he has left us of Divine Service as conducted on Sundays in his own time, speaks of 'the memoirs of the Apostles or the writings of the Prophets being read as long as the time permits.' There was probably no fixed lectionary at this time, each assembly of Christians being left free to select such passages of Scripture as appeared most appropriate for the occasion. The 'Apostolical Constitutions' (A.D. 350-400) speaks of four Lessons, two of which were taken from the

Old Testament and two from the New. Whatever the number of Lessons, the practice of taking them from both Testaments appears to have been almost invariably observed from the first. **St. Chrysostom** clearly alludes to it in one of his homilies, in which, reproving some who were very negligent at church, he says: 'Tell me, What Prophet was read to-day, what Apostle?' **Cassian** (A.D. 424) says that in Egypt the practice was to have, after the singing of the Psalms, two Lessons, one from the Old Testament and the other from the New, except on Saturdays, Sundays, and the fifty days between Easter and Pentecost, when both Lessons were taken from the New Testament, one out of the Acts or the Epistles, and the other out of the Gospels (Bingham).

We find some traces of a **fixed Lectionary** in the 4th century. **St. Chrysostom** tells us that Genesis was read in Lent. **St. Augustine** (A.D. 398) says that there were some Lessons so fixed and appropriated to certain times and seasons that no others might be read in their stead. He tells us that between Easter and Pentecost the Acts of the Apostles was read. **St. Ambrose** (A.D. 374) speaks of the Books of Job and Jonah as read in Holy Week. In the following century unquestionably lectionaries were in use.

Some of the Western Churches read as many as seven or nine Lessons daily. The practice of the early English Church was to read seven or nine Lessons at nocturns and matins. These were necessarily short, and were not confined to Holy Scripture, being sometimes taken from the writings of the Fathers or the lives of the Saints. How completely this arrangement failed to familiarize the people with the whole range of the Bible may be seen from the preface to the Prayer-Book 'Concerning the service of the Church.' The first reform in the Roman lectionary was effected by **Cardinal Quignon** (A.D. 1536), who struck out many of the apocryphal legends, together with the anthems by which the Lessons had been previously interrupted (see pp. 16, 17, note, and 59).

Changes introduced into the Lectionary at the Reformation.—Our reformers followed up the reform initiated by Quignon, and arranged the lectionary so that the greater part of the Old Testament should be read through once a year and the New Testament thrice a year. The Apocrypha was retained, as being profitable for example of life and instruction in manners—*i.e.*, morals—but was not used to establish any doctrine. The legends, anthems, responds, etc., were removed altogether, so that the lessons became once more continuous and intelligible. A still more important change was the reading the Lessons in the vernacular tongue.

THE OLD LECTIONARY.—**The First Lessons** for ordinary days

were taken from the Old Testament, and began with Genesis, but they were not taken in regular order throughout the year. Isaiah, for instance, was to be read in Advent, on account of his prophecies of the coming of the Messiah. The Books of Chronicles were omitted because to a great extent they covered the same period of history as the Books of Kings. The Song of Solomon and portions of the Book of Ezekiel were omitted for the same reason that the Apocalypse was omitted, *viz.*, because of their obscure and mystical meaning. The First Lessons for Sundays seem intended to include the most instructive chapters of the Old Testament for the special benefit of persons unable to attend the week-day services. They were taken from Isaiah during Advent and Epiphany; from Genesis, which gives an account of the introduction of sin into the world, and traces its consequences, in Lent; and from the remaining books during the rest of the year. The First Lessons for Holy-days were generally either typical or prophetic of the event or person commemorated. Those for Saints' Days were chiefly from the Sapiential Books.

The Second Lessons were to be invariably taken from the New Testament, which, with the exception of the Apocalypse, was thus read through thrice a year, the regular order being never deviated from except on certain festivals, when appropriate passages were read.

THE NEW LECTIONARY.—The chief respects in which the New Lectionary put forth in 1871 differs from the Old are the following:

1. The week-day Lessons have been considerably shortened, and are no longer coincident with the present unsatisfactory division of the Bible into chapters, which often obscures the sense by separating premises from conclusion (see Heb. xi., xii.), or an exhortation from the grounds on which it is based (see Heb. iv., v.).

2. The New Testament is read through twice in the year instead of thrice.

3. The Second Lessons in the morning on ordinary days are no longer taken exclusively from the Gospels and the Acts of the Apostles, nor the Second Lessons in the evening from the Epistles; but the Lessons are so arranged that when the Gospels are read in the morning the Epistles are read in the evening, and *vice versa*.

4. The Lessons for Festivals and other Holy-days have in some cases been changed for passages more appropriate to the occasion. A beautiful illustration of these changes is furnished in the Lessons for Septuagesima Sunday. The First Lessons for Matins and Evensong are taken from Genesis, and relate to the creation of the world and the condition of man in the Garden of Eden. The Second Lessons were formerly taken in regular sequence

from the book that happened to be read at that season of the year; they are now taken from the 21st and 22nd chapters of the Apocalypse, which reveal to us the new heaven and the new earth, the river of the water of life, and the tree of life whose leaves are for the healing of the nations.

5. Alternative First Lessons are provided for Evensong on Sundays when Evensong is said at two different times; and when alternative Second Lessons are not provided, 'the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.'

6. Those portions of the Books of Chronicles which supplement the Books of Kings are now read.

7. Larger use is now made of Ezekiel and the Apocalypse, for which room has been made by striking out many of the Lessons from the Apocrypha.

8. The Lessons from the Apocrypha are mainly taken from the Sapiential Books (Wisdom and Ecclesiasticus).

9. The First Lessons on Holy-days, which were, in many cases, taken from the Apocrypha, are now almost uniformly taken from the canonical books. A good instance of the improvement effected by this change is furnished in the Lessons for the Feast of the Purification of the Blessed Virgin Mary. The First Lessons on that Feast were formerly taken from the Book of Wisdom; they are now taken from Exod. xiii., which gives an account of the institution of the sanctification of the first-born to God, and from Hag. ii., which predicts the coming of Christ to the second Temple. Another excellent instance is supplied in the First Lessons for the Feast of St. Matthias. The old ones were taken from the Books of Wisdom and Ecclesiasticus; these new ones from 1 Sam. ii., which records the announcement of the transfer of the high-priesthood from the family of Eli to a more faithful house, and from Isa. xxii., which foretells the deprivation of Shebna the treasurer, and the substitution in his place of Eliakim, even as Matthias was chosen in the place of the traitor Judas.

10. Special Lessons are provided for Ash Wednesday, and for Monday and Tuesday in Holy Week. We greatly need more Special Lessons. (See p. 69.)

11. Upon occasions to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

It will be observed that the new Lectionary is cast in the same mould as the Old, and only deviates from it for the purpose of carrying out more thoroughly the principles on which the old Lessons were selected. Persons unable to attend church except on Sundays may now follow a course of Lessons embracing

all the most important passages in the Bible; and persons unable to attend church more than once a day, instead of hearing, as formerly, the same portions of the New Testament read over and over again, whilst others were never read at all, may now hear nearly the whole of the New Testament read through in the course of a year. In the Lessons for Holy-days the relations between type and antitype are more frequently indicated, prophecies are brought into juxtaposition with their fulfilment, and incidents in the New Testament are instructively paralleled from the Old.

The following rules for determining the Lessons in certain doubtful cases have been suggested:

1. 'A Proper Lesson always takes precedence of a Calendar Lesson. Hence, for Sundays for which no Proper Second Lesson is appointed, the Proper Second Lesson of the Saint's Day (if there be one appointed) should be read.'

2. 'A Lesson from the Canonical books always takes precedence of a Lesson from the Apocryphal.'

3. 'The First Lessons for the First and Fourth Sundays in Advent, for the First Sunday after Christmas, for the First and Fifth Sundays in Lent, for the Sunday next before Easter, for Easter Day, for the First Sunday after Easter, for Whitsunday, for Trinity Sunday, take precedence of the First Lessons appointed for any Saints' Days which may occur on those Sundays.'

4. 'The First Lessons for the Circumcision, the Epiphany, St. John Baptist, St. Michael, and St. Simon and St. Jude, take precedence of the First Lessons appointed for any Sunday on which they occur.'

The ambiguity which formerly existed in these cases is partly avoided in the New Lectionary by the following direction: 'If any of the Holy-days for which proper Lessons are appointed in the Table fall upon a Sunday which is the First Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read; but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.' Where two Holy-days like the Feast of the Annunciation and the Monday in Holy Week coincide, two alternative First Lessons are provided.

The rubric in the Prayer-Books of 1549 and 1552 prescribed that, 'in such places where they do sing,' the Lessons, 'to the end the people may the better hear,' should 'be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel.' The words in the present rubric, 'He that readeth,' were introduced at the last review in the place of 'the minister that readeth,' evidently with the object of permitting laymen to read the Lessons.

In the primitive Church the Lessons were read by a distinct order, known as **Readers**, who were formally set apart for their work, sometimes by imposition of hands. The Fourth Council

of Carthage (A.D. 398) prescribes the mode of institution: 'When the reader is ordained, let the Bishop address the people concerning him, making mention of his faith, life, and ability. Then, while the people are looking on, let him deliver to him the book out of which he is to read, saying, "Take this, and be thou a reader of the Word of God; which office, if thou fulfil faithfully and profitably, thou shalt have part with those that minister the Word of God."' The readers were not allowed to read at the Altar. In churches or chapels where the endowment was small, readers were formerly allowed to officiate in the Church of England. The office has recently been revived both in the Church of Scotland and the Church of England.

THE CANTICLES.

The word Canticle literally means 'a little song,' and is used to denote those unrhymed hymns which are chanted or otherwise sung in Divine Service. With the exception of two, the *Te Deum* and *Benedicite*, they are all taken from the Holy Scriptures, three being taken from the Gospel of St. Luke.* The canticles from St. Luke were first introduced into public worship by St. Cæsarius of Arles (A.D. 540). The practice of intermingling Psalms and Lessons is of great antiquity, the feeling in which it originated being undoubtedly a desire on the part of the worshippers to express their gratitude for the gift of the Holy Scriptures, and to adore the God whose glorious attributes and whose loving mercy towards mankind those Scriptures reveal. The Council of Laodicea, A.D. 360, directed that Lessons and Psalms should alternate. The ritual of the Church of Lyons, A.D. 499, prescribed Psalms, then a lesson from Moses, then Psalms again, then a lesson from the Prophets, then Psalms once more, then a Gospel. In the pre-Reformation Church responds, or short anthems, were sung after the reading of every three or four verses of a chapter. The short anthems which are commonly sung before and after the Gospel in the Communion Service correspond to the Canticles in intention.

THE TE DEUM.

The origin of this glorious hymn, which derives its name from the opening words of the Latin original, is involved in great

* 'Thou hast an ear for angels' songs,
A breath the Gospel trump to fill,
And taught by thee the Church prolongs
Her hymns of high thanksgiving still.'

KEBLE, *St. Luke's Day*.

obscurity. According to tradition, it was extemporized by St. Ambrose and St. Augustine, when the latter was baptized, each saint composing a verse in turn. This event happened in A.D. 386, but there is no reference to the *Te Deum* in the writings of either saint, and the first notice of the tradition is not found till A.D. 772. One phrase in the hymn, 'Thou didst take upon Thee man' (*Suscepisti hominem*), which is the oldest reading of clause 16, has been held to be evidence that the hymn dates from at least the time of St. Augustine, that phrase having been current in his time. At a later date the phrase was superseded by such expressions as 'assumed humanity' or 'assumed human nature.' The earliest extant mention of the hymn itself is found in the Rule of Cæsarius, Bishop of Arles, who died about A.D. 542. This fact has led to a commonly accepted belief that the *Te Deum* was composed in the Gallican Church, some assigning it to Hilary, Bishop of Poitiers, A.D. 355, and others to Hilary of Arles, A.D. 440. The belief may be well founded, so far as the hymn in its present form is concerned; but there is reason for assigning some parts of it at least to a much earlier date. St. Cyprian (A.D. 252), speaking of the abode of the happy departed, says, '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.' This correspondency with the *Te Deum* in order and phrase could scarcely be accidental. A similar parallelism occurs in a Morning Hymn of the Primitive Church, of which a copy is found at the end of the Psalter in the Alexandrine Version of the Scriptures preserved at the British Museum. It dates probably from the fourth or fifth century. The verses referred to are the following: '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.' It seems highly probable that the *Te Deum* was not the production of a single mind, but a gradual development of some simple primitive hymn, addressed to the Holy Trinity, but giving a special prominence to the work of the Son. Of the twenty-nine clauses 'the first ten are closely connected with the Eucharistic hymn of the Liturgy of Jerusalem. We find the germ of the next three in the Morning Hymn of the Alexandrine manuscript. Of the last nine clauses, those numbered 22 and 23 are to be found in Ps. xxviii. 10 (Prayer-Book Version). The next three are found in the Morning Hymn above referred to; 27 is identical with Ps. cxxiii. 3; 29 is clearly derived from Ps. xxii. 5' ('Dict. of Christ. Antiq.'). There are four different conclusions to this hymn. Bishop Dowden thinks the true ending of the original *Te Deum* was ver. 21, 'Make them to be numbered,' etc. In a version in the Vatican Liturgy we find the

following clauses: 'Blessed art Thou, O Lord God of our fathers, and worthy of praise and glorious is Thy name for ever. Vouchsafe,' etc. The last eight verses, with the exception of the verse 'Vouchsafe,' etc., are quotations from Holy Scripture. The employment of the singular in the last verse has been attributed to the carelessness of the translators; but was it not more probably a deliberate endeavour to give a personal turn to the whole canticle? The *Te Deum* has been known by various names, most of which refer to its alleged authorship by **SS. Ambrose and Augustine**. In Henry VIII.'s Primer of 1545 it is entitled, 'The Praise of God, the Father, the Son, and the Holy Ghost.*' The translation was based on early English versions already in existence.

The words 'Keep us this day without sin' seem to indicate that the *Te Deum* was specially intended for use at Morning Service. According to the Use of Sarum, it was to be sung after the last lesson on Sunday and other festivals at matins, except during Advent and Lent, and on certain special days. Its reference to Prophets, Apostles, and martyrs renders it specially suitable as a connecting-link between the two lessons. The Prayer-Book of 1549 prescribed its use for every day 'except in Lent.' This exception was struck out of the Prayer-Book of 1552, but is still commonly observed, there being a special fitness in using the *Benedicite* at a season of the year when our minds are directed in the first lessons to the history of the Creation and of the Fall of Man.

The *Te Deum* is sometimes sung to elaborate music as a separate service. It was thus employed in 1547 at a public thanksgiving at St. Paul's for the victory over the Scots at Musselburgh. What is called 'The Dettingen *Te Deum*' was composed by Handel after the Battle of Dettingen. The *Te Deum* is included in 'Forms of Prayer to be used at Sea, after Victory, or Deliverance from an Enemy,' and also in the Coronation Service.

It may be conveniently divided into three parts, viz.:

(a) An expansion of the angelic hymn, 'Holy, holy, holy' (see Isa. vi. 3; Rev. iv. 8), addressed to God and setting Him forth as the object of universal praise and adoration (1-9).

(b) A confession of belief in each Person of the Holy Trinity, and more particularly in the great doctrines connected with the work of the Son (10-19).

* This title very accurately describes the *Te Deum*, which is really a hymn to the Holy Trinity. At the end of an old copy of the *Te Deum* we find the following words: 'Te Patrem adoramus eternum; te sempiternum Filium invocamus; teque Spiritum Sanctum in una divinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referemus ut te incessabili voce laudare mereamur per aeterna saecula.'

(c) A prayer addressed to the Son for the Church at large and for ourselves in particular, grounded upon the previous confession of faith.

1. '*We praise Thee, O God,*' etc. Rather 'Thee as God we praise; Thee as Lord we acknowledge.' The bold opening of the original, obtained by placing the pronoun 'Thee' in the very forefront of the hymn, is lost in our version. So in verses 7, 8, 9, 10, 20.

3. '*The powers therein,*' viz., the angelic orders.

4. '*Cherubin and Seraphin.*' Here mentioned as representative of the various angelic orders. The 'seraphim,' moreover, are expressly mentioned by Isaiah as singing the words of the *Te Deum* which follow; and 'the four beasts,' which appear to be identical with the cherubim of Ezekiel, are described in the Apocalypse as engaged in the same glorious occupation.

5. '*Holy, holy, holy.*' It was formerly customary to bow at these words—a practice based on Rev. iv. 10: 'The four and twenty elders *fall down* before Him that sat on the throne,' etc. The 'Myrroure of our Lady' (1530) says: 'And for bycause that Angels praise God in great reverence, therefore ye incline when ye sing their song.'

5. '*Lord God of Sabaoth,*' i.e., of hosts, or armies. 'Sabaoth' is the Græcized form of a Hebrew word meaning *armies*. It occurs twice only in the English Bible (Rom. ix. 29; St. Jas. v. 4). The Hebrew word is of common occurrence in the Old Testament, and is found wherever we find in the English version the expressions 'Lord of *Hosts*,' 'Lord God of *Hosts*.' It need hardly be said that there is no connection between 'Sabaoth' and 'Sabbath.' The word 'Sabaoth' in the hymn should not be restricted to 'the heavenly host.' It embraces the aggregate powers of heaven and earth, of angels and men. The writer of the article 'Sabaoth' in Smith's 'Biblical Dictionary' suggests that this phrase may have 'determined the use of the *Te Deum* as a thanksgiving for victories.'

7. '*The glorious company.*' Lat., 'Te gloriosus Apostolorum chorus' (the glorious choir of the Apostles). Cf. 'And all the company of heaven' (Communion Office).

8. '*The goodly fellowship of the Prophets,*' i.e., 'the comely band of the Prophets.' Lat., 'Te prophetarum laudabilis numerus.' An early English version (about 1400), which gives here 'the preisable noubre of Profetes,' i.e., 'the praisable or laudable number of the Prophets,' is much closer to the original. 'Fellowship' formerly meant a company, so 'fellow' meant a companion.

9. '*The noble army of martyrs.*' Lat., 'Te Martyrum candidatus laudat exercitus.' This is the most unfortunate of the mistranslations in this hymn. The word rendered 'noble' means

'clothed in white,' and the reference is to the 'white robes' of the redeemed, which have been made 'white in the blood of the Lamb' (Rev. vii. 9, 13, 14). Bishop Dowden thinks that there may be a reference here to the *candidati*, certain picked troops who were so called in Roman military terminology. The Early English version previously quoted gives here: 'Thee preisith the *white oost* (host) of martirs.' In Marshall's 'Primer' we find 'the *fair fellowship* of martyrs.' The word 'army' refers to the fact that the martyrs fought and died as soldiers in defence of the truth.

10. 'The holy Church throughout all the world,' *i.e.*, the holy Catholic Church. Cf. 'Thy holy Church universal' (Lit.).

11. 'Of an infinite majesty,' *i.e.*, a majesty that is *illimitable*. Lat., 'Patrem immensæ majestatis.' The word here rendered 'infinite' is in the Athanasian Creed rendered 'incomprehensible,' and literally means immeasurable.

12. 'Thine honourable,' *i.e.*, honour-deserving. Lat., *venerandum*. The old version gives 'worshipful.' The American Prayer-Book gives 'adorable.' 'True,' *i.e.*, truly God's Son, very God of very God. 'Only,' *i.e.*, only-begotten.

13. 'The Comforter,' *i.e.*, Strengtheners or Supporters. Lat., *Paracletum*. Cf. 'And he *counfortide* hym with nailes, that it shulde not be moued' (Isa. xli. 7, Wiclif's Version). 'I may alle thingis in Him that *comfortith* me' (Phil. iv. 13, Wiclif). The word *Comforter* very inadequately conveys the meaning of *Paraclete*, which denotes not merely a Comforter but an Advocate. Cf. 1 John ii. 1: 'If any man sin, we have an *Advocate* with the Father' (see R. V. margin).

14. 'King of Glory,' *i.e.*, the glorious King, the source of glory. Cf. Ps. xxiv. 7.

15. 'The Everlasting Son.' The reference is to the eternal generation of the Son.

16. 'When Thou tookest,' etc. Rather, 'Thou being about to take manhood to deliver it, didst not abhor,' etc. The oldest copies of the *Te Deum* read here: 'Tu ad liberandum mundum suscepisti hominem' ('Thou didst assume man,' *i.e.*, human nature, 'to deliver the world'). To deliver man it was necessary for the Redeemer to take upon Him the form of man; and though He might have done this without being born of a human mother, yet He did not abhor the Virgin's womb. The American Prayer-Book reads: 'Didst humble Thyself to be born of a Virgin.' The word 'abhor' expresses the wonderful condescension involved in the Incarnation.

17. 'When Thou hadst overcome,' etc. Literally, 'Thou having overcome the sting of death, didst,' etc. Lat., 'Tu devicto *aculeo*,' Marshall's 'Primer' gives 'death's dart overcome.' The reference is, of course, to 1 Cor. xv. 55.

21. 'Make them to be numbered.' All the old copies of the *Te Deum* read *munerari* (*i.e.*, to be presented with a gift), not *numerari*. The latter reading does not appear until after 1492, and probably originated in a printer's error. The Bishop of Salisbury (Wordsworth) would translate the original 'Make them to be gifted in company with the saints with eternal glory.'

— 'In glory everlasting.' The word 'in' is a modern interpolation, dating from the same time as the corruption of *munerari* into *numerari*, and perhaps originating in that corruption. The old version reads: 'Make hem to be rewardid with the seyntis in bliss with euerlastinge glorie.'

23. 'Govern them,' *i.e.*, direct, rule.

— 'Lift them up,' *i.e.*, exalt (*extolle*). This clause is taken from Ps. xxviii. 9. 'Feed (Vulgate, *rege*) them also, and lift them up for ever.'

24. 'Magnify,' *i.e.*, bless, glorify ('*benedicimus Te*'). Lit. 'to make great.' Cf. 'My soul doth *magnify* the Lord.'

28. 'Let Thy mercy lighten upon us,' *i.e.*, alight or descend upon us. The Latin is: 'Fiat misericordia Tua, Domine, super nos; and in accordance with this the old version gives, 'Be Thi merci maad upon us,' *i.e.*, 'Let Thy mercy be done upon us.' The O.E. *lihtan*, from which 'lighten' in this sense comes, has no connection with the O.E. *lihtan* or *lihtian*, the old form of 'lighten,' in the sense of 'illuminate.'

29. 'Never.' Lat., *non confundar in æternum* (may I not be confounded for ever). The O.E. Version ran, 'be I not schent (*i.e.*, ruined) withouten ende.'

— 'Confounded,' *i.e.*, ruined, destroyed' ('May I not be put to confusion by the disappointment of my hope of salvation'). 'Confound' means (1) to pour together; (2) to identify things which ought to be distinguished. Cf. 'neither *confounding* the Persons' (Athanasian Creed); (3) to throw into a state of confusion (*cf.* 'Let Us go down and there *confound* their language,' Gen. xi. 7); (4) to ruin, to destroy (*cf.* 'Lest I *confound* thee,' Jer. i. 17).

THE BENEDICITE.

This canticle is so called from the opening words of the Latin version, '*Benedicite, omnia Opera.*' It is also called 'The Song of the Three Holy Children,' because, according to the Septuagint interpolation between verses 23 and 24 of Dan. iii., it was sung by the Jewish youths, Ananias, Azarias, and Misael (Shadrach, Meshach, and Abed-nego), in the burning furnace into which they were cast by King Nebuchadnezzar. The Septuagint represents Azarias as confessing the sins of his nation, and praying for Divine

deliverance, and the angel of the Lord thereupon smiting 'the flame of the fire out of the oven, so that the fire touched them not at all, nor troubled them.' 'Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,' etc. Then follows a grand hymn of thanksgiving, of which the *Benedicite* is only a part. There can be little doubt that the *Benedicite*, which is only a paraphrase of the 148th Psalm, was the composition of an Alexandrine Jew. It was included by the Jews among 'The Hymns of our Fathers,' and was at a very early period adopted by the Christian Church, though not uniformly, as canonical. Rufinus, who lived in the fourth century, defends it against the doubts cast on its authority by St. Jerome, and says that it had been used long before his time in the Church of Toledo.

In the old English Offices the *Benedicite* was sung on Sundays and festivals at lauds with the Psalms. According to the rubric in the Prayer-Book of 1549, it was to be sung instead of the *Te Deum* all through Lent. This part of the Rubric was cancelled in the Prayer-Book of 1552, and now there is no direction as to the occasions when it should be used. The subject-matter of the *Benedicite*, however, renders it specially suitable for those days when the Lessons relate to the marvels of creation, or for days when special thanksgivings are offered up for great material blessings, as for rain, for fair weather, for plenty, etc. As the *Te Deum* is pre-eminently the hymn of the Church, so is the *Benedicite* the hymn of the whole universe, of all created beings, rational and irrational. In it we interpret the voice of Nature, and associate her with the Church militant and the Church triumphant in singing the praise of God.

The *Benedicite* may be divided into four groups of invocations.

(a) Those addressed to the angels, the heavens, and the heavenly bodies ;

(b) Those to the great physical forces and phenomena of the earth ;

(c) Those to the brute part of creation ;

(d) Those to our fellow-men. The last group are addressed to the children of men generally, and in particular to Israel, to the priests of the Lord, the servants of the Lord, the spirits and souls of the righteous, to holy and humble men of heart everywhere, and to Ananias, Azarias, and Misael, as conspicuous examples of holiness and humility.

