

THE GOSPEL expresses in the Eight Beatitudes the elements of the saintly or Christ-like character, and the blessing on each. (a) In the first seven, the two elements of truth (or righteousness) and love, which are (see Eph. iv. 15) the image of Christ, are represented—love in the first, third, and fifth, the tempers of humility, meekness, and mercy—truth in the second, fourth, and sixth, the tempers of mourning (for sin), hunger and thirst after righteousness, and purity of heart; and both truth and love meet in the work of the peacemakers, who are the true children of the God of Peace. The Eighth Beatitude—applied especially to the disciples—is that pronounced on the willing suffering for and with Christ, sent to us in different degrees, as the condition of glory with Him hereafter. (b) The Blessings given correspond in each case to the temper blessed. The most remarkable, perhaps, are the pro-

mise that the meek, that is, the gentle and kindly, shall “inherit the earth”—enjoying the happiness and sunshine of life; and the promise that the pure in heart shall have a foretaste of the bliss of heaven, which is the true home of purity, by “seeing God” with keen spiritual insight (comp. 1 John iii. 2, 3).

THE PROPER LESSONS are (Wisd. iii. 1-10) the beautiful description of the souls of the righteous in the hand of God, in present peace and prospect of future glory; (Wisd. v. 1-17) the picture of the triumph of the despised saint, and the utter shame and failure of the wicked in the day of judgment; (Heb. xi. 33-xii. 7) the catalogue of the trials and sufferings of the faithful witnesses for God, whom we follow, looking to their Lord and ours; and (Rev. xix. 1-17) the vision of the triumph of the King of kings and His Saints over all the powers of evil.

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## INTRODUCTION TO THE HOLY COMMUNION SERVICE.

THE LITURGY.—This Service is the first, as it is the most sacred, of all Christian Services. To it, indeed, is especially appropriated the name LITURGY, which properly signifies any service whatever done in the name of the whole community, and which in Scriptural and early Christian usage is applied generally to all service of common worship to God (see Dan. vii. 10; Luke i. 23; Acts xiii. 2; Heb. viii. 1, 2, 6). This appropriation appears to signify not only that it is *par excellence* the Service—the most sacred and most distinctively Christian Service—of the Church, but that in it the public worship of Christians first took a fixed and traditional form. Naturally this was so: for it was the one Rite ordained by Our Lord Himself “in remembrance” of Him; and the earliest name, designating the Service or the Consecrated Elements, the HOLY EUCHARIST—“the sacrifice of praise and thanksgiving”—is directly derived from the Greek word (*eucharistesas*) “having given thanks,” used in the records of Our Lord’s Institution in Luke xxii. 19; 1 Cor. xi. 23.

FIRST NOTICES OF LITURGICAL SERVICE.—How soon this Service assumed a set form, whether preserved by oral tradition or in writing, is uncertain. The formation of the Christian Liturgy, as of the Christian Creed, was evidently a natural and gradual growth. It has been pointed out that “the teaching of the Apostles and the Communion, and the breaking of the bread and the prayers,” described in Acts ii. 42, as the characteristic elements of the life of the Church after Pentecost, are exactly those which are expressed in

the earliest Christian Liturgies. It has been generally thought that there are traces of Liturgical forms in the New Testament itself (as, for example, in the quotations in 1 Cor. ii. 9 and Eph. v. 14, in the embryo Creed of 1 Tim. iii. 16, and in the many “faithful sayings” of the Pastoral Epistles); and, although it is utterly improbable that in the Apostolic age anything like the elaborate Liturgies of later days existed, it is likely enough that round the elements necessarily invariable—the Lord’s Prayer and the Words of Institution—some rudimentary form of Service had even then grown up. Such growth is indeed plainly traceable. In the remarkable utterance of prayer found in the First Epistle of St. Clement (chaps. lix.—lxi.), Bishop Lightfoot sees traces of a gradual development of Liturgical form. In “the Teaching of the Twelve Apostles” (at the close of the first century) directions are given (chaps. viii., ix.) as to the forms of Eucharistic thanksgiving, at the breaking of the Bread and drinking of the Cup, and after reception of both, while “the Prophets” are to be left free in these matters. In Pliny’s letter to Trajan (A.D. 110) we hear of the Christians as “binding themselves to Christ by a *Sacramentum*,” and “singing a hymn to Him as God.” Finally, in the famous descriptions of the Christian worship, given twice over by Justin Martyr in his first Apology (A.D. 139), first as following the celebration of Baptism, and then as forming a part of the Service of every Sunday, the process of development is almost complete. Taking the two accounts together, we find from him that, as soon as the worshippers are assembled, (a) “The memoirs written by the Apostles or the writings of the Prophets are read, as far as time allows. Then . . . the president over the brethren delivers an admonition and exhortation to the imitation of the good things there set forth. (b) After this we all stand up in common, and utter prayers. (c) After the prayers we greet one another with the kiss of peace. (d) Next, when we have ceased our prayer, bread is brought to the president, together with wine and water, and (e) he sends up prayers and thanksgivings so far as he is able”—or (as in the other account) “sends up praise and glory to the Father of All through the Name of the Son and of the Holy Spirit, and utters at length thanksgiving for our having been thought worthy of these blessings,”—“and all the people respond ‘Amen’”; (f) then the distribution and reception of the bread and wine and water, thus blessed, take place, and they are sent by the deacons to those who are not present. (g) And “those who have means and goodwill give according as each chooses, and that which is given is laid up in the hands of the president” for various works of charity. “This food” (he continues) “is called among us Eucharist . . . for we do not receive it as common bread or common drink; but, as Jesus Christ our Saviour, having become incarnate by the Word of God, took flesh and blood for our salvation, so we have been taught that this food, consecrated by prayer in the word handed down from Him, is the flesh and blood of the Incarnate Jesus.” Then, from the “Memoirs of the Apostles, called Gospels,” he gives an account of the Institution.

