

THE OFFICES FOR HOLY BAPTISM.

History of the Sacrament.—As our Lord selected two of the commonest articles of daily food, viz., bread and wine, to be the elements through which Divine grace was to be conveyed in Holy Communion, so He chose the universal element of water as the medium of the grace conveyed in Holy Baptism. The washing of the body with water to symbolize the purification of the soul from sin, and as a preparation for prayer, was a rite observed in most ancient religions. The Egyptian priests bathed twice in the day and twice in the night. So the Greeks and Romans bathed before sacrifice and prayer—more particularly after some pollution, as the stain of blood. The Law of Moses prescribed washings in a great variety of cases. It would appear that the Jews purified themselves before the great festivals, and it has been conjectured that the pool of Bethesda was set apart for this purpose. The spiritual significance of these lustrations of the Law is clearly recognized in such passages as Ps. li. 2 (A.V.), ‘Wash me thoroughly from mine iniquity and cleanse me from my sin.’ Maimonides, a Jewish writer, says, ‘Israel was admitted into covenant by three things, viz., by circumcision, *baptism*, and sacrifice. Circumcision was in Egypt, as it is said, “None uncircumcised shall eat of the passover.” Baptism was in the wilderness, before the giving of the Law, as it is said, “Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.”’ He adds, ‘And so in after times, when a heathen will enter into the covenant [*i.e.*, become a proselyte], and be gathered and joined under the wings of the Divine Majesty, and take upon him the yoke of the Law, circumcision and baptism and a free-will offering are required. . . . A stranger that is circumcised and not baptized, or that is baptized and is not circumcised, is not a proselyte till he be both circumcised and baptized.’ It was required that witnesses should be present on these occasions. Maimonides says, ‘It is necessary that he be baptized before a triumvirate, or before a consistory of three. If a man come and say, “I was proselyted in such a consistory, and they baptized me,” he is not to be trusted to come into the congregation till he bring witness.’ The baptism of St. John the Baptist is spoken of as a ‘baptism of repentance for the remission of sins,’

and would appear ‘to have been a kind of transition from the Jewish baptism to the Christian. . . . It was accompanied with confession (St. Matt. iii. 6); it was a call to repentance; it conveyed a promise of pardon: and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4).’—Bishop Harold Browne, Smith’s Bible Dictionary, Orig. Ed.

This rite would seem to have been continued for a time by the disciples of our Lord (St. John iii. 26; iv. 2). The baptism instituted by Christ was a baptism ‘with the Holy Ghost and with fire,’ not merely a symbolical act, but a means whereby the gift of the Holy Ghost is communicated and the guilt of sin purged away. Its institution is recorded in the command given to His disciples: ‘Goye, therefore, and teach* all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost’ (St. Matt. xxviii. 19). The Fathers delighted in discovering in the Old Testament history typical anticipations of Holy Baptism, *e.g.*, the moving of the Holy Spirit on the face of the waters (Gen. i. 2); the Deluge, in which, while a sinful world was destroyed, the faithful were saved (*Cf.* 1 St. Pet. iii. 20, 21); the passage of the Red Sea, by which, while Pharaoh and his hosts were destroyed, the Israelites were saved (1 Cor. x. 1, 2); the cleansing of Naaman by washing in the Jordan, etc.

In the Acts of the Apostles we read how our Lord’s command was carried out. When the conscience-stung multitude exclaimed on the Day of Pentecost, ‘What shall we do?’ St. Peter replied, ‘Repent ye, and be baptized, every one of you’ (Acts ii. 38, R.V.). When the Samaritans ‘believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women’ (Acts viii. 12). Other instances of baptism are afforded in the cases of the Ethiopian eunuch, Saul, Cornelius and his household, Lydia and her household, the Philippian gaoler ‘and all his.’ St. Paul mentions Crispus and Gaius, and ‘the household of Stephanas,’ as persons whom he had himself baptized (1 Cor. i. 14-16).

There can be little doubt that the Sacrament was ordinarily administered by immersion, but it is unreasonable to hold that the validity of the Sacrament depends on total immersion. The mode of administration doubtless varied with the circumstances of health, the presence or absence of a copious supply of water, with climate, time, place, and age. St. Paul speaks of being ‘buried in baptism;’ and it is most natural to explain the metaphor as referring to immersion in the waters of baptism. The *Didache* (A.D. 80-100; see p. 7) distinctly allows of affusion where there is no facility for immersion. After enjoining the

* ‘Teach,’ etc. Rather, ‘Make disciples of all nations by baptizing them (*Μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντας αὐτοὺς*).

use of 'living,' *i.e.*, running, water, it says: 'But if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice, in the Name,' etc. Tertullian (died A.D. 220) says, 'Ter mergitatur' ('We are thrice dipped'). Affusion took the place of immersion because of its greater convenience and its freedom from danger. The Church of Rome allows immersion, affusion, or sprinkling. The Church of England nowhere sanctions or even mentions sprinkling. St. Cyprian tells us that the water was first cleansed and sanctified by the priest. St. Cyril tells us that the persons to be baptized, on entering the outer hall of the baptistery, stretched forth their arms, and said, 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then they declared their belief in the Holy Trinity and 'in one baptism of repentance.' On entering the inner chamber, they put off their old garments, as an image of their putting off the old man, and were anointed with oil. They were next led to the 'holy pool,' and each was asked whether he 'believed in the Holy Trinity. They then descended three times into the water, and three times ascended out of it. Unction was administered to symbolize the gift of the Holy Spirit. At a very early period white garments were worn by the newly-baptized within the Octave of their baptism. At a later period the ceremonies that accompanied Holy Baptism were greatly multiplied. Thus towards the close of the sixth century the Bishop, at the benediction of the font, divided the waters with his hand in the form of a cross, held a taper in the water, breathed thrice on the water, and poured consecrated oil on the water—also in the form of a cross. After leaving the font, the newly-baptized were anointed with the chrism and confirmed, the service ending with Holy Communion.

The mediæval office for Holy Baptism was still longer. Some of its distinctive features were the following: Salt was placed in the mouth of the child, the priest saying, 'N., Receive the salt of wisdom, that God may be gracious unto thee unto life everlasting. Amen.' The devil was adjured to come out of the child. The ears and nostrils of the child were touched with saliva. All this took place in that part of the service which belonged to the Admission of a Catechumen. The Benediction of the Font was much the same as in the sixth century. Previous to actual baptism, the child was anointed on the breast and between the shoulders, and was invested with a chrism with the words, 'N., Receive a white and spotless vesture, which thou shalt bear before the Judgment-Seat of our Lord Jesus Christ, that thou mayest have eternal life, and live for ever and ever. Amen.' A lighted taper was also placed in the hands of the child, with the words, 'N., Receive a burning light that cannot

be taken out of thy hand; guard thy baptism; keep the commandments; that when the Lord shall come to the wedding, thou mayest be able to meet Him in company with His saints in the heavenly bridechamber; that thou mayest have eternal life, and live for ever and ever. Amen.' The form of exorcism, the anointing, the chrism, and the trine immersion, were retained in the First Prayer-Book of Edward VI. These were all omitted in the Prayer-Book of 1552. (See pp. 37, 42.)

Infant Baptism. It is possible that children were included in the 'households' who are spoken of in the Holy Scriptures as having been baptized, but we need no express injunction to justify the primitive practice of baptizing infants. The practice commends itself, and is supported by the oldest tradition.* Origen, who wrote in the third century, says: 'Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dari' ('the Church received the tradition from the Apostles, that to infants also should baptism be administered'). The Jewish children were admitted to the covenant of Abraham at the age of eight days.† Why should not our children be admitted into

* Irenæus (A.D. 167) says: 'Christ came to save all persons by Himself; all, I mean, who by Him are regenerated unto God—*infants and little ones, and children, and youths, and elders.*' Tertullian, who wrote about A.D. 200, was in favour of delaying baptism, but his language clearly implies that infant baptism was the custom of the time. Cyprian (A.D. 250) gives the decision of a Council of Carthage on the question whether, in case of necessity, a child might be baptized before its eighth day: 'As to the case of infants, whereas you judge that they must not be baptized within two or three days after they are born and that the law of circumcision is to be observed, so that none shall be baptized and sanctified before the eighth day after birth, we were all, in assembly, of the opposite opinion.' Gregory of Nazianzus (A.D. 360) was in favour, except when necessity required otherwise, of postponing baptism until children were three years of age or thereabouts, 'when they are capable to hear and answer some of the holy words.' St. Chrysostom (A.D. 380) says, 'For this cause we baptize infants also, though they are not defiled with (actual) sin that there may be superadded to them saintship, righteousness, adoption, inheritance, a brotherhood with Christ, and being made members of Him.' The foregoing extracts are selected from a valuable catena of quotations in Dean Boyd's 'Baptism and Baptismal Regeneration.'

† Similarly infancly was no bar to the admission of heathen children to the covenant. Lightfoot says that one reason why no mention of the baptizing of infants is made in the New Testament is that 'there needed no such mention, baptizing of infants having been as ordinarily used in the Church of the Jews as ever it hath been in the Christian Church' ('Harmony of the New Testament,' St. Luke iii.). Elsewhere he says: 'In the "Talmud" they have these words, "Rabbi Hona saith, A little one they baptize by the appointment of the consistory." The Hebrew gloss upon that plea saith, "If he have not a father, and his mother bring him to be proselyted, they baptize him; because there be no proselyte without circumcision and baptism." And Maimonides, in the treatise "Avadim," hath this saying, "An Israelite that takes a little heathen child, or that finds a heathen infant, and baptizeth him for a proselyte, behold, he is a proselyte"' ('Harm. N. T.,' in St. John i. 28).

the Christian covenant at an equally early age? What more natural than to take the earliest opportunity of giving back to God the children whom He has given to us? Young as they are, they need Divine grace; they are capable of receiving a Divine blessing, and they are invited to receive it.

Proper Place for Baptism. In the apostolic age, as we may see from the Acts of the Apostles, converts were baptized in the places that were most convenient. The same rule must have been observed during the ages of persecution. But when Christianity had become the religion of the Roman Empire, baptisteries were erected adjoining churches, and baptisms in private, unless under exceptional circumstances, were forbidden. Many of the Italian churches are still provided with separate baptisteries. In the mediæval Church of England the font was placed just inside the church door, to symbolize admission by baptism into the Church. The font at the west end of the church and the altar at the east end are symbolical of the Christian's sacramental life from its beginning to its highest attainment.

The second rubric in the Office for Private Baptism says that children are not to be baptized *at home* 'without great cause and necessity.'

The Time for Baptism. Until the eighth century it was not customary to baptize, unless in cases of emergency, at any period of the year except the season between Easter and Whitsuntide. Easter was probably selected because of our symbolical resurrection in baptism to 'newness of life'; Whitsuntide because of the outpouring of the Holy Spirit on the Day of Pentecost. In the Eastern Church Epiphany was also assigned for the administration of Baptism in memory of our Lord's Baptism, which was commemorated in that Church at Epiphany (see p. 241). The first rubric in the Office for Private Baptism directs that the baptism of children should not be deferred longer than the first or second Sunday after their birth, or other holy day falling between, except on some 'great and reasonable cause.' The time in the service fixed for baptism was evidently chosen because (1) the greatest number of people are then present, (2) the canticle that follows is a suitable song of praise and thanksgiving, and (3) the baptized, if old enough, can at once join in the Creed and Lord's Prayer.

The Matter of the Sacrament. 'Without water,' said St. Augustine, 'there is no baptism.' Cf. St. John iii. 5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' In the Eastern Church baptism has always been by immersion, but *Clinic* Baptism*, i.e., baptism administered on a sick bed, was allowed to be performed by affusion. Total immer-

* Clinic, from Greek κλίνη, a bed.

sion would seem to have been the general rule of the Western Church also for the first twelve centuries.

The Form of the Sacrament was enjoined by our Lord when He directed His Apostles to baptize 'in the Name of the Father, and of the Son, and of the Holy Ghost.' This form has always been considered by the Church to be indispensable. See last rubric in the Office for the Private Baptism of Infants.

The Inward Grace of Baptism consists in (1) a death unto sin, (2) a new birth unto righteousness. Thus St. Paul: 'But ye were washed, but ye were sanctified, but ye were justified,' coupling with the washing both justification and sanctification (1 Cor. vi. 11, R.V.) So St. Peter called upon the Jews to repent and be baptized 'for the remission of sins.' Cf. St. John iii. 5; Acts xxii. 16; 1 Cor. xii. 13. We inherit from Adam, and, indeed, from all our progenitors, so far as they have sinned, a tendency to sin. We receive in baptism a gift of spiritual life by which that innate tendency to evil may be counteracted. No one disputes the existence of this hereditary inclination to evil. Surely it ought not to be considered surprising that God has provided a means whereby it may be counteracted. The grace of regeneration is the antidote to original sin, if we would but make a right use of it.

In the study of the three Baptismal Offices it is strongly recommended that the reader should compare them, part by part. Art. IX., 'Of Original Sin,' and Art. XXVII., 'Of Baptism,' with the notes on them, as well as the parts of the Catechism relating to Holy Baptism, should also be studied.

The Office for Public Baptism may be thus analyzed:

I. Ante-Baptism—

1. *Congregational Part.*

- (a) Question as to whether child has been already baptized.
- (b) Exhortation to pray for the child.
- (c) Two prayers for the child.
 - (i) That he may be received into the ark of Christ's Church, and pass safely through the Red Sea of life to the heavenly Canaan.
 - (ii) That he may receive remission of sins by spiritual regeneration.
- (d) Gospel from St. Mark x.
- (e) Exhortation upon the words of the Gospel.
- (f) Thanksgiving for our own spiritual privileges, and prayer that the child may share them.

2. *Sponsorial Part.*

- (a) Address to the sponsors on the child's share in the Baptismal Covenant.

- (b) Four questions on
1. Renunciation.
 2. Belief.
 3. Baptism in the Christian faith.
 4. Obedience.

II. The Baptism—

1. Four petitions for grace to carry the vows into effect.
 - (a) For the death of the old Adam and the spiritual resurrection of the new man.
 - (b) For the death of all carnal affections and the life and growth of the things of the Spirit.
 - (c) For strength to triumph over the world, the flesh and the devil.
 - (d) For the final reward of heaven.
2. Prayer for the sanctification of the water.
3. The naming and baptism.
4. The formal reception of the child into the Church and signing with the cross.

III. Post-Baptism—

1. *Congregational Part.*
 - (a) Exhortation to thanksgiving and prayer.
 - (b) Lord's Prayer.
 - (c) Thanksgiving-prayer, asking for the child the grace of perseverance.
2. *Sponsorial Part.*
 - (a) Exhortation to sponsors on their duties.
 - (b) Injunction with regard to Confirmation.

The Mediæval Office consisted of three parts, viz., (1) the Order for admitting Catechumens, (2) the Benediction of the Font, and (3) the Rite of Baptizing.

Rubrics. 1. Baptisms to be administered in the vulgar tongue and, when possible, on Holy-days, in order that the congregation may (a) testify to the reception of the newly baptized, (b) be reminded of their own profession to God in Baptism. The rubric of 1549 began thus: 'It appeareth by ancient writers that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide, at which times it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: wherefore the people are to be admonished,' etc. This preface was omitted in 1662. The relaxation of the rule with regard to the times of baptism was probably due to a desire to discourage lay private baptism.

'Convenient' in this rubric, as elsewhere in the Prayer-Book

and A.V. of the Bible, has a much stronger sense than in modern English. It means befitting, right, becoming. Cf. 'It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage or at the first opportunity after.' See also rubric after the Churching of Women and Eph. v. 4.

'Administered.' Nothing is said here as to the qualification of the person who administers the Sacrament. The rubric prefixed to the Office for Private Baptism, however, expressly mentions 'the Minister of the Parish' or 'any other lawful Minister.' In the Form for the Making of Deacons we read: 'It appertaineth to the Office of a Deacon . . . in the absence of the Priest to baptize infants.' Art. XXIII. declares that 'it is not lawful for any man to take upon him the . . . ministering the Sacraments in the congregation before he be lawfully called and sent to execute the same.'

2. 'There shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers.' The institution of sponsors was probably adopted from the Jewish custom of requiring three witnesses at the baptism of heathen infants. Tertullian (born 160) refers to it. He says, in support of his personal opinion, that baptism ought to be delayed, 'For what need is there that sponsors should incur danger? because they may either fail of their promises by death, or be mistaken in a child of wicked dispositions.' The Sarum Manual forbade, except when an approved custom allowed it, that more than two persons, viz., one man and one woman, should act as sponsors and under no circumstances allowed more than three. But this rule was not universally observed in England. A canon passed at the Synod of Worcester, A.D. 1240, lays down the same rule as the present rubric, which is based upon the common-sense principle that men are more likely to be of service to a boy and women to a girl. The Eastern and Latin Churches of the present day require one sponsor, but allow two. By Canon XXIX. parents were forbidden to act as sponsors to their own children, the object of the Church being to obtain additional help and security for the proper upbringing of the children. This prohibition was altered by the Convocation of Canterbury in 1865, but the alteration was not sanctioned by the Crown. The American Prayer-Book says, 'Parents shall be admitted as Sponsors, if it be desired.'

Sponsors are so called because they *respond* or answer for the child to be baptized; they are called 'sureties,' because they give *security* to the Church that the child shall be virtuously brought up; 'god-fathers' and 'godmothers,' because of the *spiritual relationship* into which they are brought with one another, with the parents, and with the child; 'witnesses,' because, in the case of

the baptism of adults, they are chosen by the candidates to *testify* to the vows entered into. 'Gossip,' *i.e.*, one *sib* or related in God, means the same as godfather or godmother. The Church of Rome prohibits marriages between those who are related by this spiritual affinity.

The duties of sponsors are (1) to bring the child to the font, (2) to speak in his behalf in the contraction of the baptismal vows, (3) to see to the religious education of the child, (4) to bring him to the Bishop to be confirmed.

Sponsors are not essential to baptism, as we may see from the Office for Private Baptism. Great ignorance prevails with regard to their responsibilities. It should be made quite clear that sponsors are not answerable for the children's observance of their baptismal vows beyond doing their best to secure such observance. They speak for the child at the font because the child cannot speak for himself, just as a guardian acts for his ward during minority, and they are, of course, bound to do their utmost to see that the child is virtuously brought up and educated. It should also be made clear to unconfirmed children that they are responsible for their belief and conduct, so far as they are in possession of light and knowledge. The belief that sponsors are answerable for the sins of their godchildren is deeply rooted in the minds of the uneducated. Candidates for Confirmation constantly declare, when asked as to their object in seeking Confirmation, that it is to 'take their sins upon themselves.'

3. Children to be baptized after the last Lesson at Morning Prayer or the last Lesson at Evening Prayer, and notice to be given overnight or in the morning before Morning Prayer to the 'curate.' The object of this notice 'overnight' was not merely to secure the minister's attendance, but to afford him an opportunity of admonishing ungodly parents and inquiring into the fitness of the proposed sponsors. The intention of the Church in prescribing *public baptism* is that we should be often reminded of our own baptismal vows and privileges, and should add our prayers to those of the parents and sponsors for the child to be baptized. The reason for ordering Baptism to be celebrated before the Creed was that the baptized might at once make public profession of the faith in which they have been baptized, and that, in the case of infants, liturgical avowal of the faith should be made in their behalf. The use of the Lord's Prayer after the Creed receives a new significance when the child has been adopted into 'Our Father's family.'

'Ready at the font.' In the Prayer-Book of 1549 the people were directed to assemble at the Church door. Here the priest said the first part of the service down to the prayer which follows the Gospel, 'Almighty and Everlasting God,' etc. Then the priest,

taking one of the children by the hand, led the way into the church toward the font, saying: 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.'

'Then to be filled.' Note that the font is to be *filled*, so as to allow of total immersion. The water in the font was anciently changed on the Saturday before Easter and on the Saturday before Whitsunday, and only at other times when it was absolutely necessary to change it.

In the Prayer-Book of 1549 there was a special service for the Benediction of the Font, introduced by the following rubric: 'The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.' For the Prayer of Sanctification, see Introduction, p. 37.

The Scottish Prayer-Book of 1637 ordered the water to be 'changed twice in the month at least,' and inserted in the first prayer these words, 'Sanctify this fountain of baptism, Thou which art the Sanctifier of all things.'

I. ANTE-BAPTISM.

Preliminary Question. Baptism is a Sacrament which does not admit of repetition. *Cf.* Eph. iv. 5: 'One Lord, one faith, *one baptism.*' 'One Baptism, for the remission of sins' (Nicene Creed). 'We cannot,' says Dr. Mason, 'pass backwards and forwards in and out of the sacred sphere into which we have been brought.' We may become unworthy members of Christ, but we cannot cease, in this life, to be members. 'Not only one,' says Hooker, 'inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once.' In case the answer is 'Yes,' or is uncertain, further questions are to be asked. See rubric in the Ministration of Private Baptism in Houses.

Exhortation. Based on Hermann's 'Consultation.'

Analysis:

1. All men conceived and born in sin.
2. The new birth indispensable to salvation.
3. Exhortation to prayer for the child.

'Born in sin.' 'It was very necessary for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism' (Comber).

'Regenerate.' St. John iii. 5: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Our Lord had previously said, 'Except a man be born again, he cannot

see the kingdom of God.' The exhortation blends the two passages. In modern times the word 'regeneration' has been loosely employed to denote conversion, or renovation. In the Prayer-Book, and in all ancient writers, it denotes the new birth. The word translated 'again' (St. John iii. 3) may be translated 'from above,' or 'anew.' (See R. V.) To be 'born again,' or 'from above,' is equivalent to the expression to be 'born of God,' which occurs several times in St. John's writings. The nature of this new birth is pointed out in ver. 6: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' The nature which we inherit from our earthly parents is like their own, sinful; the nature which we derive from above, *i.e.*, from the Holy Spirit, is like the Spirit, holy. It is a sanctifying principle given us to counteract that infection of nature which remains even in the regenerate (Art. IX.).

That thing which by nature he cannot have, viz.: (1) freedom from the guilt of original sin; (2) the gift of the Holy Spirit; (3) the privileges of Church membership—in short, the whole of the blessings summed up in the word 'regeneration.' Our fallen nature cannot redeem or sanctify itself; it can only enter upon the new life through something done for us from without. 'Who but God,' says Keble, 'can make one partaker of God?'