'The monotony of form is itself effective. It is like the monotony of the winds or the waves ; and powerfully suggests to the imagination the amplitude and splendour of God's world, and the sublimity of the universal chorus of praise.'—C. J. Ball.

'*Bless ye the Lord*'—i.e., glorify. First Prayer-Book : 'Speak good of.'

'*Beasts and cattle*'—i.e., beasts wild and tame (τὰ θηρία καὶ τὰ κτήνη.—Septuagint).

'*Ananias, Azarias, and Misael*.'—Græcized forms of the Hebrew names of the three Hebrew youths. Shadrach, Meshach and Abed-nego were their Chaldæan names. The American Prayer-Book omits this verse and the doxology which follows it, but a previous rubric says that the *Gloria may* be used after the *Benedicite*. The original doxology of this canticle ran thus : '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 ; praiseworthy and glorious, and magnified for ever.' The present doxology was substituted for it in 1549. In the Scottish Prayer-Book (1637) Ps. xxiii. takes the place of the *Benedicite*.

THE BENEDICTUS (St. Luke i. 68).

According to the First Prayer-Book, this canticle was to be used 'after the Second Lesson throughout the whole year.' In 1552 the *Jubilate* was added as an alternative ; the occasions when they were to be used were not mentioned till 1662. The intention of the Church would thus appear to be not that the *Benedictus* and *Jubilate* should be used as alternative canticles, but that the *Benedictus* should *always* be used, except when it 'shall happen to be read in the chapter for the day,' or for the Gospel on St. John Baptist's Day (see Rubric). The *Benedictus* was formerly used at lauds, after the 'little chapter.' It is particularly appropriate for the position it occupies at the end of the Second Lesson. The Old Testament, from which the First Lessons are taken, sets forth in type, and prophecy, and promise the character and mission of the Redeemer ; the New Testament, from which the Second Lessons are taken, sets forth the antitype of the type, the fulfilment of the prophecy, and the realization of the promise. In the *Benedictus* we pour forth our song of thanksgiving for these mercies of which we have just heard, and for the time place ourselves in the position of Zacharias when he recognized in the birth of his son the beginning of the fulfilment of God's promise to visit and redeem His people. Blunt (A. B. C. P.) says of the *Benedictus* that '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. . . . It is a continual acknowledgment also of the Communion of Saints under the two dis-

pensations; for it praises God for the salvation which has been raised up for all ages out of the house of His servant David, and according to the ancient covenant which He made with Abraham.' In one edition of the First Prayer-Book of Edward VI. the *Benedictus* is described in the Rubric as a 'thanksgiving for the performance of God's promises.' In the American Prayer-Book permission is given for the omission of verses 5-12 except on the Sundays in Advent. The *Benedictus* may be divided into two parts:

(a) A thanksgiving for the Messiah's Advent (1-8).

(b) A prophecy of the mission of the Baptist (9-12).

1. '*Hath visited.*' Zacharias with prophetic eye regards the Redemption as already completed, as, indeed, it was in the eternal counsel of God.

2. '*A mighty salvation,*' viz., the Messiah. The reference is clearly not to the Baptist, but to the Messiah. The original figure (see A. V. 'an horn of salvation') is taken from those animals whose chief strength and means of both assault and defence lie in their horns. 'A mighty salvation' would seem to mean 'a mighty Saviour.'

3. '*Since the world began.*' Rather, 'of old.'

4. '*From our enemies*'—i.e., our spiritual enemies. The Jews were not delivered by our Lord from their temporal oppressors. — '*From the hands.*' Some editions of the Prayer-Book read 'from the hand.' The Greek and the Vulgate read 'from the hand,' but a small group of MSS. of the Vulgate have the plural. This is the form in the Prayer-Books of Edward VI. and in the Annexed Book of 1661.

5. '*To perform the mercy promised to our forefathers.*' To show mercy towards our fathers. 'Promised' is an interpolation.

— '*To remember His holy Covenant*'—i.e., to fulfil it. The Covenant referred to is that made with Abraham (Gen. xv. 18).

8. '*In holiness and righteousness*'—i.e., in the discharge of our duties both to God and man. These terms are often employed in the same sense but when coupled together should be thus distinguished. Cf. 'By walking before Thee in *holiness and righteousness* all our days' (General Thanksgiving). Cf. '*Holily and righteously*' (1 Thess. ii. 10, R. V.).

10. '*For the remission.*' R. V., 'in the remission.'

11. '*Through the tender mercy.*' R. V., because of the tender mercy' (margin, 'heart of mercy').

— '*The dayspring,*' i.e., the dawn, or day-break. Cf. Job xxxviii. 12: 'Hast thou commanded the morning since thy days; and caused the *day-spring* to know his place?' Cf. Mal. iv. 2.

'The breath of heaven, fresh blowing, pure and sweet
With *day-spring* born.'—*Sans. Ag.*, 10, 11.

JUBILATE DEO (Ps. c.).

This psalm was formerly sung at lauds, and came *before* the Lesson, not, as now, after it. It is essentially a song of thanksgiving. Hence it is more appropriate for festival than penitential seasons. Though it is often used instead of the *Benedictus*, the intention of the framers of the Prayer-Book was, as we have seen, that it should be used only when the *Benedictus* occurs in some other part of the Morning Service.

1. '*in the Lord.*' Lit., 'Shout for joy unto the Lord, all the earth.'

2. '*Be ye sure.*' A. V., 'know ye.'

3. '*speak good of,*' i.e., praise. A. V., 'bless.'

4. '*and His truth endureth from generation to generation.*' R. V., 'And His faithfulness unto all generations.'

EVENING CANTICLES.

THE MAGNIFICAT, OR THE SONG OF THE BLESSED VIRGIN (St. Luke i. 46),

is appointed to be said or sung after the First Lesson at Evening. It bears a close resemblance to the Song of Hannah* (1 Sam. ii. 1), and, like the *Benedictus*, is a sort of link 'between the Eucharistic poetry of the Old and New Dispensation.' It has been used in the English Church for at least eight hundred years. In the Eastern Church it is sung as a morning canticle. 'Throughout this hymn we are to hear the voice, not merely of the Virgin Mary celebrating the praises of Him who had so magnified her, but of the whole Church, of whom she was a type, giving thanks for the mystery of the Incarnation, and the blessings of the Gospel. And it is on this account—namely, because the Blessed Mary here speaks in the person of the Church—that this hymn has been, from very early times, used in the public services of Christians' (P. Young).

The *Magnificat* may be analyzed as follows:

Thanksgiving for God's gracious condescension (1-4); declaration of belief in His mercy towards them that fear Him (5); the proud abased: the humble exalted (6-8); the covenant with Israel fulfilled (9).

1. '*Magnify,*' i.e., glorify. Lit., make great (see verse 4). The

* Isaac Williams speaks of the Songs of Miriam and Deborah and Hannah as 'the tuning of instruments long before, the sounds of harpers indistinctly trying their chords, and bringing them in unison to some great symphony, till another Miriam appears in the fulness of time, taking the lead for all ages in the Eucharistic Hymn.'

soul refers to the affections; the *spirit* to the higher spiritual faculties. 'God, my Saviour,' viz., God the Father, not God the Son (Cf. Titus i. 3).

2. 'regarded.' R. V., 'looked upon.' 'lowliness.' R. V., 'low estate,' not lowliness of heart (see Luke ii. 7, 24). The Blessed Virgin's offering at her purification was the offering of the poor (Lev. xii. 8), and indicates her low estate.

3. 'shall call me blessed.' The angel Gabriel had previously said to her, 'Blessed art thou among women.' This is the authority for the epithet usually attached to her name in the Prayer-Book. St. Luke xi. 27, 28 shows that there is a higher blessedness still.

4. 'hath magnified me.' R. V., 'hath done to me great things' (ἐποίησέ μοι μεγάλα). Not the same phrase in the original as that which occurs in verse 1 (μεγαλύνει).

6. 'He hath showed strength with His arm,' viz., by sending His Son. 'His arm' means His power. Cf. Isa. liii. 1: 'To whom is the arm of the Lord revealed?'

— 'the proud . . . the mighty . . . the rich.' Such as the Scribes and Pharisees, and the chief priests, and the rulers of the people; all who, in proud self-reliance, set themselves in opposition to Christ.

— 'in the imagination of their hearts.' 'He hath scattered those who, in the imaginations of their hearts, are proud.' Or, possibly, He hath scattered the proud by the,' etc.

7. 'from their seat.' R. V., 'from their thrones.'

9. 'holpen,' helped. Cf. 'have holpen the children of Lot' (Ps. lxxxiii. 8).

— 'as He promised.' These words are parenthetical. R. V., 'That He might remember mercy (as He spake unto our fathers) toward Abraham,' etc.

THE CANTATE DOMINO (Ps. xcvi.)

may be used as an alternative canticle,* except on the nineteenth of the month, when it occurs in the ordinary course of the Psalms. It was inserted here in 1552. Its subject is the salvation wrought by God for His people. The universality of the blessing commemorated shows that it refers to the gift of the Messiah (see verse 3). There is a curious parallelism between the expressions in this psalm and those of the *Magnificat*.

2. 'the victory.' R. V., 'His right hand, and His holy arm, hath wrought salvation for Him.'

* The American Prayer-Book allows the use of Ps. xcii. 1-4 as an additional alternative.

3. 'declared.' R. V., 'hath made known.' 'Declare' meant formerly to prove clearly.

— 'the heathen.' Rather: the nations.

4. 'truth.' Rather: faithfulness.

7. 'shawms,' a musical instrument resembling a clarinet. R. V., 'and sound of cornet.'

8. 'and all that therein is.' R. V., 'and the fulness thereof.'

— 'the round world.' R. V., simply 'the world.'

NUNC DIMITTIS (St. Luke ii. 29)

is sung after the Second Lesson at Evensong. It has been used as an evening canticle from the earliest age, mention being made of it in the 'Apostolical Constitutions.' In it we thank God, with aged Simeon, that we have been permitted to see the promise of the Saviour of the world fulfilled.

1. 'According to Thy word.' Cf. St. Luke ii. 26: 'And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.'

THE DEUS MISEREATUR (Ps. lxxvii.)

is appointed as an alternative canticle to the *Nunc Dimittis*, except on the 12th day of the month. It was inserted in 1552. It consists of:

(a) A prayer that God's salvation may be made known among all nations (1-2).

(b) An exhortation to thanksgiving (3-7).

1. 'Show us the light.' R. V., 'And cause His face to shine upon us.'

— 'and be merciful unto us.' This clause is found only in the Latin version. It is omitted in the R. V.

2. 'Saving health,' i.e., salvation.

4. 'The folk.' A. V., 'the people.'

— 'Govern,' i.e., lead (see note on Collect for Second Sunday after Trinity).

The American Prayer-Book appoints Ps. ciii., vv. 1-4; 20-22 as a second alternative.

THE CREEDS.

We have now reached that part of the service where we make a formal profession of our faith, and there is an obvious fitness in the place which that profession occupies. It is exclusively from these Holy Scriptures which have just been read that the Articles of our faith are derived; and it is upon the Articles of our faith

that the prayers which follow are based. 'He that cometh to God must believe that He is' (Heb. xi. 6). He who prays must have some ground for believing that his prayer will be answered. The word 'creed,' which is commonly used to designate the authoritative statements of our belief used in Divine Service, is a corruption of the Latin word *credo*, I believe, with which both the Apostles' and the Nicene Creed begin. The so-called Athanasian Creed does not begin with 'I believe,' and is not a personal profession, but a declaratory statement, of the true faith. The Creed was also called 'the rule of faith,' 'the standard of truth,' and, more frequently still, '*symbolum*'—*i.e.*, a sign or mark to know a thing by, the Creed being a test by which the soldier of Christ was known.

Some confession of faith must have been used at Baptism from the earliest times, though probably it amounted at first to little more than a declaration of belief in the simplest essentials of Christianity, such as the doctrine of the Holy Trinity and the great truths connected with the Lord Jesus (see Acts viii. 37, xvi. 31). It has been supposed that St. Paul alludes to some recognised formula of belief when he exhorts Timothy to 'hold fast the form of sound words' which he had received, and to keep 'that good thing which was committed unto' him (2 Tim. i. 13, 14). Cf. 1 Tim. vi. 12. As heresies multiplied, it would become necessary to enlarge these simple primitive Creeds, so that the true faith of the Church on disputed points might be clearly known. That this actually was the case we may see by a comparison of versions of the same Creed as used in different ages or in different Churches.

The first use to which Creeds were put was to instruct catechumens. 'In the Church of Rome,' says Rufinus, 'an ancient custom prevails that those who are about to receive the grace of Baptism should recite the Creed publicly—that is, so as to be heard by the congregation of the faithful; and of a truth, the ears of those who precede them in the faith tolerate no addition of whatever kind to the words'—*i.e.*, of course, no addition that was not authorized by the Church at large. In the times of persecution the Creeds became *watchwords* whereby Christians recognised each other. When the Church was assailed by enemies from within her fold, the Creeds became bulwarks to the truth, defining it more sharply and condemning opposite errors. The recitation of the Creed as a *liturgical* act originated in the Church of Antioch, in A.D. 471, and gradually spread westward; but it was not generally adopted in the Roman Church until A.D. 1014, though it had found its way into the Anglo-Saxon office much earlier.

THE APOSTLES' CREED.

Traces of an embryo Creed are supposed to be found in 1 Cor. viii. 6; xv. 3, 4; 1 Tim. iii. 16. The Apostles' Creed was so called, not because it was composed by the Apostles (though a widespread tradition ascribes it to them), but because it contains the true faith taught by the Apostles. The tradition that the Apostles, before separating at Jerusalem to enter upon their respective spheres of labour, met together to draw up a common formula of belief, and that each Apostle in succession contributed one of the Articles of which the Apostles' Creed is made up, was probably invented to account for the name when the true reason for it had been forgotten. The Apostles' Creed was not so called in the Prayer-Book until 1662. In Art. VII. (1552) it is spoken of as 'that which is commonly called the Apostles' Creed.' Irenæus, writing about A.D. 180, gives a summary of Christian doctrine which, in substance, closely resembles the Apostles' Creed, though it is not in the form of a Creed. He speaks of the Church as 'believing in one God the Father Almighty, who made heaven and earth, the sea, 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 advents of our dear Lord Christ Jesus, and His birth of a virgin, and His suffering, and His resurrection from the dead, and His ascension in the flesh into heaven, 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.' Similar traces of this Creed are to be found in other early Fathers. It is first found, however, in a form closely resembling our own in the writings of Rufinus, a priest of Aquileia, A.D. 390, who has preserved the two versions of it used respectively in the Churches of Rome and Aquileia in his day. The Aquileian version is not precisely identical with our own, or with the Roman version just referred to. It contained the phrase 'invisible and impassible' (*i.e.*, 'without passions') after the words 'God the Father Almighty,' and omitted the final clause, 'and the life everlasting.' Both versions omit 'Maker of heaven and earth.' The Roman Creed omits 'He descended into hell.' One other difference is worth noting: The Roman Creed reads, 'the resurrection of the flesh (*carnis resurrectionem*), but the Creed of Aquileia 'the resurrection of *this* flesh' (*huius carnis resurrectionem*). A Creed written in Greek, but in Saxon characters, and preserved at the end of Athelstan's Psalter (ninth century), would seem to be a still earlier version of the Apostles' Creed, though it would be hazardous to attempt to fix its precise date. We translate it for the sake of

comparison, as serving to illustrate the gradual way in which the Creed assumed its present form :

'I believe in God the Father Almighty, and in Jesus Christ His only-begotten Son, our Lord, begotten of the Holy Ghost and the Virgin Mary, crucified under Pontius Pilate, buried, on the third day He rose again from the dead, He ascended into the heavens, He sitteth on the right hand of the Father, whence He cometh to judge the living and dead ; and in the Holy Ghost, the holy Church, the forgiveness of sins, the resurrection of the flesh. Amen.' It will be observed that several important clauses and epithets do not appear at all in this creed, such as—

1. 'Maker of heaven and earth.'
2. 'conceived.'
3. 'dead.'
4. 'He descended into hell.'
5. 'God' and 'Almighty,' in the article 'the right hand of,' etc.
6. 'Catholic.'
7. 'the Communion of Saints.'
8. 'and the life everlasting.'

The following words in the Apostles' Creed do not appear in the Nicene Creed :

1. 'Dead.'
2. 'He descended into hell.'
3. 'From thence.'
4. 'Holy,' in 'The *holy* Catholic Church.'
5. 'The Communion of Saints.'
6. 'The body.'
7. 'Everlasting,' in 'the life everlasting.'

The following words in the Nicene Creed do not appear in the Apostles' Creed :

1. 'And of all things visible and invisible.'
2. 'One' and 'begotten' in 'And in *one* Lord Jesus Christ, the only *begotten* Son of God.'
3. 'Begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made.'
4. 'For us men and for our salvation came down from heaven.'
5. 'And was made man.'
6. 'For us.'
7. 'According to the Scriptures.'
8. 'Again with glory.'
9. 'Whose kingdom shall have no end.'
10. 'The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.'

11. 'One' and 'Apostolick' in 'And I believe *one* Catholick and *Apostolick* Church.'

12. 'One Baptism for.'

13. 'The dead.'

14. 'Of the world to come.'

The Apostles' Creed was used in the Early English Church at prime. In the mediæval offices it was said privately by the choir before the Lessons at matins, and inaudibly by the priest at the commencement of prime and compline, the choir not joining in it until he came to the last clause, of which they received notice by the raising of his voice at the words '*carnis resurrectionem*.' In the Sarum Use both the Athanasian and the Apostles' Creed formed part of the service of prime. The Creed used in public at matins was the Athanasian ;*but, in the Roman Breviary, the Athanasian Creed was ordered to be used on Sundays only. Cardinal Quignon, in his Breviary, A.D. 1536, directed that the Apostles' Creed should be used publicly on all days except Sunday, and the Athanasian Creed on Sundays. The First Prayer-Book directed the [Apostles'] Creed to be said 'by the minister,' but says nothing about the people ; the Second Prayer-Book 'by the minister and the people.' From 1549 to 1552 the Athanasian Creed was used at Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity, 'immediately after *Benedictus*,' apparently as a hymn, and in addition to the Apostles' Creed. In 1552 it was directed to be used on seven other occasions. It was not explicitly ordered to be used '*instead* of the Apostles' Creed' till 1662, when it was for the first time in the rubric described as 'commonly called the Creed of St. Athanasius.'

NOTES.—'Pontius Pilate.' Up to 1662 the reading was 'Ponce Pilate.' We have inconsistently given up the old English form of Pontius, while retaining that of Pilatus. 'Pontius Pilate' had already been used in the Nicene Creed in 1549, and 'Poncius Pilate' in the Interrogative Creed in the Office for Baptism.

'*He descended into hell*' ('descendit ad inferos'), i.e., into Hades, the unseen world of departed spirits, not Gehenna, the place of torments.

'*The resurrection of the body*' (Lat. '*carnis resurrectio*,' 'the resurrection of the flesh'). Pearson says, 'Though we have translated it in our English Creed *the resurrection of the body*, yet neither the Greek nor Latin ever delivered this Article in those terms, but in these, *the resurrection of the flesh*.' Some early heretics admitted the resurrection of the body, but denied the resurrection of the flesh. In the Baptismal Office and in the Office for the Visitation of the Sick we have 'the resurrection of the flesh.'

'*I believe in the Holy Ghost, the holy Catholic Church*.' The word 'in' is probably not to be understood before 'the Catholic Church.' Cranmer translated the original : I believe in the Holy Ghost, and that there is a holy Catholic Church . . . and that there shall be resurrection of the body, etc.

The rubric directs that the Creed shall be sung, or said, 'by the minister *and* the people standing,' faith being essentially a

personal matter, of which everyone should make profession *for himself*, and *standing* being significant of our readiness to defend the faith. The practice of turning to the east during the repetition of the Creed probably originated in an old custom observed at Baptism. The catechumen turned his face towards the west in renouncing the devil and all his works, and to the east in making profession of his faith. The early Christians were accustomed to turn to the east in their devotions, just as the Jews turned their faces towards Jerusalem when they prayed (see 2 Chron. vi. 21). It will be remembered that most of our churches are still built 'east and west.' Other reasons have been assigned for the custom of turning to the east, as that it is symbolical of our turning our hearts to Christ, that the east was the place of Paradise, and that Christ appeared in the east. Whatever its origin, the custom is a very beautiful one, and helps to keep before our minds the unity of the faith. Wherever Christians assemble for worship they turn their gaze towards one point, even as they direct their faith to one Object, the Lord Jesus Christ, who is so closely associated with the east, both by His incarnate career and by the figurative language of Scripture, in which He is expressly spoken of as the 'Dayspring from on high,' and the 'Sun of Righteousness.'

It is a common mistake to suppose that it is only in the recitation of the Creed we are called upon to bow at the name of Jesus. The eighteenth Canon recognizes no such limitation. Its words are: '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 it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.'

The American Prayer-Book allows the Nicene Creed to be used instead of the Apostles' Creed, and formerly prefaced the Apostles' Creed with this rubric: 'And any Churches may omit the words, "He descended into hell," or may, instead of them, use the words, "He went into the place of departed spirits," which are considered as words of the same meaning in the Creed.' The power to omit the clause altogether was taken away by the rubric in the Revised Prayer-Book of 1892, but the permission to use the alternative clause was allowed to remain.

It will be noticed that although the doctrine of the Holy Trinity does not form a separate article of the Creed, it is implied

in the words, 'I believe in God . . . and in Jesus Christ. . . . I believe in the Holy Ghost.' The Creed is divisible into three parts, referring respectively to each person of the Trinity. Cf. the excellent summary given of it in the Catechism. The connection of the last clauses with the belief in the Holy Spirit may not, at first sight, strike the reader. The work of the Holy Spirit is the sanctification of the elect people of God. This work is carried on through the organization of the Catholic Church, which admits us to the three great privileges enumerated in the Creed, 'the Communion of Saints, the forgiveness of sins, and the resurrection' to eternal life. (For an explanation of the Apostles' Creed see notes on the Catechism.)

THE CONFESSION OF OUR FAITH, COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

The Athanasian Creed is appointed to be said on the six great festivals—Christmas Day, the Epiphany, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday, and on seven other holy days—St. Matthias, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, and St. Andrew; so that it is recited about once a month. The rubric of 1549 directed that 'this confession of our Christian faith' should be sung or said on the feasts of Christmas, the Epiphany, Easter, the Ascension, Pentecost and Trinity Sunday, immediately after *Benedictus*. Nothing is said about its being used in the place of the Apostles' Creed. The rubric of 1552 added the feasts of St. Matthias, St. John Baptist, St. James, St. Bartholomew, St. Matthew, SS. Simon and Jude, and St. Andrew. The rubric of 1662 directed that the Creed should be used 'instead of the Apostles' Creed.'

The authorship and date of this creed, or hymn,* as it is, perhaps, more properly called, are involved in great obscurity, but the following facts in its history are unquestionable, viz., that, by whomsoever written, it was not written by St. Athanasius, that it was originally written in Latin, and not in Greek; that the earliest mention of it is in connection with the Gallican Church; that it was held in the highest veneration in that Church, and that it was presented to the Pope by Charlemagne in A.D. 772. There is a commentary on it, attributed to Venantius Fortunatus, which was probably written about A.D. 570. The study of the Creed was enjoined upon the clergy by a decree

* In the Sarum Breviary the *Quicumque* is called a psalm, and was treated liturgically like a psalm. It had its varying antiphons, and was followed by the *Gloria Patri*. It is still divided into verses, like the Psalms, and each verse is subdivided by a colon, for the guidance of the choir.

of the Council of Autun in the latter part of the seventh century. There are four extant codices of it which have been assigned to the eighth century. The copy discovered in 1872 in the Utrecht Psalter has been assigned to the sixth century, but this opinion is disputed. The Athanasian Creed was probably introduced into this country in the ninth century, but it was not admitted into the Offices of the Church of Rome until about A.D. 930. An interesting homily on it was written by Archbishop Ælfric (died A.D. 1006). The translators of the version in the Prayer-Book followed a Latin original, but appear to have had a *Greek* text before them.

Waterland thought that the Athanasian Creed was written by **Hilary, Bishop of Arles**, about A.D. 430. The Rev. G. D. W. Ommanney, however, who has made a special study of this Creed, says: 'To **St. Vincent of Lerins** alone are there any probable reasons for assigning it. He flourished at the very period to which both external and internal evidence point as the period of its composition, his *Commonitorium* being written in the year 434, and his death occurring in 450; and there is no writer of that epoch to whom it can be attributed with equal reason. He was a native and a monk of Gaul, which was probably the birthplace of the Creed, a writer upon dogmatic theology, and, as a Gallican theologian, he would be well acquainted with the writings of St. Augustine, whose language is largely reproduced in the *Quicumque*. But, in addition to all this, there is a special reason for connecting it with the author of the *Commonitorium*, inasmuch as both in the part relating to the Trinity and in that relating to the Incarnation it contains several expressions which are to be found in that work, but do not occur in St. Augustine. That these expressions should have been drawn from St. Vincent's work and inserted in the Creed by another hand must appear very improbable, if we believe it to have been composed not later than A.D. 451. The only alternative is that the author of the *Commonitorium* was also the author of the *Quicumque*. Still, though highly probable, this cannot be affirmed with certainty' (Hook's 'Ch. Dict.'). It has been supposed that when the Arian heresy broke out afresh in Gaul, the Catholic party designated the orthodox Creed by the name of St. Athanasius, not because they believed he was the author of it, but because it defines the doctrines of which he was the champion against the heretic Arius.