'*Lively,*' living.

The **First Prayer** is taken directly and almost verbatim from Hermann's 'Consultation.'

Analysis:

1. Commemoration of:

- (a) The typical character of (i.) the ark, (ii.) the passage of the Red Sea.
- (b) The sanctification of water by the baptism of Christ to the mystical washing away of sin.

2. Prayer that:

- (a) The child may be washed and sanctified.
- (b) Admitted into the ark of the Church.
- (c) And finally safely conducted through the waves of this world of trouble to the land of everlasting life.

'*Noah.*' In the prayer in Hermann's 'Consultation' the Deluge is referred to as destroying the wicked world, and a petition was offered up in behalf of the child, 'that whatsoever filth he hath taken of Adam, it may be drowned and be put away by this holy flood.' There was a similar reference in it to the destruction of the Egyptians in the Red Sea. Both these allusions were preserved in the Book of 1549, but omitted in 1552. The Deluge is now referred to only in connection with the saving of Noah and his family, and the Red Sea only in connection with the safe conduct of the Israelites. The former

type is pointed out by St. Peter (1 St. Pet. iii. 21), the latter by St. Paul (1 Cor. x. 2). St. Peter distinctly calls Baptism the 'anti-type' (see R. V. margin). Just as the few in Noah's time were saved by water, so the many are saved now. 'The anti-type to that water on which the ark floated, saving its inmates, is the water of Baptism; but as ours is a spiritual, not a material, rescue, so the anti-type is not the washing of our flesh by that water,' but the clearness of our 'consciousness towards God. And this saving power of the water of Baptism . . . is by virtue of the resurrection and exaltation of Christ, into whose death and resurrection we are baptized' (abridged from Alford).

So in 1 Cor. x. 1, 2, the passing through the cloud and the Red Sea is represented as typical of the effects of Baptism in translating us from a state of bondage to a state of freedom, with all its attendant spiritual blessings. (See verses 3, 4.)

'*Figuring,*' presenting under a figure, typifying.

'*Didst sanctify.*' This has always been the belief of the Church, though no passage can be cited which explicitly asserts it. The Gothic Missal has a prayer beginning, 'O God, who hast sanctified the font of Jordan for the saving the souls.' Hermann's prayer reads, 'Furthermore, which didst consecrate Jordan with the baptism of Thy Son Christ Jesu, and other waters to holy dipping and washing of sins.' By 'sanctify' is meant *set apart, dedicate* as the *matter* of baptism. Cf. 'Who didst sanctify the element of water' (Office for Adults).

'*Mystical,*' *i.e.*, symbolical, sacramental. Underneath the outward sign there is an inward grace. As the body is cleansed from outward defilement, so the stain of original sin is washed away from the soul.

'*Delivered from Thy wrath,*' *i.e.*, the displeasure that attaches to the wrong relation in which we naturally stand to God until by baptism we are made children of grace (see Catechism on 'Children of Wrath').

Baptism not only confers forgiveness of sins, but admits us into a sphere of forgiveness, within which those who fall into sin after their baptism may, on their repentance, find pardon and reconciliation. Its benefits extend to the future as well as to the past.

'*The ark of Christ's Church.*' As the ark was the means whereby Noah and his family were saved, and all who did not enter it perished, so the Church is God's appointed means of salvation, and outside of it there is no promised offer of safety. The fathers are fond of pointing out that the wooden ark, and the rod with which Moses smote the waters of the Red Sea, are both typical of the wooden cross of Christ. The Prayer-Book of 1549 added the words here, 'and so saved from perishing.' These were

struck out in 1552, because they seemed to imply that children dying unbaptized would not be saved. See rubric at the end of the Office.

'Come to the land.' The metaphor suggested by Noah's Ark is kept up in this expression.

Here in the Prayer-Book of 1549 the priest was to ask the name of the child, and when the sponsors had replied he was to make a cross upon the child's forehead and breast, and say, 'N., Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto thy life's end. Amen.' The signing with the cross on the forehead was transferred to its present position in 1552, when the signing on the breast was omitted, and the form of words slightly altered.

The Second Prayer is from the Manual of Sarum, in which it is addressed to the Son, the conclusion being 'qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti,' etc. ('who livest and reignest with God the Father in the unity of the Holy Spirit'). It is a prayer for the inward and spiritual grace of baptism.

Analysis :

1. God our aid, our help, our life, our resurrection.
2. Prayer that the child's sins may be remitted by spiritual regeneration.

3. Christ's promises to hear the prayers of His people.

4. Prayer that He will receive the child.

'The life of them that believe,' the source of that spiritual life which begins with baptismal regeneration. Cf. 'I am the Way, the Truth, and the Life' (St. John xiv. 6). 'Whosoever liveth and believeth in Me shall never die' (St. John xi. 26).

'The resurrection of the dead.' He by whose power the dead are raised to life. Cf. 'I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live' (St. John xi. 25).* We plead this promise because the child is naturally dead in sin. We go to God as 'the Resurrection of the dead,' and ask Him to put forth His quickening power in raising the child from a state of spiritual death to a new life of holiness and righteousness. The expressions used in the opening of this prayer were peculiarly appropriate when the prayer was addressed to the Son. The Latin original is very

* These words should be considered in connection with the occasion on which they were uttered. Our Lord was addressing Martha, the sister of Lazarus. She had declared that she knew her brother would rise again in the resurrection at the last day. Our Lord replies, 'I am the Resurrection and the Life'—the Resurrection of those who, like Lazarus, are dead; the Life of those who, like you, are alive in body. He then passes on to that spiritual life of which He is the source and support, which commences with a resurrection, and which, if we be faithful, shall be a life that knows no death.

terse: 'Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum.'

'Remission of his sins.' In the original '*æternam gratiam.*' The grace of Baptism includes the remission of original sin, and the admission into that state of salvation in which, if we faithfully continue in it, our actual sins also are remitted.

'By spiritual regeneration,' by that new birth of the Spirit which begins with Baptism. Cf. Titus iii. 5: 'According to His mercy He saved us by the washing of regeneration (*διὰ λουτροῦ καλλιγγενεσίας*), and renewing of the Holy Ghost.'

'As Thou hast promised' (St. Matt. vii. 7, 8).

Here followed in the Prayer-Book of 1549 a form for exorcising the evil spirit from the child. It was assumed that the devil held possession of all who were unregenerate. The priest, 'looking upon the children,' was directed to say, 'I command thee, unclean spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out,' etc. (see p. 37). This form was omitted at Bucer's suggestion in 1552.

In the American Prayer-Book the following rubric is inserted before the Gospel: 'Then the minister shall say as followeth, or else shall pass immediately to the questions addressed to the sponsors. But note that in every church the intermediate parts of the service shall be used, once at least in every month (if there be a baptism), for the better instructing of the people in the grounds of Infant Baptism.'

The Gospel (St. Mark x. 13-17). Christ blessing little children. In the Sarum Use the parallel passage from St. Matthew was read. St. Mark's narrative was substituted in 1549 on account probably of its greater fulness. It adds the touching fact that our Lord took the children up in His arms and blessed them, and records the important words, 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' We owe the selection of the Gospel to Hermann's 'Consultation,' which, in its turn, was derived from Luther's 'Tauff-büchlein' (1523). It will be observed that as soon as the introductory collects are ended, the Church sets forth the Baptismal Covenant into which the child is to enter. God's part in the Covenant is declared in the Gospel and the Address; the child's part in the promises made by the sponsors.

The Address is founded on that in Hermann's 'Consultation.' As first introduced in 1549, it ended, 'and say the prayer which the Lord Himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed.' At present the Lord's Prayer does not occur prior to the actual Baptism at all.

The points in the Gospel to which special attention is called are the following:

1. Christ *commanded* the children to be brought to Him.
2. He *blamed* those who would have kept them from Him.
3. He *exhorts* all men to follow their innocence.
4. He declared, by His outward deed and gesture, *His good will towards them.*

We are then encouraged earnestly to believe:

1. That He will likewise favourably receive this present infant.
2. That He will embrace him with the arms of His mercy.
3. That He will give him the blessing of eternal life and make him partaker of His everlasting kingdom.

'Declared,' *i.e.*, made clear. Here used in its primary sense. Cf. 'O God, who *declarest* Thy Almighty power most chiefly in showing mercy and pity' (Collect for Eleventh Sunday after Trinity).

'*Alloweth*,' *approveth*. Lat., *allaudare*, Fr. *allower*. Cf. 'Ye *allow* the deeds of your fathers' (St. Luke xi. 48). 'Happy is he that condemneth not himself in that thing which he *alloweth*' (R.V., '*approveth*')—Rom. xiv. 22. So in 1 Thess. ii. 4. Similarly, '*allowance*' is used in the sense of approbation in the Dedication of the Authorized Version to King James: 'Whose *allowance* and acceptance of our labours shall more honour and encourage us than all the calumniations and hard interpretations of other men shall dismay us.'

In the Prayer-Book of 1549 the minister, with the godfathers, godmothers and people, were to say here the Lord's Prayer and the Apostles' Creed.

The **Thanksgiving Prayer** is taken from Hermann's 'Consultation,' and consists of two parts, *viz.*:

1. A thanksgiving on behalf of the congregation for having been called to a knowledge of God's grace and to faith in Him.
2. A prayer that this knowledge may be increased and this faith confirmed, and that the child may, by the gift of the Holy Spirit, be born again, and be made an heir of everlasting salvation.

The first part clearly referred originally to the recitation of the Creed immediately before it.

'*Salvation.*' Hermann's original added the words 'which of Thy grace and mercy Thou hast promised to Thy Holy Church, to old men and to children, through,' etc. The gift of the Holy Spirit is conveyed through the Church in which He ever dwells.

Here the *Ordo ad faciendum Catechumenum* ended. Up to this point the service, according to the Prayer-Book of 1549, was said at the church door.

In the Prayer-Book of 1549 the priest was here to take one of the children by the right hand, the others being brought after him, and, 'coming into the church toward the font,' was to say, 'The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.'

The **Address to Sponsors** is based on a similar address in Hermann's 'Consultation.' Reminding the sponsors of the object for which the child has been brought to the church, the prayers that have been offered, and the promise of Christ which warrants the belief that these prayers will be answered, the priest calls upon them, as the child's sureties, to undertake for him the baptismal vows. Some confession of faith preceded baptism from the outset. Acts viii. 37, which is often quoted as an instance of such a confession, is now commonly regarded as a late interpolation into the text. See R.V., in which this verse is omitted. Some suppose that St. Paul refers to such a baptismal confession of faith in the words addressed to Timothy, 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and *hast professed a good profession before many witnesses*' (1 Tim. vi. 12). It will be observed that the sponsors reply in the name of the child. In the service for adults the adult speaks for himself.

'*Of his sins,*' *i.e.*, from his sins. Cf. 'of heaven' (Litany) = from heaven.

'*Constantly believe,*' *i.e.*, consistently, uniformly. 'She *constantly* affirmed that it was even so' (Acts xii. 15). 'We are constantly to believe His Holy Word; not at times only, as in sickness, in leisure, or in devotion, but always' (Keble).

'*Obediently keep.*' The word 'obediently' is not redundant. It implies that the Commandments are to be not merely kept, but kept 'in the temper and spirit of obedience' (Keble).

In the Prayer-Book of 1549 the rubric ran: 'Then shall the priest demand of the *child* (which shall be first baptized) these questions following: first naming the child, and saying.' In 1552 the rubric ran: 'Then shall the priest demand of the *Godfathers and Godmothers* these questions following,' and the name of the child was omitted.

The **Vow of Renunciation** is of great antiquity. The form used in the Church of Jerusalem we have already quoted (see p. 408). The words 'in the name of this child' were added in 1662. In the Prayer-Book of 1549 the first question was broken up into three separate questions, to each of which the sponsors replied, 'I forsake them.'

'*Renounce,*' abjure, refuse allegiance to. 'When we enter into covenant with God, we must have the same friends and enemies as He hath; especially when the same that are enemies to Him

are also enemies to our salvation. And therefore since children are by nature the slaves of the devil, and though they have not yet been actually in his service, will nevertheless be apt to be drawn into it by the pomps and glory of the world, and the carnal desires of the flesh, it is necessary to *secure* them for God betimes, and to *engage* them to take all these for their enemies, since whoso loveth them cannot love God' (1 St. John ii. 15).—Wheatly.

'*Pomp*,' from Greek *πομπή*, a religious procession.* Hence pageantry, vain display of any kind, 'the lust of the eyes and the pride of life.' The word was applied, in the first place, to the processions and ceremonies of paganism which the Christian convert was called upon to formally abjure, and of which Satan was regarded as the author. Shakespeare would appear to have had the language of the baptismal vow in mind when he made Wolsey exclaim, 'Vain pomp and glory of this world, I hate ye.' Humphry well remarks on this: 'It was a happy thought to represent the old man, driven by his own bitter experience to renounce the world almost in the same terms which had been used on his behalf in his unconscious infaney.'

'So that thou wilt not follow, nor be led by them.' Note this expression, which is the Church's own definition of renunciation.

The Vow of Belief. Cf. St. Mark xvi. 16.

The following clauses are peculiar to the interrogative Creed in this Office :

1. 'At the end of the world.'
2. 'The remission of sins.'
3. 'Everlasting life after death.'

'*Steadfastly*.' Our faith must not come and go, according as the fancy takes us, now in the heart and now out of it; but it must stay and abide with us day and night.

Repentance and faith are the two things required in those who are baptized. The question, 'Wilt thou be baptized in this faith?' goes a step further than the previous question as to belief. It virtually says, Do you believe this Creed so thoroughly that you desire to be admitted into the Church of which it is the symbol?

In the Prayer-Book of 1549 the questions on belief are broken up, and each clause is answered separately, 'I believe.' In the American Prayer-Book the question on the Creed is shortened into 'Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?'

* Milton, with his usual strict regard to the original meaning of words, uses 'pomp' in its old sense. Cf. :

'For on her, as queen,
A pomp of winning graces waited still.'

Paradise Lost, Book VIII.

In 1549 the following questions follow here :

'*Minister*. What dost thou desire ?

'*Answer*. Baptism.

'*Minister*. Wilt thou be baptized ?

'*Answer*. I will.'

The Vow of Obedience was introduced into the service in 1662. It will be observed that the interrogations are all addressed in the singular, 'Wilt *thou*?' etc. The American Prayer-Book has a rubric stating that the questions are to be considered as addressed to the sponsors severally, and the answers to be made accordingly. In the mediæval Office the questions were addressed to the child, though the answers were to be given by the sponsors.

'*Then*,' viz., after thy baptism, and as its necessary outcome.

II. THE BAPTISM.

The Four Petitions and the form for the sanctification of the water were originally part of a service placed at the end of the Office for Private Baptism, and directed to be used 'afore any child be baptized.' In 1552 this service, which corresponded to the old *Benedictio Fontis* of the Manual, was abolished at the suggestion of Bucer, but parts of it were transferred to the Baptismal Service.

The third petition ran :

'Grant to all them which at this fountain forsake the devil and all his works : that they may have power,' etc. Then followed these petitions, struck out in 1552 :

'Whosoever shall confess Thee, O Lord : recognize him also in Thy kingdom. Amen.

'Grant that all sin and vice here may be so extinct : that they never have power to reign in Thy servants. Amen.

'Grant that whosoever here shall begin to be of Thy flock : may evermore continue in the same. Amen.

'Grant that all they which for Thy sake in this life do deny and forsake themselves : may win and purchase Thee, O Lord, which art everlasting treasure. Amen.'

These petitions were mainly taken from the Mozarabic Rite.

The Four Petitions may be looked upon as prayers for the grace of perseverance, to enable the child to carry into effect the baptismal vows by which he has just been bound. They cover the whole spiritual life from the first renunciation of sin to the final triumph in heaven. They recognize on the one hand the reality of the gift, 'a death unto sin,' and on the other hand the life-long struggle by which evil tendencies are eradicated and the powers of evil vanquished. Baptism does not make us *saints*, but it imparts the germ of the saintly life, which is realized in

our sanctification ('endued with heavenly virtues'), and final glory ('everlastingly rewarded').

1. '*The old Adam*,' the tendency to evil which we inherit from Adam, the *peccatum originis*. See Article IX. Cf. Rom. vi. 4-6: 'Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection; knowing this, that our *old man* is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.'

'*Buried*.' 'This notion of Baptism being a burial of an old self, and the resurrection of a new and better self, was far more vividly set forth in the early days of the Church, when the convert was submerged in some stream, and rising again from its waters, was clad in the white robe of his new faith' (Norris).

'*The new man*.'—The regenerate man. Cf. 'Ye have put off the old man with his deeds, and have put on *the new man*, which is renewed in knowledge after the image of Him that created him' (Col. iii. 9, 10).

2. '*Carnal affections*,' fleshly or worldly desires. Cf. 'They that are Christ's have crucified the flesh, with the affections and lusts: if we live in the Spirit, let us also walk in the Spirit' (Gal. v. 24, 25).

'*Live and grow*.' Observe that we pray not only that they may *live* in the child, but *grow* in him. We ask not merely for continuance, but for the spirit of improvement. 'We are not contented if the plants we set merely just keep alive; if they leave off growing, we consider that more or less as a sign of decay' (Keble).

4. '*Dedicated*,' viz., as a Christian soldier. Cf. Canon XXX., 'And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to *dedicate* them by that badge to His service, whose benefits bestowed upon them in Baptism the name of the cross did represent.'

'*By our office and ministry*,' by us in the ministry of our office.

'*Endued*,' clothed. 'A phrase suggested by the white robe in which the newly-baptized used to be arrayed' (Norris).

'*Heavenly virtues*,' i.e., 'thoughts and ways and turns of mind which can only come from heaven, and which are continually tending up thither, like fires from an altar' (Keble).

The Sanctification of the Water.—The form of Benediction in 1549 began with the following prayer:

'O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of Thy faithful

people, upon whom, being baptized in the River of Jordan, the Holy Ghost came down in the likeness of a dove; send down, we beseech Thee, the same Thy Holy Spirit to assist us, and to be present at this our invocation of Thy Holy Name; sanctify ✠ this fountain of baptism, Thou that art the Sanctifier of all things, that by the power of Thy word, all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.' This was omitted in 1552. The present prayer is the last in the old form of the Benediction of the font. The difference between this prayer and the Prayer of Consecration in the Communion Service should be noted. Here the water is solemnly set apart for the sacred use to which it is put, but it does not take on any new quality. Nor is there in the Church of England any manual act prescribed here.

Analysis:

1. Commemoration of Christ's shedding both *water* and *blood*.
2. Reference to the words of Institution.
3. Prayer for the sanctification of the water.
4. Prayer that the child may receive grace and may continue in the way of salvation.

'*Both water and blood*' (see St. John xix. 34)—water to cleanse, blood to redeem. 'These are the two blessed sacraments of the Spouse of Christ,' says Bishop Pearson, 'each assuring her of the death of her Beloved.' The efficacy of each is derived from His meritorious Cross and Passion. Alford, in commenting on 1 St. John v. 6, says that the 'water' represents 'the baptism of water which the Lord Himself underwent and instituted for His followers; the "blood" the baptism of blood, which He Himself underwent and instituted for His followers.'

'*Sanctify this water*.' Added in 1662. The old form ran: 'And grant that all Thy servants which shall be baptized in this water, prepared for the ministration of Thy Holy Sacrament,' etc. The Scottish Prayer-Book of 1637 added, 'which we here bless and dedicate in Thy name to this spiritual washing.'

'*Mystical*,' i.e., spiritual, but not without reference to the mystery of Holy Baptism. The mode in which the outward sign is made the channel of conveying the inward grace is, as in the case of Holy Communion, beyond the power of comprehension.

'*The fulness of Thy grace*,' the full spiritual benefits to which Baptism admits us. These are: (1) a death unto sin; (2) a new birth unto righteousness; (3) a state of salvation involving (4) membership of Christ, (5) adoption into the family of God, (6) inheritance of the kingdom of heaven.

'What is the fulness of God's grace? More and more of it; full measure, according to all that the redeemed soul can need, either in this world or in the world to come' (Keble).

'*Elect*,' chosen. All who are baptized are elected to the means of salvation. They may, by falling away from grace, defeat the Divine purpose, but they can never cease to be elect in the sense that they have been called into a state of grace. The petition that the child may ever *remain* in the number of the faithful and elect, clearly shows that the framers of the prayer regarded the grace as at once universal and defectible—universal in that all the baptized are made children of God, defectible inasmuch as they may fail to continue faithful children of God (see Procter, p. 379).

The Naming of the Child at baptism is a custom probably founded upon the practice of the Jews, who as we see in the cases of our Lord and His forerunner, named their children at circumcision. The Romans also named their children on the eighth or ninth day after birth.

The name is given at baptism as a token of the new relation in which the child stands to God. It will be observed that it is given by the sponsors, not by the parents. Our Christian names are a pledge and token that we belong to God and are made partakers of the blessings that belong to Holy Baptism.

The priest takes the child into his hands to signify that it is about to be admitted into the Church and received into the arms of Christ's mercy.

The Baptism.—The rubric directs that the priest 'shall' (not 'may') *dip* the child in the water, if they shall certify him that he may well endure it, but, if the sponsors certify that the child is weak, it shall suffice to *pour* water upon it.

'*In the Name.*' Cf. St. Matt. xxviii. 19 (R.V. '*into the Name*'); Acts ii. 38; x. 48—'*in the Name.*' The *Name* of God is a revelation of what He is. Baptism brings us *into* a new relation with the Triune God into whose Name we are baptized and to whose likeness we are to be conformed. Cf. Eph. v. 26.

The First Prayer-Book of 1549 directed the priest to dip the child three times, 'first dipping the right side, second the left side, the third time dipping the face toward the font,' but it allowed affusion if the child was weak. Trine immersion had reference to the three Persons of the Holy Trinity,* in whose names the child was baptized, and was also symbolically connected with the three days during which our Lord lay in the grave. It was not enjoined in the Prayer-Book of 1552. Baptism was administered to the sick at a very early period by affusion; and by the fourteenth century this mode of baptism had become general.

* Cf. 'Once in His Name Who made thee,
Once in His Name Who died for thee,
Once in His Name Who lives to aid thee,
We plunge thee in Love's boundless sea.'

'The Most Holy Name': Keble's 'Lyra Innocentium.'

Here followed in 1549 the ceremonies of putting on the chrisom or white vesture, and the anointing.* The chrisom was so called from the chrisom or anointing which accompanied its putting on. The Prayer-Book of 1549 directed that the woman should 'offer'† the chrisom to the Church when she came to be church'd; but if the child died before her churching she was excused from offering it. In that case the child was generally buried in the chrisom.‡ The custom of anointing was very ancient, and symbolized the anointing of the Holy Spirit.

In the primitive Church milk and honey were given to the newly-baptized, as a pledge of the heavenly Canaan. 'As soon as we are born,' says Clement of Alexandria, 'we are nourished with milk, which is the nutriment of the Lord: and as soon as we are born again, we become entitled to the hope of rest, the promise of Jerusalem which is from above, where it is said to rain milk and honey, for by these material things we are assured of that heavenly good.'

The Formal Reception is peculiar to our Church. We are not to infer from it that the child is not already received into the Church.* Admission into the Church is the inseparable inward grace which accompanies valid baptism. We here only recognize the fact of the child's admission by giving it a formal reception on the part of the congregation. The words of reception are echoes

* 'Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the chrisom: and say, "Take this white vesture for a token of the innocency which by God's grace in this Holy Sacrament of Baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayst be partaker of the life everlasting. Amen." Then the Priest shall anoint the infant upon the head, saying, "Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."'

† 'The woman that is purified must offer her chrisom, and other accustomed offerings' (rubric in 'The Order of the Purification of Women,' 1549). The chrisoms, by a constitution of Edmund, Archbishop of Canterbury, 1236, after having served the purposes of baptism, were used for mending surplices, etc.

‡ See p. 37. A chrisom child was one that died within the month of birth. The reader will doubtless recall a beautiful passage in Jeremy Taylor's 'Holy Dying,' ch. i., § 2: 'Every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a *chrisom-child* to smile.' Mrs. Quickly says of Falstaff, 'A made a finer end, and went away, an it had been any *chrisom* child' (*Henry V.*, II. 3). In Strype it is said to have been enjoined: 'To avoid contention, let the curate have the value of the chrisom, not under the value of 4d. and above as they can agree, and as the state of the parents may require.' This is given under A.D. 1560. See 'Annals,' i. 215.

of Holy Scripture. 'The Church has always thought it well that what has been inwardly and spiritually done should be outwardly and visibly accepted and declared: that Christians should acknowledge each fresh Christian coming or brought into their assembly with such solemn words of welcome' (Keble).

'*The congregation of Christ's flock,*' i.e., the Holy Catholic Church. The reference to the 'flock' reminds us 'that the Church is our fold, Jesus Christ our Shepherd, and the infant . . . no other than a lamb, a lamb of Christ's fold, newly born, and, of course, an object of the Good Shepherd's very special care' (Keble).

'*Ashamed.*' 'Whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed' (St. Luke ix. 26).

'*To confess.*' 'Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven' (St. Matt. x. 32). 'Confess' = acknowledge.

'*Christ crucified.*' 'I determined not to know anything among you, save Jesus Christ, and Him crucified' (1 Cor. ii. 2).*

'*Manfully to fight.*' 'Stand fast in the faith, quit you like men; be strong' (1 Cor. xvi. 13). 'Endure hardness as a good soldier of Jesus Christ' (2 Tim. ii. 3).

'*Against sin,*' in all its forms (Eph. vi. 11, 12).

'*The world,*' the allurements to sin by which, so long as we are in the world, we are surrounded.

The Sign of the Cross. By the Prayer-Book of 1549, the child was to be signed with the sign of the cross upon his forehead and breast, at an earlier part of the service, when the ceremony of exorcism was performed. It was customary in the primitive Church for persons to sign their foreheads with the cross on a variety of occasions, and there can be no doubt that the practice was, at an early period, observed at Baptism. St. Augustine says, 'Thou art to be signed this day on thy forehead with the sign of the passion and the cross.' So St. Jerome speaks of 'bearing the banner of the cross' on the forehead.

The Puritans strongly opposed the retention of the sign of the cross in Holy Baptism, and in 1603 made great endeavours to

* 'By using the Cross and no other figure we declare our faith, not simply in Christ, but in Christ crucified, in God Incarnate dying on the Cross to be the Sacrifice for our sins' (Keble). Cf. Alford's beautiful verses, beginning:

'In token that thou shalt not fear
Christ crucified to own,
We print the Cross upon thee here,
And stamp thee His alone.
In token that thou shalt not blush
To glory in His name,
We blazon here upon thy front
His glory and His shame.'

have it omitted. The Thirtieth Canon was drawn up to answer their objections, and is said to have been so satisfactory to Dr. Reynolds, the leader of the Puritan party, that he declared that he would never oppose the ceremony any more. It reminds us (1) that the primitive Christians rejoiced in the Cross, in spite of the ignominy which attached to it in the eyes of unbelievers, and that the Holy Scriptures include under it, 'not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises which we receive or expect thereby'; (2) that the honour and dignity of the Cross itself begat, even in Apostolic times, a reverent estimation of the sign of the cross, which Christians soon came to use in all their actions, as a sign that they were not ashamed of Him who died for them on the cross; that they signed their children with the sign of the cross in baptism; and that this was done both in the Greek and Latin Churches; (3) that, although the Church of Rome had abused the sign of the cross, *the abuse of a thing doth not take away the lawful use of it*; and (4) that the Church of England, in retaining the cross in baptism, had simply recurred to primitive usage, guarding, at the same time, against future superstitions and error. In proof of this last point it urges that the Church of England teaches, firstly, that 'the sign of the cross . . . is no part of the substance of that Sacrament'; secondly, that 'the infant baptized is, by virtue of baptism, *before* it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross'; thirdly, that the cross is retained 'for the very [*i.e.*, true] remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ,' and as 'a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of Him that died upon the cross.' The American Prayer-Book adds the following rubric: 'If those who present the infant shall desire the sign of the cross to be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the minister may omit that part of the above which followeth the immersion, or the pouring of water on the infant.'

The Exhortation to Thanksgiving and Prayer. The Lord's Prayer and the Thanksgiving Prayer were both added in 1552.

'*Grafted into the Body of Christ's Church.*' In Holy Baptism we are grafted on the true Vine, and, if we abide in Christ, we shall bear fruit through our living union with Him. 'The Church into which we are admitted is His mystical Body, by means of which He is still spiritually present on earth. Through her He acts; in her do we obtain contact and union with Him' (Francis Garden).

'According to,' in harmony with.

The Lord's Prayer is used here, as in the Post-Communion Service, eucharistically, the thanksgiving which follows it taking the place of the doxology.

In this sense it may be thus developed: Our Father, who art in heaven, and yet hast condescended to adopt this child as Thine own in Holy Baptism; hallowed be Thy name in which he has been baptized; Thy will be done by him here as by his angel in heaven; give him this day that spiritual bread which his newborn spirit will daily need for its sustenance; forgive him whatever trespasses he may commit, even as Thou hast already remitted his sins, and as he himself is bound by his baptismal vows to forgive them that trespass against him; exempt him from severe trials, and deliver him from evil both now and evermore.

The Thanksgiving Prayer:

1. Thanksgiving for the regeneration, adoption, and incorporation into the Church of the baptized child.

2. Prayer that as he is buried with Christ in His death, he may be partaker of His resurrection, and finally inherit that kingdom of which he is already the heir.

'It hath pleased Thee to regenerate,' etc. Cf. 'This child is by Baptism regenerate' (Form of Reception). The Presbyterians objected to this clause in 1661, on the ground that 'we cannot in faith say that every child that is baptized is "regenerated by God's Holy Spirit."' To this the Bishops replied: 'Seeing that God's Sacraments have their effects, where the receiver doth not *ponere obicem*, put any bar against them (which children cannot do), we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit.' It is clear from the whole tenor of this thanksgiving that while the Church holds that every baptized infant is regenerated, it contemplates the possibility of the infant's not continuing in that way of salvation into which it is admitted. After declaring that the child 'is regenerate,' we pray that he 'may lead the rest of his life according to this beginning;' and again, that he 'may crucify the old man, and utterly abolish the whole body of sin.' The new birth unto righteousness is only the commencement of a lifelong process of sanctification; and it is that this process may be successfully carried on to the end we here pray. Cf. Collect for Christmas Day: 'Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit.' Christian Baptism is almost invariably mentioned in Holy Scripture in connection with a death unto sin and a new birth unto righteousness. Cf. Gal. iii. 27; Rom. vi. 4; Col. ii. 12; Acts xxii. 16; 1 Cor. vi. 11,

Abolish, i.e., do away with, so that we may no more bring forth fruit unto death.

'Body of sin.' Rom. vi. 6: 'Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.' By the 'body of sin' is meant 'the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live as though he had already laid aside this body in death; mastering its sinful promptings, in the power of a new life derived from Christ in heaven' (Dr. Vaughan, Ep. to Rom.). Cf. Col. ii. 11, where the same truth is expressed by another figure, 'the putting off of the body of the flesh in the circumcision of Christ' (R. V.).

'Partaker of His resurrection' (2 Cor. i. 7). 'And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.' Cf. Rom. vi. 4.

'Residue,' the rest, after those have been gathered out that offend (St. Matt. xiii. 41).

First Exhortation to Sponsors.—Composed 1549. The Sarum Manual directed that sponsors should charge the father and mother of the child to keep it 'from fire and water and other perils to the age of seven years,' and either teach it, or see that it was taught, 'the *Paternoster*, *Ave Maria*, and *Credo*.' They were also to see that it was confirmed 'in all goodly haste,' and that the mother brought the chrisom back to the church at her purification. Finally they were to wash their hands before they left the church. The duties of sponsors, as set forth in this exhortation, are to see:

1. That the child is taught as soon as possible the meaning and obligation of the baptismal vows, and, as a means thereto, that he receives proper religious instruction by hearing sermons and learning the Creed, Lord's Prayer, the Commandments, and 'all other things which a Christian ought to know and believe to his soul's health.'

2. That he is piously brought up to follow the example of our Saviour Christ.

3. That he is confirmed as soon as he is sufficiently instructed for the purpose.

More briefly, they are to see that the child is properly instructed and properly trained, remembering that the Sacraments are badges or tokens of Christian men's profession.'

The second part of the Exhortation reminds sponsors:

1. That Baptism represents unto us our profession.

2. That this profession is the following the example of Christ by:

(a) Dying to sin.

(b) Rising to righteousness.

(c) Daily advancing in godly living.

'The vulgar tongue,' *i.e.*, the language of the people as opposed to Latin. In the Prayer-Book of 1549 the expression was 'the English tongue.'

'His soul's health,' *i.e.*, his soul's salvation.

'Represent,' *viz.*, symbolically.

'Proceeding,' advancing. In modern English this word has lost much of its old force. Here it denotes actual progress.

Second Exhortation to Sponsors.—Added in 1662, the substance of it being taken from one of the final rubrics in the Prayer-Book of 1549: 'The minister shall command . . . that the children be brought to the Bishop to be confirmed of him so soon,' etc.

Final Rubrics.—The first declares that 'it is certain by God's Word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' The 'Institution of a Christian Man' (1537) had said, 'Infants and children dying in infancy shall undoubtedly be saved thereby, *and else not.*' These last words were omitted in the 'Necessary Doctrine and Erudition for any Christian Man' (1543).

'By God's Word.' These words were inserted to show that the framers of the rubric limited their affirmation to what is expressly revealed in God's Word, and therefore absolutely certain. There is no reference to any particular passage of Scripture bearing upon infants. The Scriptures teach that in Baptism we receive remission of sins. In the case of infants the guilt of original sin which they inherit from Adam is remitted. If they die before the commission of actual sin, they contract no fresh guilt; they do not fall away from the state of grace into which they are admitted, and therefore we may safely say, on the general warrant of Holy Scripture, that they are undoubtedly saved. The object of the rubric is to supply an additional reason why parents should lose no time in bringing their children to be baptized. It affirms nothing about children unbaptized, and sets no limit to Divine love and mercy.

The second rubric was added in 1662, to remove scruples concerning the sign of the cross, by reference to the Thirtieth Canon (see p. 428).

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

The title of this Office in the Prayer-Book of 1549 is: 'Of them that be baptized in Private Houses in time of necessity.'

The Private Baptism of children was provided for in the ancient manuals of the Church by rubrics. These were retained in the

Prayer-Book of 1549, which gives directions for Baptism by laymen in the following words: 'First, let them that be present call upon God for His grace, and say the Lord's Prayer if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words,' etc. In the Sarum Manual it is declared to be not lawful for a layman or for a woman to baptize, except in case of necessity; but parish priests are directed to frequently instruct their parishioners in the essentials of Baptism, so that if a necessity should arise they might know how to minister it in due form and in the mother-tongue [*in lingua materna*]. A canon prohibiting lay baptism was drawn up by Convocation in 1575, but Elizabeth refused to sanction it. In 1604 the rubrics were so altered as not to prohibit lay baptism, but to provide for no other baptism than that by a lawful minister. Lay baptism by pseudo-ministers is to be regarded as irregular, but, unless they are heretical, not invalid. 'It ought not to be done, but if it be done it is valid.' There is no discouragement of lay baptism by members of the Church in cases of emergency. The present office was drawn up in 1662. It really includes three distinct offices:

1. A Form for Baptism in Private Houses.
 - (a) The Lord's Prayer and as many Collects from the Office for Public Baptism as the time will allow of.
 - (b) The Baptism by affusion.
 - (c) The Thanksgiving.
2. A Form for the public reception into the Church of children so baptized.
 - (a) Questions as to
 - (i.) The person by whom the baptism was performed.
 - (ii.) The witnesses present.
 - (iii.) The matter wherewith the child was baptized.
 - (iv.) The words used.
 - (b) Certification of the validity of the baptism if the answers are satisfactory.
3. A Form for Conditional Baptism.

I. Preliminary Rubrics.—The first rubric directs curates to often admonish the people that they delay not the baptism of their children beyond the first or second Sunday after their birth, without a great and reasonable cause. The rubric from 1549 to 1662 directed that baptism should not be deferred 'any longer than the Sunday, or other holy day next after the child be born.' The second rubric warns them against having their children baptized at home without urgent cause, and directs that the baptism in such cases shall be after the form prescribed. From

1549 up to 1604 the rubric says that 'without great cause and necessity they baptize not children at home in their houses.' The 1604 rubric said: 'they procure not their children to be baptized at home in their houses.' The objections to private baptisms, except in cases of necessity, are obvious. The rite is shorn of its solemnity; the idea of admission into the Church is weakened; the child loses the prayers of the congregation, and the worshippers lose the advantage of being reminded of their own profession. The third rubric lays down the Order for Private Baptism:

1. The minister, with them that are present, is to call upon God* and say the Lord's Prayer and so many Collects from the form of Public Baptism as the occasion will allow of.

2. Naming and baptizing of the child.

3. Thanksgiving.†

II. Public Reception of the Child into the Church in case of recovery.

1. Certification by the minister that the child has been lawfully baptized. [If, after questioning those that bring the child to church, he be not satisfied that the child was properly baptized, he is to baptize it, using this conditional form of words, 'If thou art not already baptized, N., I baptize thee,' etc.] The form prescribed for doubtful cases in the Statutes of Boniface, Archbishop of Mainz about A.D. 730, is as follows: 'I do not re-baptize thee, but, if thou art not yet baptized, I baptize thee, N., in the Name,' etc.

2. Gospel, St. Mark x. 13-17.

3. Address on Gospel.

4. 'Our Father.'

5. Thanksgiving Prayer. (Omitted in American Prayer-Book.)

6. Interrogatories. The object of these is that the Baptismal vows, which were omitted when there was no reasonable prospect that the child would live, might be undertaken by the sponsors.

7. Reception into the Church, and signing with the sign of the cross.

8. Exhortation to prayer and thanksgiving.

9. Thanksgiving Prayer.

10. Address to Sponsors.

'The laver of regeneration' 'According to His mercy He saved

* No prayers are specially mentioned, but the two Collects at the beginning of the service, the four prayers for the child, the Prayer for the Sanctification of the Water, the form of Reception, and the Lord's Prayer, would seem most desirable.

† This Thanksgiving is identical with that in the Office for Public Baptism, except (1) the passage relating to the child's life on earth, which is omitted, (2) 'the residue of Thy Holy Church' is here altered to 'the residue of Thy saints.'

us, through the washing (margin, 'laver') of regeneration and renewing of the Holy Ghost' (Titus iii. 5, R.V.). *Laver*, from Lat. *lavacrum*; Middle Latin, *lavarium*, a vessel used for ablution. The laver of regeneration here referred to is the baptismal font, which stands for the Sacrament itself. It is instructive to note in this verse the distinction drawn between regeneration and the subsequent renewal of the Holy Ghost. See Collect for Christmas Day, and note.

'On this wise,' i.e., in this way.

'Will give unto him the blessing of eternal life, and make.' Prayer-Book of 1549, 'hath given . . . and made.' These alterations were made in order to avoid a possible misinterpretation. Baptism gives a title to eternal life, but the baptized may abjure this title. The original words seemed to imply that the baptized were not only heirs of eternal life, but were certain to enter upon their eternal inheritance.

The *Lord's Prayer* in this Office follows the Address in the Gospel, because the child, being already baptized and admitted into God's family, can say at once 'Our Father.' In the Office for Public Baptism it follows the Reception into the Church.

The *Thanksgiving Prayer* speaks of the regeneration of the child as an accomplished fact: 'Give Thy Holy Spirit to this infant that he, *being born again*, and *being made* an heir of everlasting salvation. . . . may *continue* Thy servant and *attain* Thy promise,' etc. There is an important difference between these words and those employed in the corresponding form in the Office for Public Baptism: 'That he *may* be born again and *be made*,' etc. This is explained by the fact that in the former the thanksgiving precedes the baptism, in the latter it follows the baptism. Here the baptism of the child is regarded as already consummated.

After the Address to the Sponsors the American Prayer-Book inserts the Address about Confirmation used in the Office for Public Baptism, which was probably omitted by inadvertence in our Book of 1662.

III. Form for Conditional Baptism.—To provide for cases where the answers relating to the private baptism are uncertain as regards (1) the *matter* with which the child was baptized and (2) the words used, viz.: 'In the Name of the Father, and of the Son, and of the Holy Ghost' (which are declared to be 'things essential to this Sacrament,' and, again, 'essential parts of Baptism'), the Church provides a conditional form of Baptism (see above).

The American Prayer-Book adds this rubric: 'If Infant Baptism, and the receiving of infants baptized in private, are to be at the same time, the minister may make the Questions to the Sponsors, and the succeeding prayers, serve for both. And, again, after the immersion, or the pouring of water,

and the receiving into the Church, the minister may use the remainder of the service for both.

In some cases it may seem doubtful whether the Office for the Baptism of Infants or the Office for the Baptism of Adults should be used. The rubric at the end of the latter shows that the Office for Infants should be used in the case of persons 'before they come to years of discretion to answer for themselves.' The word 'infant' should be changed for 'child' or 'person,' as occasion requires. The Office for Adults contemplates the immediate admission of the baptized to Confirmation and Holy Communion, and should not be used in cases where the baptized is not qualified by age or intelligence for Confirmation.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS AND ABLE TO ANSWER FOR THEMSELVES.

There was no Office for the Baptism of Adults in the old Service Books, nor was there any need for one in the Church of England at the Reformation, all persons being then baptized in their infancy.

The Office in the Prayer-Book is ascribed to the pen of Dr. Griffith, Bishop of St. Asaph, and was added in 1662. It was rendered necessary in consequence of the great numbers of persons who had not been baptized in the interval between the outbreak of the Civil War and the Restoration. It was also thought likely to be useful 'for the baptizing of natives in our plantations, and others converted to the faith.' See Preface to Prayer-Book.

Three Preliminary Rubrics :

1. Timely notice to be given by the parents, or some other discreet persons, to the Bishop, that the candidates may be examined whether they are 'sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament.' The American Prayer-Book prescribes that the notice shall be given to the *minister*.

2. Godparents are required, in the case of adults, not as sponsors but as witnesses.

3. To ascertain whether the candidates presented have been already baptized, so as to prevent the iteration of the Sacrament.

The American Prayer-Book prints the question, 'Hath this person been already baptized, or no?'

ANALYSIS.

I. Ante-Baptism :

1. Address.
2. Prayers (*a*) for Final Safety, (*b*) for Remission of Sins. Unaltered from Office for Infants.
3. Gospel, St. John iii. 1-9.
4. Address, based not, as in the Office for Infants, upon the Gospel, but on various passages of the New Testament addressed to adults.
5. Prayer for Regeneration (unaltered).

II. The Covenant :

1. Address to candidates.
2. The three Baptismal Vows.

III. The Baptism :

1. The Four Petitions (unaltered).
2. The Sanctification of the Water (unaltered).
3. The priest takes the candidate by the right hand, and places him conveniently by the font.
4. The naming and baptizing.
5. The formal reception and signing with the cross (unaltered).

IV. Post Baptism :

1. Invitation to thanksgiving and prayer (unaltered).
 - (*a*) Thanks for regeneration.
 - (*b*) Prayer for perseverance.
2. Lord's Prayer.
3. Thanksgiving Prayer.*
 - (*a*) Thanks for the privilege of being called to the knowledge of God's grace and faith in Him.
 - (*b*) Prayer for the gift of the Holy Spirit and for final perseverance.
4. Exhortation to god-parents (witnesses).
 - (*a*) Duty of reminding the baptized of their vows.
 - (*b*) Duty of encouraging them to use all diligence 'to be rightly instructed.'

[Note the advance upon what is insisted on in the case of infants.]
5. Exhortation to Baptized.
 - (*a*) To 'walk answerably to' their 'Christian calling' and as the 'children of light.'

* This prayer occurs, with important modifications, twice in the Office for Adults, once before the actual baptism and once after. In the former case we pray for regeneration, 'that they *may* be born again,' in the latter we assume that the baptized are regenerate, and we pray for their final perseverance, 'that, being *now* born again . . . they may *continue*,' etc.

The same prayer occurs in each of the Offices for Infant Baptism, with similar modifications, *before* Baptism in the Office for Public Baptism, *after* Baptism in the Office for the reception of children privately baptized.

(b) To die to sin and to rise to righteousness, daily 'proceeding' (*i.e.*, advancing) in all virtue and godliness.