Much of the phraseology of the creed is taken from the writings of St. Augustine; much is identical with passages in the *Commonitorium* of St. Vincent of Lerins. It is a gross mistake to suppose that the Athanasian Creed presumptuously and gratuitously dogmatizes about mysterious matters concerning

which a reverent silence would be more becoming. Not a clause of it but is levelled at some actual heresy which has troubled the Church, and which, even if it be extinct now, may, as experience has shown, at any time reappear. For this reason the proper mode of studying the creed is from its historical side. If people knew more generally the valuable service it has rendered in preserving, as in an inviolable casket, the precious verities of the Christian faith, much of the existing opposition to its use would disappear.

The heresies opposed by the Athanasian Creed may be arranged in three groups:

- I. Those relating to the Holy Trinity (verses 3-28).
- II. Those relating to the Son (verses 29-42):—
 - (a) To His Divine nature;
 - (b) to His human nature;
 - (c) to the union of the two natures.
- III. Those relating to the Holy Ghost (verses 3-28).

I. *Heresies relating to the Trinity.*

The **Monarchians** denied that 'there was one Person of the Father, another of the Son, and another of the Holy Ghost' (verse 5)—*i.e.*, while admitting the *Unity*, they denied the *Trinity*. The founder of this heresy was Theodotus, a Byzantine of the second century, who asserted that Christ was 'a mere man.'

The **Patripassians** were so called from believing that it was 'God the Father' who became incarnate and suffered upon the cross. This heresy was first taught by Praxeas, a Phrygian, at Rome, in the second century.

The **Sabellians** (so called from Sabellius, an Egyptian priest, or, as some say, a bishop, of the third century) maintained that God was *one* Person, and that the Father, Son, and Holy Ghost are one and the same Person, manifesting Himself in three different relations as Creator, Redeemer, and Inspirer. Thus, in the language of the Athanasian Creed, they '*confounded* the Persons.'

II. *Heresies relating to the Son—(a) His Divine Nature.*

The **Arians** (so called from Arius, an Alexandrian presbyter, A.D. 319) maintained that there was a period when the Son was not, and consequently, by implication, denied that He was God, for eternity enters into our very conception of God. 'If,' said Arius, erroneously reasoning from human analogy, 'the Father begat the Son, He that was begotten had a beginning of existence; and thus it is evident there was a time when the Son did not exist.' Arius thus denied that the Son is

'very God of very God,' that 'the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal' (verse 6), and that the Son is 'uncreate' (verse 8), and 'eternal' (verse 10). He asserted that Christ was not a mere man, but that He was perfect God only by adoption. Arianism was condemned at the Council of Nicæa, A.D. 325, when the word '*homoousios*' ('of the same substance') was adopted to denote the true doctrine of the Godhead of the Son, viz., His consubstantiality with the Father. The error of Arius clearly originated in his overlooking the fact that the word 'begotten' refers not to an event in time, but to an eternal and ineffable relation between the Father and the Son.

The **Semi-Arians** agreed with the Arians in rejecting the Homousion doctrine, but while the latter held that Christ was of a *different* substance from the Father, the former held that He was of a substance *like* that of the Father. This view is called the Homousion (*i.e.*, of a *like* substance).

The **Adoptionists** held that our Lord is not 'the only-begotten Son of God,' but only the Son of God by adoption. This heresy originated at a very early period, but assumed its most formidable dimensions in the eighth century, in Spain. It was powerfully and successfully assailed by Alcuin, at the request of Charlemagne, and was condemned at the Council of Frankfort, A.D. 794.

(b) The Human Nature.

The **Docetæ** (so called from the Greek word *dokein*, to seem) denied the *reality* of our Lord's human body, some of them holding that His body was only a seeming body, or phantom, while others maintained that it was of a peculiar heavenly texture. Thus the Docetæ denied that Christ was 'man, of the substance of His mother' (verse 31), 'of human flesh subsisting' (verse 32).

Apollinaris, Bishop of Laodicea, A.D. 362, denied that Christ had a *reasonable soul*, affirming that in Him the Divine *Word* took the place of the *nous*, or reasonable soul. As Arius denied that Christ was perfect God, so Apollinaris denied that He was perfect man (verse 32).

The **Monophysites**, who sprang up in the fifth century in the Church of Alexandria, held that there is only '*one nature*' in Christ.

The **Monothelites**, who originated in the seventh century, held that although our Lord had two natures, He had but '*one will*.' Thus they denied His perfect humanity, for His human nature must have had a human will.

(c) The Union of the Two Natures.

The **Nestorians**, so called from Nestorius, Patriarch of Constantinople in the fifth century, held that there were two distinct persons in Christ as well as two natures. Nestorius rejected the term 'Mother of God' (*Theotokos*) as applied to the Blessed Virgin, and held that she was only 'Mother of Christ' (*Christotokos*).

The **Eutychemians**, so called from Eutyches, a Greek Abbot of the fifth century, regarded the two natures of Christ as fused into one. As the Nestorians *divided* the substance, so the Eutychemians *confounded* it (verse 36). This heresy was condemned by the Council of Chalcedon, A.D. 451.

III. *Heresies relating to the Holy Ghost.*

The **Montanists**, so called from Montanus, a Phrygian, who lived in the second century, appear to have regarded Montanus, their founder, as the promised Paraclete.

The **Macedonians**, so called from Macedonius, Bishop of Constantinople, A.D. 343, denied the divinity of the Holy Ghost. Some of them held that He was a creature; others denied this, but would not allow that He was God, while others taught that the Spirit was created by the Son. This heresy was condemned at the Council of Constantinople, A.D. 381, when the clauses, 'The Lord, the Life-giver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets,' were added to the Nicene Creed.

Analysis of the Athanasian Creed :

I. The importance of holding the Catholic faith in its integrity and purity (1, 2).

II. The Unity in Trinity, and Trinity in Unity (3, 4).

III. The consubstantiality of the Three Persons, and the indivisibility of the One God (5-20).

IV. The *differentia* of each Person (21-24).

(a) The Father is made of none.

(b) The Son is of the Father alone.

(c) The Holy Ghost is of the Father and of the Son.

V. The co-eternity and co-equality of the Three Persons (25-28).

VI. The doctrine of the Incarnation (29-37).

VII. The Passion, Descent into Hades, Resurrection, Ascension, and future Judgeship of Christ (38, 39).

VIII. The Resurrection of the Dead and the Final Judgment (40, 41).

IX. Indispensability of a faithful and firm holding of the Catholic Faith as stated in the Creed (42).

X. *Gloria Patri.*

English Version.

1. Whosoever will be saved : before all things it is necessary that he hold the Catholic Faith.

2. Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

3. And the Catholic Faith is this : that we worship one God in Trinity, and Trinity in Unity ;

4. Neither confounding the Persons : nor dividing the Substance.

5. For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

7. Such as the Father is, such is the Son : and such is the Holy Ghost.

8. The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

9. The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

10. The Father eternal, the Son eternal : and the Holy Ghost eternal.

11. And yet they are not three eternals : but one eternal.

12. As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

13. So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

14. And yet they are not three Almighty's : but one Almighty.

15. So the Father is God, the Son is God : and the Holy Ghost is God.

16. And yet they are not three Gods : but one God.

17. So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

18. And yet not three Lords : but one Lord.

19. For like as we are compelled by the Christian verity : to acknowledge every Person by Himself to be God and Lord ;

20. So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

21. The Father is made of none : neither created, nor begotten.

Latin Text.

1. Quicumque vult salvus esse, ante omnia opus est ut teneat Catholicam fidem.

2. Quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternum peribit.

3. Fides autem Catholica hæc est, ut unum Deum in Trinitate, et Trinitatem in Unitate, veneremur ;

4. Neque confundentes Personas, neque substantiam separantes.

5. Alia est enim persona Patris, alia Filii, alia Spiritus Sancti.

6. Sed Patris, et Filii, et Spiritus Sancti, una est Divinitas, æqualis Gloria, coæterna Majestas.

7. Qualis Pater, talis Filius, talis Spiritus Sanctus.

8. Increatus Pater, increatus Filius, increatus Spiritus Sanctus.

9. Immensus Pater, immensus Filius, immensus Spiritus Sanctus.

10. Æternus Pater, æternus Filius, æternus Spiritus Sanctus.

11. Et tamen non tres Æterni, sed unus Æternus.

12. Sicut non tres Increati, nec tres Immensi ; sed unus Increatus, et unus Immensus.

13. Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus.

14. Et tamen non tres Omnipotentes, sed unus Omnipotens.

15. Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus.

16. Et tamen non tres Dii, sed unus est Deus.

17. Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus.

18. Et tamen non tres Domini, sed unus est Dominus.

19. Quia, sicut singillatim unamquamque personam, Deum et Dominum confiteri Christiana veritate compellimur,

20. Ita tres Deos aut Dominos dicere Catholica Religione prohibemur.

21. Pater a nullo est factus, nec creatus, nec genitus.

English Version.

22. The Son is of the Father alone : not made, nor created, but begotten.

23. The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity none is afore, or after other : none is greater, or less than another ;

26. But the whole three Persons are co-eternal together : and co-equal.

27. So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

28. He therefore that will be saved : must thus think of the Trinity.

29. Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

31. God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of His Mother, born in the world ;

32. Perfect God, and Perfect Man : of a reasonable soul and human flesh subsisting ;

33. Equal to the Father, as touching His Godhead : and inferior to the Father, as touching His Manhood.

34. Who although He be God and Man : yet He is not two, but one Christ ;

35. One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

36. One altogether ; not by confusion of Substance : but by Unity of Person.

37. For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

38. Who suffered for our salvation : descended into hell, rose again the third day from the dead.

39. He ascended into heaven, He sitteth on the right hand of the

Latin Text.

22. Filius a Patre solo est, non factus nec creatus, sed genitus.

23. Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

24. Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii ; unus Spiritus Sanctus, non tres Spiritus Sancti.

25. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus ;

26. Sed totæ tres Personæ coæternæ sibi sunt et coæquales.

27. Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate, veneranda sit.

28. Qui vult ergo salvus esse, ita de Trinitate sentiat.

29. Sed necessarium est ad æternam salutem, ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

30. Est ergo fides recta, ut credamus, et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

31. Deus est, ex substantia Patris ante sæcula genitus ; et homo est, ex substantia matris in sæculo natus ;

32. Perfectus Deus, perfectus homo ex anima rationali et humana carne subsistens ;

33. Æqualis Patri secundum divinitatem, minor Patre secundum humanitatem :

34. Qui, licet Deus sit et homo, non duo tamen, sed unus est Christus ;

35. Unus autem, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum ;

36. Unus omnino, non confusione substantiæ, sed unitate Personæ.

37. Nam, sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus :

38. Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis ;

39. Ascendit ad cælos : sedet ad dexteram Dei Patris Omnipotentis ;

English Version

Father, God Almighty : from whence He shall come to judge the quick and the dead.

40. At whose coming all men shall rise again with their bodies : and shall give account for their own works.

41. And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

42. This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

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.

1. 'Whosoever will be saved,' i.e., whosoever wishes or desires to be safe, or in a state of salvation. Lat., 'Quicumque vult salvus esse.' *Will* is here not the auxiliary of the future tense, but a principal verb. Cf. its use in the following passages : 'The lusts of your father ye will do'—(θέλετε ποιεῖν, St. John viii. 44). 'Be it unto thee even as thou wilt'—(θέλεις, St. Matt. xv. 28). 'I will (θέλω) that thou give me,' etc. (Mark vi. 25). 'Salvus,' says Archdeacon Norris, 'is clearly equivalent to the word σωζόμενος in the New Testament, meaning, one who is in a present state of salvation—one who has been admitted by Baptism into the ark of Christ's Church. The first verse plainly declares that none can be so admitted unless he accept the faith of the Church' ('Rudiments of Theology,' p. 257). See Acts ii. 47, and cf. note on 'State of Salvation' in Catechism. Bishop Dowden thinks that it is eternal salvation that is here referred to, and supports his view by reference to Acts ii. 21, where 'shall be saved' represents the Vulgate 'Salvus erit' ('Helps from History,' p. 28). Cf. also with Vulgate, Rom. v. 9 ; 1 Cor. iii. 15.

'Before all things.' Lat., *ante omnia*. This does not mean that right faith is of more importance than right practice, but that right faith must go before right practice. Our conduct is the practical corollary of our faith, and if our faith be erroneous or incomplete, there will necessarily be corresponding defects in our practice.* Cf. Heb. xi. 6.

* 'Recte igitur Catholicæ disciplinæ majestate institutum est, ut accedentibus ad religionem fides persuadeatur ante omnia' (Aug. De Util. Cred., 13). This, together with the other extracts quoted from the works of St. Augustine in illustration of the Athanasian Creed, is taken from Stephens' 'Book of Common Prayer,' p. 502 *et seq.* Many others might be cited almost identical with the phraseology of the Creed.

Latin Text.

inde venturus est judicare vivos et mortuos.

40. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

41. Et qui bona egerunt, ibunt in vitam æternam, qui vero mala, in ignem æternum.

42. Hæc est fides Catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.

Gloria Patri, et Filio, et Spiritui Sancto ;

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

'Hold.' Bishop Dowden translates the first verse as follows : 'Whosoever wisheth to be saved, before all things it is needful (*opus est*) that he hold fast (*ut teneat*) the Catholic faith,' and illustrates this rendering of *teneat* by a number of passages in the Latin Bible, where *teneo* holds the place occupied by 'hold fast' in the A. V. (*Op. cit.*, pp. 10, 27). He finds an explanation of the strong language used in the Creed against heresy in the temptations to fall away from the faith to which Catholics of Spain and Gaul were exposed at the time when the Creed was framed, through the persecutions of the Arian party. 'Men were being tempted,' he says, 'by bribes or threats to save their lives and so lose them.' However this may have been, we cannot lose sight of the fact that the obligation under which we are to hold the Creed *fast* presupposes the obligation of holding it, whether we are tempted to apostasy or not.

— 'the Catholic Faith'—i.e., the faith of the universal Church, as distinguished from the faith of heretical communities. The test of catholicity, according to Vincentius Lirinensis, is that which has been believed *always, everywhere, and by all* true Christians ('quod semper, quod ubique, et quod ab omnibus'). A simpler and more available test in matters of faith is the warrant of Holy Scripture.

2. 'every one.' Lat. *quisque*, i.e., each one who is not involuntarily ignorant. Our responsibility for our faith is, of course, commensurate with our opportunities for arriving at the truth. By 'opportunities' we mean, not only access to the teaching of the Bible and the Church, but also those means and helps which God has provided for assisting man in ascertaining what is the true faith, among which means not the least important is obedience to the will of God. 'If any man will (*θέλη*) do His will,' said our Lord, 'he shall know of the doctrine, whether it be of God or whether I speak of Myself' (St. John vii. 17). It is not asserted that every one should have gone through for himself all those intellectual processes by which the various articles of the Creed have been deduced from Holy Scripture. Some minds are incapable of such reasoning ; some have not had the opportunity, but all believers are capable of prayer for light, of acting up to the light they have, of cultivating a humble and docile heart, and of avoiding the prejudices against the truth that arise out of sinful lives ; and a right faith is, after all, more dependent on these moral qualities than on the bare exercise of reason.

— 'do keep.' Lat. *servaverit*, shall have kept.

— 'whole and undefiled.' Wiclif's version is 'undefouled.' Lat. 'integram inviolatamque servaverit'—i.e., in both its integrity and its purity, without omission or corruption. This is an important distinction. There is a heresy of omission as well as positive

heresy. Many doctrines, like that of the Divinity of the Holy Spirit, are often practically lost sight of in our teaching and in our devotions, though they are not consciously and openly denied. In such cases the Catholic Faith is not kept *whole*, and not being kept whole, is liable to *corruption* also. On the phrase 'Servare fidem' (with which compare St. Paul's phrase *τηρεῖν τὴν πίστιν*, 2 Tim. iv. 7), Archdeacon Norris says: 'From the analogy of 2 Tim. iv. 7 and 1 Tim. v. 8 it would seem that "integram inviolatamque," like "servare fidem," has a moral meaning: *undefiled by a bad life*' ('Rudiments of Theology,' 257).

— '*he shall perish.*' See St. Mark xvi. 16: 'He that disbelieveth shall be condemned' (R. V.). That unbelief may be a sin is clear from St. John xvi. 8, 9: 'And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: *of sin, because they believe not on Me.*' See also Heb. iii. 12: 'Take heed, brethren, lest there be in any of you *an evil heart of unbelief*, in departing from the living God.' We cannot help accepting a conclusion that logically follows from certain premises, but we are responsible for the pains we have taken to ascertain the truth of those premises. The prelates appointed to revise the Prayer-Book in 1689 drew up a rubric, which stated that 'the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian Faith.' This interpretation is that which is generally accepted, but the rubric was never inserted in the Prayer-Book. Archbishop Secker was similarly of opinion that the 'condemning clauses' do not apply to all who cannot understand or cannot approve every expression in the Creed, but only to such as deny 'the Trinity in Unity,' or 'Three Persons in one God.' 'This alone,' he remarks, 'is said to be "the Catholic Faith." The words that follow after, "for there is one Person of the Father," and so on, are designed only to set this forth more particularly.' It is dangerous to draw a line between what we consider essential doctrines and others that we consider unessential. The Christian faith, like Christ's own robe, is without seam and of one texture. Doctrine is interwoven with doctrine as thread with thread, and we cannot omit or depreciate any one doctrine, however unimportant it may seem, without, in some way or other, weakening others. Nor will the objections commonly felt to the 'condemning clauses' be removed by showing that they apply only to particular tenets. The opposition to the 'condemning clauses' springs out of an unfounded belief that a man is not responsible for any of his opinions, and cannot, therefore, be justly condemned for them. The Declaration of the Convocation of Canterbury in 1879 says: 'As Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church

in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great-peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God's threatenings even as His promises, in such wise as they are generally' [*i.e.*, in general terms] 'set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all.'

3. '*That we worship.*' Observe, the Creed does not say barely that the Catholic Faith is, that there *is* one God in Trinity and Trinity in Unity; but that 'the Catholic Faith is this, that we *worship*,' etc. It is not enough that we believe rightly with the mere intellect: our intellectual belief must be accompanied by a corresponding worship and service of God. There may be Trinitarians in their belief who are Unitarians in their worship.

— '*in Trinity*,' viz., of Persons. The doctrine of the Holy Trinity is implied in the Old Testament, and still more clearly in the New; but in neither do we find a word corresponding to 'Trinity.' The Greek equivalent for 'Trinity' was first applied to the Three Persons of the Godhead by Theophilus, Bishop of Antioch, A.D. 170, who speaks of the three days which preceded the creation of the sun and moon as 'types of the *Trinity*, viz., of God, His Word, and His Wisdom.' The Latin word *Trinitas* is first applied to the Three in One by Tertullian, who says, 'For the very Church itself is, properly and principally, the Spirit Himself, in Whom is the Trinity of the one Divinity—Father, Son, and Holy Spirit.'—De Pudicitia, cap. xxi.; Migne, ii. 1026.; Ant. Nic. Lib.

— '*in Unity*,' viz., of substance.

4. '*Neither confounding the Persons*'—*i.e.*, not falling into the error of Sabellius, who considered the Three Persons as only three different aspects, or manifestations, of the same One God. 'Confounding' has here the force of *merging in one*.*

— '*the Persons*.' The Latin word *persona*, like the corresponding Greek word *hypostasis*, implies a *real* subsistence, as opposed to that which exists only in appearance or in the mind, or as a part or quality of some one else, and is used with special reference to the distinct individuality of the Father, Son, and Holy Spirit. It has been defined as 'a living, conscious, willing agent.' Waterland defines it thus: 'A single person is an intelligent agent, having the distinctive characters of I, thou, he; and not divided or distinguished into more intelligent agents capable of the same

* 'Estque ipsa æterna et vera et caræ Trinitas, neque confusa, neque separata' (De Civit. Dei, xi. 28). 'Catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuit tres personas, nec diversas credit esse substantias' (Contr. Maximin., ii. 22).

characters' ('Second Defence of some Queries,' xv). The various respects in which the personality of the Holy Trinity consists are thus stated by Hooker: 'The substance of God with this property, to be of none, doth make the Person of the Father; the very selfsame substance in number with this property, to be of the Father, maketh the Person of the Son; the same substance having added unto it the property of proceeding from the other two, maketh the Person of the Holy Ghost. So that in every Person there is implied both the substance of God, which is one, and also that property which causeth the same Person really and truly to differ from the other two. Every Person hath His own subsistence, which no other besides hath, although there be others besides that are of the same substance' ('Eocl. Pol.,' V., li. 1).

— 'nor dividing the Substance'—i.e., not falling into the error of Arius, who denied that the substance of the Son and of the Holy Spirit was the same as the substance of the Father, and consequently divided the substance of the Godhead.

— 'the Substance.' Literally this word means that which stands under (Lat. *sub*, under; and *sto*, I stand), and was applied to the unknown something that underlies qualities. It is therefore equivalent in its derivation to the Greek word *hypostasis*, which theologically, however, was used in the sense, not of substance, but of person. The Greek word used as the equivalent of substance was *ousia*, whence the adjectives *homoousios* (of the same substance) and *homoiousios* (of like substance). By the Divine substance is meant the aggregate of the essential qualities of Deity—those qualities which make Him to be what He is. The verses that follow indicate the various ways in which we may confound the Persons on the one side or divide the substance on the other.

6. 'all one.' The Latin is simply *una*.

9. 'incomprehensible.' Lat. *immensus*—i.e., infinite, illimitable. Wiclif's version, 'Withouten measure myche.' Bishop Hilsey's version renders *immensus* by 'unmeasurable,' and, as we have seen, in the *Te Deum* it is rendered by 'infinite' ('Patrem *immense* majestatis'). In modern English 'incomprehensible' is used in its second sense of inconceivable—that which cannot be grasped by the mind—but here it is possibly used in its literal sense to denote that which cannot be contained within limits of space. Bishop Dowden thinks that the word is used in the modern sense to translate not 'immensus,' but the Greek *ἀκατάληπτος*, and quotes passages showing that this meaning was not unknown at the time when the translation of the Creed was made. He urges in support of his view that elsewhere our reformers translate *immensus* by 'infinite,' as in the *Te Deum* and the Articles, and argues that, when they used 'incomprehensible' here, it must have been in the modern sense of that word.

11. 'three eternal'—i.e., three eternal Gods. Eternity is one of the attributes of the Divine substance, which is One; and, therefore, we cannot rightly speak of three eternal Gods. For a similar reason we cannot speak of 'three incomprehensibles,' 'three uncreateds,' or 'three Almightyes.'

19. 'the Christian verity'—i.e., the Truth as set forth in the Christian religion. The version of 1542 stood: 'We are compelled by the verye Truthe of Christes fayth to confesse separatlye every one Person to be God and Lorde.*'

— 'by Himself.' Lat. *singillatim*, i.e., singly, severally.

20. 'the Catholic religion'—i.e., the belief of the Catholic Church.

21. 'of none.' Lat. 'a nullo.'† 'Of' is used in the next two verses to translate the Latin *a* †

22. 'The Son is of the Father alone.' The word 'alone' is used in contradistinction to what is called 'the double procession of the Holy Spirit,' who is said in verse 23 to be 'of the Father and of the Son.'

23. 'and of the Son.' This clause is rejected by the Eastern Church, as inconsistent with St. John xv. 26 ('the Spirit of Truth which proceedeth from the Father'), but the procession from the Father does not exclude the procession from the Son. The preposition here employed ('a Patre et Filio') is not the same as is employed in the corresponding clause of the Nicene Creed, where we find *ἐκ τοῦ Πατρὸς*. Lat., *ex Patre Filioque*. The version published by Whytechurch reads: 'The holye ghost is from the father,' etc.

25. 'none is afore or after,' etc. Lat., 'nihil (nothing, not none) prius aut posterius; nihil majus aut minus.' Wiclif's version is: 'nought before ne aftir, not more or lasse.' Hilsey's version gives: 'there is none before or after another; nothing more or less.' The meaning of these clauses is determined by the next verse: 'But the whole three Persons are co-eternal together and co-equal.' 'Afore' and 'after' clearly refer, therefore, to duration; 'greater' and 'less' to dignity.§ There is in the Holy Trinity no priority or posteriority in point of time, no superiority or inferiority in point of dignity. Cf. 'Who with the Father and the Son together is worshipped and glorified' (Nicene Creed).

* 'Sic et Dominum si quæras, singulum quemque respondeo; sed simul omnes non tres dominos Deos, sed unum Dominum Deum dico' (Contr. Maximin., ii. 23). 'Cum de singulis quæritur, unusquisque eorum et Deus et omnipotens esse respondeatur; cum vero de omnibus simul, non tres dii vel tres omnipotentes, sed unus Deus omnipotens' (De Civit. Dei, xi. 24).

† 'Dicimus Patrem Deum de nullo' (Serm. cxl.).

‡ 'Ille Filius est Patris, de quo est genitus; iste autem Spiritus utriusque, quoniam de utroque procedit' (Contr. Maximin., ii. 14).