The chief respects in which this Office differs from that of Infant Baptism are the following:

1. Notice is to be given to the Bishop, and the candidates are to prepare themselves by prayer and fasting.

2. The Gospel is part of our Lord's discourse with Nicodemus. It is noteworthy that our Lord prepared His disciples, in this discourse, for the institution of Holy Baptism, as, in the discourse on the Bread of Life, He prepared them for the institution of Holy Communion.

3. The Address is based on the chief Scriptures relating to Holy Baptism, *viz.*, St. John iii. 3-5; St. Mark xvi. 15, 16; Acts ii. 38-40; 1 Pet. iii. 21.

4. The candidates answer the interrogatories for themselves.* The Vow of Obedience, in the case of adults, is expressed in humbler terms than in the case of infants. In the latter the words are 'I will,' in the former 'I will endeavour so to do, God being my helper.'

5. The priest takes each person to be baptized by the right hand.

6. The godparents are spoken of not as 'sureties' but as 'witnesses.'

7. The godparents are directed to put their god-children in mind of the vows made by them before the congregation, and to induce them to take measures to be rightly instructed.

8. An exhortation addressed to the newly-baptized to walk 'answerably to their Christian calling.'

The Form of Reception and the Form of the Baptism of Adults agree with the Form of Public Baptism in their structure and main features, with such differences of arrangements, and language as are rendered necessary by the differences of circumstances.

Concluding Rubrics.—1. Every person thus baptized to be confirmed by the Bishop as soon as possible, in order that he may be admitted to the Holy Communion.

2. Persons not baptized in infancy, but not come to years of discretion, to be baptized according to the Form for Infants, or, in case of danger, according to the Form for Private Baptism,

* St. Peter is supposed to refer to the interrogation of adult catechumens in the words, 'the answer [or questioning, *ἐπερώτημα* ; 'interrogation,' R. V.] of a good conscience toward God' (1 St. Pet. iii. 21). Bishop Harold Browne says 'the "form of sound words" (2 Tim. i. 13), and the "good profession professed before many witnesses" (1 Tim. vi. 12), may very probably have similar significance.'

'only changing the word [infant] for [child or person] as occasion requireth.'

The American Prayer-Book adds the following rubrics: 'Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness, the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exhortation "Well-beloved," etc., instead of these words, "Come hither desiring," shall be inserted this word "desirous." And in case of great necessity the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.'

'If there be occasion for the Office of Infant Baptism and that of Adults, at the same time, the Minister shall use the Exhortation and one of the prayers next following in the Office for Adults; only in the Exhortation and prayer, after the words "these persons" and "these Thy servants," adding "and these Infants." Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion or the pouring of water, the prayer shall be as in this service; only after the words "these Thy servants" shall be added "and these Infants." After which the remaining part of each service shall be used; first that for Adults and lastly that for Infants.'

Correction on page 378.

after the consecration has taken place. (Edition of 1755, 'that they may be.') The Sarum Use reads, 'ut nobis cor~~pus~~ et san~~guis~~ fiat (may be made or become) dilectissimi Filii Tui,' etc.

THE CATECHISM.*

Dr. Johnson defines the verb 'to catechize' as 'to instruct by asking questions and correcting the answers.' In an ecclesiastical sense a catechism is a treatise in which are summed up, in the form of question and answer, the chief principles of the Christian religion. 'Properly a system of oral instruction, from Greek *κατηχίζω, κατηχέω*, to sound, resound, to sound in the ears of anyone, to teach by oral instruction, teach the elements of any science' (Wedgwood). The root of the word is *ἤχέω*, to sound, whence *ἤχῶ*, a sound, an echo. 'The catechist,' says Clement of Alexandria, 'delivers religious knowledge to the ignorant, and makes them repeat or echo it back again.' The verb *κατηχέω* occurs in St. Luke i. 4, where it is translated by 'instructed,' but should be translated 'catechized,' or 'orally instructed'; in Acts xviii. 25, where it appears to be applied to the instruction which Apollos had received 'in the way of the Lord' as taught by John the Baptist and his disciples; in Acts xxi. 21, where it is translated 'informed,' but should be translated 'carefully told'; in Rom. ii. 18, 'being instructed out of the law'; 1 Cor. xiv. 19, where it is rendered 'teach'; and in Gal. vi. 6, 'Let him that is *taught* in the word communicate unto him that *teacheth* in all good things.'

Short explanations of the Lord's Prayer and the Creed were used in the mediæval Church, but it appears from the Injunctions of 1536 and 1538 that this instruction was not systematic, and that the people were very ignorant of even the simplest rudiments of religious knowledge. These Injunctions direct curates to recite every Sunday and Holy-day one sentence of the Paternoster or Creed in English twice or thrice until the whole was learned. Each sentence was to be expounded as it was taught. Then the Ten Commandments were to be taught in the same way. In

* Note the alternative title 'An instruction to be learned of every person, before he be brought to be confirmed by the Bishop.' The title in the Prayer-Book of 1549, where the Catechism forms part of the Confirmation Office, is 'A Catechism, that is to say, an instruction to be learned of every child, before he be brought to be confirmed of the Bishop.' The alteration from 'child' to 'person' was probably rendered necessary in 1662 to meet the case of the large number of adults who, in the troublous times of the Civil Wars, had not been confirmed.

Lent all persons coming to confession were to be examined whether they could recite what had thus been learnt.

The Catechism, in its original form, is commonly attributed to Nowell, Dean of St. Paul's (1560-1602), but in 1549 second master of Westminster School. It has also been ascribed to Poynt, Bishop of Winchester, 1551, who applied for a licence to print a Catechism, though the Catechism does not appear to have been published until 1553, when six editions appeared in Latin and one in English. It has been conjectured, however, with some show of reason, that Bishop Goodrich, who sat on the Committee of Convocation for the revision of the Prayer-Book, 1549, was the author. In the Bishop's Palace at Ely there are two stone tablets, outside the window of a gallery built by Bishop Goodrich, on which are cut 'Our Duty towards God' and 'Our Duty towards our Neighbour,' in nearly the same words as those with which we are familiar. (The Catechism was inserted in the Prayer-Book in 1549.)

In 1552 the preface to the Commandments was added, and the Commandments themselves, which had before been given in an abridged form, were given at length. The explanation of the Sacraments is attributed to Dean Overall, who was directed by King James to make it 'in the fewest and plainest affirmative terms that may be.' It was added in 1604.* The author was indebted for some of his expressions to Peter Lombard's 'Sententiarum Libri Quatuor.'

Before 1662 the Catechism was prefixed to the Order of Confirmation, and a rubric directed that when the rite was administered, the Bishop, or his deputy, should ask the candidates such questions from the Catechism as they saw fit.

The 59th Canon directs that 'every parson, vicar, or curate, upon every Sunday and Holy-day . . . shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish

* The Commissioners of 1689 proposed to add after the present summary of the Creed:

Q. What do you learn further in this creed?

A. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on earth.

Q. What are you there taught concerning this Church?

A. I am taught that it is catholic and universal, as it receives into it all nations upon the profession of the Christian faith in baptism.

Q. What privileges belong to Christians by their being received into this Catholic Church?

A. Four. First, the communion of saints, or fellowship of all true Christians in faith, worship and charity. Secondly, the forgiveness of sins, obtained by the sacrifice of Christ's death, and given to us, upon faith in Him, and repentance from dead works. Thirdly, the rising again of our bodies at the last day to a state of glory. Fourthly, everlasting life with our Saviour in the kingdom of heaven.

in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer.' The present rubric directs the clergyman to catechize after the Second Lesson at Evening Prayer.

The Catechism may be analyzed as follows:

I. The Baptismal Covenant.

1. Its privileges.
2. Its obligations.
 - (a) The Vow of Renunciation.
 - (b) The Vow of Belief.
 - (c) The Vow of Obedience.

II. The Creed and its summary, intended to qualify the baptized child for the discharge of the second vow.

III. The Ten Commandments with their summaries, intended to qualify him for the discharge of the first and third vow.

IV. The Lord's Prayer and paraphrase, intended to enable him to pray for that Divine aid which he will need to obey and serve God.

V. The Holy Sacraments considered respectively with reference to:

1. Their outward visible signs;
2. Their inward spiritual grace;
3. Their requirements.

The Order of the Catechism is eminently instructive. It is privilege before obligation; faith before duty; grace before both faith and duty.

THE BAPTISMAL COVENANT.

'What is your name?' The object of this question is to remind the child (1) that it was at Baptism his name was conferred upon him, (2) that it was the Church, acting through his sponsors, which conferred it, (3) that it was in his name he was bound by his sponsors to the observance of his baptismal vows. The Catechism, by going back to the occasion when the child received his name, reminds him of the position he already occupies in the Church. It does not start with what he has to do for God, but with what God has already done for him and with his own personality.

'N. or M.' The N. is supposed to be the initial of *nomen* (name); the M. a corruption of NN., itself an abbreviation of *nomina* (names). Cf. SS., the abbreviation of *sancti* (saints); LL.D. (Doctor of Laws), etc. This explanation is not quite satisfactory. There is no authority, so far as I know, for believing that more than one Christian name was ever given in England

previous to the sixteenth century. Writing in the reign of James I., Camden says, 'Two Christian names are rare in England; and I only remember his Majesty and the prince with two names.' 'M.' may have been chosen arbitrarily. But perhaps the plural NN. was intended to refer to several persons. The only letter used in the older occasional offices is N., e.g., 'I N. take thee N.' (Marriage Service). In modern editions of the P.-B. 'I M. take thee N.,' 'I N. take thee M.' has been substituted. The belief that 'N. or M.' stands for 'Nicholas or Mary' rests on no authority. The Latin Prayer-Book of 1560 has '*N. vel N.*'

'Who gave you this name?' Cf. the words in the Baptismal Office, 'Name this child,' which are addressed not to the parents, but to the sponsors.

'My godfathers and godmothers.' There is no mention of sponsors in the Bible, but the Jews had a custom at the circumcising of their children that certain sureties should enter into a solemn engagement for their pious education. Tertullian, speaking of Baptism, says: 'Thus are we thrice dipped, pledging ourselves to something more than the Lord hath prescribed in the Gospel; then, *some undertaking the charge of us*, we first taste the honey and milk.' Sponsors were probably first appointed during the period of Christian persecution, when there was a double danger to be confronted, (1) lest the parents should meet a violent death, (2) lest the baptized should lapse into paganism. The need for them exists at all times. Not only may parents die before their children come to years of discretion, but they may be neglectful of their religious duties to their children.

The 29th Canon of 1603 requires that sponsors should be communicants. Parents, by the same Canon, were not allowed to act as sponsors for their own children, but this restriction was partially removed by Convocation in 1865.

'In my Baptism,' at my Baptism.

'Wherein I was made.' This implies that prior to Baptism the child was not entitled to these privileges. By nature we are 'born in sin and the children of wrath;' in Baptism we are made 'children of grace.' Cf. 'We are hereby made the children of grace.'

'A member of Christ,' i.e., of Christ's mystical body, the Church. Lat. *membrum*, a limb. Cf. 'Now ye are the body of Christ and members in particular' (1 Cor. xii. 27). 'For by one Spirit are we all baptized into one body' (ver. 13). Elsewhere Christ is spoken of as 'The Head of the body, the Church' (Col. i. 18). The idea underlying this figurative language is the close union between Christ and His people, and the vital character of their dependence on Him. As there is no life in the members if they are separated from the head, so there is no spiritual life in man

apart from Christ. To use another scriptural figure, He is the Vine, we are the branches. This union in Christ carries with it many correlative truths. In virtue of it we become the children of God and inheritors of the kingdom of heaven; we become members one of another (*cf.* 1 Cor. xii. 25, 26); the claims of our fellow-members upon our love and sympathy become the claims of Christ Himself (St. Matt. xxv. 40); we are under a stronger obligation to abstain from all sin and impurity; *cf.* 'Know ye not that your bodies are the members of Christ?' (1 Cor. vi. 15).

'*The child of God.*' Note the definite Article as expressing the individual love of God involved in our adoption. We are the special objects of His care. *Cf.* 'Receive him for Thine own child by adoption' (Baptismal Office); 'Being . . . made Thy children by adoption and grace' (Collect for Christmas Day). Baptized and unbaptized are by creation children of God (*cf.* 'Have we not all one father? hath not one God created us?'—Mal. ii. 10); but the former are His children in a still higher sense, *viz.*, by regeneration and adoption. *Cf.* 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ' (Gal. iii. 26, 27). 'God sent forth His Son, made of a woman, made under the law, . . . that we might receive the adoption of sons' (Gal. iv. 4, 5). 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God' (St. John iii. 5). To be 'of the Spirit' is to become 'the child of God.' This expression also carries with it important correlative truths. If we are 'the children of God,' then He is our Father, and not only are all Christians brethren in Him, but Christ Himself is our Elder Brother. *Cf.* 'For both He that sanctifieth [*viz.*, the Son] and they who are sanctified are all of One; for which cause He is not ashamed to call them brethren' (Heb. ii. 11).

'*An inheritor.*' Not merely an heir, a prospective inheritor, but an actual inheritor. The baptized child is not only an heir to the future happiness of the Church triumphant, he is already in possession of the privileges of the Church militant. *Cf.* 'If children, then heirs; heirs of God and joint-heirs with Christ' (Rom. viii. 17; Gal. iii. 27-29).

'*The kingdom of heaven.*' This phrase should be taken in its widest sense, as including Christ's Church here on earth as well as His everlasting kingdom. The privileges of the former are a foretaste and pledge of those of the latter. In this kingdom Christ is recognized as our rightful Sovereign, and His laws are accepted as the rule of our life.

PROMISES MADE AT BAPTISM.

'*For you.*' Not for your benefit, but in your behalf. *Cf.* the answer, 'They did promise and vow three things in *my name.*'

'*Promise and vow.*' To promise is to engage ourselves to or before our fellow-men; to vow is to engage ourselves to and before God—to solemnly call God to witness that we will fulfil our engagement.

'*In my name,*' in my stead. It is important to observe, (1) that the baptismal vows are not an essential part of the Sacrament; (2) that the duties to which they relate are obligatory upon men, whether they have been bound by baptismal vows or not. The vows do but more solemnly bind us to the recognition of duties that are universally obligatory.

'*Renounce,*' abjure, refuse allegiance to, break off all connection with. *Cf.* 'Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal [*i.e.*, sinful] desires of the flesh, so that thou wilt not . . . be led by them?' (Office for Public Baptism). In Baptism we were placed under the banner of Christ, and bound thereby to recognize no other captain, to make His cause our cause, to love what He loves, to hate what He hates.

Up to 1662 both here and in the Baptismal Office the word 'forsake' was used where we now have 'renounce.' The change was an obvious improvement. We cannot forsake the world, still less can we forsake ourselves; but we can refuse to be led by the world, the flesh, or the devil.

'*All his works.*' All sins are works of the devil, but there are certain sins which, more than others, seem immediately referable to his direct agency. Such are pride, lying, malice, cruelty, murder, and all sins that give no other pleasure than is found in the mere contemplation of evil. We recognize the devilish character of these sins in calling them diabolical.

'*The pomps.*' 'Pomp' means literally a procession. Hence pageantry, splendour, ostentatious display, 'the vain pomp and glory of the world' (Baptismal Service). Archbishop Trench says, 'It is easy to perceive how "pomp" obtained its wider application. There is no such favourable opportunity for the display of state and magnificence as a procession.'

'*Vanity.*' Literally, emptiness. Here the unreal and transitory pleasures of sin. Eccles. i. 2: 'Vanity of vanities; all is vanity.' There is no reference here to the personal quality which we call vanity. Note the singular form of the word. Up to 1662 the answer ran, 'that I should forsake the devil and all his works

and pomps, the vanities of the wicked world.' The singular brings out the common character of all these concrete vanities. The Scottish Book (1637) reads: 'The pomps and vanities of the wicked world.' 'Vanities' is not altered in the Convocation copy of 1636.

'*Of this wicked world.*' We are not to renounce the world, for God has given us work to do in the world, but those sinful pursuits and pleasures which God has denounced, and which are directly opposed to the work that God has given us to do. Christ said, 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil' (St. John xvii. 15).

'*Sinful lusts,*' unlawful desires; or lawful desires immoderately indulged in. 'Lust' originally signified any desire, whether good or bad. Cf. 'Mine eye also shall see his lust [*i.e.*, its desire] of mine enemies' (Ps. xcii. 10). The epithet 'sinful,' therefore, is not superfluous. It distinguishes the unlawful desires which we are to renounce from those desires that are lawful and innocent.

'*The flesh,* *i.e.*, the body, or rather, our fallen human nature. It is clear from St. Paul's list of 'the works of the flesh' that he included under this expression the whole range of offences to which the natural man is prone. Cf. 'The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like' (Gal. v. 19-21). 'For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would' (Gal. v. 17). For obvious reasons the Church does not enter into the same detail in regard to the first vow as in regard to the second and third, which are the subjects of separate questions and answers.

'*The Articles,*' the several clauses. Lat. *articulus*, little joint. Just as a number of little joints make up a limb, so the various articles of the Creed make up, in their totality, the Christian faith. The significance of the figure should not be overlooked. The Creed is an organic whole, and its clauses are vitally related to each other; so that there is a mutual dependence between them. You cannot take away one clause without maiming the others.

'*The Christian faith.*' 'All . . . things which a Christian ought to know and believe to his soul's health' [*i.e.*, salvation] (Baptismal Service). More particularly here, as we see from the answer to the request, 'Rehearse the articles of thy belief,' the summary of the Christian faith called the Apostles' Creed.

'*God's holy will and commandments.*' The 'Ten Command-

ments' are expressions, but not the only expressions, of His will. His will is to be sought in the general teaching of Holy Scripture, in the dictates of conscience, in the harmonies of the universe, and in the purpose of the ages as revealed in history. It is important to observe that none of God's commandments are arbitrary expressions of His will. They merely indicate the conditions which He, in His love and wisdom, has laid down for our well-being in all our various relations.

'*Bound.*' This obligation does not spring exclusively out of the vows under which we were placed by our sponsors. We are bound to renounce the devil, because he is the enemy of God and man; we are bound to believe the Christian faith, because it is the true faith; we are bound to obey God's holy will, because it is holy. These are necessities imposed upon us by the very laws of our being. The instinct of self-preservation bids us avoid evil in all its forms; reason compels us to believe when the evidence of the truth is clearly apprehended; conscience prompts us to do what is right as soon as the moral faculty perceives the right. But we are placed under more powerful obligations by our baptism. As members of Christ we can have no part nor lot with the devil; as children of God we are bound to believe and obey our heavenly Father; as inheritors of the kingdom of heaven we are bound to shape our lives in accordance with our present privileges and our high destiny.

'*This state of salvation,*' this state of safety into which I was introduced at Baptism, and which, if I continue in it, will lead to my final salvation. Cf. 'Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ' (1 St. Pet. iii. 21). That it is not meant that final salvation is ensured by Baptism is clear from the words, 'I pray unto God to give me His grace that I may continue in the same.' At present we are being saved. Cf. Acts ii. 47: 'And the Lord added to the Church daily such as should be saved' [R.V., 'those that were being saved,' *i.e.*, such as were in the way of salvation].

'*Through Jesus Christ.*' The Sacraments have no efficacy apart from their Divine founder. It is He who gives the inward and spiritual grace that accompanies the outward and visible sign; and it is by His meritorious cross and passion that we obtain remission of our sins and are made partakers of the kingdom of heaven. The Sacraments are channels through which grace flows from the Divine Fountain-head.

'*That I may continue in the same,*' viz., the same state of salvation. The baptized child may lose the privileges, by neglecting the duties, of the baptismal covenant. He can never cease in this life to be a member of Christ, the child of God, and an

inheritor of the kingdom of heaven; but he may become a corrupt member (St. John xv. 6), and be cast forth as a branch that is withered; he may ignore the duties of sonship, and throw away his birthright; he may prove unworthy of his inheritance, and so never enter upon it.

THE CREED

is usually divided into twelve Articles, which may be grouped as follows:

- I. Relating to God the Father (1).
- II. Relating to God the Son (2-7).
- III. Relating to God the Holy Ghost and to His work of sanctification in the Holy Catholic Church (8-12).

God the Father.

1. '*I believe in.*' Not merely 'I believe,' but '*I believe in.*' We must not only believe that God exists (*credere Deum*), and that His word is true (*credere Deo*), but we must put our trust in Him (*credere in Deum*), and accept the practical consequences of our belief. There can, of course, be no true belief unless our conduct is *influenced* by our belief. Religion is not a theory but a life.

'*God the Father.*' Not a God, but God *the Father* of our Lord Jesus Christ, 'who hath made *me* and all the world.' God has revealed Himself as the Father of (1) the only begotten Son; (2) of all mankind; (3) of the regenerate; but it is as the Father of the only begotten Son that He bears the title of 'God the Father.'

'*Of heaven and earth,*' *i.e.*, of the whole universe. This in opposition to those who taught that matter is eternal. Cf. 'All things visible and invisible' (Nicene Creed). This clause does not appear in any of the Western Creeds before the seventh century.

God the Son.

2. '*Jesus,*' *i.e.*, Jehovah, our Saviour; the name given to our Lord as man. 'Thou shalt call His name Jesus; for He shall save His people from their sins' (St. Matt. i. 21).

'*Christ,*' *i.e.*, the Anointed One, a name corresponding to the Hebrew 'Messiah.' 'We have found the Messiah, which is, being interpreted, the Christ.' Marg., 'the anointed' (St. John i. 41). This was the name by which our Lord was spoken of in prophecy. Cf. Dan. ix. 26: 'And after three-score and two weeks shall Messiah be cut off' (*i.e.*, 62 × 7 years). Prophets,

priests, and kings were all anointed under the old dispensation. Christ combined the three offices in Himself. As a Prophet, He revealed the will of the Father; as a Priest, He offered Himself as a sacrifice for the sins of the world; as a King, He claims the homage and obedience of all mankind.

'*His only Son.*' Cf. 'The only begotten Son of God, 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' (Nicene Creed). 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God' (St. John iii. 18). The word 'only' (Lat., *unicus*) implies that Christ is a Son in a unique sense. He is not a created or adopted Son, but a Son in His eternal relation to the Father. The Creed in the Baptismal Office reads, 'His only-begotten Son.'

'*Our Lord,*' Whom therefore we are bound to worship and obey. 'God hath made that same Jesus whom ye have crucified both Lord and Christ' (Acts ii. 36).

3. '*Conceived by the Holy Ghost,*' and therefore the Son of God in time as from all eternity. Cf. 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God' (St. Luke i. 35). Note the word 'therefore.'

'*Born of the Virgin Mary,*' and therefore man, but free from all taint of birth-sin (see Arts. II. and XV.).

4. '*Suffered under Pontius Pilate,*' *i.e.*, in the governorship of Pontius Pilate. The reference to the time fixes the fact as historical.

'*Crucified, dead, and buried.*' 'Crucified' fixes the *mode* of His death; 'dead,' the *fact*; 'buried,' the *proof* of its reality.

'*Hell,*' Hades, the unseen world into which the soul passes when it is separated from the body, and where it awaits the resurrection of the body and the final judgment. This clause, which first appears in a Creed of the fourth century, though it does not appear to have been generally adopted until the seventh, shows that Christ had a reasonable human soul, subject at death to precisely the same law as we are subject to. The Descent into Hades is not mentioned in the Nicene Creed.

5. '*The third day.*' He was buried on the Friday, and rose again early on the following Sunday morning.

'*He rose again.*' Our Lord's resurrection is the most convincing proof of the sufficiency of His sacrifice. Hence the Apostles insisted upon it with greater urgency than upon any other fact in His incarnate life. 'If Christ be not risen, then is our preaching vain, and your faith is also vain' (1 Cor. xv. 14).

6. '*He ascended into heaven,*' i.e., He passed into the invisible abode of God. His *visible* ascension was doubtless a gracious condescension to the sense-bound faculties of the Apostles. They were enabled to follow Him with their eyes, that their hearts might rise with Him and 'with Him continually dwell' (see Collect for Ascension Day).

'*Sitteth.*' Mark the change of tense. We do not believe in a dead Saviour, but in One who at this present time occupies the place of highest dignity in heaven, and who will hereafter judge both quick and dead.

7. '*From thence He shall come to judge the quick and the dead.*' Cf. 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven' (Acts i. 11).

'*The quick,*' those who will be living at His coming (see p. 120).

God the Holy Ghost.

8. '*I believe in the Holy Ghost.*' The doctrine of the Holy Trinity is not directly asserted in the Apostles' or Nicene Creed, but is distinctly implied in the introduction to the three sections of the Creed:—

'I believe in *God the Father* ;

and in *Jesus Christ . . . our Lord* ;

I believe in *the Holy Ghost.*'

The Holy Ghost is called 'holy,' because (1) He is Himself absolutely holy; (2) He sanctifies [i.e., makes holy] God's people. He is called 'Ghost,' or 'Spirit,' because (1) He is a Spirit, having never become incarnate; (2) as the spirit or ghost of man gives life to his body, so the Holy Ghost gives spiritual life to the mystical body of Christ, and to each individual believer. That the Holy Ghost is God appears from many passages of Scripture. Compare the following:

'Why hath Satan filled thine heart to lie to *the Holy Ghost*?' (Acts v. 3).

'Know ye not that ye are the *temple of God*, and that the Spirit of God dwelleth in you?' (1 Cor. iii. 16).

'For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the *Holy Ghost*' (2 St. Pet. i. 21).

'Thou hast not lied unto men, but unto *God*' (Acts v. 4).

'Know ye not that your body is the *temple of the Holy Ghost*?' (1 Cor. vi. 19).

'All Scripture is given by inspiration of *God*' (2 Tim. iii. 16). R.V. :
'Every Scripture inspired of *God*.'

In the articles that follow the work of the Holy Ghost is set forth in detail, as, in the previous section, we have the work of Christ set forth.

9. '*The Holy Catholic Church,*' which was founded upon the Day of Pentecost, when the Holy Ghost descended upon the

Apostles, and of which He is the abiding Sanctifier and Guide and Paraclete, is the sphere within which His operations are more especially displayed, though we are not to forget that, as the Spirit of truth, He is the Source of all truth wherever proclaimed. Cf. 'But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' (St. John xiv. 26). 'Howbeit when He, the Spirit of truth, is come, He will guide you into all truth' (St. John xvi. 13). It is upon these promises of Christ that the Church rests her claim to inspiration by the Holy Ghost. Moreover, it is by the continual agency of the Holy Ghost that the Church is kept holy. Cf. 'Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit' (Communion Service). The word 'Catholic' means universal. St. Cyril of Jerusalem says, 'The Church is called Catholic because it exists all over the world, from one end of the earth to the other; and because it teaches universally, and with no omissions, the entire body of doctrines which men ought to know.'

The Church is called 'holy' because it is (1) united to Christ and (2) sanctified, both in its members individually and in its collective capacity, by the indwelling of the Holy Ghost.

The word Church is from *κυριακός*, belonging to the Lord—*κύριος*. It is used in the A.V. to translate *ἐκκλησία*, which means an assembly of persons called out for some specific purpose.

'*The Communion of Saints,*' the fellowship in which the saints of God, whether living or departed, are all knit together. It is the one Holy Spirit who has incorporated us into the mystical body of Christ, who enables us to feel our oneness, and who prompts that brotherly love and sympathy in which communion consists. The Communion of Saints is not another name for the Holy Catholic Church, it is rather the privilege of fellowship conveyed through Church membership. Cf. '*By one Spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit' (1 Cor. xii. 13). Commenting on this passage, Bishop Woodford says, 'As the human soul dwelling in the body makes all the varied limbs and capacities one man, so the One Holy Spirit makes the Church one, however widely dispersed and variously endowed.' In the Sacrament of Holy Communion the people of God enter into communion with Christ and with each other, and it is possible that the expression 'the communion of saints' is used in this Creed in this special sense. Archdeacon Norris says: 'We believe, further, that all who enter, or have in previous ages entered, into this communion with their risen Lord are thereby bound together in holy fellowship one with another

also. And to this holy fellowship of those whom the Spirit has sanctified, one with another and with their Lord, we give the glorious name of "the Communion of Saints" ('Rudiments of Theology,' p. 144).

The clause 'communion of saints' does not appear in any Creed before the fifth century.

10. '*The forgiveness of sins.*' At first sight the connection between this article and the Holy Ghost may not strike the reader. It is this: The Church is the instrument which God has appointed to convey to man the forgiveness of sins; and it is to the Holy Spirit the Church owes its existence and its powers. It is the regeneration effected by the Holy Spirit in Baptism which secures the remission of sins; it is by the gift of the Holy Ghost that the ministers of the Church are empowered to authoritatively declare to those who are truly penitent and believe His holy Gospel, the forgiveness of the sins which they commit day by day. Cf. ['I acknowledge] one Baptism for the remission of sins' (Nicene Creed). 'Receive the Holy Ghost for the office and work of a priest in the Church of God . . . Whose sins thou dost forgive they are forgiven' (Ordination of Priests).

11. '*The resurrection of the body.*' In the interrogative Creed in the Office for the Public Baptism of Infants the words are, 'the resurrection of the flesh.'

12. '*The life everlasting.*' Throughout the Scriptures the Holy Spirit is represented as the source of life. At the Creation He is represented as 'moving,' or rather *brooding*, 'upon the face of the waters' (Gen. i. 2). St. John says, 'It is the Spirit that quickeneth' (vi. 63). St. Paul says, 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you' (Rom. viii. 11). Cf. 'The Spirit giveth life' (2 Cor. iii. 6). 'If we live in the Spirit, let us also walk in the Spirit' (Gal. v. 25). See note on the expression, 'Giver of Life,' Nicene Creed.

'Amen' here = 'So it is'—an expression of our full assent to all the articles going before.

Summary of the Belief.—It will be observed that the three main articles of the Creed are here set forth subjectively. The catechumen says, I believe in God the Father, not merely as the Maker of heaven and earth, but as the Maker of *me* and all the world; in God the Son, not merely as the Crucified Saviour, but as the Redeemer of *me* and all mankind; in God the Holy Ghost, not merely as the Sanctifier of the Church at large, but of *me* and all the elect people of God. The Creed is in this way directly connected with our own spiritual life and prepares us for the recognition of the vow of obedience which we are about

to consider. The Rev. A. W. Robinson points out that in this answer there are brought before us three gradually lessening circles—(1) 'all the world,' the circle of *creation*; (2) 'all mankind,' the circle of the *redeemed*; (3) 'all the elect people of God,' the circle of the *Church* ('Church Catechism Explained').

'Redeemed.' Literally, purchased back. Cf. 'Ye were not redeemed with corruptible things . . . but with the precious Blood of Christ' (1 St. Pet. i. 18, 19). 'For ye are bought with a price' (1 Cor. vi. 20). 'Who gave Himself a ransom for all' (1 Tim. ii. 6). These metaphorical expressions should not be pressed too far. They set forth very forcibly our deliverance from the bondage of sin, but we should not seek for all the correlative ideas of a literal redemption. Considered with reference to our natural and present condition, and to the great cost of our salvation, our deliverance from the guilt and power of sin is spoken of as a redemption; considered with reference to the devil, it is rather a rescue from bondage effected by one mightier than he. No ransom money was paid to *him*. Cf. 1 St. John iii. 8: 'For this purpose the Son of God was manifested, that He might destroy the works of the devil.' Also Heb. ii. 14: 'That through death He might destroy him that had the power of death, that is the devil.'

'Ransom' is etymologically the same word as 'redemption,' but came to us through the N.F. *rancōn*.

'Sanctifieth.' Note the change of tense. 'Creation and redemption are past and finished works: sanctification a present, continuous, and progressive one' (Boyce's 'Catechetical Helps'). Our sanctification is begun by the Holy Spirit in Baptism; it is continued by Him throughout life. Cf. 2 Thess. ii. 13: 'God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.' 1 St. Pet. i. 2: 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.'

'The elect people of God,' *i.e.*, the Church. God's people are chosen out of the world to be adopted into His family, not for their own sakes, but for the salvation of the world. There is no favouritism with God, neither does election involve rejection. God chooses the few in order that He may the more surely save the many. Cf. St. John xv. 16, 19: 'Ye have not chosen Me, but I have chosen you.' . . . 'I have chosen you out of the world, therefore the world hateth you.' *Ecclesia* and 'elect' really mean the same thing, both signifying that which is called, or chosen out. The American Prayer-Book omits the word 'elect.'

THE COMMANDMENTS.

The version of the Ten Commandments which is given here and in the Communion Office was probably made expressly for the Prayer-Book. In the original form of the Catechism, as published in 1549, the first five and the tenth of the Commandments were given only in substance. The preface to the Answer was added in 1552. That the Ten Commandments are still binding upon Christians is clear from (1) their own character, inasmuch as they set forth duties to God and to our fellow-men that are the unalterable conditions of our well-being; (2) from our Lord's words with regard to them—'If thou wilt enter into life, keep the commandments' (St. Matt. xix. 16-19). 'Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil' (St. Matt. v. 17-19). By 'fulfil' we are to understand more than to obey. It means literally to *fill full*, to fill up, and so here to give the full significance of. Cf. the use of the word in the prayer 'humbly beseeching Thee, that all we who are partakers of this Holy Communion may be fulfilled with Thy grace' (Communion Service). The 'Duty towards God' and the 'Duty towards our Neighbour' are not unreasonably ascribed to Goodrich, Bishop of Ely. See p. 441.

The Commissioners of 1689 proposed that the 'Duty towards God' and the 'Duty towards our Neighbour' should be followed by questions and answers based on each separate Commandment—*e.g.*: 'Q. What learn you by the Fourth Commandment?—A. To serve Him truly all the days of my life, especially on Lord's days.' Similarly the 'Desire' was to be followed by questions and answers based upon each separate petition of the Lord's prayer—*e.g.*: 'Q. Tell me what you desire of God in the first petition.—A. I desire my Lord God, etc., that we may worship Him.'

We subjoin in parallel columns the Commandments and the summary of them given in the Catechism:

THE FIRST TABLE.

1. Thou shalt have none other gods but Me.

2. Thou shalt not make to thyself any graven image, etc.

3. Thou shalt not take the Name of the Lord thy God in vain, etc.

4. Remember that thou keep holy the Sabbath-day, etc.

OUR DUTY TOWARDS GOD.

My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength.

To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

To honour His holy Name and His word.

And to serve Him truly all the days of my life.

THE SECOND TABLE.

OUR DUTY TOWARDS OUR NEIGHBOUR.

5. Honour thy father and thy mother, etc.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

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

10. Thou shalt not covet thy neighbour's house, etc.

My duty towards my neighbour is . . . to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her: to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters;

To bear no malice nor hatred in my heart; to hurt no body by word nor deed;

To keep my body in temperance, soberness, and chastity;

To be true and just in all my dealing; to keep my hands from picking and stealing;

To keep my tongue from evil speaking, lying, and slandering;

Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

In interpreting the Commandments we should, in each case, try to lay hold of the *principles* that underlie them. In doing this we have for our guidance our Lord's comments on the third, sixth and seventh Commandments in the Sermon on the Mount. We should also remember that the Commandments cannot be said to be obeyed until, in our Lord's words, they are fulfilled—*i.e.*, filled full. The germs of truth which they contain must be developed; the principles must be carried to their practical consequences. It will also be borne in mind that a positive command involves the prohibition of its opposite, and that a prohibition by implication enjoins its positive opposite.

I. Commandment. (Principle. The duty of undivided worship and service.)

'*Other gods*,' such as the Gentile nations had. We virtually break this Commandment when we ignore God as our Creator and Preserver, when we attribute the incidents of life to chance or necessity, when in our investigations of nature and history we refuse to go beyond secondary causes, and when we allow anything to come between us and God, so as to rob Him of the worship and service that are His due.

II. Commandment. (Principle. The duty of spiritual worship.)
'*Graven*,' *i.e.*, engraved. O.E. *grafan*, to carve, dig. The First Commandment forbade the Israelites to worship any other God than the true God. The second forbade them to worship any

visible representation of even the true God. It was not the making of images that was forbidden, but the bowing down to them and worshipping them.

'*The likeness of any thing.*' R.V., 'of any form.'

'*In heaven above,*' such as the sun, moon, or stars. 'The idolatrous objects here alluded to were chiefly those with which the Israelites had become acquainted in Egypt. There they had witnessed the gorgeous ceremonies which attended the worship of Ra, the sun-god, and of Isis and Osiris. There they had seen incense burnt three times every day in honour of the sacred black calf Mnevis at On' [or Heliopolis, the City of the Sun], 'and of his rival, the bull Apis, at Memphis. There they had seen religious honours paid to the sacred goat of Mendes; to the ram of Ammon; to the mighty Pharaoh, the child and representative of the sun-god; to the Nile, "the life-giving father of all that exists"; to the cat, the dog and the serpent; to the hawk, the hippopotamus and the crocodile' (Maclear's 'Catechism,' pp. 80, 81).

'*Thou shalt not bow down to them.*' It is much to be regretted that this clause of the Commandment is separated from what goes before by a full-stop. In the Prayer-Book of 1552 in this place there is only a colon, though in the corresponding place in the Communion-Service there is a full-stop. What is forbidden is not the mere making of any image, but the making of it with a view to bowing down and worshipping it (see Lev. xxvi. 1). The artists Bezaleel and Aholiab, who designed the forms of the cherubim that were placed over the mercy-seat, are stated to have been inspired by the Spirit of God (see Exod. xxxi. 3, 6); so carved bulls and lions were used to decorate Solomon's Temple.

'*A jealous God,*' admitting of no rival. Cf. 'Thou shalt worship the Lord thy God, and *Him only* shalt thou serve' (St. Matt. iv. 10). 'I am the Lord; that is My name, and My glory will I not give to another, neither My praise to graven images' (Isa. xlii. 8).

'*Visit,*' send evil upon. The children are not *punished* for their guilty parents, but they *suffer with them* the consequences of violating God's law. By a right use of God's visitation for ancestral sin the evil may be converted into a blessing. Cf. Ezek. xviii. 20, where the complementary truth is taught. The common mistake in dealing with this subject is to regard all suffering as penal.

'*Unto thousands,*' viz., of generations.

'*In them,*' in the case of them. A.V. and R.V. 'of them.'

III. Commandment. (Principle. The duty of reverence.)

The third commandment enjoins the duty of *honouring* the name of the true God, the fourth of setting apart a day for His

worship as a recognition of the fact that the whole of our life belongs to Him.

'*Take,*' take up. Thou shalt not utter the name of the Lord thy God lightly or blasphemously. The reference would seem to be to the irreverent use of God's name in conversation, to the thoughtless use of it in language addressed to God, and to the defiant use of it in perjury. Cf. 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths' (St. Matt. v. 33).

'*The name,*' not only His name, but everything that He has set His name upon: His word, His service, His Sacraments, His ministers.

'*Guiltless,*' free from guilt. A strong way of asserting that He will hold the offender guilty. See note on Ninth Commandment.

IV. Commandment. (Principle. God's claim upon the whole of life.)

The institution of the Sabbath dates from the Creation (Gen. ii. 2, 3), and it would appear to have been observed even before the giving of the Law on Mount Sinai (Exod. xvi. 23-30). It was intended (1) to commemorate God's rest from the finished work of Creation. But we gather from various passages of Scripture that it was further intended (2) to commemorate the deliverance of Israel from Egypt. Cf. Deut. v. 15: 'And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee thence through a mighty hand and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day.' (3) To be a sign of the perpetual covenant between God and Israel (Exod. xxxi. 16, 17). (4) As a humane provision for the recreation of man and beast: 'Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed' (Exod. xxiii. 12). It seems not improbable that the Sabbath was connected with the deliverance of the Israelites from Egypt with the object of impressing this lesson of humanity upon them. As they had been delivered from the servile drudgery of Egypt to enjoy the rest of Canaan (Cf. Ps. xc. 11), so they were to deliver man and beast from the hard labour of the six working days to enjoy the rest of the Sabbath. As, again, they had been strangers in Egypt, so they were to treat kindly and considerately the strangers within their gates. (5) As a type of the heavenly Sabbath. Cf. Heb. iv. 9: 'There remaineth, therefore, a rest' [marg. 'keeping of a Sabbath'] 'to the people of God.' The first day was substituted for the seventh as the day to be observed by the Christian Church, probably because

it was the day on which Christ rose from the dead and the Holy Spirit descended upon the Apostles. There is no scriptural injunction authorizing the change, but the Apostles would appear to have paid special honour to the day. Cf. St. John xx. 19-26; Acts xx. 7; 1 Cor. xvi. 2. It is commonly supposed that St. John alludes to the first day in Rev. i. 10: 'I was in the Spirit on the Lord's day' (ἐν τῇ κυριακῇ ἡμέρᾳ—in Dominica die). The expression 'the Lord's Day' does not occur elsewhere in Scripture, but the Church has ever recognized its fitness as a designation of the day on which our Lord rose. In interpreting this commandment we should bear in mind the words of our Lord: 'The Sabbath was made for man and not man for the Sabbath,' *i.e.*, it was instituted for man's highest welfare, and it is to be observed in such a way as most conduces to his highest welfare.

'Remember that thou keep holy the Sabbath Day,' R.V., 'Remember the Sabbath day to keep it holy.' The form of the commandment implies that the institution of the Sabbath was not new.

'Holy,' *i.e.*, set apart, dedicated, to the purposes for which it was founded.

'The Sabbath of,' R.V., 'A Sabbath unto.' Sabbath means 'rest.'

'The stranger,' R.V., 'thy stranger,' *i.e.*, thy Gentile servant.

'Within thy gates,' *i.e.*, dwelling within thy house.

'Blessed,' made it a blessing to those who observed it.

'The seventh day,' R.V., 'the Sabbath day.'

'Hallowed,' consecrated, set apart as holy.

V. Commandment. (Principle. The duty of submission to rightful authority.)

'Honour,' etc. This commandment stands at the head of the second table, because of its vast importance in our moral education; nearly all our duties, both to God and man, being first enjoined upon us by parental authority. Filial love, filial obedience, and filial honour are the best guarantees for the growth of other virtues.

In the summary this commandment is interpreted as enjoining honour to all who are in authority.

'That thy days may be long in the land.' It will be remembered that the Commandments were given to the Israelites when they were on their way to Canaan, and there may be a reference to the promised land here. But the primary reference is to the blessing of long life, as is clear from Eph. vi. 2, 3: 'Honour thy father and mother, which is the first commandment with promise;* that it may be well with thee, and thou mayest live long on the earth' (ἐπι τῆς γῆς). The observance of this commandment in

* The second commandment contains a promise, but the promise is of a general character, and applies to man's conduct generally. Here the promise is especially connected with the observance of this particular commandment.

its widest sense tends not only to the welfare of individuals and families, but to the stability of society and of nations.

VI. Commandment. (Principle. The duty of, negatively, avoiding all forms of ill-will; positively, cultivating active benevolence.)

'Murder.' The A.V. reads: 'Thou shalt not kill.' The R.V. agrees with the Catechism. What is forbidden is not the bare taking away of life, but the wrongful taking of it away. This commandment had been previously given to Noah and his sons. Cf. 'Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man' (Gen. ix. 6). Our Lord taught that murder might be committed by the mere indulgence of causeless anger, by malicious wishes, or by the cruel stabs of hard and contemptuous words. See St. Matt. v. 22.

VII. Commandment. (Principle. The duty of self-control.) 'Adultery.' For our Lord's comment on this Commandment see St. Matt. v. 27, 28. Cf. Eph. v. 3.

VIII. Commandment. (Principle. The duty of justice.)

'Steal.' The Catechism explains this Commandment as forbidding all kinds of dishonesty. We are to be 'true and just in all our dealing.' Cf. 'And here note . . . that this worde, thefte, doeth not onely signifie open robberies, extorcions, and manyfest poollyng,* but also all manner of craftes, and subtle wayes, by the whiche we conuey our neyghbours goodes from him, contrarye to his knowledge or wyll, although the gyle haue neuer so fayre a coloure of vertue and honesty' (Cranmer's Catechism).

IX. Commandment. (Principle. The duty of truthfulness.)

'False witness.' Not merely in a court of law, but in society, and before the tribunal of public opinion. This Commandment forbids evil-speaking in all its forms. The Ninth Commandment regulates the use of the tongue as regards our neighbour, as the third regulates it as regards God; the two taken together are the law of the tongue. See St. Jas. iii. 2; v. 12.