§ 'In hac Trinitate non est aliud alio majus aut minus' (Serm. ccciv.).

The generation of the Son and the procession of the Holy Spirit were not historical events, but eternal relations.

26. 'co-eternal together.' Lat., *Coeternæ sibi, i.e.,* co-eternal one with the other.

28. 'He therefore that will be saved.' Lat., 'Qui vult ergo salvus esse,' i.e., he who wishes to be safe (see note on verse 1). By 'saved' we understand *placed in the way of salvation.*

— 'must thus think.' This is much stronger than the Latin: 'ita de Trinitate sentiat,' thus let him think of the Trinity.' Archdeacon Norris translates: 'Let him then who wishes to be safe, thus think,' etc. Hilsey's version gives: 'He, therefore, that will be saved, let him understand this of the Trinity.' The Scottish Prayer-Book (1637) reads: 'He therefore that would be saved let him thus think of the Trinity.' So the Committee of the Convocations appointed in 1872 to retranslate the Creed give: 'He therefore that willet to be saved, let him thus think,' etc.

29. 'believe rightly.' Lat., *fideliter credat, i.e.,* faithfully believe. The translator would appear to have followed the Greek version: *ἐν ὀρθῷ πιστεύειν.* There is no such connection between the *fideliter credat* and *fides recta* in the Latin as between the 'believe rightly' and 'right faith' in the English.

30. 'believe and confess.' Believe in his heart and confess with his lips. 'The "Quicumque," quite in harmony with the surroundings of its origin, lays stress on the necessity of *making profession* of what we believe. "It is not enough," it would say to the tempted Catholic, "to believe; you must not be ashamed of your belief or terrified into concealment"' (Bishop Dowden; *Op. cit.*, p. 16).

31. 'God, of the substance of the Father,' i.e., not an inferior God of a totally different substance, as the Arians said, nor of a like substance, as the semi-Arians said, but of the same substance as the Father. Lat., *ex substantia Patris.*

— 'before the worlds.' Lat., *ante sæcula.* Archdeacon Norris translates: 'before time was.'*

— 'born in the world.' Lat., *in sæculo, i.e.,* in time, as distinguished from the eternal generation *ante sæcula,* before the worlds.

32. 'Perfect God and perfect Man,' i.e., possessed of all the attributes of each. There ought to be a comma after 'God' (see next note). 'Perfect' here means *complete.* Arius denied that the Son was perfect God, maintaining that He had a beginning, whereas God had no beginning; Apollinaris denied that the Son was perfect Man, maintaining that He had not a rational soul.

— 'of a reasonable soul and human flesh subsisting.' Reasonable, i.e., rational. The word 'subsisting' belongs to 'perfect Man,' as is clear from the Latin: 'Perfectus Deus, perfectus homo: ex anima

* 'Deus ante omnia sæcula, homo in nostro sæculo' (Enchirid., 35).

rationali et humana carne subsistens.' The colon after *homo* is not a punctuation mark, but the mark used to indicate the division of the verse for chanting. The 'reasonable soul' is opposed to the view of Apollinaris, that the Divine Word supplied the place of the rational soul in Christ.

35. 'not by conversion of the Godhead into flesh.' The Son of God did not cease to be God when He took upon Himself the nature of man. He was at once God and man.

36. 'One altogether.' Lat., 'unus omnino,' one wholly, entirely. — 'not by confusion of substance,' i.e., one, not by any inextricable blending of the Divine with the human substance. This was the error of the Eutychians.

— 'but by unity of Person.' This is in opposition to the Nestorians, who said that there were two distinct Persons in Christ.* Two natures were united in His single Person, not two Persons in one Christ.

37. 'For as the reasonable soul and flesh,' etc. This analogy goes no further than this, that as a man is one person, so Christ is one Person. It should not be understood as implying that God and man are united in Christ in the same way that soul and flesh are united in man. God and man are two natures; soul and flesh are two parts of one nature. There is, of course, a mystery in the mode of the union of soul and body in man, as there is a mystery in the mode of the union of God and man in Christ, but the one mystery throws no light on the other.† With regard to the possibility of the two natures in Christ, Canon Liddon says: 'He who could thus bring together matter and spirit, notwithstanding their utter contrariety of nature, and could constitute out of them a single human personality, or being, might surely, if it pleased Him, raise both matter and spirit—a human body and a human soul—to union with His Divinity, under the control of His Eternal Person' (Sermon on Christmas Day, 1887).

38. 'for our salvation.' Cf. the expressions in the Nicene Creed: 'Who for us men and for our salvation came down from heaven,' and, 'And was crucified also for us.'

— 'from the dead.' The Nicene Creed adds: 'according to the Scriptures.'

40. 'shall rise.' Lat., *resurgere habent.* Archdeacon Norris translates, 'have to rise.' We have an instance here of that transitional step by which the future tense in all the Romance languages was formed, viz, by using *habeo* with the *infinitive.* In

* 'Idem Deus qui homo, et qui Deus, idem homo; non confusione naturæ, sed unitate personæ' (Serm. clxxxvi).

† 'Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et homo' (In Joh. Evang. xiv., Tract. lxxviii.).

Spanish and Provençal the auxiliary is still used as an independent word. In French it has become agglutinated to the principal verb. Cicero writes: *Habeo ad te scribere* ('I have to write to you'). St. Augustine: *Venire habet* ('He has to come'). See Max Müller's 'Lectures on the Science of Language,' i. 258; 'Public School French Grammar,' p. 215.

— '*shall give account.*' The Athanasian Creed gives a more explicit statement of the Last Judgment than the Apostles' Creed and the Nicene Creed by stating (1) that we shall be judged according to our works, and (2) that they that have done evil shall go into everlasting fire.

41. '*and they that have done good,*' etc. Eternal salvation and eternal condemnation are here connected with doing good, as in the opening of the Creed they are connected with the holding of the Catholic Faith. It will be observed, however, that this verse is *declaratory*, whereas the first and second are *admonitory*. 'They that have done good shall go into life everlasting;' but those who wish to enter into life everlasting are admonished that right faith precedes right practice, and is indispensable to it.

— '*everlasting.*' Lat., *eternam*.

42. '*which, except a man believe faithfully.*' Lat., '*quam nisi quisque fideliter firmiterque crediderit, i.e.,* which unless each shall have believed faithfully and steadfastly. The former word, '*faithfully,*' refers to orthodoxy, the latter, '*steadfastly,*' to continuance in the true faith. It will be observed that our version does not translate the word *firmiter* which occurs in the Latin. Our translators appear to have followed here a Greek copy of the creed where the same omission occurs.

— '*saved.*' Lat., '*salvus,*' safe.

43. The *Gloria* seems to point to the hymnal character of this grand exposition of the Christian faith.

COMPARISON OF THE THREE CREEDS.

The main differences between the three Creeds are best understood by reference to the objects for which they were framed. The Apostles' Creed was evidently intended for the use of catechumens while preparing for admission into the Church by Holy Baptism, and is therefore confined to a simple statement of belief in the fundamental articles of the Christian faith. The Nicene Creed is a development of the Apostles' Creed, intended to guard believers against the most prominent doctrinal errors that were current at the time when it was drawn up, A.D. 325. The so-called Athanasian Creed was directed against still later heresies and against possible misapprehensions of orthodox doctrines.

The Apostles' Creed is the only one that distinctly asserts the Communion of Saints.

The Nicene Creed differs from the Apostles' in the following respects:

I. Part relating to the Father.

(a) The insertion of 'One' before 'God the Father.'

(b) The fuller account it gives of 'God the Father,' by the addition of the clause 'and of all things visible and invisible.'

II. Part relating to the Son.

(a) The substitution of 'only-begotten' for 'only.'

(b) The fuller account given of the divinity and work of the Son, and of His relationship to the Father: 'Before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father.'

(c) The office of the Son in the work of Creation: 'By whom all things were made.'

(d) The purpose of the Incarnation: 'Who for us men and for our salvation came down from heaven.'

(e) The fulfilment of Scripture in the Son's resurrection: 'According to the Scriptures.'

(f) The second coming of the Son: 'again with glory.'

(g) The description of the everlasting character of His kingdom: 'Whose kingdom shall have no end.'

III. Part relating to the Holy Spirit.

(a) The fuller assertion of the divinity and work of the Holy Spirit, and of His relationship to the Father and the Son: 'The Lord, and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.'

(b) The insertion of 'One' and 'Apostolic' before 'Church.'

(c) The insertion of 'I acknowledge one Baptism for the remission of sins.'

(d) The substitution of 'dead' for 'body' after 'the resurrection of,' and 'of the world to come' for 'everlasting.'

The Athanasian Creed differs from the Apostles' and Nicene Creeds in not beginning with the words 'I believe,' and in closing with the *Gloria Patri*. In form it is rather a hymn of praise than a creed, the great point urged in it being the mystery of the Divine nature; hence its suitability for Divine worship. In rightly using it we not only express our belief, but we adore and glorify God.

The Athanasian Creed gives prominence to the Trinity in

Unity and the Unity in Trinity; the identity of the attributes of the Three Persons, as illustrated in their uncreated being, infinity, eternity, omnipotence, Deity, and Lordship; the differentia of the Three Persons; the co-eternity and co-equality of the Three Persons; the reality and union of the Divine and human nature of Christ; the divinity of the Holy Ghost; the resurrection of the dead 'with their bodies' to judgment; the judgment of men according to 'their own works'; the admission of the good 'into life everlasting'; and the condemnation of those that have done evil to 'everlasting fire.'

Many of these truths are stated negatively as well as positively, and misapprehensions of their meaning are guarded against. Thus, we are taught to *distinguish* the Three Persons, but not to *divide* them; to believe in the *Unity* of the Three Persons, but not to *confound* them; to recognize the eternal *generation* of the Son and the eternal *procession* of the Holy Spirit, and yet to hold their *co-eternity* and *co-equality* with the Father; to *distinguish* the two natures of Christ while holding the *unity* of His Person; to hold the *unity* of His Person without *confounding* His substance.

Peculiarities of the Athanasian Creed are:

- (a) The clauses relating to the indispensability to salvation of a faithful and firm holding of the Catholic faith in its integrity and purity.
- (b) Its direct assertions with regard to the Trinity in Unity, the Unity in Trinity, the two natures of Christ, and the Divinity of the Holy Spirit.
- (c) The clauses relating to judgment, human responsibility, the reward of the good, and the punishment of the evil.

IV.—THE PRAYERS AND THANKSGIVINGS.

The Suffrages, or Preces.

We here reach a transition point in the Daily Offices. Having prepared ourselves, by confession and absolution, to engage in the worship of God, having had our hearts stirred up to devotion by the singing of the Psalms and Canticles, having listened to the reading of the Holy Scriptures, and having declared our own personal belief in the great truths which the Holy Scriptures set forth, we now enter upon that part of the service which is devoted more especially to prayer. The reason for this order is obvious. Just as the Creed is based on the Word of God—the lections from which it immediately follows—so the prayers are based upon the Creed. We could not pray unless we first believed. 'He that cometh to God,' says the writer of the

Epistle to the Hebrews, 'must believe that He is' (Heb. xi. 6). Cf. 'How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?' (Rom. x. 14).

The Mutual Salutation.—Before commencing the Preces proper the minister prays that the Lord may be with the people, to make them conscious of their real needs, to repress their desires for that which is not expedient, to strengthen their faith, and to grant them their requests; and the people pray that the Lord may be with him, both in his individual capacity and as their representative and mouthpiece. A solemn recognition is thus given 'to the common work in which priest and laity are engaged, and the common fellowship in which it is being done. . . . 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 alway, even unto the end of the world"' (Blunt, 'A. B. of C. P.,' 199).

The words of the salutation seem to be based on Ruth ii. 4: 'And, behold, Boaz came from Beth-lehem and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.' Cf. Ps. cxxix. 8; St. John xx. 19, 26; 2 Thess. iii. 16; 2 Tim. iv. 22. The Greek form of salutation was *Ειρήνη πάνσι. Καὶ μετὰ πνεύματος σου.* ('Peace to all. And with thy spirit'). It was used on five different occasions in Divine service: (1) by the Bishop on entering the church; (2) by the reader before beginning the Lessons; (3) before and after the sermon; (4) at the consecration of the elements in the Holy Eucharist; (5) at the dismissal of the congregation. In the Roman Church the Priest says, '*Pax vobiscum*' ('Peace be with you'). The Anglican form of salutation is the more comprehensive: 'Where the *Lord* is, there is *peace*.'

The Invitation. 'Let us pray,' which is the signal for both minister and people to 'devoutly kneel,' is an exhortation 'to lay aside all wandering thoughts, and to attend to the great work we are about; for though the minister only speaks most of the words, yet our affections must go along with every petition, and sign them all at last with an hearty Amen' (Wheatly). This invitation is twice repeated in the Litany, where it would seem to be employed to mark the transition from the versicles, in which the people respond to the minister, to the prayers, in which he speaks as their mouthpiece. In the early Church a deacon, in order to

stir up the people to a hearty and active participation in the service, was wont to call out, 'Let us pray,' 'Let us pray earnestly,' 'Let us pray on yet further and further,' 'Let us pray with intense zeal.'

The Lesser Litany.—The three ejaculations, *Lord, have mercy upon us! Christ, have mercy upon us! Lord, have mercy upon us!* are known as the Lesser Litany, and correspond to the opening suffrages of the Greater Litany.* The origin of the application of the name 'Litany' to these prayers is thus explained: 'The early litanies always commenced with the words *Kyrie Eleison* ('Lord, have mercy on us'), which were again and again repeated. Hence the name Litany came to be applied to the *Kyrie Eleison* itself. In the Eastern Offices *Kyrie Eleison* was thrice repeated; but in the Western *Christe Eleison* was invariably used as the second versicle. The Greek words were left untranslated in the Latin Offices, out of feelings of reverence. They are still used in the Litany employed by Convocation. The Lesser Litany is addressed to each Person of the Blessed Trinity separately, for against each we have sinned, and to each we are about to address our prayers. Its position in the service deserves attention. Before we ask for any special blessing, either for ourselves or for others, we pray, in the language of the lepers, that the Lord may have mercy on us, by which we are here to understand that He will take pity on us, and lend a favourable ear to the prayers which we are about to address to Him. Freeman remarks that the Lesser Litany is 'to the prayer what the "Glory be" is to the praise of the whole office; a prayer setting the tone and fixing the object of all the rest, by being addressed to the Holy Trinity.' It will be observed that in the services of the Church the Lesser Litany is, after the primitive custom, almost invariably prefixed to the Lord's Prayer. The exceptions are in the commencement of Morning and Evening Prayer, and in the services for Holy Communion, Baptism, and Confirmation. 'The Church,' says Wheatly, 'hath such an awful reverence for the Lord's Prayer, that she seldom suffers it to be used without some preceding preparation. In the beginning of the Morning and Evening Service we are prepared by the confession of our sins and the

* They appear to have originated in the Greek-speaking Christian Church at Rome, and to have gradually spread Westward. The Council of Vaison (A.D. 529) enacted: 'Since, as well in the Apostolic See as throughout the whole of the provinces of the East and of Italy, the very sweet and very wholesome custom has been introduced of saying, with much frequency and great devotion and compunction, *Kyrie Eleison*, it has pleased us also that in all our churches that holy custom should be introduced at Matins, at Mass, and at Vespers.' In the Prayer-Book of 1549 the *Kyrie* was said in the early part of the Communion Office. In the American Prayer-Book it is used after the summary of the Decalogue. Altogether it is used in the English Prayer-Book ten times.

absolution of the priest, and very commonly in other places by this short Litany, whereby we are taught first to bewail our unworthiness and pray for *mercy*, and then with an humble boldness to look up to Heaven, and call God our Father, and beg farther blessings of Him.' Where the Lord's Prayer is not preceded by the Lesser Litany, or some other preparatory devotions, it is used eucharistically—that is, its special 'intention' is one of thanksgiving. Here the Lord's Prayer is used in response to the invitation, 'Let us pray,' as a general summary of those spiritual and material needs which we shall hereafter specify in detail, and as the perfect model to which all human prayers should be made to approximate. The 'intention' being precatory rather than eucharistic, both here and in the Litany the ascription is omitted. The American Prayer-Book omits the Lesser Litany and the Lord's Prayer here.

The Lord's Prayer.—The Lord's Prayer occurs twice in the Daily Offices, once in the Litany, and twice in the Office for Holy Communion. Exception has been taken by Nonconformists to these and other repetitions that occur in the services of the Church; and our Lord's warning against the use of 'vain repetitions' has often been quoted in support of the objection. But the application of our Lord's words to the repetitions of the Prayer-Book begs the question, these repetitions not being 'vain.' The warning is not directed against repetitions, but against 'vain repetitions' (*μὴ βατταλογήσητε*), such as the heathen use, who think they shall be heard for their much speaking. Cf. 1 Kings xviii. 26; Acts xix. 34. Dean Alford, commenting on St. Matt. vi. 7, says: 'What is forbidden in this verse is not *much* praying, for our Lord Himself passed whole nights in prayer: not praying *in the same words*, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of *Paternosters* and *Ave Marias* in the Romish Church, as practised by them, are *in direct violation* of this precept; the number of repetitions being prescribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the *Kyrie Eleison*, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is pre-eminently a reasonable service.' Deep feelings naturally express themselves in repetitions; and, by the laws of mental association, repetition has a tendency, in consequence, to evoke, revive, and intensify those feelings. We see this practically illustrated in the reiterations of

the orator and the refrains of the lyric poet. But further, the same form of words may be used again and again with different intentions; and it was with such different intentions that the Lord's Prayer was made to occupy the various places where it occurs. In illustration of this remark, it may be worth while to point out what would seem to be its specific intention in each part of the service.

It would appear to have been inserted in the introductory part of the Daily Offices (1) in honour of our Lord; (2) as a model and summary* of the whole service which follows; and (3) as leading up, by its ascription, to the songs of praise which immediately follow it.

Here, viz., at the commencement of the 'Preces,' the Lord's Prayer, shorn of its ascription, is used (1) with special reference to the needs of the coming day and night; (2) as the model on which all our prayers should be framed; † and (3) with reference to the Holy Scriptures that have just been read, 'our daily bread.'

In the Litany the Lord's Prayer is inserted at the end of the Suffrages, as gathering up in its comprehensive terms those particular blessings which we have just prayed for separately, and embracing those further unspecified blessings of which our Lord foresaw our need.

The Lord's Prayer is peculiarly appropriate as an introduction to the Communion Office, the petition 'Give us this day our daily bread' being still more applicable to Christ Himself, 'the living Bread,' than to the Holy Scriptures.

After the reception of the consecrated elements the Lord's Prayer is used eucharistically, and, in accordance with this intention, concludes with the ascription. A practical remark of Bishop How on the repetitions of the Lord's Prayer will fitly conclude the foregoing observations: 'When a man has prayed every petition in that prayer with all the earnestness he is capable of, and when he has given to each petition all the fulness and depth

* It has been remarked that the praise and adoration with which the Lord's Prayer opens and concludes correspond to the Psalms and Canticles and Thanksgiving; that the central petition, 'Give us this day our daily bread,' has a special significance in referring to the spiritual food conveyed through the reading of the Holy Scriptures, and that the remaining petitions are a summary of all prayers and supplications. See Freeman, 'P. of D. S.,' i. 328-9. St. Augustine says, in one of his sermons, 'The daily Lessons which ye hear in church are daily bread, and the hymns ye hear and repeat are daily bread.'

† Freeman connects it with the celebration of the Sacrament of Baptism after the Second Lesson. In the early Church only the baptized were allowed to use the Lord's Prayer. The intention of the framers of our Prayer-Book, in ordering that Baptism should take place after the Second Lesson, was probably, Freeman says, '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.'

of meaning which it will bear, then it will be time to complain of the repetition. May we not often be glad of the opportunity of praying earnestly the words which we have before let slip through inattention, or of praying them in the different senses which to thoughtful persons they will bear? (Comment. on St. Matt. vi. 7).

The rubrical direction that 'the minister, clerks, and people shall say the Lord's Prayer with a loud voice' was doubtless opposed to the old practice, according to which the priest said the prayer in a subdued voice down to '*Et ne nos,*' etc. (And lead us not, etc.). He then lifted up his voice, and the people joined in the last clause only. This custom continued up to 1552. The rubric in 1549 was: 'Then the minister shall say the *Creed* and the Lord's Prayer in English, with a loud voice,' etc. This was followed by: '*Answer: But deliver us from evil. Amen.*'

The Versicles were taken immediately from the old Service-Books, but they are ultimately derived, with but little alteration, from the Psalms. A similar set of versicles was employed at the Cathedral of Salisbury in the form of 'Bidding the Bedes.*' The American Prayer-Book omits versicles 2-5, inclusive.

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| 1. <i>O Lord, show Thy mercy upon us.</i>
<i>And grant us Thy salvation.</i> | Show us Thy mercy, O Lord.
And grant us Thy salvation.—Ps.
lxxxv. 7. |
| 2. <i>O Lord, save the King.</i>
<i>And mercifully hear us when we</i>
<i>call upon Thee.</i> | Save, Lord, and hear us, O King of
heaven: when we call upon
Thee.—Ps. xx. 9. |

The Sarum form, above referred to, gives here: '*Domine, salvum fac regem: et exaudi nos in die qua invocaverimus Te,*' which is the rendering in the Latin Psalter of Ps. xx. 9. With this agrees the rendering in the Septuagint, *Κύριε σώσον τὸν βασιλέα.* The Authorized Version reads: 'Save, Lord: let the king hear us when we call.' The rendering adopted in the versicles harmonizes best with the general tenor of the psalm, which seems to have been composed as a prayer to be used by the people for their divinely-appointed king.

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| 3. <i>Endue Thy ministers with right-</i>
<i>eousness.</i>
<i>And make Thy chosen people joy-</i>
<i>ful.</i> | Let Thy priests be clothed with
righteousness: and let Thy
saints sing with joyfulness.—
Ps. cxxxii. 9. |
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* A.-S. *bead, gibeð*, a prayer. The Old English word 'bidding' was used in two senses, (1) command, (2) prayer. It is in the former, *i.e.*, in the sense of directing prayers to be made, that the Bidding Prayer is so called. 'Bedman' is glossed in the 'Promptorium Parvulorum' 'orator, supplicator, exorator.' In pre-Reformation times, as at present in the Romish Church, a string of small balls was used to help the memory in keeping count of the number of prayers said. Hence the name *bead* came to be applied to any small perforated balls capable of being strung.

'*Sacerdotes tui induantur justitiam : et sancti tui exultent.*' 'Endue' is used in two senses in the Prayer-Book: (1) In the sense of *clothe* (Lat. *induo*), as here; (2) in the sense of *endow* (Lat. *dos*, a marriage gift); e.g., 'Endue her plenteously with heavenly gifts.' 'Endue them with Thy Holy Spirit.' The expression 'Thy chosen people' is clearly equivalent to 'Thy saints' in the corresponding verse of the Psalms, and to the expression 'Thy people' in the subsequent versicles. Throughout the Prayer-Book we recognize the fact that it is by the grace of God we are 'elected' or 'chosen' out of the world to be admitted into the Church, and thereby placed in the way of salvation. Cf. 'Grant that this child, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children' (Baptismal Service). 'Who sanctifieth me and all the elect people of God' (Catechism). The former quotation clearly implies that the 'elect' may defeat the purpose of their election.

4. *O Lord, save Thy people.
And bless Thine inheritance.*

O save Thy people, and give Thy
blessing unto Thine inheritance.
—Ps. xxviii. 10.

By 'inheritance' would seem to be meant here the Church itself, with all the spiritual privileges which, as members of the Church, we inherit. 'For the Lord's portion is His people: Jacob is the lot of His inheritance' (Deut. xxxii. 9).

5. *Give peace in our time, O Lord.
Because there is none other that
fighteth for us, but only Thou,
O God.*

This versicle, with its response, is an echo of Ps. cxxii. 7, which in the Latin version is 'Fiat pax in virtute Tua.' In the 'Bidding of the Bedes' we find 'Domine, fiat pax in virtute tua: et abundantia in turribus tuis;' in the Primer, before the Evening Collect for Peace:

'Lord, give pees in oure daies, for there is noon othir that shal fygte for us,
but thou lord oure God.

Lord, pees be maad in thi vertu.
And plenteousnesse in thi toures.'

'The connection between this petition and its response is not very obvious at first sight: the former evidently supposes a state of war (and war seldom ceased in the rude times in which these versicles were framed), while the latter implies that God alone can give the victory which will secure peace as its result' (Procter). The response is, clearly, a development of the words '*in virtute Tua,*' which ought not to have been dropped. There can be no peace which is not sent by God, no victory which is

not achieved in His might. Bishop Cosin proposed to alter the response thus: 'Because there is none other that saveth us from our enemies, but only Thou, O God.' The easiest mode of making the meaning of the response clear would be to restore to the versicle its old conclusion, 'in Thy strength.' Wheatly observes: 'The Church by these words does by no means imply that the only reason of our desiring peace is because we have none other to fight for us, save God alone; as if we could be well enough content to be engaged in war, had we any other to fight for us besides God: but they are a more full declaration and acknowledgment of that forlorn condition we are in, who are not able to help ourselves, and who cannot depend upon man for help; which we confess and lay before Almighty God, to excite the greater compassion in His Divine Majesty. And thus the Psalmist cries out to God: "Be not far from me, for trouble is near; for there is none to help"' (Ps. xxii. 11).