X. Commandment. (Principle. The duty of contentment.)

'Covet.' The previous Commandments of the second table forbid overt acts of sin. This goes further and forbids the encouragement of those sinful desires in which such acts originate. Cf. 'Out of the heart proceed evil thoughts, murders (Com. vi.), adulteries, fornications (Com. vii.), thefts (Com. viii.), false witness, blasphemies' (Com. ix.) (St. Matt. xv. 19). See the variation of this Commandment, Deut. v. 21.

'Nor his servant, nor his maid.' Nor his man-servant, nor his maid-servant. In Old English 'servant,' when used without any

* Poollyng—*i.e.*, polling, plundering. To poll signified (1) to impose a poll-tax; (2) to extort more than was due; (3) to plunder. Cf. 'Thou pillest, pollest, and miserably oppresstest thy brother' (Latimer).

qualifying word, usually denotes a man-servant. Cf. 'As the eyes of *servants* look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress' (Ps. cxliii. 2). 'And on my *servants* (*δούλους*) and on my handmaidens (*δούλας*)' (Acts ii. 18). Cf. Exod. xxi. 20.

To *covet* is not simply to desire, for desire to acquire must prompt all purchase and exchange, but to desire what we cannot lawfully acquire. There would have been no sin in Ahab's desire to acquire Naboth's vineyard. The sin lay in the persistent desire to have it after Naboth's refusal.

DUTY.

My duty towards God. This summary sets forth (1) the mental attitude which we should assume towards God, (2) the duties which grow out of our relations to Him. Belief, fear, and love are to find their expression in worship, thanksgiving, trust, reverence, and service.

'*To fear*,' not with slavish dread, but with that fear which springs out of love, and with that reverent awe which should be inspired by a consideration of His greatness, holiness, justice, and hatred of sin. Cf. 'The spirit of Thy holy fear' (Confirmation Service).

'*With all my heart*,' etc. With all the affections of my heart, and all the power of my mind, and all the firmness of my will, and all the energies of my body. The Catechism here follows Deut. vi. 5, which our Lord quoted to the scribe who had asked, 'Which is the first commandment of all?' (St. Mark xii. 28) and of which He said, 'This is the first and great commandment.'

'*His Word*.' We honour His Word by treating it with becoming reverence, recognizing its Divine authority, obeying its precepts, heeding its warnings, believing its promises, seeking its guidance.

'*To serve Him truly*.' The Puritans complained in 1661 that there was no reference made in the 'Duty towards God' to the Fourth Commandment, and wished to place at the end of it the words 'particularly on the Lord's Day.' The Bishops replied: 'It is not true that there is nothing in that answer which refers to the Fourth Commandment; for the last words of the answer do orderly relate to the last commandment of the first table, which is the fourth.' If we serve God truly 'all the days of our life,' we must, of necessity, observe the day of rest. There is a great risk, on the other side, lest the end of the commandment should be forgotten in the means, and the observance of the Sunday be substituted for the week-day service of God. One object of the Sunday is to enable us to serve God better during the rest of the week.

My duty towards my neighbour. '*To love him as myself*' (Lev. xix. 18). Cf. Rom. xiii. 9; Gal. v. 14; St. James ii. 8. Not to the same extent, but in the same way as, viz., truly and unfeignedly, 'without dissimulation.' This summary of the second table is based upon our Lord's words to the scribe: 'And the second [commandment] is like, namely this, Thou shalt love thy neighbour as thyself' (St. Mark xii. 31). Cf. 'If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself' (Rom. xiii. 9). The question 'Who is my neighbour?' was answered by our Lord in the parable of the Good Samaritan. He is our neighbour who needs our help. Archbishop Secker says, 'Our neighbour is every one with whom we have at any time any concern, or on whose welfare our actions can have any influence.'

'*Governors*,' i.e., guardians, masters, all persons having the charge of children.

'*Masters*,' i.e., employers, not schoolmasters. Teachers have been already mentioned. Among the classes who were to be brought to church to be catechized 'servants' and 'apprentices' are expressly mentioned (see second rubric after the Catechism).

'*Order*,' conduct. Cf. 'Let us, therefore, *order* ourselves so that we may say it worthily' (Latimer, 'Serm.,' p. 377).

'*Lowly and reverently*.' The former word relates to the estimate we set upon ourselves; the latter to the way in which we regard the claims of our superiors. Lowliness is seen in an absence of haughtiness and self-assertion, reverence in the ready recognition of the title of our superiors to our respect.

'*To hurt no body by word nor deed*.' A summary of Com. ix. ('word'), and Coms. vi., vii., viii. ('deed').

'*True and just in all my dealing*.' The clause 'all my dealing' is dependent on both 'true' and 'just.' The word 'true' does not refer so much to the general habit of truthfulness as to fidelity in keeping all our promises, engagements, and agreements.

'*No malice nor hatred*.' 'Malice' is the desire of bringing evil on another; 'hatred' is that intense dislike that can scarcely endure the sight or existence of its object. Both are of the nature of murder, and have often led on to it. 'Hates any man,' says Shylock, 'the thing he would not kill?'

'*Picking*,' pilfering, petty stealing. Cf. 'I had of late occasion to speak of *picking and stealing*' (Latimer). Shakespeare evidently had this passage in mind when he made Hamlet say, 'By these *pickers and stealers*,' i.e., by these hands. 'Children and chicken must be always *picking*' (Ray's 'Proverbs').

'*Evil-speaking*.' A generic term for all misuse of the gift of speech, and including 'lying and slandering.'

'*Temperance*,' moderation, self-restraint. As 'sobriety' follows,

it has been thought that 'temperance' here refers to moderation in eating; but it seems better to take it in its widest application, as referring to all the bodily appetites. See 1 Cor. ix. 25: 'Every man that striveth for the mastery is *temperate in all things.*'

'*Sobriety.*' Not only self-restraint in what we drink, but in all matters of conduct.

'*Chastity,*' *i.e.*, purity in thought, word, and deed. The close connection between these three virtues should be noticed. One form of self-indulgence disposes towards another.

'*Covet nor desire,*' *i.e.*, nor even desire. 'Covet' is the stronger word. Cf. Deut. v. 21. *Desire* means here to cherish desires that lead to sin.

'*Truly,*' honestly.

'*It shall please God to call me.*' Note the tense. This clause is often misquoted, as though the Catechism said, 'it *has* pleased God to call me.' The Church recognizes no caste and offers no discouragement to the endeavour to rise by legitimate means and for legitimate ends. What it does discourage is restless discontent, and selfish ambition.

MEANS OF GRACE.

The connecting-link between the foregoing parts of the Catechism and that which follows is the question leading up to the Lord's Prayer. One of our baptismal vows was that we should keep God's holy will and commandments. The question referred to asserts:

1. Our inability of ourselves to keep God's commandments;
2. Our consequent need of His special grace to help us;
3. The duty of praying for that grace.

'*Special grace.*' We need Divine grace, not merely in a general way, but to think each right thought, and say each right word, and do each right deed. Theologians recognize two kinds of grace, *viz.*, *preventive*, that which disposes us to good; *co-operative*, that by which we are enabled to carry good intentions into effect (see Article X.).

The Lord's Prayer as given in the Catechism does not follow any of the versions of the Bible. It first appeared in the Prayer-Book of 1549. It consists of:

1. An invocation.
2. Three petitions relating to God.
3. Four petitions relating to ourselves.
4. A doxology.

In it we approach God as (1) children, (2) worshippers, (3) subjects, (4) servants, (5) dependants, (6) sinners, (7) probationers,

(8) adorers. The order of the petitions is instructive. In the first three we are lifted above our own personal needs to the contemplation of our Divine Father, whose abode is in the heaven of heavens, to the supreme necessity for the extension of His kingdom, and to the duty of subordinating in our prayers all our wishes to His eternal will and purpose. Our prayers run: *Thy name, Thy kingdom, Thy will*; in the last four petitions our words are, *Give us, Forgive us, Lead us, Deliver us.* The Lord's Prayer admirably illustrates our Lord's own injunction: 'Seek ye first the kingdom of God and His righteousness, and all these things [*i.e.*, all these lower things] shall be added unto you' (St. Matt. vi. 33).

'*Our.*' Not *my.* At the very outset of the prayer we are reminded of our natural brotherhood—that our petitions may ascend before God, not as the selfish wishes of isolated individuals, each thinking of his own welfare only, but as the common request of members of the same family, all interested in one another's welfare. We are also reminded of our spiritual brotherhood as 'very members incorporate' in the mystical body of Christ, who, as it were, leads us in this prayer to the footstool of Divine grace with the words, 'Behold, I and the children which God hath given Me' (Heb. ii. 13). St. Augustine says of the Lord's Prayer, '*Oratio fraterna est*' ('It is the brotherly prayer').

'*Father.*' God is our Father (1) by creation. Acts xvii. 28: 'For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring'; (2) by His providential care. St. Matt. x. 29, 30: 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered'; (3) by His love, Ps. ciii. 13 (A.V.): 'Like as a father pitieth his children, so the Lord pitieth them that fear Him'; (4) by adoption, Gal. iv. 4, 5: 'God sent forth His Son, made of a woman, made under the law, . . . that we might receive the adoption of sons' (see also St. John i. 12).

'*Which art in heaven.*' These words were probably intended to remind us of the wide gulf which separates us from the infinite power, wisdom, and goodness of God, and so inspire us with becoming reverence and humility. Eccl. v. 2: 'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing [margin, 'or word'] before God: for God is in heaven and thou upon earth; therefore let thy words be few.'

'*Hallowed be Thy name.*' God has revealed Himself to mankind, not under any visible form, but under a name, *i.e.*, through the medium of language. This clause means, therefore, May that character of Thyself, which Thou hast revealed in Holy

Scripture, be regarded with due reverence and humility. May Thy name be not taken in vain even in prayer. May everything on which Thou hast set Thy name be had in honour. The names under which God was known to the Jews were (1) El, the strong one; (2) El Shaddai, God Almighty (see Exod. vi. 2, 3); (3) Jehovah, the self-existent (represented in the LXX. by *Κόριος*, Lord, which is really a translation of Adonai, the name substituted by the Hebrews for Jehovah); (4) Jehovah Sabaoth, the Lord of Hosts. But by 'name' we are to understand here all the ideas of the nature and attributes of God which His name calls up to a mind instructed in the teaching of the Bible.' See Mal. ii. 11.

'Hallow.' Old Eng. *halgian*, to keep holy, consecrate. Cf. 'All Hallows,' *i.e.*, All Saints. Here 'hallow' means not merely to treat as holy, but to worship.

'Thy kingdom come.' The kingdom of God is come wherever His rule is recognized as supreme and lovingly obeyed. It is identical, therefore, with the Church in its entirety. In this petition we pray:

1. That the kingdom of God may be established more completely in our own hearts, so that we may, with undivided allegiance, 'serve Him as we ought to do.'

2. That the Church may grow as the grain of mustard-seed and spread as the leaven, until the kingdom which Christ set up on earth is established all over the world.

3. That that eternal kingdom of glory may speedily come for which we pray in the Burial Service in the words, 'beseeching Thee that it may please Thee of Thy gracious goodness shortly to accomplish the number of thine elect and to hasten Thy kingdom.' Cf. Rev. xi. 15 (R.V.): 'And there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever.' See also 1 Cor. xv. 24.

The petition that Christ's kingdom may come in our own hearts involves the duty of renouncing the devil, for we cannot serve two kings; the petition that it may come in the extension of the Church militant involves active exertion in the propagation of the Gospel both abroad and at home; the petition that it may come as the kingdom of glory involves the duty of preparing for Christ's second advent.

'Thy will be done in earth as it is in heaven.' The original, both in St. Matt. vi. 10 and St. Luke xi. 2, would be more closely rendered 'as in heaven so in earth' (*ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*). Some would connect this adverbial clause with each of the three previous petitions. On earth God's will is done very imperfectly, with feebleness of will and execution, with many hindrances both from

within us and without us. In heaven it is done perfectly, with entirety of will, with fulness of power, and without any opposition. We pray that our wills may be brought into complete harmony with God's will, and that all obstacles to the accomplishment of His will may be removed. We also recognize in this petition the infinite wisdom and love which direct the will of God. We say, Thy will be done, even though it involve the refusal of some of the boons we are about to ask, for Thou knowest what is best for us, and we prefer trusting to Thy love to trusting to our own fallible judgment.

'Give us this day our daily bread,' *i.e.*, 'all things that be needful both for our souls and bodies.' (Paraphrase.) Cf. 'Man doth not live by bread only' (Deut. viii. 3). See also St. John vi. 27, 48.

'This day.' St. Luke, 'day by day.' We do not ask for more than suffices for the needs of the passing day. We are here indirectly taught the duty of trusting to God's providence. While we rightly make provision for the morrow, we are not to 'take thought,' *i.e.*, be over-anxious about it (St. Matt. vi. 25). Neither are we to be over-solicitous about our future spiritual necessities. 'God will provide. Here also our language should be:

Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.'

'Daily.' The word thus rendered occurs nowhere else in the Scriptures or in classical Greek. Some would translate the original, 'Give us this day our bread for the morrow'; others, 'Give us this day the bread needed for our subsistence.'

'Forgive us our trespasses, as we forgive them that trespass against us.' Cf. 'Forgive us our debts, as we forgive our debtors' (St. Matt. vi. 12). 'Forgive us our sins: for we also forgive every one that is indebted to us' (St. Luke xi. 4). In this petition we do not pray that God may forgive us to the same extent only as we forgive others; but, while asking God to forgive us, we forgive, if we have not forgiven already, those who have trespassed against us. This is in accordance with our Lord's injunction: 'And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses' (St. Mark xi. 25, 26). 'As much as thou desirest to be forgiven, forgive so much; as often as thou desirest to be forgiven, forgive so often; yea, because thou desirest the whole be forgiven thee, forgive the whole. O man, know that by pardoning others thou hast obtained pardon for thyself' (quoted by Nicholson).

'Trespases.' 'Our debts' (St. Matt.); 'our sins' (St. Luke).

Fr. *trespasser*, to overpass. Lat. *trans*, beyond, and *passus*, a step.
Cf. transgressions.

'As.' Gr. *ὡς καὶ*, 'as we also.' 'As we also have forgiven' (St. Matt., R.V.); 'for (Gr. *καὶ γὰρ*) we ourselves also forgive' (St. Luke, R.V.).

'And lead us not into temptation.' The word 'tempt' is used in two senses—(1) to lead into sin; e.g., 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man' (St. James i. 13); (2) to try, to put to the proof,* e.g., 'God did tempt Abraham' (Gen. xxii. 1), viz., when He called upon the patriarch to offer up his only son Isaac. Also St. James i. 2: 'Count it all joy when ye fall into divers temptations,' i.e., trials of your faith. When our Lord said to His disciples, 'Ye are they which have continued with Me in My temptations' (St. Luke xxii. 28), it was probably in this sense that He used the word. In this petition we pray that the trials of our faith to which we may be exposed may not become to us occasions of sin, and that we may be saved from such temptations as we fear we might succumb under. Every condition of life brings its own special temptation. Hence in the Litany we pray that God may deliver us not only 'in all time of our tribulation,' but also 'in all time of our wealth.' In Rev. iii. 10 (R.V.) deliverance from trial or temptation is promised as a blessing; 'Because thou didst keep the word of My patience I also will keep thee from the hour of trial' (Marg., 'temptation').

'But deliver us from evil' (*ἀπὸ τοῦ πονηροῦ*). Literally, 'from the evil one.' Cf. St. Matt. xiii. 19; 'Then cometh the wicked one,' etc. But perhaps it is better to take 'evil' in its widest sense, as including (1) moral and spiritual evil, (2) its author, and (3) its consequences. In the previous petition we pray that we may be spared severe trials of our faith. But trials of some sort are inevitable. Hence we pray here that we may be delivered from evil whencesoever it proceeds—from the evil which we carry about with us in our own hearts, from the evil in the world around us, which we cannot escape, from the solicitations to sin that come to us direct from the tempter.

There is no doxology to the Lord's Prayer in the Catechism. It is supplied here for the convenience of the student.

'For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.' This doxology does not occur in many ancient MSS. of

* Davies, in explaining and illustrating this use of the word, says, 'Fuller states that William of Wykeham built New College of such a strength that it might be able, if necessary, to stand a siege, "though may it never have a temptation in that kinde to trie the strength of the walls thereof" ("Ch. Hist.," IV. i. 29).—'Bible English,' p. 192.

St. Matthew's Gospel nor in St. Luke's Gospel, and was probably an early liturgical conclusion which found its way into the MSS. of St. Matthew's Gospel. The doxology seems originally to have formed part of the 'Embolismus,'* which in almost all ancient liturgies follows the Lord's Prayer. A careful study of these liturgies makes it clear that originally the doxology, the wording of which varies considerably, must have been as distinct from the Lord's Prayer as the Lesser Litany which usually precedes it. St. Paul would seem to have had the Doxology in mind when he wrote to Timothy, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen' (1 Tim. i. 17); and again, 'The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for ever and ever. Amen' (2 Tim. iv. 18); cf. also Rev. xix. 1: 'Salvation, and glory, and honour, and power, unto the Lord our God.' It does not occur in any of the pre-Reformation service books, and was not introduced into our own Prayer-Book till 1662, when it was added to the Lord's Prayer at the commencement of the daily offices, in the Post-Communion Service, and in the office for the Churching of Women.

'The kingdom.' We pray to Thee that Thy kingdom may come, for Thine is the kingdom.

'The power,' and therefore, Thou art able to do all that we ask of Thee.

'And the glory.' To Thee alone, therefore, is our adoration due. All other glory is but a reflection of Thine.

'Amen.' So be it as we have prayed. So it is, as we have declared.

PARAPHRASE OF THE LORD'S PRAYER.

Our Father which art in Heaven,

I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people;

Hallowed be Thy Name.

That we may worship Him,

Thy Kingdom come.

Serve Him,

Thy will be done on earth as it is in heaven.

And obey Him as we ought to do.

Give us this day our daily bread.

And I pray unto God that He will send us all things that be needful both for our souls and bodies;

And forgive us our trespasses, as we forgive them that trespass against us.

And that He will be merciful unto us, and forgive us our sins;

* 'Embolismus,' i.e., an inserted prayer, so called because it was interposed after the Lord's Prayer. It was usually founded on one or both of the last two petitions.

And lead us not into temptation ; And that it will please Him to sav.
and defend us in all dangers ghostly
and bodily ;
But deliver us from evil. And that He will keep us from all
sin and wickedness, and from our
ghostly enemy, and from everlasting
death.

Note carefully the words and clauses in the Lord's Prayer to which the paraphrase corresponds.

'Worship' Him, on account of the glorious attributes under which He is revealed.

'Serve' Him, as our King.

'Obey Him,' as our only Master.

'Save and defend us.' Save us when attacked ; defend us from attack.

'In all dangers.' Cf. Collect for Fourth Sunday after Epiphany : 'O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright ; grant to us such strength and protection as may support us in all dangers and carry us through all temptations.'

'Ghostly,' spiritual (Old Eng., *gástlic*). So below, 'Our ghostly enemy,' i.e., the devil. Cf.

'Hence will I to my ghostly father's cell.'

Romeo and Juliet, II. 2

'Sin and wickedness.' Sins are evil thoughts, words, and deeds ; wickedness is that evil condition of heart in which sin originates. Sin may arise from negligence or ignorance ; wickedness implies a certain wilfulness in wrong-doing.

'His mercy and goodness,' i.e., His merciful goodness. He shows His goodness in sending us all things that be needful, His mercy in forgiving us our sins, in not leading us into temptation, and in delivering us from evil.

THE SACRAMENTS.

Having set forth the absolute necessity of prayer to enable us to obey God's holy will and commandments, the Catechism proceeds to explain the nature of the two Sacraments, which are also indispensable to the Christian as channels of Divine grace.

Number of the Sacraments.—'Two only as generally necessary to salvation.' Observe, the question is not, How many Sacraments are there ? but, How many Sacraments hath Christ ordained in His Church ? And the answer is not, Two only ; but, Two only as generally necessary to salvation : i.e., there may be more than

two, but two only have this distinctive mark. The Church of Rome holds that there are five other Sacraments, besides Baptism and the Supper of the Lord, viz., Confirmation, Penance, Orders, Matrimony, and Extreme Unction. Of these Article XXV. says that they 'are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles ; partly are states of life allowed in the Scriptures ; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.'

History and Signification of the Word 'Sacrament.'—The word 'Sacrament' comes from the Latin *sacramentum*, which denoted (1) a sign or pledge, (2) the oath taken by a recruit to be faithful to his commander, (3) a solemn engagement of any kind. Pliny apparently uses the word in the third sense, but may refer to the Lord's Supper. He says that the Christians were accustomed 'on a fixed day to assemble before dawn, and to sing a hymn to Christ as to God, and to bind themselves by an oath (*seque sacramento non in scelus aliquod obstringere*) not to commit any wickedness,' etc. In ecclesiastical language the word *sacramentum* was used to designate any sacred sign. The Homily 'Of Common Prayer and Sacraments' says : 'In a general acceptation the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like ; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments' [viz., Baptism and the Lord's Supper] are. In the Church of England the word is now usually restricted to the two sacred ordinances the institution of which by Christ Himself is recorded in the Gospels.

'Generally necessary,' i.e., universally, as opposed to ordinances necessary only under particular circumstances. 'Generally' has now the force of *in most cases*. In Old English it is used in its literal sense of *universally*. So the adjective 'general' implied that the word which it qualified related to the whole of the class as opposed to individuals. Cf. 'I counsel that all Israel be generally gathered unto thee from Dan even to Beersheba.' Vulgate, *universus Israel* ; LXX., *πᾶς Ἰσραὴλ* (2 Sam. xvii. 11). 'There shall be lamentation generally upon all the housetops of Moab' (Jer. xlvi. 38). 'Thou shalt not die, though our commandment be general' (Esth. xv. 10, Apoc.). 'We must receive God's promises in such wise as they be generally set forth' ['ut

nobis in sacris literis generaliter propositæ sunt'] (Art. XVII.). 'The General Confession,' *i.e.*, the Confession to be used by *all*. The 'General Thanksgiving,' *i.e.*, the Thanksgiving that may be used on *all* occasions, as distinguished from the Special Thanksgivings intended to be used on particular occasions. The 'General Epistles' are such as are not addressed to particular Churches, but to Christians generally. Blunt questions whether any writer in the sixteenth or seventeenth centuries used the word 'generally' otherwise than with the meaning 'universally.' The word 'general' would appear to have lost something of its original force in Shakespeare's time. *Cf.* 'the play pleased not the million; 'twas caviare to the general' (*i.e.*, to the public) ('Hamlet,' Act II., Scene 2). But are the two Sacraments universally necessary to salvation? Our Lord said to Nicodemus, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (St. John iii. 5); He said to the Jews, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you' (St. John vi. 53). By 'salvation' we are not to understand merely *final* salvation, but that present state of salvation which Church membership involves, and which, if faithfully continued in, will be followed by final salvation. For present salvation these two Sacraments are, wherever they are to be had, undoubtedly universally necessary; for Baptism is essential to our admission into the Church, and the Lord's Supper to our continuing faithful members of Christ. In instituting Baptism our Lord said, 'Go and make disciples of *all* the nations, baptizing them,' etc.; in instituting the Sacrament of the Lord's Supper He said, without any restriction, 'Take, eat,' etc., 'Drink ye *all* of this,' etc. In saying this we ought to remember that it is for God and not for us to judge the cases of those who, through the fault of others, or through 'invincible ignorance' on their own part, are deprived of the means of grace.

Definition of a Sacrament.

'I mean,' etc. The essentials of a Sacrament are here declared to be:

1. An outward and visible sign of
2. An inward and spiritual grace given unto us; which sign **was**
3. Ordained by Christ Himself, as
 - (a) A means whereby we receive that grace and
 - (b) A pledge to assure us of it.

Cf. the definition given in Art. XXV.: 'Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses [*testimonia*] and effectual signs [*efficacia signa*] of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth

not only quicken [*excitat*], but also strengthen and confirm our faith in Him.' The Homily says: 'As for the number of them [*i.e.*, of the Sacraments], if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two' ('Of Common Prayer and Sacraments'). It will be observed (1) that the Homily requires only that the outward sign should be found in the New Testament, whereas the Catechism requires that it should be ordained by Christ Himself; (2) that the Catechism does not, in this place, define the nature of the inward grace, while the Homily makes it include (a) forgiveness, (b) sanctification, (c) incorporation in Christ.

'*Outward and visible sign.*' Called in the case of Baptism the '*matter*' of the Sacrament. *Cf.* 'With what matter was this child baptized?' (Office of Private Baptism); in the case of the Lord's Supper, 'the *elements.*' *Cf.* 'Item sacramentum est invisibilis gratiæ visibilis forma' ('Likewise a Sacrament is a visible form of an invisible grace'). Peter Lombard, Senten. IV.

'*Sign,*' *i.e.*, symbol, token, form. *Cf.* 'We do sign him with the sign of the Cross, in *token,*' etc. (Baptismal Service). 'What is the outward visible sign, or form, in Baptism?'

'*Grace,*' or help. 'Grace' has two meanings: (1) God's good will towards us; (2) the manifestations of that good will in assisting us whereinsoever we need His aid. Here it is used in the latter sense, and means gift, help.*

* In the MS. Book Annexed to the Act of Uniformity of 1662 there is a comma after 'grace.' The part of the Catechism which relates to the Sacraments was originally put forth by Royal Letters Patent, and both editions of Rymer's 'Fœdera' give the comma. The two editions of 1604, in which this part of the Catechism first appeared, both contain the comma. The Hague edition of 'Rymer' in the French translation renders 'given unto us' by '*qui nous est donnée,*' showing by the gender that it refers to 'grace.' The comma exists also in the Black Letter Book of 1638, in which all the alterations made by Convocation at the last revision were posted up. The Scottish Book (1637) contains the comma. The American Prayer-Book (1892) punctuates the answer as follows: 'I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means,' etc. And certainly this punctuation makes the best sense, and the best English. The grace is 'given'; the sign is 'ordained.' If 'given' and 'ordained' were both intended to be referred to 'sign,' we should have expected that they would have been joined together by the conjunction 'and.' It is only fair, however, to say that the original punctuation receives some support from Peter Lombard's definition of a Sacrament in his '*Libri Sententiarum*': 'Sacramentum est sacræ rei signum. . . . Signorum vero alia sunt naturalia, ut fumus significans ignem, alia *data.* Et eorum quæ *data* sunt, quædam sunt sacramenta, quædam non' ('A Sacrament is a sign of a sacred thing. . . . But of signs some are natural, as smoke signifying fire, some *given.* And of those that are *given* certain are Sacraments, certain not').

'Given unto us.' These words are to be connected with 'grace. 'Ordained.' To be referred back to 'sign.' The construction of this answer is as follows: I mean an outward and visible sign, ordained by Christ Himself, of an inward and spiritual grace [which is] given unto us; [and this outward and visible sign was ordained by Christ] as a means whereby we receive the same [viz., the inward grace], and [as] a pledge to assure us thereof [i.e., of the gift of that grace].

'Himself,' i.e., not instrumentally through His Apostles, or through the Church, but by Himself personally.

'As a means,' i.e., a medium. God could, undoubtedly, have given the inward grace without any intermediate instrument, but, in His infinite wisdom, He has been pleased to use outward and visible things as supernatural means of grace. The Israelites who had been bitten by the fiery serpents were required not merely to have faith, but to look up at the serpent of brass, before they could be healed. Naaman had to wash in the Jordan before he could be healed of his leprosy. Our Lord put his fingers into the ears and touched the tongue of the man who was deaf and had an impediment in his speech. Again, He spat on the ground and made clay of the spittle, and anointed the eyes of a blind man with the clay, and bade him wash in the pool of Siloam. All these outward means were probably employed partly as tests of faith, partly as corroborations of it. A supernatural effect wrought without any outward sign might not be referred to its true source, but when conveyed through a visible means, the mind was assisted in tracing it to its true origin.

'A pledge,' i.e., a sign or security that a promise or engagement will be observed. Thus the rainbow was 'a token of a covenant' between God and Noah, and circumcision was 'a token of the covenant' between God and Abraham. Such pledges are given us by God in gracious condescension to our faculties. 'If thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in the body, He delivers thee the things that the mind perceives in things sensible' (St. Chrysostom, quoted in Sadler's 'Church Teacher's Manual'). The particular pledges ordained were doubtless selected because of their commonness, so that we may be constantly reminded of the grace conveyed through them in the Holy Sacraments.

Parts of a Sacrament.

'Two.' Hence the doctrine of Transubstantiation, which involves the conversion of the outward sign into the inward grace, and so reduces the two parts to one, 'overthroweth the nature of a Sacrament' (Art. XXVIII.).

Baptism. At the opening of the Catechism, Baptism is con-

sidered in its personal aspect, with special reference to the accompanying covenant. Here it is considered as a Sacrament with reference to its outward sign, its inward grace, and its requirements.

'The outward visible sign or form.' By 'form' is here meant the whole outward ceremony, including both the use of the water and the form of words by which it is accompanied. Both are essential. Cf. 'That He might sanctify and cleanse it with the washing of water by the word' (Eph. v. 26); R.V., 'with the word.' Hence, when a child who has been privately baptized is formally received into the Church, two questions are asked:

(1) 'With what *matter* was this child baptized?'

(2) 'With what *words* was this child baptized?'

'Baptized.' The answer originally ran: 'Water; wherein the person baptized is dipped, or sprinkled with it, in the Name,' etc. The alteration was made in 1662, to bring the Catechism into conformity with the rubrics of the Baptismal Offices, which recognize immersion and affusion, but not 'sprinkling.' Affusion is recognized in 'The Teaching of the Apostles' (§7), a work which belongs to the end of the first or the early part of the second century: 'Baptize in the Name of the Father, and of the Son, and of the Holy Ghost in living (i.e., running) water. But, if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But, if thou hast neither, then pour water on the head thrice in the Name,' etc. From the same source we learn that it was customary for the baptized to fast a day or two before, and for the person who baptized and those who took part in the rite to fast also.

'In the Name.' Lit., 'into the Name,' i.e., into union with.

'A death unto sin,' i.e., a death as regards the life of sin to which our inherited evil nature inclines us. (Rom. vi. 2, 4.) Cf. 'Grant that the old Adam in this child may be so buried,' etc.; 'Grant that all carnal affections may die in him' (Baptismal Service).

'A new birth unto righteousness,' i.e., as regards the life of righteousness to which the grace of regeneration disposes us. Cf. 'Grant . . . that the new man may be raised up in him.' 'Grant . . . that all things belonging to the Spirit may live and grow in him' (Baptismal Service). In Baptism we die to live; we are buried in the waters with Christ, that we may rise again to newness of life. See notes on Collect for Christmas Day, p. 235.

'By nature.' Cf. 'Original sin standeth not in the following [in imitation] of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man

is very far gone [*quam longissime distet*] from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit: and therefore in every person born [*in unoquoque nascentium*] into this world it deserveth God's wrath and damnation' (Art. IX.).

'Born in sin,' with a sinful nature. Cf. Ps. li. 5, A. V.: 'Behold I was shapen in iniquity, and in sin did my mother conceive me.' See also Job xiv. 4; xxv. 4.

'Children of wrath,' i.e., liable, so long as they shall continue in the sinful state in which they are born, to suffer from that Divine wrath that sin provokes. Cf. 'Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [marg. 'wills'] of the flesh and of the mind; and were by nature the children of wrath, even as others' (Eph. ii. 3). We must not suppose that God is wroth with the children for ancestral sin. The children inherit sinful tendencies from and through their parents, and therewith liability to the consequences of God's hatred to sin; but they are objects of Divine wrath only so far as they wilfully reject those means of grace by which they might be lifted out of their naturally sinful condition. 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son' (Ezek. xviii. 20). It will be observed that the word 'children' is here used, not with special reference to children in years, but generically. Cf. Acts xiii. 10. The words 'by nature,' however, show that children in years are included. Cf. also Rom. i. 18: 'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' Here the wrath of God is connected with actual sin, but it must be remembered that actual sin partly springs out of inherited sinfulness. Hence the state of sinfulness into which we are born is rightly spoken of as being under the wrath of God.

'Hereby,' viz., by Holy Baptism. In the second answer of the Catechism the word used is 'wherein,' not 'whereby,' but there is no inconsistency in using both words. We are made the children of grace by God in Holy Baptism. God is the *efficient* cause; Holy Baptism the *instrumental*.

'Children of grace,' i.e., brought into a state of favour with God, whereby they are enabled the more successfully to struggle against their evil nature.

Requirements for Baptism. These are declared to be repentance and faith. Cf. Acts ii. 38: 'Then said Peter unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' See St. Luke xxiv. 46, 47. 'He that *believeth* and is

baptized shall be saved; but he that believeth not shall be damned' (St. Mark xvi. 16).

'*Repentance*' implies (1) the recognition of sin, not merely as a blunder, or a folly, or a venial error, but as an offence against God; (2) regret for its commission; (3) a determination, with God's help, to abstain from it and lead a holier life in future.

'*Faith*' implies not only a general belief in the truths of the Christian religion, but more especially in the promises of God made in Baptism, viz., (1) remission of sins; (2) the gift of the Holy Ghost; (3) the blessing of eternal life. See address to sponsors in the Baptismal Service. Belief in the promises is at once essential to their fulfilment, and in part the means whereby the grace of Baptism works. It has its practical outcome in the Christian's life. It enables and encourages him to build upon these blessings, not as contingencies, but as most certain realities, and so powerfully and permanently influences his conduct for good.

Infant Baptism.

'*Perform them,*' viz., Repentance and Faith.

'*They promise,*' viz., the infants by their sponsors. Cf. the questions and answers in the Service for the Public Baptism of Infants: 'Dost thou, in the name of this child, renounce? etc. *Answer.* I renounce them all. Dost thou believe? etc. *Answer.* All this I steadfastly believe. . . . Wilt thou then obediently keep God's holy will? etc. *Answer.* I will.' Cf. also the language of the exhortation to the sponsors: 'Forasmuch as this child *hath promised* by you his sureties,' etc. The practice of infant baptism is justified by the analogous Jewish rite of circumcision, by which children eight days old were admitted into covenant with God. Nor ought it to surprise us that God should give the grace of Baptism to a little child, when He allows the same little child to be born into the world with an inherited tendency to evil.

'*Both,*' viz., both the requirements. This answer originally ran: 'Yes; they do perform them by their sureties, who promise and vow them both in their names; which when they come,' etc. The change was made in 1662.

'*By their sureties.*' Sponsors have a double duty to perform, viz., (1) to act as a mouthpiece for the child, (2) to give surety, or security, that the child shall be brought up to recognize its baptismal obligations. In reference to the former duty they are called 'sponsors'; in reference to the latter, 'sureties.' Cf. Heb. vii. 22: 'By so much was Jesus made a surety of a better testament.' Sponsors are not essential to the validity of the Sacrament, as may be seen from the fact that they are not required in private baptism. If, however, the child privately baptized is afterwards formally received into the Church, sponsors are insisted on.

The arguments in favour of infant baptism may be thus summed up :

1. Christ teaches that the new birth is universally necessary (St. John iii. 5).

2. The command of Christ that little children should be brought to Him shows that they are not too young to be capable of being blessed.

3. His assertion that 'of such is the kingdom of God' shows that the qualification of adults for the kingdom of heaven is the innocency of childhood.

4. The baptism of whole households, as recorded in Acts xvi. 15, 33 ; 1 Cor. i. 16.

5. The practice of the primitive Church.

The analogy of Baptism to Circumcision has been already treated of. Our Lord gave commandment to baptize to those who were already accustomed to baptize infants, and who would continue to do so in default of any express command to the contrary.

'To age,' i.e., to years of discretion, 'so soon as he shall be able to learn what a solemn vow, promise, and profession' he has already made by his sponsors (Baptismal Service).

Object of the Lord's Supper. For the continual remembrance of :

1. The sacrifice of the death of Christ.

2. The benefits which we receive thereby.

'Continual remembrance.' Cf. 'This do in remembrance of Me.' Literally, 'Do this for My remembrance,' εἰς τὴν ἐμὴν ἀνάμνησιν (St. Luke xxii. 19). These words are not recorded by the other Evangelists, but they are preserved in St. Paul's First Epistle to the Corinthians (xi. 24, 25). That the commandment was not intended to be restricted to the Apostles to whom it was immediately given is clear from the words of St. Paul, 'I have received of the Lord that which also I delivered unto you,' etc. And thereupon he proceeds to warn the Corinthians of the danger of unworthy reception. By 'remembrance' we are to understand, (1) in memory of ; (2) to plead before God as a memorial sacrifice. See p. 380.

'The sacrifice.' Christ died not merely as a martyr, in defence of the truths which He taught, but as a sacrifice for the sins of the world. Cf. St. John i. 29 : 'Behold the Lamb of God, which taketh away the sin of the world.' St. Matt. xx. 28 : 'The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.' Cf. also, 'Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world' (Communion Service).

'Benefits,' viz., (1) remission of sins ; (2) reconciliation with God ; (3) present peace and future happiness. Cf. 'Humbly beseeching Thee to grant that by the merits and death of Thy Son, Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion' (Communion Service).

The outward part of the Lord's Supper. By the Divine ordinance the paschal lamb had been eaten with 'unleavened bread' (Exod. xii. 8). It was also customary for all who took part in the feast to drink four cups of wine. The first was called the Cup of Consecration, over which the master of the feast pronounced the blessing, 'Blessed be Thou, O Lord our God, the King of the universe, who hast created the fruit of the vine.' Then the unleavened bread and the paschal lamb were laid upon the table, and the second cup, called the *Haggadah*, or 'showing forth,' was drunk. Then the master of the feast broke one of the unleavened cakes with the words, 'Blessed be Thou, O Lord, King of the universe, who bringest forth fruit out of the earth,' and gave a portion to each person at the table. Then, after the lamb was eaten, the master blessed the third cup, called the Cup of Blessing, and handed it round. Then followed further thanksgiving, and the fourth cup, called the Cup of Song, was drunk. The rite ended with the singing of the Hallel (Pss. cxiii.-cxviii.), from which the fourth cup probably derived its name.

'Christ exalts the bread into the chief place in the new paschal feast, instead of the lamb, which held the chief place in the old. Why is this? Doubtless because the types and shadows were to cease when the real Sacrifice was come. There was to be no more shedding of blood when once His all-prevailing blood was shed. There must be nothing which might cast a doubt upon the all-sufficiency of that' (Bishop How on St. Matt. xxvi. 26). The one bread, or rather the one loaf, symbolizes the unity of the mystical body of Christ. Cf. 'For we being many are one bread, and one body' (1 Cor. x. 17).

The inward part of the Lord's Supper. The body and blood of Christ. Cf. 'The cup of blessing which we bless, is it not the communion [i.e., the means of joint participation] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' (1 Cor. x. 16). The consecrated elements are not a mere symbol of the body and blood, nor are they converted into the carnal body and blood ; and yet in some mysterious way, which we cannot, and therefore need not, comprehend, but of which we are none the less certain, Christ conveys Himself to the faithful recipient. Hooker's remarks cannot be quoted too often : 'What these elements are in themselves it skilleth [matters] not. It is enough that to me which take

them they are the Body and Blood of Christ. His promise in witness hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, "O my God, Thou art true; O my soul, thou art happy"?' ('Ecclesiastical Polity,' V. lxxvii. 12).

'*Verily and indeed,*' truly and really. Cf. 'For My Flesh is meat *indeed,* and my blood is drink *indeed,*' or rather (for so the original should be translated), 'For My flesh is true meat (*ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις*), and My blood is true drink' (see Alford on St. John vi. 55).

'*Taken and received.*' Taken with the hand of faith and received into the heart, even as the outward signs are taken with the bodily hand and received into the body. Cf. 'Take, and eat this in remembrance that Christ died for thee, and *feed on Him in thy heart by faith, with thanksgiving*' (Communion Service). 'The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the Supper is faith' (Art. XXVIII.). 'Almighty and everliving God, we most heartily thank Thee for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the *spiritual food* of the most precious Body and Blood of Thy Son,' etc. (Second Thanksgiving, Communion Service). The words of the Catechism clearly indicate that the body and blood of Christ have an existence external to the recipient, for the recipient is represented as 'taking' and 'receiving' them. This external existence is spiritual, for the body and blood are received after a heavenly or spiritual manner. The reality of Christ's presence in the Sacrament is not dependent upon the faith of the recipient; what is dependent on his faith is the partaking of Christ. Instead of sharing in the benefit of the Sacrament, unworthy recipients incur loss.

'*By the faithful,*' *i.e.*, those who 'have a lively [living] faith in God's mercy through Christ,' and more especially 'believe in the promises of God made to them in' this 'Sacrament.' We may not be able to formulize our belief in this great mystery and yet may be faithful recipients. It is well if we can use the words of Dr. Donne, Dean of St. Paul's, commonly ascribed to Queen Elizabeth:

'He was the Word that spake it:
He took the bread and brake it:
And what that Word did make it,
I do believe and take it.'—*Divine Poems.*

'The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their

condemnation do eat and drink the *sign or sacrament* of so great a thing' (Art. XXIX.).

The Benefits of the Lord's Supper, viz., (1) the strengthening, and (2) the refreshing, of our souls. As the bread 'strengthens man's heart' (Ps. civ. 15) and the wine gladdens it (Ps. civ. 15), so in this holy Sacrament our souls receive the spiritual sustenance which they need in the service of God and in the daily struggle with sin, and are refreshed by the assurance of the forgiveness of our sins and of God's great love towards us. See St. John vi. 53-56.

Requirements of those who come to the Lord's Supper. Self-examination as to whether we have—

1. True repentance, including a steadfast purpose of amendment.

2. A lively faith in God's mercy.

3. A thankful remembrance of Christ's death.

4. Charity towards all men.

Cf. 'Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries' (see Exhortation, Communion Service).

'*Examine,*' Cf. 1 Cor. xi. 28: 'Let a man examine himself (*δοκιμαζέτω ἑαυτόν*, let him put himself to the test), and so let him eat of that bread and drink of that cup.' This self-examination is to be carried on in the light of God's Word. Cf. 'Examine your lives and conversations [*i.e.*, conduct] by the rule of God's commandments' (First Exhortation, Communion Service). 'Repent them.' Reflexive. Cf. Gen. vi. 7: '*It repenteth Me that I have made them.*'

'*Lively,*' living.

'*In God's mercy,*' as seen in sending His Son to die for our sins, and in allowing us to partake of the benefits of Holy Communion.

'*A thankful remembrance.*' Cf. 'Above all things ye must give most humble and hearty thanks to God the Father the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ' (Exhortation, Communion Service). Where there is no gratitude the Eucharist ceases to be a Eucharist.

'*In charity with all men.*' Just as we cannot hope that God will forgive our trespasses unless we forgive the trespasses of others, so we cannot hope to derive any benefit from the feast of love while we cherish any bitterness towards our fellow-men. St. Matt. v. 23; 1 Cor. v. 7, 8. This Christian charity is shown in a readiness:

1. To make restitution and satisfaction, according to our powers, for injuries we have done to others.
2. To forgive those who have injured us.
3. To help with our alms and prayers those who need our assistance.

Rubric 1. The duty of the 'curate' to catechize upon Sundays and Holy-days after the Second Lesson at Evening Prayer. In 1549 a rubric at the end of the Confirmation Service required that the catechizing should be held 'once in six weeks at the least,' upon some Sunday or Holy-day, half an hour before Evensong. In 1552 the word 'diligently' took the place of 'once in six weeks.' The rubric assumed its present form and position in 1662.

'*Curate*' means here, as elsewhere in the Prayer-Book, the incumbent who has the cure (care), or charge, of the souls of the parish.

'*Evening Prayer.*' It should be remembered that Evensong was formerly said in the afternoon.

Rubric 2. The duty of Parents and others to send Children, Servants and Apprentices to Church to be catechized. In 1549 the words 'which are not yet confirmed' occupied the place of the words 'which have not learned their Catechism.' The change was made in 1552.

'*Dames,*' *i.e.*, schoolmistresses.

Rubric 3. Children to be brought to be confirmed, as soon as they know the Catechism, and every one to have a godfather or a godmother, as a witness of their Confirmation. This rubric in 1549 contained the words, after 'questions of this short Catechism,' 'as the Bishop (or such as he shall appoint) shall by his discretion appose them in,' *i.e.*, ask them. The present form was adopted in 1662, when the words 'are come to a competent age' were inserted in it.

Rubric 4. The curate to supply the Bishop with a list of all such persons as he shall think fit to be confirmed. Up to 1604 the rubric ran 'which can say the articles of their faith, the Lord's Prayer and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism.' The present rubric gives a larger liberty to the incumbent.