6. *O God, make clean our hearts
within us.
And take not Thy Holy Spirit
from us.*

Make me a clean heart, O God.—
Ps. li. 10.
And take not Thy Holy Spirit from
me.—Ps. li. 11.

This concluding couplet appears to have taken the place of a prayer invoking the aid and sanctification of the Holy Spirit, which immediately followed the old Bidding Prayer, whence the foregoing versicles were taken. It stands in the same relation to the prayers which follow as the first Collect of the Communion Office ('Almighty God, unto whom all hearts,' etc.) stands to the service which it introduces.

Wheatly points out that the versicles correspond to the subsequent Collects and prayers, and contain the sum of them. The first answers to the Sunday Collect, which generally contains prayers for mercy and salvation; the second, to the prayers for the King and Royal Family; the third and fourth, to the Collect for the Clergy and People; the fifth, to the Collect for Peace; the sixth, to the Collect for Grace.

Rubric.—Before the Reformation the priest said the last four suffrages and the Collect standing. In 1549 'the priest' was to kneel at the suffrages and stand at the Collect. In 1552 he was to stand at the suffrages and, as no change of attitude is ordered, he probably stood at the Collect also. In 1662 the words 'all kneeling' were added in the rubric at Matins, but not in the rubric at Evensong. As the people are kneeling already, the rubric seems intended to include the minister.

The Collect for the Day almost invariably embodies a petition for some grace or blessing suggested by the Epistle or Gospel for the day. It is thus a link connecting the Daily Offices with the

Office for Holy Communion, and serves to carry on, day by day, the special teaching and memories of the Eucharistic Scriptures and Eucharistic Service of the previous Sunday, or other festival. 'Under whatsoever engaging or awing aspect our Lord has more especially come to us then in virtue of the appointed Scriptures, the gracious and healthful visitation lives on in memory, nay, is prolonged in fact. Or, in whatever special respect, again, suggested by these same Scriptures, and embodied for us in the collect, we have desired to present ourselves "a holy and lively sacrifice" in that high ordinance, the same oblation of ourselves do we carry on and perpetuate by it. Through the Collect, in a word, we lay continually upon the Altar our present sacrifice and service, and receive in a manner from the Altar a continuation of the heavenly gift' (Freeman, i. 369). The American Prayer-Book omits the Collect for the Day here when the Communion Service is read.

The **Collect for Peace** is translated from a Collect formerly used at Lauds, and in a special Eucharistic Office on the subject of Peace. The great difference between the Morning and Evening Collects for peace is that the former relates mainly to *outward* peace, while the latter relates to *inward* peace. Both Collects are found in the Sacramentary of Gelasius (A.D. 492), and have been in constant use in the Church of England for at least 1,200 years. The Morning Collect occurs as a Collect to be said at the Post-Communion in a Service for Peace; the Evening Collect is the Collect of the Service.

'*The Author of peace and Lover of concord*' ('Deus auctor pacis et amator'). Cf. 1 Cor. xiv. 33: 'God is not the *author* of confusion, but of peace.' God is addressed as the Author of peace because there is no real peace but that which He sends. It is He 'that maketh men to be of one mind in an house.' It is He who averts war, and it is He who gives the victory that brings peace. But He is not only the Author of peace: He is the Lover of concord. He delights in that harmony of hearts which is the only permanent security of peace. In the Litany we find 'unity' joined with 'peace' and 'concord.' 'Unity' denotes a closer bond even than that of concord. Concord implies the existence of separate interests; unity, their complete identity.

'*In knowledge of whom standeth our eternal life, whose service is perfect freedom.*' The immediate source of this beautiful clause is a passage in St. Augustine's 'Meditations': 'Deus quem nosse vivere est; cui servire regnare est; quem laudare salus et gaudium animæ est; te labiis et corde, omnique qua valeo virtute, laudo, benedico, atque adoro' (Cap. 32): 'O God, whom to know is to live, whom to serve is to reign, and to praise whom is the health

and joy of the soul; Thee with my lips and my heart, and with all the might that I have, do I praise, bless, and adore.' But the original source is undoubtedly St. John xvii. 3: 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Cf. the opening of the Collect for St. Philip and St. James's Day: 'O Almighty God, whom truly to know is everlasting life.' The connection between the two attributive clauses of the Invocation and the main petition of the Collect would seem to be this: Though we ask for the blessing of temporal peace, we recognize the fact that our higher life, consisting as it does in the knowledge of God, is lifted up above all temporal accidents; and that in the loving service of God, we enjoy a liberty which no human enemies can take away from us. 'Standeth,' i.e., consisteth. Cf. 'Original sin *standeth* not in the following of Adam' (Article IX.). 'That your faith should not *stand* in the wisdom of men' (1 Cor. ii. 5).

'*Defend us in.*' Lat., *protege ab* (protect us from).

'*Surely trusting,*' i.e., confidently trusting, feeling a sense of perfect security. Something of the old meaning of *securus* (free from care) lingers in this use of the word 'surely.'

The **Collect for Grace to live well** embodies two petitions, viz., that during the day, to the beginning of which God has safely brought us, we may (1) be kept from falling into sin; and (2) be led to do what is righteous in God's sight. We are thus taught that 'to live well' involves not merely the resistance of temptation (negative virtue), but active obedience to the Divine will (positive virtue). This Collect was formerly used at Prime, and is found in the Sacramentaries of Gelasius (A.D. 492) and Gregory (A.D. 590).

'*Danger,*' whether to body or soul.

'*Ordered*' (*dirigatur*), i.e., directed. Cf. 'To him that *ordereth* his conversation right' (Ps. l. 23). 'Who shall *order* the battle?' (1 Kings xx. 14).

'*Governance,*' i.e., guidance, government.

'*In Thy sight.*' These words do not limit 'do' but 'righteous,' as is seen from the Latin: '*sed semper ad Tuam justitiam faciendam omnis nostra actio Tuo moderamine dirigatur,*' 'that all our actions may be always directed by Thy governance to doing Thy righteousness.' The word 'that' here means *that which*. Cf. 'Take that thine is' (St. Matt. xx. 14). The American Prayer-Book reads: 'But that all our doings, being ordered by Thy governance, may be righteous in Thy sight.'

The **Evening Collect for Peace** is a prayer for that inward peace which the world neither gives nor can take away, a peace that is often maintained unbroken and undisturbed amid much external turmoil and unrest. It is the peace which our Lord promised to

His disciples: 'My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid' (St. John xiv. 27). This inward peace we are taught to seek at the hands of God, from whom all holy desires, all good counsels, and all just works, *i.e.*, all the conditions of inward peace, proceed; and the objects with which we are to seek it are:

1. That we may give up ourselves without distraction to obey God's commandments, and

2. That we may enjoy the perfect tranquillity which arises out of implicit confidence in the sufficiency of His protection.

'*That both our hearts,*' etc. The American Prayer-Book omits 'both,' and punctuates the passage thus: 'That our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass,' etc. The meaning would be clearer if the words 'by Thee' were placed after 'being defended.' The Latin original is: *ut et corda nostra mandatis Tuis dedita, et, hostium sublata formidine, tempora sint Tua protectione tranquilla*, 'that both our hearts being devoted to Thy commandments, and all fear of our enemies being removed, our times also may be tranquil under Thy protection.'

The Collect for Aid against all Perils is taken from the Sacramentary of Gelasius (A.D. 492), and was originally appointed to be said at Vespers. It would seem to have been suggested by the language of the Psalms. *Cf.* 'Lighten mine eyes, that I sleep not in death' (xiii. 3); 'Thou also shalt light my candle: the Lord my God shall make my darkness to be light' (xviii. 28). Wheatly remarks that the Collect for Grace in the Morning Service 'is very proper to be used in the beginning of the day, when we are probably going to be exposed to various dangers and temptations. Nor is the other, for Aid against all Perils, less seasonable at night; for being then in danger of the terrors of darkness, we by this form commend ourselves into the hands of that God who neither slumbers nor sleeps, and with whom darkness and light are both alike.' Norris observes: 'In the Morning Collect we have an echo of "Lead us not into temptation;" in the Evening Collect an echo of "Deliver us from evil."'

'*From all perils and dangers.*' 'Peril' and 'danger' are ordinarily convertible terms. They are both employed here to denote all dangers, whether of body or soul. The Latin is: *Et totius hujus noctis insidias Tu a nobis repelle propitius*—'And do Thou of Thy mercy repel from us the snares of the whole of this night.'

The Irish Prayer-Book provides as an alternative prayer the Post-Communion Collect 'For Grace and Protection,' 'O Almighty Lord and everlasting God,' etc., probably to meet the objection that the Collect 'Lighten our darkness' is scarcely appropriate for an afternoon service.

Rubrics.—1. '*In Quires and Places where they sing here followeth the Anthem.*' The word 'anthem' is derived from the Greek ἀντίφωνα, (*i.e.*, a hymn sung responsively by two opposite choirs), and comes to us through the O.E. *antefn*, which was corrupted into antem or anthem. In the 'Promptorium Parvulorum,' anthem is spelt 'antym.' Barrow spells it 'anthymn,' and Dr. Johnson derives it from ἀντί ὕμνος, as though it were from the same source as our word 'hymn.' This derivation, in spite of its plausible look, is undoubtedly wrong. The practice of singing hymns and metrical psalms in Divine Service was probably introduced by the Reformers from the Continent. A royal injunction in the year 1559, after enjoining the use of plain-song in saying the prayers, says: 'For the comforting of such as delight in musick it may be permitted, that in the beginning or at the end of the Common Prayer, either at morning or evening, there may be sung a hymn or such-like song to the praise of Almighty God, in the best sort of melody and musick that may be conveniently devised; having respect that the sentence [*i.e.* sense] of the hymn may be understood and perceived.'

2. '*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.*' It has been inferred from the use of the word 'then' immediately after the rubric relating to the singing of the anthem, that when an anthem is *not* sung, the five prayers which follow are not to be read (see Blunt, 202). This inference derives some support from the fact that up to 1661 Matins ended at the third Collect. But the usage of the Church is to read the five prayers, whether there be an anthem or not. The rubric in the Scottish Prayer-Book of 1637 ran thus: 'After this Collect ended followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the Prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction.' In the Litany of this Prayer-Book the Prayers for the King, the Royal Family, and the Clergy, and the Ember Prayer, 'Almighty God,' are printed immediately before the Prayer of St. Chrysostom.

The Five Prayers.—We here pass from prayers for ourselves to intercessions for Church and State: for the King as supreme Head of the State, and, under Christ, of the Church; for the Royal Family, whose welfare is bound up very closely with that of the nation; and for the clergy and people. *Cf.* 1 Tim. ii. 1, 2: '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.'

A Prayer for the King's Majesty.—This prayer is first found

in two little volumes of Private Prayers, published in 1547. It was inserted in the Primer in 1553 as 'the fourth Collect for the King' at Morning Prayer. In 1559 it was somewhat altered and shortened, and placed, with the 'Collect for the Clergy and People,' before the 'Prayer of St. Chrysostom' at the end of the Litany, where it remained till 1662. Previous to this alteration it was addressed to the Second Person of the Holy Trinity, and began thus: 'O Lord Jesu Christe, most high, most mightie kyng of kynges, lorde of lordes, the onely rular of princes, the very Sonne of God, on whose ryghte hande syttyng, docest from thy throne beholde all the dwellers upon earth.' The words 'King of kings and Lord of lords' are evidently taken from 1 Tim. vi. 15, where, as in the original form of the Collect, they are applied, not to the Father, but to the Son. Cf. also Rev. xvii. 14: 'And the Lamb shall overcome them: for He is Lord of lords and King of kings.' Freeman finely remarks that, in heaping up all that is noblest and most exalted of temporal dignities in the invocation of this prayer, we only 'pile a footstool for the Throne of the Eternal.' The phrase 'the only Ruler of princes' has been objected to as 'smacking too much of Tudor times' (Bishop Dowden), but it was probably meant to convey no more than the undivided sovereignty of the King of kings, who rules alone over all the dwellers upon earth. Cf. 'Of whose *only* gift.'

'*Endue*,' i.e., endow: not to be confounded with 'endue' as used in the versicle, 'Endue Thy priests with righteousness,' where, as we have seen, it means *clothe, invest*.

'*Wealth*,' i.e., prosperity. An abstract substantive formed from *wel*, like health from *hæl*, and formerly used generically for all kinds of prosperity. Cf. 1 Cor. x. 24: 'Let no man seek his own, but every man another's *wealth*.'

On this Collect Norris remarks: 'It should be remembered, in all our prayers for the King, that we are praying for a blessing, not only on one whom we revere personally, but also on one who represents to our minds our unity and majesty as a nation. When we speak of the head we speak of the whole. In praying God to bless the Sovereign of this realm, we intend to pray for a blessing on our land and nation. Were not this so, it might well seem strange that nowhere in our Prayer-Book is there a prayer for *England*.' Freeman calls attention to the fact that in all these prayers 'no less than the gift of the Holy Spirit itself is desired on behalf of those prayed for.'

A Prayer for the Royal Family.—This Collect, the composition of Archbishop Whitgift, was added to the Collects at the end of the Litany in 1604, James I., who ascended the throne in 1603, being the first English Sovereign after the Reformation who had children. It originally began, 'Almighty God, which

hast promised to be a Father of Thine elect and of their Seed,' the reference being to such passages as 2 Cor. vi. 17, 18, 'And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' At the accession of Charles I. in 1625, as he had at that time no children, the words 'the Fountain of all goodness' were substituted for the old clause, 'which hast promised,' etc. The present introduction has the advantage of being equally applicable whether the Sovereign has children or not. It was replaced by the old introduction in 1632, after the birth of Prince Charles and the Lady Mary, but was restored by Laud in 1633.

A Prayer for the Clergy and People.—This Collect is taken from the Sacramentary of Gelasius (A.D. 492), and is found in all the old English Primers. It was placed at the end of the first English version of the Litany, published in 1544, and was inserted in the Prayer-Book at the end of the Litany in 1559. It has occupied its present place since 1662.

'*Who alone workest great marvels*.' Cf. Ps. cxxxvi. 4: 'To Him who alone doeth great wonders.' This introduction directs us at once to the Almighty and Everlasting God, as the sole Author of that standing miracle, the Church, which, in spite of the deadly hostility of the world, has never ceased to spread, and which has been preserved through innumerable dangers from both within and without. Some think that there is a reference to the 'great marvels' wrought on the Day of Pentecost, and Bishop Cosin proposed to alter the Invocation thus: 'Almighty and Everlasting God, who didst pour out upon Thy Apostles the great and marvellous gift of the Holy Ghost;' but the suggestion was not adopted by the Revising Committee. The American Prayer-Book has altered the Invocation thus: 'Almighty and Everlasting God, from whom cometh every good and perfect gift.' The Commissioners of 1689 proposed that the prayer should begin, 'Almighty and Everlasting God, the Giver of all spiritual gifts.'

'*Send down upon our Bishops and Curates*' ('*Præterinde super famulos tuos pontifices*'). The word *pontifices*, used in the Latin original of this Collect, comprehended all the clergy, the bishops being distinguished by the title *pontifices maximi*. The word 'curate' was formerly used to designate all those who had the cure, or charge, of souls. But Bishop Dowden has pointed out that the word was beginning to acquire its modern sense even in the sixteenth century, and quotes a letter of Cranmer, addressed 'To my well-beloved Doctor Snede, Vicar of Rye, and in his absence to the *curate* there.' 'Vicar' (*vicarius*) literally means one who fills the place of another, and originally denoted a stipendiary curate, deputed by some spiritual corporation who

held the revenues of a benefice to perform the ecclesiastical duties in their stead. In the strict sense of the word, the title of 'curate' is only applicable to priests who have received institution.

'The healthful spirit of Thy grace' ('*Spiritum gratiæ salutaris*'), *i.e.*, the life-giving Spirit whom Thou of Thy grace dost send, or by whom Thy saving grace is conveyed. An Old English version of this Collect, found in a Primer of the fourteenth century, more accurately renders the original 'the spirit of heelful grace,' *i.e.*, of saving grace. 'Health' is constantly used in Old English in the sense of 'salvation.'

A Prayer of St. Chrysostom.*—In the Prayer-Book of 1549 this prayer appeared without a title. From 1552 to 1662 (including the Scottish Prayer-Book of 1637) it is called 'A Prayer of Chrysostom.' It first appeared in the Litany of 1544, of which it formed the conclusion, and this position it continued to occupy in the First and Second Prayer-Books of Edward VI. It was not placed at the end of Matins and Evensong till 1662. It is found in the early part of the Liturgies of St. Basil and St. Chrysostom, but not in the most ancient MSS. of either of them. Its earliest occurrence is in the Lit. of St. Basil.

The Litany of 1544 is, with almost absolute certainty, attributed to Cranmer, and he probably translated this prayer from one of the two editions which had a few years previously been published. In 1526 a Greek text of the Liturgies of St. Chrysostom, St. Basil, and the pre-sanctified was published at Rome. Two years later a Greek text of the Liturgy of St. Chrysostom alone appeared at Venice with a Latin translation, and it is probably

* St. John, called Chrysostom, or Golden Mouth, because of his eloquence, was born at Antioch, A.D. 344, of noble parentage. His education was carefully superintended by his mother, Arthusia. At the age of twenty he had already achieved considerable reputation as a pleader. After practising at the bar for some years, he resolved on becoming a hermit, and retired to a wilderness near Antioch, where he spent some five or six years in study and prayer. The severity of his life had such an effect on his health that he was obliged to abandon his intention of leading the life of a recluse and return to Antioch. Soon after his return he was ordained priest. His powers as an orator were now applied to preaching the Gospel. He was greatly beloved by the people of Antioch, and when he was appointed Patriarch of Constantinople, it was found necessary to carry him off without the knowledge of his fellow-citizens. His zeal in denouncing the profligacy of the Empress Eudoxia brought down upon him her vengeance, and led to his banishment. At the entreaties of the people the Emperor consented to recall him, but he still continued to censure vice in high places, and was again banished. He was treated by his guards with great cruelty, and perished on his way to the place of his exile, A.D. 407. Thirty years after his death his remains were removed to Constantinople. Gibbon tells us that 'the Emperor Theodosius advanced to receive them as far as Chalcedon, and, falling prostrate on the coffin, implored, in the name of his guilty parents, Arcadius and Eudoxia, the forgiveness of the injured saint' (Mrs. Jameson's 'S. and L. A.,' pp. 325-327).

this edition that Cranmer followed. The Latin version of the Prayer of St. Chrysostom ran as follows: 'Qui communes has et concordet nobis largitus es supplicationes, et qui duobus aut tribus convenientibus in nomine tuo petitiones tribuere pollicitus es: Tu et nunc servorum tuorum petitiones, ad utilitatem expleas, tribuens nobis in presenti sæculo cognitionem tuæ veritatis et in futuro vitam æternam concedens.' In 1539 a Latin version of the Liturgy of St. Chrysostom by Erasmus was published at Basle, but Cranmer does not seem to have followed it, for where he translates 'Where two or three are gathered,' Erasmus translates 'Quando duo aut tres concordant (agree together) in nomine tuo' (see a valuable article on the subject in the *Guardian* of August 17, 1898, by J. E.).

The revisers of 1662 introduced this prayer most appropriately at the end of Matins and Evensong. Addressed directly to Christ, as we may see from the conclusion and the allusions to His promise (St. Matt. xviii. 20), it serves as a kind of Ascription to the prayers which precede it. Moreover, it contains one petition which should accompany all our prayers, *viz.*, a request that our desires and petitions should be fulfilled only 'as may be most expedient for us.' It is possible to pray for that which would be inexpedient. The Psalmist says of the Israelites, that the Lord 'gave them their request but sent leanness into their soul.'

'*Almighty God.*' This address is an interpolation of the translators, and has tended to obscure the fact that the prayer is addressed to the Son.

'*At this time.*' Both this and the following adverbial clause, 'with one accord,' qualify not 'given,' but 'make.' This use of the adverb before the verb is very common in the language of the Prayer-Book. There are no less than ten instances of it in the Prayer for the Church Militant alone. A striking instance occurs in the first Exhortation to Holy Communion, 'My duty is to exhort you *in the mean season* to consider,' where the italicized words belong to the verb 'consider.'

'*With one accord,*' *i.e.*, with harmony of purpose (*συμφώνως*).

'*Common supplications,*' *i.e.*, prayers for common blessings, and offered up in common. Cf. 'Common Prayer.'

'*Desires and petitions,*' *i.e.*, prayers expressed or unexpressed.

'*Knowledge of Thy truth*' (see note on Collect for Peace). The knowledge of saving truth in this world is the first step to life everlasting in the world to come.

The **Benedictory Prayer**, introduced in 1559, is derived from 2 Cor. xiii. 14, and is found in all the ancient Liturgies. It varies from the words of St. Paul in four different points: (1) 'Our Lord Jesus Christ' for 'the Lord Jesus Christ'; (2) 'fellowship' for 'communion'; (3) 'with us all' for 'with you all'; (4) in the

addition of 'evermore.' In form it is rather a prayer than a blessing. It differs from the Benediction in the Communion Service in two respects :

1. It is pronounced by the minister kneeling.

2. It is in the first person, the minister including himself with the people.

'The grace,' *i.e.*, the favour (*χάρις*). In 'Replenish her with the grace of Thy Holy Spirit,' the word 'grace' means gift (*χάρισμα*).

'The love of God.' The meaning is, 'The love of God the Father.'

'The fellowship' (*Κοινωνία*. Vulgate, *societas*. Sarum Use, *communicatio*). In St. James's Liturgy we find 'the communion and gift of the Holy Ghost.' The word 'fellowship' is somewhat narrower than the original word *κοινωνία*, which we have translated in our A. V. 'communion.' We have fellowship one with another in our common participation in those gracious gifts of Christ which, originating in the love of God, are communicated to us by the Holy Ghost. The fellowship springs out of the communion. Freeman says of the Benediction: 'The chief excellence of this conclusion is that, while it breathes the present peace of old apostolic blessing, it is nevertheless not an absolute conclusion at all, but points onward still to some better thing hoped for; and so leaves the spirit, which has most faithfully yielded itself up to the joys of this lower service, in the attitude of one unsatisfied still, and expecting a higher consolation.' St. Peter looks forward to our becoming participators of the Divine nature (see 2 Peter i. 4).

THE LITANY, OR GENERAL SUPPLICATION.

The word 'Litany' comes from the Greek *λατανεία*, and was originally used in the general sense of prayer, whether public or private. At a very early period in the history of the Church it was restricted to certain prayers that were said in processions of the clergy and people. We find in the Apostolic Constitutions, compiled not later than the middle of the fourth century, a form of supplication closely resembling in structure the litanies with which we are familiar. A deacon named the various subjects of petition, and the people completed the prayer with the words, 'Lord, have mercy.' In the Eastern Church kindred forms of prayer were used under various names, but litanies, in our sense of the word, are characteristic of the West rather than of the East. In the fifth century it had become a common practice in the Churches of Gaul to implore the Divine aid, in times of great trouble, as in case of invasion, pestilence, excessive rain, drought,

and earthquake, in special processional prayers, or **Rogations**, as they were called. A period of earthquake which lasted for about a year (A.D. 467), and which was, doubtless, connected with the now extinct volcanoes of Auvergne, led to the appointment of fixed days for annual rogations imploring the Divine mercy. The city of Vienne suffered greatly from these earthquakes. On the eve of the Easter festival, while mass was being celebrated, a terrific shock was felt, the people rushed out of church, and the Bishop, Mamertus, was left alone before the Altar. Whilst he was still upon his knees, he resolved to devote the three days before Ascension to rogations deprecating the Divine anger. The resolution was carried out, 'the way appearing too short,' says the historian, 'for the devotion of the faithful,' and in a short time Rogation Days were appointed to be observed all through the Western Church. St. Cæsarius of Arles (A.D. 501-542) speaks of the Rogation Days as 'regularly observed by the Church throughout the world.' In the year A.D. 590, on the occasion of a fatal pestilence at Rome, **Gregory the Great** appointed a solemn Litany to be used which, from the fact that the people were ordered to go in procession in seven distinct classes, was called *Litania septiformis*. The day fixed for the use of the Litany was the Feast of St. Mark, and this Litany is hence sometimes called the **Great Litany of St. Mark's Day**.

The Roman Litany in its full development consisted of (1) the *Kyrie*, thrice repeated; (2) an invocation of each Person of the Holy Trinity, severally and collectively, followed by 'Have mercy upon us'; (3) Invocations of the Blessed Virgin, angels, and saints, followed by 'Pray for us'; (4) Deprecations from evil, followed by 'Save us, O Lord'; (5) Supplications, followed by 'We beseech Thee, hear us'; (6) The *Agnus Dei* ('Behold the Lamb of God!') thrice repeated, with the responses, 'Spare us, O Lord,' 'Hear us, O Lord,' 'Have mercy on us'; (7) 'Christ, hear us'; (8) Lord's Prayer; (9) a few short prayers said alternately; (10) a psalm; (11) prayers for forgiveness and protection.