SUPPLEMENTARY QUESTIONS PROPOSED IN 1887

These questions and answers were drawn up by a Committee of the Lower House of the Convocation of Canterbury appointed 'to prepare a few Questions and Answers on the Church, which may be used as Supplementary to the Catechism; the Answers to be taken as far as practicable from the Articles and the Prayer-Book.' The Upper House, while acknowledging the pains which the Lower House had bestowed on the subject, declined to consider the

proposed Supplement, on the ground that formularies professing to set forth the doctrine of the Church . . . ought, if legitimate, to proceed from the Upper, and not from the Lower House.

Q. What meanest thou by the Church ?

A. I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my baptism.

Q. How is the Church described in the Creeds ?

A. It is described as One, Holy, Catholic, and Apostolic.

Q. What meanest thou by each of these words ?

A. I mean that the Church is One, as being One Body under the One Head ; Holy, because the Holy Spirit dwells in it and sanctifies its members ; Catholic, because it is for all nations and all times ; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it always be so ?

A. No ; when our Lord comes again, He will cast the evil out of His kingdom ; will make His faithful servants perfect both in body and soul ; and will present His whole Church to Himself, without spot, and blameless.

Q. What is the office and work of the Church on earth ?

A. The office and work of the Church on earth is to maintain and teach everywhere the true faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.

Q. How did our Lord provide for the government and continuance of the Church ?

A. He gave authority to His Apostles to rule the Church ; to minister His Word and Sacraments ; and to ordain faithful men for the continuance of this ministry until His coming again.

Q. What orders of ministers have there been in the Church from the Apostles' time ?

A. Bishops, Priests, and Deacons.

Q. What is the office of a Bishop ?

A. The office of a Bishop is to be a chief pastor and ruler of the Church ; to confer Holy Orders ; to administer Confirmation ; and to take the chief part in the ministry of the Word and Sacraments.

Q. What is the office of a Priest ?

A. The office of a Priest is to preach the Word of God ; to baptize ; to celebrate the Holy Communion ; to pronounce Absolution and Blessing in God's Name ; and to feed the flock committed by the Bishop to his charge.

Q. What is the office of a Deacon ?

A. The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion ; to baptize infants in the absence of the priest ; to catechize ; to preach, if authorized by the Bishop ; and to search for the sick and the poor.

Q. What is required of members of the Church ?

A. To endeavour, by God's help, to fulfil their baptismal vows ; to make full use of the means of grace ; to remain steadfast in the communion of the Church ; and to forward the work of the Church at home and abroad.

Q. Why is it our duty to belong to the Church of England ?

A. Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.*

THE rite of Confirmation is so called because it is a means whereby the baptized are confirmed and strengthened by the gift of the Holy Spirit. It is also the occasion on which the candidate confirms the promises made in his behalf at Holy Baptism; but it is not on this account that the rite is called Confirmation. The candidates are brought to the Bishop to be confirmed. Confirmation was practised in earlier times under other names, such as 'the imposition of hands,' 'chrism,' and 'the seal.' It is a connecting-link between Holy Baptism and Holy Communion, being made the occasion for the renewal of our baptismal vows, and a preliminary preparation for coming to the altar (see rubric at the end of the service).

In the Old Testament we find that laying on of hands was used both for blessing and ordination. Thus, Jacob laid his hands upon Ephraim and Manasseh when he blessed them, and Moses laid his hands upon Joshua as a sign that he was to succeed him (Gen. xlviii. 14; Num. xxvii. 18-20).

In the New Testament we find our Lord laying hands on little children when blessing them, and on sick folk to heal them. There is no account of the institution of the rite of Confirmation, but it is clear from the Acts of the Apostles that the Apostles laid their hands on newly-baptized persons; and the promptness with which they practised the rite affords a reasonable presumption that in so doing they were acting upon Divine authority. In support of the Divine origin of Confirmation it may be mentioned that the laying on of hands is expressly mentioned in Heb. vi. 1, 2 as one of 'the principles of the doctrine of Christ.' St. Peter and St. John laid their hands on the Samaritan converts who had been baptized by Philip. So St. Paul confirmed the

* The title in the Prayer-Books of 1549, 1552 and 1559 was 'Confirmation, wherein is contained a Catechism for Children.' In 1604 it was altered to 'The Order of Confirmation, or laying on of hands upon children baptized and able to render an account of their faith according to the Catechism following.' The present title was adopted in 1662, when the Catechism was removed from the Office, and had a separate place assigned to it.

Ephesian disciples of John the Baptist as soon as they were baptized into the Christian Church. In both these cases extraordinary gifts of the Holy Spirit accompanied the celebration of the rite. What those gifts were may be gathered from Acts xix. 6 and 1 Cor. xii. 10. They were bestowed for a special purpose, and as soon as that purpose had been served, they appear to have been withdrawn from the Church. But the ordinary gifts of the Spirit are still bestowed in the ordinance of Confirmation. Such gifts are 'love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance' (Gal. v. 22, 23). We are not to infer that the gift of the Holy Spirit is not bestowed before Confirmation. It accompanies Baptism, as we may see from Acts ii. 38; but at Confirmation there is a fresh outpouring of the grace of the Holy Spirit whereby the soul is strengthened and illuminated to meet its new needs.

The passages relating to Confirmation in the Acts of the Apostles should be carefully studied. From Acts viii. 12-17 we learn:

1. That though the evangelist Philip *baptized* the converts at Samaria, they were not confirmed until the Apostles Peter and John were sent to them by the Church at Jerusalem.

2. That the outward and visible sign of laying on of hands was accompanied by the inward and spiritual grace of the gift of the Holy Spirit.

Hence we infer that, while Baptism could be administered by one in the lower order of the Christian ministry, the administration of the rite of Confirmation was restricted to the Apostles, as it is now to the Bishops who are their successors. The reason for this is obvious. Baptism is a Sacrament of such supreme importance that it could not be safely postponed for the presence of an Apostle, and therefore might be administered by a deacon, or even, in cases of extreme necessity, by a layman, whereas Confirmation not only admitted of delay, but even demanded careful preparation and examination.

Some have thought that the rite of Confirmation is referred to in Acts xiv. 22; xv. 41. It has been suggested that the Apostles laid their hands on their second missionary tour on those disciples whom they had baptized on their first.

The other passage in the Acts bearing on Confirmation is the following (xix. 5, 6): When they [*i.e.*, the converts at Ephesus] heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied.

St. Paul has been supposed to refer to Confirmation in several passages of his epistles. Thus, he tells the Ephesians that they

had been 'sealed with that Holy Spirit of promise, which is the earnest of our inheritance' (Eph. i. 13, 14). Again, he says to them: 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption' (Eph. iv. 30). In Greek Confirmation was sometimes called *σφραγίς*, 'a seal,' as being the seal of the gift of the Holy Spirit bestowed in Baptism. It was sometimes called *χρίσμα*, 'unction,' as being an anointing of the Holy Spirit. In 2 Cor. i. 21 St. Paul possibly refers to Confirmation under both these terms: He who 'anointed us is God, who also sealed us, and gave us the earnest of the Spirit in our hearts' (R.V.). Similarly St. John says: 'Ye have an unction from the Holy One, and ye know all things' (1 St. John ii. 20).

In the primitive Church Confirmation followed immediately upon Baptism, even in the case of infants. The Bishop first anointed the newly-baptized with an ointment composed of oil and balsam, and then laid his hands upon them. Tertullian (150-220) says: 'After this, having come out from the bath, we are anointed thoroughly with a blessed unction, . . . and next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing.' Subsequent to Tertullian's time the references to Confirmation are of frequent occurrence, and invariably allude to anointing as a part of the rite. The earliest Confirmation Offices are found in the Sacramentaries of Gelasius and Gregory. In the mediæval English Church the rite of Confirmation was separated from Baptism, and was not administered in the case of children till they had reached seven years of age. The chief respects in which the modern Anglican rite differs from the mediæval rite are the following:

1. The anointing, the sign of the cross, and the blow on the cheek (see below, p. 490), have been abandoned.

2. The rite is not administered until the baptized have reached years of discretion.

3. The Bishop lays his hand on each candidate instead of merely extending his hands towards the whole of the candidates. In the Roman Church the Bishop merely extends his hands towards those who are to be confirmed.

The Greek rite differs from the Western:

1. In not employing the imposition of hands at all.

2. In allowing priests to confirm.

3. In being administered immediately after Baptism.

The Confirmation Office may be divided into three parts:

I. Ante-Confirmation.

(a) Address to the congregation.

(b) Question to the candidates with regard to their willingness to confirm and ratify their baptismal vows.

(c) Answer.

II. The Confirmation.

(a) Versicles directing the minds of the candidates to God as the source of their strength.

(b) Prayer of invocation.

(c) Laying on of hands and prayer of the Bishop.

III. Post-Confirmation.

(a) Mutual Salutation.

(b) Lord's Prayer.

(c) Prayer for the newly confirmed.

(d) Collect for the congregation at large.

(e) Benediction.

The Address is an abridgment of a rubric prefixed to the Catechism in the Prayer-Book of 1549. It was appointed to be read at the last review. Up to 1662 the Bishop or his deputy (see p. 441) first asked such questions from the Catechism as seemed fit, and then followed the Versicles and Collects and the act of laying on of hands.

'The more edifying.' The reason is here given why Confirmation does not, as in the primitive Church, follow immediately on Baptism.

'Convenient.' Here, as elsewhere in the Prayer-Book, befitting, proper.

'Years of discretion,' i.e., an age when they are capable of discerning or discriminating between right and wrong, and exercising their own independent judgment.

'Ratify and confirm.' Prayer-Book of 1549, 'ratify and confess' (i.e., profess). To 'ratify' is to approve by our own act that which has been done for us by another. The two verbs are found in similar combination in the declaration prefixed to the Thirty-nine Articles. It is much to be regretted that the word 'confirm' was substituted for 'confess'. It has led to the false notion that Confirmation is so called because the children have to confirm their baptismal vows. They have, indeed, to do this, and a very solemn part of the service it is, but it cannot be sufficiently insisted on that the essence of the rite is not something which the children *do*, but something which *is done* to them. The Confirmation which gives its name to the rite is *passive*, not *active*. The final address to sponsors in the office for Holy Baptism warns them that they are to see that the child is brought to the Bishop 'to be confirmed by him.'

'Endeavour themselves.' Used as a reflexive verb (see note on Collect for Second Sunday after Easter).

Here the American Prayer-Book inserts: 'Reverend Father in God, I present unto you these children [or these persons] to receive the Laying on of Hands.' Then the Bishop, or some Minister appointed by him, may say:

'Hear the words of the Evangelist St. Luke in the eighth chapter of the Book of the Acts of the Apostles.' Then follows Acts viii. 14-18.

Versicles.—'*Our help,*' etc. Here the Sarum Office of Confirmation began. This versicle has a special significance in connection with the answer 'I do,' just given by the candidates. It reminds them that they cannot hope to fulfil their baptismal vows without the assistance of Divine grace, and at once directs them to seek that aid. The versicles are taken from Pss. cxxiv. 7, cxiii. 2, and cii. 1.

The Prayer of Invocation is found in the Sacramentaries of Gregory and Gelasius, and has been in use in the Church of England more than 1,200 years. The invocation consists of a grateful recognition of the regeneration and the remission of sins conferred in Baptism. The petition is for the Holy Ghost as the Divine Strengthenener or Comforter, and for the daily increase in the confirmed of the seven-fold gifts of the Spirit.

'*To regenerate . . . and hast given unto them forgiveness of all their sins.*' The Puritans in 1661 objected to the preface of this prayer that it 'supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their Baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this Confirmation (if administered to such) would be a perilous and gross abuse.' The reply of the bishops was, 'It supposeth, and that truly, that all children were at their Baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in Baptism conferred upon them; and therefore adds "Strengthen them," etc. None that lives in open sin ought to be confirmed.' On this reply Blunt excellently remarks: 'A faithful certainty respecting God's justice, mercy, and grace, mingled with a loving habit of charitable doubt respecting the sins of individual Christians, pervades the whole of the Prayer-Book.'

'*The Comforter,*' *i.e.*, literally, the Strengthenener.

'*Manifold gifts.*' Lat., *septiformem spiritum*. Cf. 'Who dost Thy sevenfold gifts impart,' in the hymn *Veni Creator*. The reference is to Isa. xi. 2: 'And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' The Prayer-Book follows the Vulgate, '*Spiritus sapientiæ et intellectus, spiritus consilii et fortitudinis, spiritus scientiæ et pietatis, et replebit eum spiritus timoris Domini.*' The last clause in the Vulgate Version, 'And shall fill Him with the

spirit of the fear of the Lord,' has for its counterpart in the A.V., 'And shall make Him of quick understanding in the fear of the Lord.'

'*Of wisdom.*' Wisdom enables us to set before us worthy *ends*, and to make a right use of all other gifts. The highest wisdom is, of course, that which makes us wise unto salvation.

'*Of understanding.*' Understanding gives us insight and discernment in spiritual things, and directs us to the employment of right *means*. 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor. ii. 14).

'*Of counsel.*' What is called in the Collect for Whitsunday 'a right judgment in all things.' Counsel enables us to deliberate before we act, to seek the guidance of God's Word, to consult our own conscience.

'*Of ghostly [i.e., spiritual] strength.*' Ghostly strength is needed to supplement our own natural weakness. We are by nature spiritually weak; with God's help we are rendered omnipotent (see St. Matt. xvii. 20: 'Nothing shall be impossible unto you').

'*Of knowledge.*' Knowledge about God can be acquired by reading and hearing about God; but the knowledge of God can only be acquired by direct communion with God. It is in this latter knowledge our eternal life consisteth. Cf. the second Collect for Matins, and St. John xvii. 3: 'This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.'

'*True godliness.*' The A.V. puts 'fear' in the sixth place, but the Vulgate reads here '*pietatis*' (LXX. *εὐσεβείας*), a word which is better translated by 'piety,' or, as in our Prayer-Book, by 'true godliness.'

'*Holy fear,*' *i.e.*, reverence, power to recognize the infinite claims which God has upon our adoration and obedience. We need fear to *restrain* us from evil, when love does not *constrain* us to good; *fear* to inspire us with humility, lest love should grow too familiar and presume. 'A heart to love and dread Thee.' Up to 1662 the prayer ran '*fulfill* them,' etc.

Norris admirably sums up the seven gifts thus:

'Wisdom, to choose the one thing needful.

Understanding, to know how to attain to it.

Counsel, the habit of seeking guidance of God.

Strength, to follow where He shall lead us.

Knowledge, that we may learn to know God.

Godliness, that, knowing Him, we may grow like Him.

Holy fear, meaning reverence and adoration.'

('Manual of Religious Instruction on the Prayer-Book,' p. 252.)

The first enables us to form worthy ideals; the second applies ideals to practice; the third secures prayerful deliberation; the fourth moral courage; the fifth the power of knowing God; the sixth ability to see God in all things; the seventh reverence. The first two may be grouped as intellectual; the second two as moral; the last three as spiritual.

This prayer has no mediation ending. Goulburn says: 'All that I can suggest in the way of explanation is, that genuine faith in Christ, the principle which makes His mediation available to us, is presupposed very emphatically in the Catechumens for whom the prayer is offered; for the Bishop prays thus for them: 'Almighty and everliving God, who . . . hast given unto them forgiveness of all their sins.' Those words are not true except on the hypothesis that the Catechumens have exercised true faith in Christ. And to exercise true faith in Christ is to plead for ourselves His atonement, and present ourselves to God under the shelter of His mediation. The mediation clause, therefore, is implied, though it is not expressed, in this prayer ('Collects,' i. 105-6).

Laying on of Hands.—Note how carefully the Prayer-Book follows the order described in Acts viii. 15, 17—first the prayer for the Holy Ghost; then the laying on of hands. After the Prayer of Invocation the Book of 1549 proceeds thus: '*Minister.* Sign them, O Lord, and mark them to be Thine for ever, by the virtue of Thy holy cross and passion. Confirm and strength (*sic*) them with the inward unction of Thy Holy Ghost, mercifully unto everlasting life. Amen. *Then the Bishop shall cross them in the forehead, and lay his hand upon their heads, saying, N—, * I sign thee with the sign of the cross, and lay my hand upon thee: In the Name of the Father, etc. And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say, The peace of the Lord abide with you. Answer. And with thy spirit.*' The present prayer of blessing, 'Defend, O Lord,' was added in 1552.

The Bishop's Prayer asks (1) for God's defence, so that the confirmed child may continue God's child for ever; (2) for the child's daily increase in the Holy Spirit. The blessing asked for is not one that is exhausted on the occasion of Confirmation, but a life-long blessing, renewed day by day. As at Baptism, the grace asked for is final perseverance.

The Lord's Prayer. Added 1662. It will be noted that, as at Baptism and Holy Communion, the Lord's Prayer is used immediately after the central rite. The Doxology is not used because the dominant idea of the prayer in this part of the service is not Eucharistic but precatory. Each clause of the prayer has a new significance in connection with the profession of the confirmed,

* Occasionally a new name was given at Confirmation. Lord Coke held that the name given at Confirmation superseded the name given at Baptism.

the daily bread they will need, the temptations to which they will be exposed, and the evil from which we pray that they, with us, may be delivered. There is no direction for the congregation to say the Lord's Prayer with the Bishop, and the practice varies in different dioceses. The rubric 'Let us pray,' the type of the Amen, which indicates that the congregation are to say Amen with the Bishop, and the analogy of the saying of the Lord's Prayer by the priest and people after Communion, afford a presumption that it was intended that the congregation were to say the prayer with the Bishop.

The Collect, 'Almighty and everliving God,' is based upon one which precedes the act of Confirmation in Archbishop Hermann's Order of Confirmation. It is a prayer for the newly-confirmed candidates (1) That God's fatherly hand may ever be over them. (2) That His Holy Spirit may ever be with them. (3) That He will so lead them in the knowledge and obedience of His Word, that in the end they may obtain everlasting life.

'*Both to will and to do.*' The assertion of the need of both prevenient and co-operating grace, so constantly made in the Sunday Collects (see Collect for Fourth Sunday after Trinity), is peculiarly appropriate here for the purpose of reminding the confirmed of the Divine Source to which they must look for strength both in the good resolutions they make and in carrying those resolutions into practice.

'*After the example of Thy holy Apostles,*' *i.e.*, according to their example. See previous references to examples in the Acts.

'*Certify,*' *i.e.*, to assure, make known. Cf. 'that I may be certified how long I have to live' (Ps. xxxix. 5). The laying on of hands is not only part of the appointed means by which the gift of the Holy Spirit is bestowed; it is also symbolic ('by this sign') of God's favour and goodness. It is the outward sign of benediction. The sense of touch and pressure comes to the help of the mind, and enters into that combination of associations which makes so deep and helpful an impression upon the memory. 'We are so constituted,' says Norris, 'body and spirit in such close sympathy one with the other, that words accompanied by touch affect us more strongly than words spoken merely.' It was, doubtless, partly for this reason that our Lord took by the hand, or otherwise touched, so many of those whom He healed.

The Last Collect is one of the Collects appointed to be said after the offertory, when there is no Communion, and at other times. It is a prayer that God may direct, sanctify, and govern both our hearts and bodies, so that 'both here and ever'—that is, both temporally and eternally—we may be preserved in body and soul; and is appropriately introduced here at a moment when the newly confirmed are about to go forth into the world to enter

upon the responsibilities of adult life, and when body and soul alike are about to be exposed to such great dangers.

Concluding Rubric. In the mediæval Church the confirmed proceeded to Holy Communion at once in the case of adults. Our Church contemplates Confirmation as the proper approach to Holy Communion, but it does not refuse Communion in the case of those who are ready and desirous to be confirmed, but have no opportunity for Confirmation. It is a great mistake, however, to assume that the grace of the greater ordinance contains the grace of the less. Each of God's ordinances has its own special grace. The American Prayer-Book inserts the following rubric before the concluding rubric: 'The Minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper.'

The following is a translation of the Office for Confirmation according to the Use of Sarum:

First let the Bishop say, Our help is in the Name of the Lord. *Ans.* Who hath made heaven and earth. Blessed be the Name of the Lord. *Ans.* From this time world without end. The Lord be with you. *Ans.* And with thy Spirit. *Let us pray.* Almighty and everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and who hast given them forgiveness of all their sins; send forth upon them Thy sevenfold Spirit, the Holy Paraclete, from Heaven. Amen. The Spirit of wisdom and understanding. Amen. The Spirit of knowledge and piety. Amen. The Spirit of counsel and fortitude. Amen. And fill them with the Spirit of the fear of the Lord. Amen. And sign them with the sign of the holy Cross; confirm them mercifully with the anointing of salvation unto life everlasting. Amen. Then inquiring the name of each, and anointing him with his thumb, the Bishop shall make the sign of the Cross on his forehead, saying: I sign thee, *N.*, with the sign of the Cross, and confirm thee with the anointing of salvation. In the Name of the Father, and of the S^{on}, and of the Holy Ghost. Amen. Then shall follow the Psalm: Lo, thus shall the man be blessed that feareth the Lord. The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long. Glory be to the Father, etc. Send forth Thy Spirit and they shall be created. *Ans.* And Thou shalt renew the face of the earth. Peace be unto thee. *Let us pray.* O God, who gavest the Holy Spirit to Thine Apostles, and didst will that they should impart the same unto their successors, and unto the rest of the faithful, look down with mercy on this our service, and grant that the hearts of these Thy servants, whose foreheads we have anointed with holy oil and signed with the sign of the holy Cross, may, by the same Holy Ghost coming down into them, and by His vouchsafing to dwell in them, be made the temple of His glory. Through our Lord Jesus Christ, who with, etc. God Almighty bless you; the Fa^{ther}, the S^{on}, and the Holy Spirit. Amen.

On the third day after the Confirmation the sponsors were to go with the children who had been confirmed to the church to leave there the *chrismalia* — *i. e.*, the linen bands tied across the foreheads of the newly confirmed.

In the Church of Rome the Bishop, after confirming the candidates, gives each a little blow on the cheek, saying, 'Peace be with thee,' to signify that he is to be ready like a true soldier of Christ to suffer injuries and affronts in His service, and to comfort himself with the thought that the peace of God will ever be with those who suffer for Christ's sake.