Litanies originally formed part of the Liturgy, *i.e.*, the Service for Holy Communion, but gradually came to be used independently and appropriated to occasions of penitential supplication. They were especially associated with processions, during which they were repeated. The earliest form of the Litany is the *Kyrie Eleison* ('Lord, have mercy upon us'), repeated twice, six, twelve, forty, or even more times. This is found in the Liturgies of St. James and St. Mark. It is uncertain when it was introduced into the Latin Church, and at what point in the service it occurred. Freeman thinks that it preceded the Introit with the Elements. 'Nor can it,' he says, 'be too strongly insisted upon that the Litany was thus a strictly Eucharistic feature, and that its ejection

from the rite was a grievous loss, which the English Church in the sixteenth century righteously and nobly repaired. It had at that time ceased to be used at any festival celebration in the West. In connection with the Eucharist, it was only said at Ordinations and on Easter Eve. In England, however, during Lent a part of it was used before the entire celebration, on all Wednesdays and Fridays. It was hence that, at our First Revision, it was appointed to be said before celebration on these days, as well as on Sundays in lieu of a Bidding Prayer' ('P. of D. S., ii. 322).

We do not know whether Litanies were used by the ancient British Church, but they were probably used from the first establishment of the English Church. Bede tells us how St. Augustine and his followers, when they first caught sight of Canterbury, formed themselves into procession, lifted up the holy cross and a large picture of Christ, and chanted (*consona voce*) this Litany (*hanc letaniam*): 'We beseech Thee, O Lord, in all Thy mercy, that Thy wrath and Thine anger may be removed from this city and from Thy holy house, for we have sinned. Alleluia.' This Litany was one of those which Gregory had appointed on the occasion of the plague. In England, Ascension Week was from an early date called *Gang-wæca*, or Procession Week; and the Rogation Days were similarly called *Gang-dægas* (*i.e.*, Procession Days). Litanies, having originated in times of trouble and calamity, were repeated on the anniversaries of those occasions, and at other periods of humiliation, as in Lent and on Wednesdays and Fridays. In the old Litanies of which we have been writing there were no invocations to angels or saints, but about the eighth century such invocations begin to appear. The number of the saints invoked would appear to have been determined by the length of the way which the procession took. The invocations were inserted between the *Kyrie* (with which the Litany invariably opened) and the Deprecations.

The original form of our present Litany was intended to be used as a separate office. It was published in 1544, and with the exception of the Creed, the Decalogue, and the Lord's Prayer, which were issued in English in 1536, was the earliest portion of our present Prayer-Book that appeared in English. Much assistance was derived in its composition from two Litanies, one published in Marshall's 'Primer,' 1535, and the other in the German original of the 'Simplex ac Pia Deliberatio,' by Archbishop Hermann, 1543. These two Litanies present many points of resemblance. Soon after the issue of this Litany the following letter was addressed by Henry VIII. to Cranmer: 'Most Reverend Father in God, right trusty

and right well-beloved, we greet you well: and let you wit that, calling to our remembrance the miserable state of all Christendom, being at this present, besides all other troubles, so plagued with most cruel wars, hatreds, and dissensions, as no place of the same almost, being the whole reduced to a very narrow corner, remaineth in good peace, agreement, and concord, the help and remedy whereof, far exceeding the power of any man, must be called for of Him who only [alone] is able to grant our petitions, and never forsaketh nor repelleth any that firmly believe and faithfully call on Him; unto whom also the examples of Scripture encourageth us in all these and other our troubles and necessities to fly, and to cry for aid and succour. Being therefore resolved to have continually, from henceforth, general processions in all cities, towns, churches, and parishes of this our realm, said and sung with such reverence and devotion as appertaineth, forasmuch as heretofore the people, partly for lack of good instruction and calling, partly for that they understood no part of such prayers or suffrages as were used to be sung and said, have used to come very slackly to the procession, when the same have been commanded heretofore, we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith; signifying unto you that, for the special trust and confidence we have of your godly mind and earnest desire to the setting forward of the glory of God, and the true worshipping of His most holy Name, within that province committed by us unto you, we have sent unto you these suffrages, not to be for a month or two observed and after slenderly considered, as other our injunctions have, to our no little marvel, been used: but to the intent, that as well the same as other our injunctions, may be earnestly set forth by preaching, good exhortations, and otherwise, to the people, in such sort as they, feeling the godly taste thereof, may godly and joyously, with thanks receive, embrace, and frequent the same, as appertaineth.' This expectation was not disappointed. The 'godly taste' of the English Litany was felt, and it provoked a desire (soon to be gratified) for other prayers in English. The new Litany omitted the long list of invocations of the saints found in the old Litanies, but retained invocations addressed to:

1. 'Saint Mary, Mother of God our Saviour Jesu Christ.'
2. 'All holy Angels, and Archangels, and all holy orders of blessed spirits.'
3. 'All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven.'

Each of these invocations terminated with the words 'Pray for us,' and was repeated, like the invocations addressed to the Holy Trinity, by both the choir and priest. Hermann omitted

suffrages addressed to the saints altogether. The only other changes introduced into the Litany were :

1. The omission of the *Kyrie Eleison*, with which all the earlier Litanies commenced.

2. The addition of the words 'miserable sinners' to the invocations of the Holy Trinity.

3. The addition of the words 'proceeding from the Father and the Son' to the suffrage addressed to the Holy Spirit.

4. The substitution of the suffrage, 'Remember not, Lord,' for the old suffrage, 'Propitius esto; parce nobis, Domine.'

5. The insertion of the clause after 'privy conspiracy,' 'from the tyranny of the Bishop of Rome and all his detestable enormities.'

It is clear from Henry's letter that the words 'procession' and 'litany' had come to be used synonymously. The practice of singing Litanies in procession led to gross abuses and was given up. The only existing trace of it is the practice of 'beating the bounds' on Rogation Days.

In the **Prayer-Book of 1549** the Litany was ordered to be said upon Wednesdays and Fridays, and was printed after* the Communion Office. In this edition the old phrase, 'detestable enormities,' which had been altered in the Primer of 1545 to 'abominable enormities,' was restored. It held its place until 1559, when it was omitted altogether. In Edward's **Second Prayer-Book** the Litany was placed where it now stands, and directed to be used 'upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.' Wednesday and Friday are said to have been singled out because Wednesday was the day of our Lord's betrayal, and Friday the day of His death. At the review of the Prayer-Book in 1661, the words 'to be sung or said,' in the introductory rubric, were substituted for the word 'used.' By an injunction issued by Edward VI., and repeated by Elizabeth, the Litany was to be sung or said in the 'midst of the church.' A small desk, called a falding or fald-stool,† was placed for the purpose in the middle of the choir, near the steps of the Altar. Cf. Joel ii. 17: 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord.'

Archbishop Grindal, in 1571, directed that no pause should be made between the Morning Prayer, Litany, and Communion, 'to the intent the people might continue together in prayer and hearing the Word of God, and not depart out of the church during

* Although placed after the Communion Office, it was, by injunctions of Edward, 1549, and Elizabeth, 1559, ordered to be said immediately before the Office.

† 'Fald-stool,' otherwise called a 'folding-stool,' a portable seat made to fold up in the manner of a camp-stool. Lat. *faldlestotium* or *faldistorium*; Ger. *falden*, to fold; *stuhl*, a chair.

all the time of the whole divine service.' This injunction was soon set aside. The Act of 1872 allows the Litany to be used as a separate service.

The Litany is usually divided into :

1. The Invocations;
2. The Deprecations;
3. The Obsecrations;
4. The Intercessions;
5. The Versicles and Prayers.

This analysis is not strictly accurate, the so-called Obsecrations being essentially Deprecations also, and the so-called Intercessions including two suffrages, viz., the 33rd and 34th, which are prayers for common blessings. A more logical analysis would be :

I. **A Penitential Introduction** (1-4), consisting of invocations addressed to the Holy Trinity, first separately and then collectively.

II. **Deprecations** (5-13), consisting of (a) prayers for deliverance from special evils; (b) Obsecrations, or prayers for deliverance from evil and its consequences, based on all our Lord has done and suffered for mankind.

III. **Intercessions** (14-32), consisting of prayers for 'all sorts and conditions of men.'

IV. **Supplications** (33, 34), consisting of two prayers, one for material blessings and the other for spiritual.

V. **Prayers and Versicles.**

- (1) Lord's Prayer;
- (2) Prayer that we may not be dealt with according to our sins;
- (3) A prayer for deliverance from evils from *without*, with versicles carrying on the prayer;
- (4) Doxology;
- (5) Versicles praying for grace and mercy;
- (6) Prayer for deliverance from evils from *within*;
- (7) Prayer of St. Chrysostom;
- (8) Benedictory prayer.

There is a distinct break before the Lord's Prayer, where we have the following rubric: 'Then shall the *priest*, and the people with him, say the Lord's Prayer.' It has been inferred from this that the previous part of the Litany may be said, as is the case in some of our cathedrals, by a layman or laymen.

1. **Penitential Introduction** (1-4). The invocations may be regarded as expansions of the Lesser Litany, with which, as we have seen, the ancient Litanies commenced. The word 'God,' which is repeated in each invocation, gives emphatic recognition

to the perfect Godhead of each Person of the Holy Trinity. It occupies a still more prominent place in the Latin original. Cf.

Pater de cœlis Deus
 Fili Redemptor mundi Deus } miserere nobis.
 Spiritus Sancte Deus

1. 'Of heaven,' i.e., from heaven (*de cœlis*). The expression is exactly equivalent to the clause in the Lord's Prayer, 'which art in heaven.' Cf. St. Luke xi. 13; 2 Chron. vi. 21. There is no comma after 'Father' in the Sealed Books, but the sense seems to require one.

2. 'Miserable sinners.' These words were added in 1544. Cf. the expression 'miserable offenders' in the Confession, and the language of St. Paul: 'O wretched (*ταλαίπωρος*) man that I am!' (Rom. vii. 24.) The epithet 'miserable' refers rather to our condition than to our personal feelings. Our condition is miserable because of sin and its consequences, whether we realize our misery or not. In repeating the invocations we should bear in mind the relations in which the three Persons of the Holy Trinity stand to us; the *sins* against Each, for which we specially seek forgiveness; and the *miseries* on account of which we specially invoke Each to have mercy on us.

3. 'Proceeding from,' etc. Added in 1544. The reference is, of course, not to the *temporal* procession of the Holy Spirit promised by our Lord (St. John xv. 26), but to the *eternal* procession of the Holy Spirit from the Father and the Son. In the language of theology the First Person is represented as self-existent; the Second as begotten of the First; the Third as proceeding from the First and the Second.

4. 'O holy, blessed, and glorious Trinity.' Amplified in 1544, the Latin original reading simply, 'Sancta Trinitas, unus Deus.' The first extant writer who uses the word Trinity, or rather its Greek equivalent, is St. Theophilus of Antioch, who, speaking of the three days before the creation of the sun and moon, says that 'they are types of the Triad (*τῆς Τριάδος*) of God, and His Word, and His Wisdom.'

After this verse formerly followed the Invocations of Saints, each being completed by the words, *Ora pro nobis* ('Pray for us'). These invocations were omitted as unauthorized innovations, and likely to lead to many dangerous errors. The Saints may be conscious of the needs of the Church militant, and doubtless join their prayers with ours in its behalf: but, however natural it may seem to pray to them to intercede for us, we have no authority in Holy Scripture for addressing them in prayer. The most ancient liturgies recognize neither the intercession nor invocation of saints. The language of the Articles about Religion, published in 1536, shows that, even at that early period of the

Reformation in England, it had been found necessary to defend the practice of invoking saints, and to confine it within certain limits. The eighth Article states: 'Albeit grace, remission of sin, and salvation cannot be obtained but of God only, by the mediation of our Saviour Christ, which is only sufficient Mediator for our sins; yet it is very laudable to pray to saints . . . whose charity is ever permanent, to be intercessors, and to pray for us and with us unto Almighty God, after this manner: "All holy angels and saints in heaven, pray for us and with us unto the Father, that for His dear Son Jesus Christ's sake we may have grace of Him and remission of our sins;" . . . so that it be done without any vain superstition as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same' (Blunt, 'Dict. Theol.,' p. 359). Only three invocations addressed to saints were retained in the Litany of 1544. They disappeared altogether in the First Prayer-Book of Edward VI.

II.—The Deprecations (5-13) may be regarded as an expansion of the clause in the Lord's Prayer, 'Deliver us from evil'—i.e., as it is explained in the Catechism, 'from all sin and wickedness, and from our ghostly enemy, and from everlasting death.'

5. 'Remember not,' i.e., remember not our offences in order to punish them, nor the offences of our forefathers to visit them upon their children. We are not, strictly speaking, punished for ancestral sin, but we share in its consequences, and we may well pray that we may be spared the trials to which its consequences expose us. One of the most serious consequences of ancestral sin is the temptation to repeat it and make it our own. This may come down to us either by direct imitation or by the transmission of an inherited tendency to sin. We should be careful not to ascribe to God, who is absolutely just, the punishment of the innocent for the guilty. Suffering is not necessarily penal; it is always disciplinary. Cf. Ps. lxxix. 8: 'O remember not against us former iniquities' (margin, 'the iniquities of them that were before us'). This suffrage was originally an antiphon at the end of the Penitential Psalms, and stood immediately before the Litany. It will be observed that, together with the remainder of the Litany down to the *Kyrie*, it is addressed to our blessed Lord. The deprecations, being prayers for deliverance from evil, are addressed with peculiar fitness to Him who taketh away the sins of the world.

'Our offences, nor the offences of our forefathers.' This clause is taken from the Sarum Breviary, and is derived from the Vulgate version of Tobit iii. 3: 'Ne vindictam sumas de peccatis meis, neque reminiscaris delicta mea vel parentum meorum' ('Remember me and look on me; punish me not for my sins and igno-

rances and the sins of my fathers who have sinned before Thee' (A. V.).

'*Good Lord.*' The word 'Good' was inserted in 1544, and is peculiar to the English Litany.

'*For ever.*' If we must undergo the discipline of temptation, yet let us be delivered from eternal evil. The Latin original is: *Ne in æternum irascaris nobis.*

6. '*From all evil and mischief.*' Under these two heads are included all the various forms of evil and its injurious consequences, which we pray to be delivered from in the deprecations that follow, viz.:

(a) *Spiritual evil*, sin itself, the primal source of all other evil.

(b) *Temptation*, whether in the form of the secret crafts or open assaults of the devil.

(c) *The consequences of evil*, viz., present wrath and everlasting damnation.

(d) *Moral evils*, viz., blindness of heart, pride, vain-glory and hypocrisy; envy, hatred, malice, and all uncharitableness; fornication, and all other deadly sin; the deceits of the world, the flesh, and the devil.

(e) *Physical evils*, viz., lightning, tempest, plague, pestilence, and famine.

(f) *Evils inflicted by man on man*, viz., battle, murder, and sudden death.

(g) *Evils affecting the State*, viz., sedition, conspiracy, and rebellion.

(h) *Evils affecting the Church*, viz., false doctrine, heresy, and schism.

(i) *Sin against the Holy Ghost*, viz., hardness of heart and contempt of God's Word and commandments.

'*Mischief*,' i.e., injury. This word had formerly a much wider application than it has now, and denoted all kinds of injury or misfortune. Chaucer says of the 'pore persoun of a toun' that, though his parish was wide and the houses in it scattered,

'He ne lasse nat for reyn ne thunder,
In siknes nor in *meschief*, to visyte
The ferreste in his parisshe muche and lyte.'

Canterbury Tales (Prologue).

'*Crafts and assaults.*' By 'crafts' we are to understand temptations of a subtle and insidious character, such as we often succumb to almost insensibly; by 'assaults,' violent and undisguised temptations, the strength of which lies in the powerful allurements they offer to present enjoyment. We are lulled into a false sense of security, and so betrayed into sin, by the 'crafts' of the devil; in his 'assaults' we are brought face to face with temptations, and are liable to be overcome by their sheer force. *Craft*

means, literally, power, but is now generally applied to intellectual power applied to bad uses. The literal meaning of *assault* is a leaping upon, from the Latin *salio*, I leap.

'*Thy wrath*,' i.e., the manifestation of Thy hatred of sin and displeasure with sinners. The effect of sin upon God's relation to us resembles that of filial misconduct upon a wise, good, and loving human parent. Out of love for the offending child such a parent is constrained to withhold the manifestation of his love until the misconduct is repented of. This clause is found in the Roman Litany and in the second edition of Quignon's Breviary, 1537. The York Use has 'from the wrath to come.'

'*Everlasting damnation*,' i.e., perpetual condemnation. Lat., *a damnatione perpetua.*

7. '*Blindness of heart*,' i.e., spiritual insensibility, inability to appreciate the beauty of holiness and see the sinfulness of sin. Not to be confounded with 'hardness of heart,' which consists in wilful and persistent resistance to the influences of the Holy Spirit. The former relates rather to spiritual *insight*, the latter to spiritual *feeling*. Blindness of heart is the natural and judicial consequence of hardness of heart. It will be observed that in specifying our sins we begin with those of the heart, where all sins commence. Of these heart-sins we mention first those which mainly concern ourselves, as *blindness of heart*, *pride*, *vain-glory*, *hypocrisy*; then those which affect our neighbours, as *envy*, *hatred*, *malice*, and all *uncharitableness*.

'*Pride*,' i.e., self-complacent satisfaction with what we have and are; the opposite of humility. The York Use reads 'from the plague of pride' (*a peste superbie*).

'*Vain-glory*,' i.e., from what the Baptismal Service calls 'the vain [or empty] pomp and glory of the world.' The Sarum Use reads *ab appetitu inanis glorie*, from the desire of empty glory.

'*Hypocrisy*,' in its double sense of *simulation*, the pretence of being what we are not, and of *dissimulation*, the concealment of what we are. The one involves the other. The word 'hypocrite' means literally an actor, one who plays a part, and hence one who affects to be what he is not, or hides what he is.

'*Envy*.' The Old English 'envy' does not always mean that spirit which leads us to covet the good fortune of another, but ill-will generally. Cf. St. Matt. xxvii. 18: 'He knew that for *envy* they had delivered Him.' Here, however, it is better to understand it in its ordinary sense. Envy is often the first step to hatred and malice.

'*Malice*,' i.e., that state of heart which, without provocation, delights in the infliction or contemplation of evil; the spirit of wanton wickedness. The Latin word *malitia* means, literally, nothing more than wickedness. The modern application of the

word evidently grew out of the feeling that there is no wickedness so great as that which is indulged in for its own sake.

'*All uncharitableness.*' Lat., *et omni mala voluntate*, from every evil wish—*i.e.*, from all unkindly feelings towards our fellow-men. Emphasize '*all.*' Uncharitableness is the negation of love; envy, hatred, and malice are positive forms of enmity.

8. '*From fornication.*' The Sarum Use reads, *a spiritu fornicationis* (from the spirit of fornication), and adds the words, 'from all uncleanness of mind and body, from unclean thoughts.' We here pass from sins of the heart to overt sins. 'From the heart sin spreads further into the life and actions' (Wheatly). The American Prayer-Book reads: 'From all inordinate and sinful affections' in the place of 'From fornication,' etc.

'*Deadly sin,*' *i.e.*, wilful and presumptuous sins, like the sin of fornication just mentioned. Such sins debase the whole nature, blunt the moral sense, harden the heart, and are, above all others, deadly in their consequences. Romanists distinguish between what they call mortal or deadly sins and venial or pardonable sins. By mortal sins they understand wilful violations of Divine law, which are punished eternally, or, if forgiven in this life, are only forgiven through formal absolution; by venial sins they understand inadvertent transgressions, 'negligences,' which are punished in this life, and are pardonable by renewal of grace.* That there is a difference of degree between sin and sin and between offences of the same class committed under different circumstances is indisputable. St. John says: 'There is a sin unto death, . . . and there is a sin not unto death' (1 Ep. v. 16, 17). But all sins are mortal in their tendency, and all are venial as regards the possibility of their forgiveness. At the Savoy Conference the Puritan divines tried to get either 'heinous' or 'grievous' substituted for 'deadly,' urging, in support of their demand, that the wages of all sin is death. To this the Bishops replied: 'For that very reason "deadly" is the better word.' The same expression occurs in the Article 'Of Sin after Baptism.' 'Not every deadly sin' (*non omne peccatum mortale*).

'*Deceits.*' Sin *deceives* by setting the temporal before the eternal, the seen before the unseen. It offers immediate enjoyment, but conceals the bitter consequences of such enjoyment. It presents itself in crafty disguises, and establishes itself in the heart by insidious processes.

'*Of the world,*' *i.e.*, the temptations to which we are exposed in the allurements of the world; what the Offices for Baptism call 'the vain pomp and glory of the world, with all covetous desires

* Bellarmine says: 'Mortal sins are those which cast men out of God's favour, and deserve eternal damnation; venial sins do somewhat displease God, yet deserve not eternal death, but are pardonable of their own nature.'

of the same.' The *world* deceives by the emptiness and transitory character of the happiness which it offers.

'*The flesh,*' *i.e.*, temptations to the sinful gratification of the bodily appetites. The *flesh* deceives by gratifying the body at the expense of the soul, and by claiming as necessities dangerous luxuries and indulgences.

'*The devil,*' *i.e.*, temptations that seem to have no immediate suggestion from the world without or the flesh within, but to come direct from the devil—*e.g.*, temptations to disbelief, scepticism, procrastination, spiritual pride, etc. *The devil* deceives by concealing the true nature and the consequences of sin. Cf. Gen. iii. 4.

9. In this suffrage we pray against physical evils inflicted (a) directly by the hand of God, (b) by man on man. 'When the cause is removed there are hopes the consequences may be prevented; and therefore, after we have petitioned against all sin, we may regularly pray against all those judgments with which God generally scourges those who offend Him' (Wheatly).

'*Plague.*' Latin, *plaga*, a blow, a stripe. As distinguished from 'pestilence,' 'plague' denotes those fatal and malignant diseases, like cholera, which from time to time spread over great areas. Such a disease was the 'Black Death,' which spread over the whole of Europe in the middle of the fourteenth century, and in this country swept away at least one-half of the population.

'*Pestilence,*' *i.e.*, epidemics, diseases of an infectious character, which the Prayer-Book elsewhere calls 'common sickness.' See Prayers and Thanksgivings upon Several Occasions.

'*Battle,*' *i.e.*, war. The York Use adds, 'from persecution by pagans and all our enemies.' These words carry us back to times when war, civil or foreign, was constantly going on or apprehended. The 'pagans' referred to in the York Use were the unconverted Norsemen who for centuries descended upon and ravaged our shores, and perhaps the Mahommedans, who threatened Europe on the east and west, and were a constant source of dread to Christendom.

'*From sudden death.*' Sarum Use, *a subitanea et improvisa morte*, from sudden and unforeseen death. 'From sodeyn and unprovided dethe' (Lit. in Primer of 1535). This clause was strongly objected to by the Puritans on the ground that we ought always to be prepared to die. At the Savoy Conference they proposed that we should read 'from dying suddenly and unprepared.' To this the Bishops replied: "'From sudden death" is as good as "from dying suddenly," which therefore we pray against, that we may not be unprepared.' Hooker remarks on this subject: 'Our good or evil estate after death dependeth most upon

the quality of our lives. Yet somewhat there is why a virtuous mind should rather wish to depart this world with a kind of treatable [*i.e.*, gentle] dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. . . . Let us which know what it is to die as Absalom or Ananias and Sapphira died, let us beg of God that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David, who leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion; in sum, taught the world no less virtuously how to die than they had done before how to live' ('Ecc. Pol.,' V. xlv. 1). It has been supposed, from the juxtaposition of 'sudden death' with 'battle and murder,' that sudden death by violence was originally referred to here. But, however that may have been, we may well pray that we may be spared from sudden death in any form. Fuller says: 'Lord, be pleased to shake my clay cottage before Thou throwest it down. Make it totter awhile before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death—not from sudden death in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him who keeps a constant table' ('Good Thoughts in Bad Times,' quoted in Karslake's Manual of the Litany).

10. '*Sedition*,'* *i.e.*, that spirit of disloyalty of which conspiracy and rebellion are the practical outcome.

'*Privy conspiracy*,' *i.e.*, secret or private plotting against the Government. Here followed in the Litany of 1544, and in the two Prayer-Books of Edward VI., 'From the tyranny of the Bishop of Rome and all his detestable enormities.' The Litany of 1545 read 'abominable' in the place of 'detestable.' The clause was omitted in the Litany published in 1559, and thenceforward in the Prayer-Book. The Puritans vainly sought to have it restored in the time of James I.

* The word *sedition* is variously explained. Some derive it from Lat. *se*, apart, and *do*, which in composition generally means 'I put.' Hence, *sedition* would mean a putting apart, a separation. Others derive it from *se* and *itio*, a going, and explain the word as a going apart, leaving the body politic to make a separate cabal. If this be the correct derivation, the *d* is probably the terminal letter of the old form of *se*, *viz.*, *sed*. Cf. the old forms of *pro* and *re* in *prodeo*, *redeo*.

'*Rebellion*,' *i.e.*, open resistance to lawful authority. This deprecation was added in 1661, after the Great Rebellion.

'*False doctrine*,' *i.e.*, false teaching. 'Doctrine' sometimes denotes what is taught, and sometimes the act of teaching. It is used in the latter sense in St. Mark iv. 2: 'And He . . . said unto them in His *doctrine*' (ἐν τῇ διδασκῆ αὐτοῦ). Cf. 'and is profitable for *doctrine*' (ὠφέλιμος πρὸς διδασκαλίαν—2 Tim. iii. 16). Here it includes both the substance of what is taught and the teaching of it.

'*Heresy*,' *i.e.*, erroneous opinions adopted in opposition to the teaching of the Catholic Church. The Greek word from which heresy is derived (*αἵρεσις*) means a choice, and was applied to all those matters in which a choice is exercised, as the adoption of a trade, a profession, a school of philosophy, etc. In its theological sense the word points to a deliberate adoption of error in matters of faith, in defiance of the authoritative teaching of the Church. Every erroneous opinion held in opposition to Catholic teaching is heretical, though the holder of it may not be, in the literal sense of the word, a heretic. There is a wide difference between the position of those who deliberately originate religious errors, and that of those who have been brought up in them. The latter are *placed* by early education in the position which the former *choose* for themselves. Education, however, does not absolve those who hold heretical doctrines from the duty of ascertaining what the teaching of the Catholic Church is. To take no pains to verify the erroneous opinions which we have been taught is an offence only second to the origination or deliberate adoption of those opinions. The radical heresies out of which nearly all others grow are those that relate to the Holy Trinity, the two natures of Christ, the origin of sin, the atonement, the personality and work of the Holy Spirit (see Notes on the Athanasian Creed). The law of England defined as heresy what has been so determined 'by the authority of the canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, wherein the same was declared heresy by the express and plain words of the said canonical Scriptures, or such as hereafter shall be ordered, judged or determined to be heresy by the High Court of Parliament of this realm, with the assent of the clergy in their Convocation.' The section of the Act quoted was repealed in 1863.

'*Schism*,' *i.e.*, open secession from Church Communion. This deprecation was added in 1661, after the many schisms by which the Church was rent during the period of the Great Rebellion. The word 'schism' comes from the Greek *σχίσμα*, a rent, *σχίζω*, I cleave, split. The spirit of party within the Church is inchoate schism. It divides the interests of a portion of the

Church from those of the whole Church, and so tends to the breach of outward unity. Schism may originate in dissatisfaction with the teaching or with the government of the Church. Its sin lies in its disruption of the 'one body' (Eph. iv. 4, 5). Its special dangers lie in wilful abandonment of those means of grace of which the Church is the divinely-appointed channel, and in the ever-increasing liability to falling away further and further from orthodox teaching and practice. Heresy leads to schism, and schism, in its turn, has a tendency to encourage heresy. Moreover, experience teaches us that schism begets schism. The child naturally manifests the disloyal and unfilial spirit of the parent.

'*Hardness of heart*' consists in a wilful disregard of duty even when it is clearly perceived and known. It is the judicial punishment of those 'whom neither private nor public calamities will reform.' Thus God is represented as hardening the heart of Pharaoh on account of his persistent refusal to let the children of Israel leave Egypt, and his defiant disregard of the plagues sent to enforce his obedience. We have experience of this punishment in that gradual weakening of our antipathy to sin which always accompanies persistence in sin.

'*Contempt of Thy Word.*' Not merely open defiance of God's threats and disregard of His promises, but neglect to consult His Word, dishonour done to it by all attempts to lower its authority, and to set our own reason above it. 'False doctrine, heresy, and schism,' mainly arise from substituting human reason for the Divine Oracles, or from disregarding such portions of God's Word as do not fall in with our own preconceived views.

The Obscations which commence at v. 11 are prayers for deliverance from sin and its consequences, based upon the successive steps in the work of Redemption, from the Incarnation to the Ascension and the bestowal of the Holy Ghost. We pray to Christ to deliver us, by the sacrificial efficacy of each of these events, from the evils mentioned in the preceding suffrages, and more particularly to deliver us in the great crises of our existence—in prosperity and adversity, in the hour of death and in the day of judgment.

11. '*By the mystery.*' Lat., *per mysterium*. Some commentators explain this passage as meaning, 'We implore Thee,' or 'We conjure Thee by the remembrance of.' A truer view seems to be to regard each separate act in our Lord's life as having a meritorious efficacy of its own. All He did and suffered formed part of that sacrifice of obedience in which the great efficacy of His offering consisted. Cf. 'Sacrifice and offering and burnt-offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the Law. Then said He,

Lo, I come to do Thy will, O God' (Heb. x. 8, 9).* 'Mystery' in the New Testament generally denotes something which could not have been made known to man without a supernatural revelation. Thus, the calling of the Gentiles is spoken of as 'the *mystery* which hath been hid from ages and generations' (Col. i. 26). So the doctrine of the resurrection is called a mystery: 'Behold, I show you a *mystery*: we shall not all sleep, but we shall all be changed.' Here 'mystery' refers to an event which we heartily believe, but which, even with the help of revelation, we cannot fully comprehend. We cannot understand how the Word was made flesh, how He was at once perfect man and perfect God, and how the union of the two natures is maintained still. It is in this sense that St. Paul speaks of the Incarnation as a great mystery, in 1 Tim. iii. 16: 'Great is the *mystery* of godliness; God was manifest in the flesh' ('He who was manifested,' R. V.).

'*By Thy holy Nativity,*' i.e., by Thy immaculate birth. Conceived by the Holy Ghost, the Son of God assumed our human nature without any taint of original sin. Cf. St. Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God' (R. V.). The connecting word 'wherefore' in this passage should be carefully noted.

'*By Thy Circumcision.*' The Circumcision is appealed to because, in submitting to that rite, the Son of God placed Himself under the law for our sakes. Cf. Collect for the Feast of the Circumcision: 'Almighty God, who madest Thy Blessed Son to be circumcised and obedient to the law for man.' The blood shed at the Circumcision has ever been regarded as the earnest of the blood shed on the cross.

'*By Thy Baptism.*' In submitting to the baptism of John, Christ showed His desire to fulfil all righteousness—i.e., all the requirements of the law. At the same time, as we are reminded by the Baptismal Service, He sanctified water to the mystical washing away of sin.

'*Fasting.*' In the fast of the forty days our Lord taught us how our flesh is to be subdued to the Spirit, so that we may be enabled to obey His 'godly motions [i.e., impulses] in righteousness and true holiness' (see Collect for First Sunday in Lent).

* I am indebted to a writer in *Church Bells* for having pointed out to me that the Suffrages run:

From	(1)
By	(2)
In	(3)

He says, 'It is quite certain that the "deliver us" is directly connected with the preposition in (1) and (3). It is much the more natural to take it so in (2) as well.'

'*Temptation.*' By submitting to be tempted in all points as we are, and yet not succumbing to temptation, our Lord taught us how we may be kept from sin both outwardly in our bodies and inwardly in our souls. He showed at the same time that with the temptation God sends 'a way to escape,' that we may be able to bear it (1 Cor. x. 13). There is a peculiar fitness in this appeal to our Lord's own temptation. 'For in that He Himself hath suffered being tempted, He is able to succour them that are tempted' (Heb. ii. 18).

12. '*By Thine Agony,*' i.e., the unutterable inward agony of Gethsemane, of which the Bloody Sweat was but the outward indication. 'By Thy painful agony in sweating blood and water' (Lit. in Primer of 1535). 'Agony' means, literally, a contest, or struggle. It occurs in St. Luke xxii. 44: 'And being in an *agony*, He prayed more earnestly; and His sweat was, as it were, great drops of blood falling down to the ground.' The agony in the Garden clearly involved some deep mystery of suffering beyond anything that the mere prospect of death could occasion. When the temptation of the forty days was ended, the devil, we read, left Him 'for a season.' But, as the words 'for a season' imply, it was only to return. On the night of the betrayal He said to His Apostles: 'Ye are they which have continued with Me in My temptations' The typical temptations in the wilderness must have presented themselves to Him again and again in new forms. As He was on His way to Gethsemane He said to them, 'The prince of this world cometh, and hath nothing in Me.' The special form of the temptation by which He was assailed would seem to have been the abandonment of the purpose of the Incarnation, viz., His sacrifice upon the cross to take away the sins of the world. Cf. His thrice-repeated prayer, 'O My Father, if it be possible, let this cup pass from Me!' This temptation must have presented itself to Him again and again in the many trials through which He passed in His public ministry, and, on one occasion, came to Him in the expostulation of one of His own Apostles. When he announced to His Apostles His approaching sufferings and death, 'Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord! this shall not be unto Thee.' Our Lord, recognizing the real issue at stake and the source of the temptation, replied, 'Get thee behind Me, Satan, thou art an offence unto Me.' It seems not improbable that our Lord was looking forward to the final form which this temptation should assume when He prayed, 'Father, save Me from this hour' (St. John xii. 27); and again when, on arriving at 'the place' (γενόμενος δὲ ἐπὶ τοῦ τόπου), viz., the Garden of Gethsemane, He said to His disciples, 'Pray that ye enter not into temptation' (St. Luke xxii. 40). It is worth

noting that as angels ministered to Him after the first temptation, so did an angel minister to Him in the agony in the Garden. Cf. St. Matt. iv. 11; St. Luke xxii. 43. A Litany of the Greek Church contains the obsecration, 'By Thine unknown sorrows and sufferings' (δι' ἀγνώστων κόπων καὶ βασάνων).

'*By Thy Cross and Passion.*' The more natural order would be, 'By Thy Passion and Cross,' which was the order of many of the old Litanies. The word 'Passion' means, literally, a suffering, and, in its widest sense, is applied to all the sufferings undergone by the 'Man of sorrows,' but it is usually restricted to the sufferings which intervened between the Last Supper and His death on the cross.

'*By Thy precious Death.*' Precious to God as the crowning act of His obedience; to man as the source of inestimable benefits, inasmuch as by it He 'purchased' with His own blood the Church of God (Acts xx. 28).

'*And Burial.*' We here reach the lowest point of Christ's humiliation, when His body was laid in the grave and His spirit descended into Hades. In the remaining obsecrations we appeal to the successive stages in His exaltation, His Resurrection, Ascension, and gift of the Holy Ghost.

'*By Thy glorious Resurrection.*' For it was 'for our justification' that He rose again (Rom. iv. 25). He overcame death that He might open 'unto us the gate of everlasting life' (Collect for Easter Day). Cf. Proper Preface for Easter Day.

'*And Ascension.*' Most of the old Litanies prefix '*admirabilem*,' wonderful. The Ascension is appealed to because Christ is passed into the heavens as our 'High Priest' (Heb. iv. 14), 'to appear in the presence of God for us' (Heb. vii. 25; ix. 24).

'*By the coming of the Holy Ghost.*' Many of the old Litanies add 'the Paraclete,' and read 'the grace,' instead of 'the coming.' We appeal to the gift of the Holy Ghost, the abiding Comforter of the Church, as the unceasing proof of the Saviour's love. The coming referred to should not be restricted to the coming on the Day of Pentecost. The Holy Ghost has never deserted the Church since that day.

13. '*In all time of our tribulation.*' This is a prayer for deliverance not *from* tribulation, but *in* all time of our tribulation, i.e., from the spiritual dangers to which we are in such a time peculiarly exposed. The word tribulation is derived from the Latin *tero*, I rub, bruise, thresh. The Roman *tribulum* was a threshing-sledge, or drag, consisting of a wooden platform, studded underneath with sharp pieces of flint, or with iron teeth. Hence *tribulo*, which is not found in classical Latin, came to mean to thresh, to afflict. Archbishop Trench says: 'Sorrow, distress, and adversity being the appointed means for the separating in men of whatever in

them was light, trivial, and poor, from the solid and the true, their chaff from their wheat, therefore these sorrows and trials are called *tribulations* (i.e., threshings) of the inner spiritual man, without which there could be no fitting him for the heavenly garner.' But tribulation does not always accomplish the good which it is divinely intended to effect. It sometimes hardens the sufferer, and makes him distrust the love and goodness of God; renders him impatient, and querulous, and discontented; and tempts him to seek escape from his affliction by sinful means.

'*Wealth*,' i.e., prosperity (see note on Prayer for the King's Majesty). The special dangers of prosperity are the temptation to forget our dependence on God, to put our trust in riches, to abuse the blessings we are permitted to enjoy, and to lose sight of the eternal treasures which await the faithful in the world to come. 'Wealth' should not be restricted here to riches. That is only one form of prosperity. We should rather understand by it temporal well-being generally, good health, success in our undertakings, immunity from bereavement, domestic happiness, and so forth.

'*In the hour of death.*' With this suffrage compare the prayer of the Burial Service: 'Suffer us not at our last hour for any pains of death to fall from Thee.' The Sarum Use reads: 'In the hour of death succour us, O Lord; in the day of judgment deliver us, O Lord.'

III. 14. Here begin the **Intercessions**, or prayers 'for All Sorts and Conditions of Men.' Like the preceding suffrages, they are addressed to our Lord. It will be observed that they open with a confession of our sinfulness, and consequent unworthiness to approach the throne of grace.

'*Rule and govern.*' *Rule* as a King; *govern* as a pilot. The primary meaning of *guberno*, the Latin word from which 'govern' is derived, is to steer, or pilot, a ship. Cf. the language of the Communion Service: 'We are taught by Thy holy Word that the hearts of Kings are in Thy rule and *governance*.'

'*Thy holy Church universal*,' i.e., the holy Catholic Church, or, as it is called in the *Te Deum*, 'the holy Church throughout all the world.'

15. '*Righteousness and holiness.*' 'Righteousness' relates to our duty towards man, 'holiness' to our duty towards God.

'*Thy servant.*' The Sovereign is God's vicegerent for the execution of justice. Cf. Rom. xiii. 4: 'For he is the minister of God, a revenger to execute wrath upon him that doeth evil.'

'*Our most gracious King.*' 'Gracious' is used in two senses; viz., (1) in the active sense of bestowing grace or favour; and (2) in the passive sense of endowed with grace. Here it seems to be used in both senses. The King is himself the recipient

of grace from God in order that he may be a blessing to his people.

16. '*Rule his heart in Thy faith, fear, and love*,' i.e., direct him, that he may hold Thy truth, fear Thy displeasure, and love Thy laws.

'*Affiance*,' i.e., trust, confidence. From Latin *fides*, faith. Mediaeval Latin, *affidare*, to pledge one's faith. *Affidavit* (the perfect), a declaration on oath. Shakespeare uses the word in the same sense. Referring to her husband's unsuspecting confidence in Gloster, Margaret says, 'Ah, what's more dangerous than this fond *affiance*?' ('2 Henry VI.,' Act III, Scene 1). Cf. also: 'Yf it be so presumptuous a mater to put *affiance* in the merites of Christe, what is it then to put *affiance* in our owne merites?' (Jewel, 'Def. of Apol.,' p. 76.) Similarly the verb *affy* is used in Old English in the sense of to trust; e.g.:

'Marcus Andronicus, so I do *affy*
In thy uprightnes and integrity.'

'Titus Andronicus,' Act I, Scene 1.

18. '*Bless and preserve.*' *Bless* with all good; *preserve* from all evil.

19. '*Illuminate*,' i.e., enlighten. Cf. Heb. x. 32: 'But call to remembrance the former days in which, after ye were *illuminated*' (in *quibus illuminati*, Vulgate). The same word in Heb. vi. 4 is rendered 'enlightened.' The object of this *illumination* is:

(a) To truly know and understand God's Word; and
(b) To set forth that Word by preaching, and *show it* by living in accordance with its teaching. The petition for 'true knowledge and understanding' of God's Word was appropriately inserted in the Litany of 1544. The Great Bible which bears Cranmer's name had only just been published in 1540.

Here the American Prayer-Book inserts a suffrage which we might well adopt: 'That it may please Thee to send forth labourers into Thy harvest.'

'*Accordingly*,' i.e., correspondingly. We pray that their practice may be in accord with their preaching, and that both may be in accord with the Word of God.

20. '*To endue*,' i.e., invest, or clothe (*induo*). Cf. '*endued* (*ἐνδύσασθε*) with power from on high' (St. Luke xxiv. 49). Elsewhere in the Prayer-Book we find, '*Endue* them with innocency of life'; '*Endue* Thy ministers with righteousness.'

'*Lords of the Council*,' i.e., the Privy Council, which consists of the great officers of State. Their duties, as stated in the oath of office, are:

(a) To the best of their discretion truly and impartially to advise the King;

- (b) To keep secret his counsel ;
 (c) To avoid corruption ;
 (d) To strengthen his Council in all that by them is thought good for the King and his land ;
 (e) To withstand those who attempt the contrary ; and
 (f) To do all that a good Councillor ought to do unto his Sovereign.

‘*Grace, wisdom, and understanding.*’ *Grace* to serve the Sovereign as unto the Lord ; *wisdom* to advise him discreetly ; *understanding* to enable them to deal with the difficult questions submitted to them.

21. ‘*Magistrates, i.e.,* all who are appointed by the King to interpret and enforce the law.

‘*To maintain truth, i.e.,* to enable them to discover the truth, so that the law may not be in any way abused or defeated. *Cf.* ‘Grant unto . . . all that are put in authority under him that they may truly and indifferently (*i.e.,* impartially) minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue’ (Prayer for Church Militant). When the Prayer-Book was compiled, the words ‘maintain truth’ had a more specific meaning. It was part of the duty of the magistrate to maintain ‘true religion’ as well as ‘virtue.’

23. ‘*Unity, peace, and concord.*’ *Unity* at home ; *peace* with other countries , *concord*, that harmony of heart and mind which is the best security of unity and peace.

24. ‘*To love and dread Thee.*’ *Love* Thee as our Saviour ; *dread* Thee as our Judge ; *love* to constrain ; *dread* to restrain. *Cf.* ‘Make us to have a perpetual fear and love of Thy holy Name’ (Collect for Second Sunday after Trinity). In modern English ‘dread’ differs from ‘fear’ in being more *definite* and more *intense*. Here it means simply to regard with awe and reverence. The American Prayer-Book reads ‘love and fear.’ Similarly ‘dreadful’ was formerly used in the sense of ‘awful.’ When our Authorised Version of the Bible represents Jacob as exclaiming, with regard to the place where he had seen the vision of the ladder, ‘How *dreadful* is this place!’ the word ‘dreadful’ is to be understood as meaning awe-inspiring. The clause is peculiar to our Litany.

‘*After Thy commandments, i.e.,* according to. *Cf.* ‘Deal not with us after our sins, neither reward us after our iniquities.’

25. ‘*Increase of grace,*’ etc. This suffrage happily combines the language of the Parable of the Sower with St. Jas. i. 21 and Gal. v. 22. We pray for growth in grace in order that we may :

(a) ‘*Hear meekly,*’ *i.e.,* with a humble, teachable, and reverent heart, God’s Word ;

(b) ‘*Receive it with pure affection,*’ *i.e.,* with genuine enjoyment and love ; and

(c) ‘*Bring forth the fruits of the Spirit*’—*viz.,* ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.’ It will be observed that all these fruits are conditions of heart and mind, out of which the fruits of good deeds spring. They may be classified as relating to God, our neighbour, and ourselves.

26. ‘*To bring into the way of truth all such as have erred.*’ Erred more particularly in matters of faith and doctrine. In the previous verse we pray for the growth in grace of God’s people. Now we pray for those who have gone astray in wilfully adopting heretical views, or who have been brought up in error, or led into error by others. To return to the way of truth is the first step in returning to the way of righteousness. The Primer of 1535 reads : ‘That Thou vouchsafe that all which do err and be deceived may be reduced [*i.e.,* brought back] into the way of verity.’ *Cf.* the beautiful language of the third Collect for Good Friday : ‘And so fetch them home, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites.’

27. ‘*To strengthen,*’ etc. We here pray for various classes of Christians who are engaged in conflict with Satan, *viz. :*

(a) For those who are bravely fighting, but yet need strength to maintain their ground ;

(b) For those whose hearts fail them on account of the violence and persistence of the attacks to which they are exposed, and who need therefore both comfort and help ; and

(c) For those who have already temporarily succumbed, and who need to be encouraged and assisted to resume the conflict.

‘*Such as do stand.*’ It is to be noted that those who stand need help quite as much as those who fall, for the strength by which they stand is not their own. *Cf.* ‘Now unto Him that is able to keep you from falling’ (St. Jude 24). The reference is not, as some have thought, to those who are ‘at a stand.’

‘*To comfort.*’ ‘Comfort’ in Old English meant to strengthen, to fortify. In Hermann’s Litany we find ‘*stantes confortare, pusillanimes et tentatos consolari et adjuvare.*’ The weak-hearted need *comfort* to revive their spirits, and *help* to renew their efforts. *Cf.* the last prayer in the Service for the Visitation of the Sick.

‘*Them that fall,*’ *i.e.,* those who have succumbed in time of temptation. Hermann, ‘*lapsos erigere.*’ The fallen are raised up when, by faith in God’s forgiveness of their past sins, and in His desire to save them from the power of sin, they are encouraged to resume their Christian armour and return to the conflict with Satan.

‘*To beat down Satan under our feet.*’ This expression is borrowed

from Rom. xvi. 20 : 'And the God of peace shall bruise (margin, *tread*) Satan under your feet shortly.' Marshall's Primer (1535) reads : 'That we may the devil, with all his pomps, frush [*i.e.*, bruise, Fr. *froisser*] and tread under foot.'

28. '*Succour, help, and comfort.*' These three verbs are to be connected respectively with 'danger,' 'necessity,' and 'tribulation.' We pray God to succour those who are in danger, to help those who are in necessity, and comfort those who are in tribulation. Note the care and happy discrimination which mark the choice of these words. We need *help* in *necessity*, which is often a chronic state, but *succour* in *danger*, which is generally immediate—*e.g.*, a fire, a railway accident, a shipwreck, etc., requiring that the aid should be as instant as the peril. Succour, from the Latin *succurro*, primarily means to run up to the aid of someone.

29. '*That it may please Thee to preserve all that travel.*' This would seem to refer to the bodily dangers incurred in travel. The York Use adds, 'that Thou wouldst grant to our brethren, and to all faithful people who are sick, health of mind and of body.' The Sarum Use adds, 'that Thou wouldst look upon and relieve the sufferings of the poor and captive.' Blunt quotes from St. Basil's Liturgy, 'Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity . . . be all things to all men' (p. 231).

'*Prisoners and captives.*' By 'prisoners' we should probably understand criminals and State prisoners; by 'captives,' those who have been taken prisoners in war or by pirates. At the time when the Litany was drawn up, and for long after, piracy on the Mediterranean, and even on the British seas, was of common occurrence. Large numbers of persons taken prisoners by Algerine pirates were sold as slaves in the markets of Africa.*

30. '*Defend and provide for.*' *Defend* from the dangers to which their unprotected position exposes them; *provide* for them in their necessity.

All that are desolate, *i.e.*, all those who are cut off from the

* There is a beautiful story recorded on the walls of the English church in Algiers of an Irish clergyman who was captured by Algerine pirates, in the time of the Commonwealth, as he was crossing from Ireland to England. His friends were too poor to raise the ransom demanded for him, but, after he had been many years in captivity, some English merchants at Leghorn, hearing of his story, combined to pay the money needed for his redemption. Meanwhile he had been ministering to the spiritual needs of his fellow-prisoners, and when the offer of release came he nobly declined the opportunity, preferring to remain in captivity to leaving his flock behind him. Among illustrious prisoners held in captivity by the Algerines may be mentioned Cervantes and St. Vincent de Paul.

protection and support and sympathy of those on whom they have hitherto depended. Note the word '*all*.' The Church would have us remember in our prayers not merely those individual cases of bereavement and desolation and oppression which come within the range of our own personal experience, but that infinite variety of human sorrow and suffering with which the world is ever groaning, but of which we see and know nothing. If the Litany rendered no other service to us than this constant discipline in humanity, it would have a strong claim upon our love and reverence. In the enjoyment of our own round of happiness we are very apt to lose sight of the misery of the world around us. The Litany takes us out of this selfish enjoyment, and reminds us of the hungry who need meat, the thirsty who need drink, the houseless stranger, the naked who are not clothed, the sick who pine on their beds, and the prisoner whose weary existence is enlivened by no cheering visit.

32. '*To forgive our enemies.*' The Old English Litany reads, 'to bestow on our enemies peace and love.' The three classes here referred to—*viz.*, 'enemies, persecutors, and slanderers'—are identical with those mentioned in St. Matt. v. 44 : 'Love your enemies; bless them that curse you; do good to them that hate you, and pray for them,' etc.

IV. (33, 34).—The Supplications.

33. '*Kindly fruits,* *i.e.*, fruits after their kind. Cf. Gen. i. 11. 'The *kindly* fruits,' says Archbishop Trench, 'are the natural fruits, those which the earth according to its kind should naturally bring forth, which it is appointed to produce.' Bishop Andrewes, speaking of the Crucifixion, says: 'Look and lament, or mourn, which is indeed the most *kindly* and natural effect of such a spectacle'; and again: 'What is more *kindly* to behold the Author of faith than faith? or more *kindly* for faith to behold than her Author here at first and her Finisher there at last?' ii. 130, 177 (quoted in Davies's 'Bible English'). 'Unkind,' in the sense of unnatural, is not even yet quite obsolete. The skin is said, in the West of England, at least, to be *unkind* when it has not its usual *feel*. When Hamlet says of his uncle, 'A little more than kin and less than *kind*,' he means that he is doubly related to him, and yet experiences at his hands none of that natural affection which those who are connected by ties of kinship usually have for one another.

34. '*That it may please Thee to give us true repentance.*' This suffrage was added in 1544. The latter part was adapted from a suffrage in the Salisbury Hours of the Blessed Virgin: 'Sanguis tuus, Domine Jesu Christe, pro nobis effusus, sit mihi in remissionem omnium peccatorum, negligentiarum, et ignorantiarum mearum' (Blunt's 'A. C. P.,' 232). In it we pray for—

(a) Repentance, that we may be really and unfeignedly sorry for those sins from which we have asked to be delivered ;

(b) Pardon for all our sins, whether of commission or of omission, whether wilful and deliberate, or the consequence of carelessness and neglect or of culpable ignorance ;

(c) Grace to enable us to bring forth 'fruits meet for repentance' (St. Matt. iii. 8), or, as the marginal reading is, 'answerable to amendment of life.' We need forgiveness for our 'ignorances' because, for the most part, our ignorance arises from not making a sufficient use of God's holy Word. By 'sins' are meant conscious acts of disobedience ; by 'negligences' unintentional offences both of omission and commission, arising both from care and want of care ; by 'ignorances,' sins unwittingly committed.

V.—Versicles and Prayers.

'*Son of God.*' Having prayed for special blessings for ourselves and others, we now beseech our Lord—

(a) By His *Divinity*, as the Son of God, to hear our prayers ; and

(b) By His *humanity*, as the Lamb of God, to grant us that peace which He alone can give, and to extend to us in particular that mercy which He displays in taking away the sins of the world.

'*Thy peace.*' Note the pronoun. 'Thy peace' means Christ's peace, that peace 'which the world cannot give,' that peace which He Himself emphatically called His. 'Peace I leave with you ; My peace I give unto you ; not as the world giveth give I unto you' (St. John xiv. 27).

'*O Lamb of God.*' This versicle is adapted from St. John i. 29. Christ not only *took* away sin 'by His one oblation of Himself once offered,' but He *taketh*, He continues to take, away sin. 'He ever liveth to make intercession for us.'

Before the words 'O Christ, hear us' the American Prayer-Book has the following rubric : 'The minister may, at his discretion, omit all that followeth, to the Prayer, "We humbly beseech Thee, O Father,"' etc. The rubric before the Lord's Prayer substitutes 'minister' for 'priest.'

'*Lord, have mercy upon us,*' etc. See Notes on Lesser Litany.

'*O Lord, deal not with us after our sins,*' *i.e.*, according to our sins. This versicle and its response are taken from Ps. ciii. 10 : 'He hath not dealt with us after our sins, nor rewarded us according to our wickednesses.' As we commenced the Litany by acknowledging that we are miserable sinners, so we here pray God to deal with us, not according to our deserts (for if He entered into judgment with us there would no man living be justified), but according to His wonted mercy.

'*Reward,*' *i.e.*, requite. Originally used without reference to good or evil.

'*Let us pray.*' In ancient Liturgies these words are a signal, or invitation, to the people to join in spirit in the prayer which is to follow. They mark the beginning of a Prayer to be said by the priest alone, in contradistinction to versicles and responses said by the priest and people. Prayers of the former class were called *orationes*, those of the latter class *preces*.

'*O God, merciful Father.*' This Collect is based immediately on the Sarum Collect, *Pro Tribulatione Cordis* (For Tribulation of Heart). In the Epistle for the day on which the Collect was used (2 Cor. i. 3-5) occur the words, 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation.' In the Gospel (St. John xvi. 20-22) occur Christ's coupled warning and promise : 'Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.'

'*That despisest not the sighing of a contrite heart.*' Cf. 'A broken and contrite heart, O God, shalt Thou not despise' (Ps. li. 17). 'Contrite' means, literally, *bruised, crushed*. We have come to use it theologically in the sense of deeply grieved and sorry for sin. But the older and broader sense best accords with the general tenor of the Collect.

'*Mercifully assist our prayers*'—*Adesto precibus nostris, i.e.*, Be present to hear our prayers. 'Assist' means, literally, to *stand near* ; hence, *to be ready to help*. Cf. 'Assist us mercifully, O Lord, in these our supplications and prayers' (Comm. Ser.). There is no direct reference here to that Divine assistance which we need in order that we may pray aright (Rom. viii. 26).

'*Adversities,*' *e.g.*, poverty, temporal misfortunes. Generally applied in the Prayer-Book to temporal evils. Cf. 'That we may be defended from all *adversities* which may happen to the body,' etc. (Collect for 2nd Sunday in Lent).

'*Craft and subtlety,*' *i.e.*, subtle craft. An instance of the figure called hendiadys. Cf. the Scriptural expression, 'a mouth and wisdom,' which means *a wise mouth*. We are here reminded of the insidious character of the temptations with which we are tried by Satan and his ministers. Cf. 2 Cor. xi. 14, 15 : 'For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.' 'Subtle' meant originally *fine-woven, thin*. Hence it came to be applied to things difficult to analyze, and operations difficult to detect and follow. Lat. *sub*, under ; *tela*, a web ; *texere*, to weave.

'*The providence of Thy goodness,*' *i.e.*, the providence which proceedeth out of Thy goodness.

'*By no persecutions.*' Not merely by no persecutions on account

of our religion, but by no injuries directed against us, whether by the devil or by men. The conclusion of the Latin original is somewhat fuller than our version. It reads: 'Quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias Tibi in ecclesia Tua referamus consolati.'

This Collect does not end with the usual 'Amen,' because the versicles that follow are really a continuation of it.

'O Lord, arise,' etc. Adapted from Ps. xlv. 26.

'For Thy Name's sake,' i.e., for the glory of Thy Name. This interesting survival of the old antiphons is taken from a service formerly used on the Monday in Rogation Week. By the Name of God we are to understand those glorious attributes which His Name covers. There is a parallelism between this and the following response, which is evidently based on Ps. lxxix. 9, the order of the two clauses being reversed: 'Help us, O God of our salvation, for the glory of Thy Name: O deliver us, and be merciful unto our sins, for Thy Name's sake.' Cf. Ps. cvi. 8.

'O God, we have heard.' Ps. xlv. 1.

'For Thine honour.' As we previously appealed to the Divine attributes on which our hope in God rests, so now we appeal to the mighty works which He has already wrought in our behalf.

Gloria Patri. The *Gloria* is introduced here in connection with the noble works of God to which reference has just been made. In the midst of our tribulations, and the prayers which spring out of them, we pause to glorify God for what He has done for us in the past, what He is doing for us even now, and what we trust He will yet do in answer to the prayers of His people. In the versicles that follow we pray for deliverance from two classes of 'afflictions,' viz., those which originate in the assaults of our 'enemies,' and those 'sorrows' which originate in our own 'sins.'

'O Son of David.' We invoke the Saviour under this title here because in His human nature He was Himself 'a man of sorrows and acquainted with grief.' He also 'hath suffered being tempted,' and can hence 'be touched with the feeling of our infirmities.' The Sarum Use reads *Fili Dei vivi*, 'Son of the living God.' The close resemblance in form of this expression to *Fili David*, 'Son of David,' has led to the conjecture that the present reading grew out of a misunderstanding of the contracted form of '*Dei vivi*.' But this conjecture seems very unlikely. 'Jesu Fili David, miserere,' occurs frequently in mediæval devotions (see Blunt's 'A. C. P.', 234). There is evidently a regular order observed in the invocations. We first address the Saviour as 'Son of David,' then as 'Christ,' and finally as 'Lord Christ.'

'As we do put our trust in Thee,' i.e., just as, even as—'Quemadmodum speravimus in Te.'

'We humbly beseech Thee.' An adaptation of the Sarum Collect in the Memorial of All Saints: 'O Lord, we beseech Thee mercifully to look upon our infirmity, and, at the intercession of all Thy saints, turn from us all those evils which we have justly merited.' The second part of the prayer is from a Collect at the end of the Litany of 1544.

'Righteously have deserved,' i.e., justly, rightly. O.E., *rihtwislice*, right-wise-like. Lat., '*juste meremur*.'

Prayer of St. Chrysostom. Translated by Cranmer directly from the Greek. See pp. 186, 187.

Benedictory Prayer. First inserted in the Prayer-Book of 1559.

• OCCASIONAL PRAYERS.

Two occasional prayers, one for Rain, and the other for Fair Weather, were inserted in the Prayer-Book of 1549 at the end of the Communion Office. In the Prayer-Book of 1552 these, together with four other occasional prayers, were placed at the end of the Litany, before the Prayer of St. Chrysostom. They were removed to their present place in 1559, and supplemented by others, and by corresponding thanksgivings, in 1604. Special prayers were occasionally used at the end of the Mediæval Litanies, and there were special masses for Fine Weather, Rain, War, Plague, Cattle Disease, etc.; but the occasional prayers and thanksgivings in the Prayer-Book are, for the most part, original compositions.

1. **For Rain.** '*Hast promised.*' St. Matt. vi. 33: 'Seek ye first the kingdom of God, and His righteousness, and all these things [viz., all that relates to your temporal necessities] shall be added unto you.' It will be observed that the Prayer-Book adopts the rendering 'the righteousness thereof.' It is possible that the pronoun 'his,' as in 1 Cor. xv. 38, and many other passages in the A. V., is used as equivalent to 'its.' Wiclif's version reads 'and His rightfulness'; Tyndal's, 'the rightwisness thereof'; so Cranmer's and the Geneva version; the Rheims version gives 'the justice of Him.' The Scottish Prayer-Book of 1637, in the Collect to be used in the time of Dearth and Famine, follows the A. V. It opens: 'O God, heavenly Father, which by Thy Son, Jesus Christ, hast promised to all them that seek Thy kingdom and Thy righteousness.' The American Prayer-Book (1892) follows the English Prayer-Book.

'Moderate,' i.e., fitting; congruens. In the American Thanksgiving for Fair Weather, 'immoderate' is used in the sense of excessive.

2. **For Fair Weather.** This Collect is an expansion of one on the same subject in the Sacramentary of Gregory: 'Ad te nos, Domine, clamantes, exaudi et aeris serenitatem nobis tribue supplicantiibus, ut qui juste pro peccatis nostris affligimur misericordia tua præveniente clementiam sentiamus. Per Dominum.'

'A plague of rain.' 'Plague' means literally a stroke, a blow, and was formerly used generically. Cf. 'the ten plagues.' On this word Archbishop Trench remarks: 'Some will not hear of great pestilences being scourges of the sins of men; and if only they can find out the immediate, imagine that they have found out the ultimate, causes of these; while yet they have only to speak of a "plague," and they implicitly avouch the very truth which they have set themselves to deny; for a "plague," what is it but a stroke, so called, because that universal conscience of men, which is never at fault, has felt and in this way confessed it to be such?'

The American Prayer-Book has altered the Prayer 'for Fair Weather' as follows: 'Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain those immoderate rains wherewith, for our sins, Thou hast afflicted us. And we pray Thee to send us such seasonable weather that the earth may, in due time, yield her increase for our use and benefit. And give us grace that we may learn by Thy punishments to amend our lives, and for Thy clemency to give Thee thanks and praise; through Jesus Christ our Lord, Amen.' It will be observed that the reference to the Deluge is omitted altogether.

3. **In the Time of Dearth and Famine.** Added, with the next three, in 1552. It is probable that these Collects originated in the public calamities of the times. A Dearth and Sweating Sickness occurred in 1551. Of the latter an interesting account is given by Froude (vol. v. 352, 353): 'To increase the misery of the summer there re-appeared in July the strange and peculiar plague of the English nation. The sweating sickness, the most mortal of all forms of pestilence which have ever appeared in this country, selected its victims exclusively from among the natives of Great Britain. If it broke out in a foreign town, it picked out the English residents with undeviating accuracy.' In London alone 800 men died from this plague in one week. The Council invited the nation to acknowledge the merited chastisement of God, and the Bishops were charged to invite men to be more diligent in prayer. In the same year war with the Emperor was anxiously apprehended (Froude, vol. v.).

4. **The Second Collect for Dearth, or Famine,** was for some reason (perhaps because it was considered superfluous) omitted in the Prayer-Books of Elizabeth and James I. It was restored, with alterations, in 1661.

5. **In the Time of any Common Plague or Sickness.** By

'common plague' is meant any general visitation or epidemic. The clause from 'didst send' down to 'and also' was inserted by Bishop Cosin in 1661. So also was the reference to the 'atonement' made by King David.

6. **Collects to be used in the Ember Weeks,** to be said *every day*, for those that are to be admitted into Holy Orders. These Collects are peculiar to our Prayer-Book. The Ember Days are the Wednesday, Friday, and Saturday after—

1. The First Sunday in Lent;
2. The Feast of Pentecost;
3. September 14, formerly observed as Holy Cross Day;
4. December 13, Feast of St. Lucy.

These days were called *jejunia quatuor temporum*, i.e., fasts of the four seasons, whence is derived the German *quatember*, a quarter of a year, or quarterly day. In our calendar they are called 'The Ember Days at the four seasons.' Cf. *ymbrine*, a revolution, anniversary. The Old English name of Ember Week was *Ymb-ren-wicu*.* The prefix *ymb*, which also assumed the form *emb* or *embe*, means about, round. *Rene* or *ryne* means a course. Cf. 'period,' from *peri*, round, and *hodos*, a way. The Ember fasts would seem to have been so called, therefore, from coming round periodically. In Thorpe's edition of the Old English Gospels the section beginning St. Luke xiii. 6 is headed: 'Thys godspel sceal to tham *ymb-rene* innan hærefeste on Sætern-dæg' ('This Gospel shall be read at the Ember in harvest on Saturday'). The derivation of Ember from Quatember has the authority of Wedgwood, but is undoubtedly wrong. The original intention of the Ember Days was, probably, to consecrate with fasting and prayer the four seasons of the year. They were fixed as days for ordination by the Council of Placentia in 1095, and were probably selected as being occasions of peculiar solemnity, and fairly distributed over the year. The imploring of God's blessing by fasting and prayer upon those about to be ordained is in conformity with the practice of the Apostolic Church. Thus we find it said of the 'prophets and teachers' who ordained Saul and Barnabas at Antioch: 'And when they had fasted and prayed, and laid their hands on them, they sent them away' (Acts xiii. 3). Cf. Acts vi. 6. The reasons why the ordinations are fixed to set times are thus stated by Wheatly: '(1) That as all men's souls are concerned in the ordaining a fit clergy, so all may join in fasting and prayer for a blessing upon it. (2) That both bishops and candidates, knowing the time, may

* See Bosworth's Anglo-Saxon Dictionary. It is remarkable that the prefix *ymb* should have died so completely out of our language. Words beginning with it occupy more than ten columns of Bosworth's Dictionary. Its place has been taken by *circum*.

prepare themselves for this great work. (3) That no vacancy may remain long unsupplied. (4) That the people, knowing the time, may if they please be present, either to approve the choice made by the Bishop, or to object against those whom they know to be unworthy.'

'*The Bishops and Pastors,*' i.e., the Bishops who are the 'Pastors of Thy flock.' The word 'pastors' does not refer to the second order of the clergy. Cf. 'Give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church' (First Collect, the Consecration of Bishops). Archbishop Laud refused the name of 'pastor' to all but Bishops.

'*Function,*' office. Lat., *fungor*, to discharge.

'*Doctrine,*' teaching.

The first Ember Collect is probably the composition of Bishop Cosin. It is found in his 'Collection of Private Devotions,' published in 1627. The second is taken from the Scottish Prayer-Book, 1637. Procter remarks that the first is more appropriate to the former part, the second to the latter part of the week.

'*Divers Orders,*' viz., bishops, priests, and deacons. The Church of Rome recognizes seven orders, viz., porter, reader, exorcist, acolyte, sub-deacon, deacon, priest. The episcopate is not regarded as a separate order, but as a higher degree of the priesthood.

'*Office and Administration.*' The former word refers to the order, whether diaconate, or priesthood, or episcopate, the latter to the special charges to which the clergy to be ordained are called.

'*Replenish,*' i.e., fill. Not fill again. Cf. 'Be fruitful and multiply and replenish the earth' (Gen. i. 28).

7. A Prayer that may be said after any of the former. This Collect occurs in the Sacramentary of Gregory. It is found at the end of the Litany in English Primers from the earliest times downwards. Maskell gives the following Old English version of it: 'God, to whom it is propre (*cui proprium est*) to be merciful and to spare euermore, undirfonge (O.E. *underfon*, receive) oure preieris; and the mercifulnesse of thi pitee asoile (absolve) hem, that the chayne of trespas bindith (*quos delictorum catena constringit*).' It was omitted in 1549, but restored in 1559. It is omitted in the American Prayer-Book.

'*Nature and property.*' Hendiadys for natural or essential property. The Latin substantive *proprium* comes from *proprius*, one's own, and hence came to denote, as 'property' does here, a distinguishing characteristic.

8. A Prayer for the High Court of Parliament first appears in an 'Order of Fasting' in 1625, and there is good reason for believing that it proceeded from the pen of Laud. It appeared

again in 1628, in a special form of prayer 'necessary to be used in these dangerous times of war,' but was not inserted in the Prayer-Book till 1661.

'*Our most religious and gracious.*' These epithets have been not unreasonably objected to as not always applicable to the reigning Sovereign. They have been erroneously supposed to have been introduced in compliment to Charles II., whereas they occur in the original prayer. A similar expression occurs in James I.'s Act for a Thanksgiving on November 5, where he is styled 'most great, learned, and religious King.' Similarly in the Anaphora of St. Basil's Liturgy we find: *Μνήσθητι Κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων* ('Remember, O Lord, our most pious and faithful Sovereigns'). The Irish Prayer-Book reads 'under our Sovereign Lady the Queen at this time,' etc.

'*Dominions.*' This word was substituted for 'kingdoms' by an Order in Council, dated January 1, 1801.

'*Ordered,*' disposed, set in order. Cf.

'If I know how or which way to order these affairs,
Thus thrust disorderly into my hands,
Never believe me.'

(*'Richard II.,' Act II., Scene 2.*)

9. The Collect for all Conditions of Men was probably composed by Dr. Gunning, Master of St. John's College, Cambridge, and successively Bishop of Chichester and Ely. He took part in the Savoy Conference as a coadjutor to the Episcopal divines. Wheatly says: 'I know this form has been generally ascribed to Bishop Sanderson; but the above-named gentleman [Dr. Bisse] assures me that it is a tradition at St. John's in Cambridge that Bishop Gunning, who was for some time Master there, was the author, and that in his time it was the practice of the College *not to read it in the afternoon.*' The reason assigned by the Bishop for this, according to Dr. Bisse, was that 'the Litany was never read then, the place of which it was supposed to supply.' Wheatly adds: 'I have heard elsewhere that it was originally drawn up much longer than it is now, and that the throwing out a great part of it, which consisted of petitions for the King, the royal family, clergy, etc., who are prayed for in the other collects, was the occasion why the word *finally* comes in so soon in so short a prayer.'

'*Saving health,*' i.e., salvation. Cf. Ps. lxxvii. 2: 'That Thy way may be known upon earth, Thy saving health among all nations.' The expression is somewhat redundant, for 'health' alone in Old English means 'salvation.' The employment of the epithet 'saving' would seem to indicate that 'health' was losing its old signification and had become ambiguous.

'Estate,' i.e., state, condition. Cf. 'The man asked us straitly of our state and of our kindred' (Gen. xliii. 7). 'Who remembered us in our low estate' (Ps. cxxxvi. 23, A.V.). Lower down 'estate' relates more particularly to men's external circumstances.

'That all who profess . . . may be led,' etc. This clause was evidently intended to refer to the Puritans. It is applicable to all those who, while professing Christianity, have departed from the way of truth, or ruptured the unity of the Church.

'His sake.' The 'His' is not repeated for emphasis, but in accordance with the fashion of the age. It appears to have been used as the sign of the possessive, under the impression that 's' is a contraction of *his*, whereas it is a contraction of the old possessive in *es*. In Judith xiii. 9 we read that the Hebrew heroine 'gave Holofernes *his* head to her maid.' Shakespeare generally uses this form of the possessive case with proper nouns ending in *s*, as *Mars*, doubtless to avoid the unpleasant sibilation.

The Irish Prayer-Book contains the following prayers :

On the Rogation Days.—'Almighty God, Lord of heaven and earth, in whom we live, and move, and have our being ; who dost cause Thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust, we beseech Thee at this time favourably to behold Thy people who call upon Thee, and send Thy blessing down from heaven to give us a fruitful season, that, our hearts being continually filled with Thy goodness, we may evermore give thanks unto Thee in Thy holy Church ; through Jesus Christ our Lord. Amen.'

For a Sick Person.—'O Lord, look down from heaven, behold, visit, and relieve Thy servant, for whom our prayers are desired. Look upon *him* with the eyes of Thy mercy ; restore *him*, if it be Thy good pleasure, to *his* former health ; sanctify this Thy fatherly correction to *him* ; give *him* comfort and sure confidence in Thee ; defend *him* from the assaults and fear of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. Amen.' (Adapted from Service for Visitation of the Sick.)

On New Year's Day.—'O almighty God, who alone art without variable-ness, or shadow of turning, and hast safely brought us through the changes of time, to the beginning of another year, we beseech Thee to pardon the sins we have committed in the year which is passed, and give us grace that we may spend the remainder of our days to Thy honour and glory, through Jesus Christ our Lord. Amen.'

For Christian Missions [said to have been written by Archbishop Sumner].—'Almighty God, who by Thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature ; grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of Thy ministry ; give them the spirit of power and of love, and of a sound mind ; strengthen them to endure hardness, and grant that Thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. Amen.'

It also contains a prayer for the General Synod of the Church of Ireland, to be used on the Sunday preceding the meeting of the Synod and during the Session of the Synod, and a prayer 'to be used in Colleges and Schools.'

The American Prayer-Book contains special prayers to be used at the Meetings of Convention, for the Unity of God's People, for Missions, for Fruitful Seasons* (to be used on Rogation Sunday and the Rogation Days), for a Sick Person, for a Sick Child, for a Person or Persons going to Sea, for a Person under Affliction, for Malefactors after Condemnation. It is greatly to be desired that our Prayer-Book should be enriched both in Special Prayers and Special Thanksgivings. We have a prayer for Parliament, but none for Convocation. We stand in special need of a prayer for Christian Missions.

THE OCCASIONAL THANKSGIVINGS.

Praise alternates with prayer all through the services of the Church, but it was thought expedient in 1604 to provide special thanksgivings for extraordinary mercies. These were annexed to the Litany by the order of James I., and were styled 'An enlargement of thanksgiving for diverse benefits, by way of explanation.' They included Thanksgivings for Rain, for Fair Weather, for Plenty, for Peace and Victory, and for Deliverance from the Plague. The special thanksgivings were peculiar to the English Prayer-Book. The American Prayer-Book contains, among the special thanksgivings, the last thanksgiving from the Service for the Thanksgiving of Women after Childbirth, which may be used by itself, and Thanksgivings for a Recovery from Sickness, for a Child's Recovery from Sickness, and for a Safe Return from Sea.

Among other forms peculiar to the American Prayer-Book, but not inserted among the occasional forms, are the following :

* 'Almighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread ; bless the labours of the husbandman and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praises of thy holy name, through Jesus Christ our Lord. Amen.' Or this : 'O gracious Father, who openest Thine hand and fillest all things living with plenteousness, we beseech Thee of Thine infinite goodness to hear us, who now make our prayers and supplications unto Thee. Remember not our sins, but Thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let Thy breath go forth, that it may renew the face of the earth. Show Thy loving-kindness, that our land may give her increase ; and so fill us with good things that the poor and needy may give thanks unto Thy name ; through Christ our Lord. Amen.' The former prayer was drawn up by the English Royal Commissioners in 1689.

a Form of Prayer and Thanksgiving to Almighty God 'for the Fruits of the Earth, and all the other blessings of His Merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority'; 'Forms of Prayer to be used in Families' (morning and evening); the Form of Consecration of a Church or Chapel; and an Office of Institution of Ministers into Parishes or Churches.

The **General Thanksgiving** is so called to distinguish it from the special thanksgivings which follow. There is no authority for repeating it by the whole congregation. It was composed in 1661 by Bishop Reynolds, and appears to have been adapted from a thanksgiving composed by Queen Elizabeth after one of her progresses, which commenced as follows: 'I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus.'

For Peace and Deliverance from our Enemies.

'*Apparent*,' i.e., evident. In modern English 'apparent' implies some doubt as to whether semblance is borne out by facts, some contradiction between what *seems* and what *is*. In Old English it implies something that is too evident to be disputed. Cf. 'It is *apparent* foul play' ('King John,' Act IV., Scene 2). So 'apparently' does not mean 'to all appearance,' with an implication that the appearance is misleading, but evidently, manifestly. Thus in Num. xii. 8 we read that God promised to speak with Moses 'mouth to mouth, even *apparently*.'

For restoring Public Peace at Home.—This thanksgiving was added in 1662, and was probably composed by Bishop Cosin.

'*Honesty*' has here the force of the Latin *honestas*, integrity, virtue, the characteristics of an honourable citizen. Cf. 'Provide things *honest* in the sight of all men.'

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collects.—The derivation of the word 'collect' is uncertain. Some suppose that the Collects are so called because in them the priest collects and offers up alone the various suffrages previously said in a versicular form by the priest and people. Archbishop Trench was of opinion that they are so called because they collect, as in a focus, the teaching of the Epistle and Gospel, gathering them into a single petition. Both these opinions are purely conjectural and unsupported by historical evidence. In early times the only prayer that was called a Collect was that which was used when the people were assembled (*collectus*) in