In the latter of these passages we find the ancient name EUCHARIST, and a simple but unmistakable statement of the early Eucharistic doctrine. In the former we trace the following elements of the Service: (a) Reading of Holy Scripture and Sermon thereon; (b) Common prayer by the whole congregation; (c) the Kiss of Peace; (d) the Presentation of the Elements; (e) Prayer and Eucharistic thanksgiving by the officiating Minister, consecrating the Elements, the bread and the mixed cup; (f) Distribution, reception, and reservation for the absent; (g) Almsgiving for the poor. How far the prayers of the congregation or the minister were fixed or variable is uncertain; but the whole tenour of Justin’s description, especially in section (e), seems clearly to imply that a measure of variation still existed, while it is probable that some parts were in-

variable. Gradually, however, the principle of a fixed Service prevailed, embodying itself in many Liturgies, varying in detail, but shewing general unity of substance, and strong resemblances even in form.

**THE ANCIENT LITURGIES.**—For it is found that in the large number of Ancient Liturgies existing, amidst great variety of detail, yet as regards the central portion (or "Canon") of the Service, there is this remarkable agreement in substance and often in language, and that the elements noticed in the account of Justin Martyr are invariably found. The Liturgies may be divided into five (or six) classes (see Hammond's and Brightman's *Liturgies Eastern and Western*), all dating from early days, although having been, in different degrees, modified and added to in course of time.

(a) The Liturgies of the West Syrian family, of which the Liturgy of St. James and "the Clementine Liturgy" are early types, and with which are connected (b) the Liturgies of St. Basil and St. Chrysostom (now used in the Greek Church) and the Armenian Liturgy.

(c) The Liturgies of Alexandria and Egypt generally, of which the Greek "Liturgy of St. Mark" is the best representative.

(d) The Liturgies of East Syria or Persia, commonly called the Nestorian Liturgies, used in the Assyrian or Chaldean Churches.

(e) The Liturgies of Spain and Gaul ("Mozarabic and Gallican"), supposed to be connected with the Liturgy used at Ephesus, commonly called "the Liturgy of St. John," and certainly occupying an intermediate position between the Eastern and other Western types.

(f) The Liturgy of Rome (or of St. Peter), and those varying from it, but of the same stock, as the Ambrosian Liturgy of Milan, and probably the Anglican Uses (of which the Sarum is the best type), although these are by some connected with the Gallican family.

These are in their present forms Services of great elaborateness and beauty, full of variations, which shew independence of development. There is a marked distinction in many points, between the Eastern Uses (a), (b), (c), (d), and the Western Uses (e), (f). But, underlying all this variety, there is so remarkable a substantial unity, that a normal structure in all can be plainly traced.

Thus, in the Preparatory part of the Service, at the whole or part of which Catechumens and Penitents, not admitted to Communion, were present, there are invariably—(1) Prayers of Preparation; (2) Lectures from Holy Scripture (the Epistle and Gospel); (3) Prayers for the Catechumens and dismissal of them; (4) Offertory with oblation of the unconsecrated Elements; (5) the Kiss of Peace; (6) the Creed.

Again, in the Service Proper, or "Canon," we find—(1) the Eucharistic Thanksgiving in the *Sursum Corda* ("Lift up your hearts"), the Preface, and the *Ter-Sanctus* ("Holy, Holy, Holy, Lord God of Hosts"); (2) Commemoration of the work of Redemption and Institution; (3) Second oblation of the Elements, and (except in the Roman Uses) Invocation of the Holy Spirit; (4) Prayer for the whole Church living and dead; (5) the Lord's Prayer; (6) Prayer of Access; (7) Reception; (8) Post-Communion of Thanksgiving.

It will be noticed that in these elements, common to all or almost all, there is a close correspondence with the very early account given by Justin Martyr. The conclusion is irresistible, that these Liturgies are developments, more or less independent, from a common original, belonging to Apostolic or sub-Apostolic times; which may, according to some well-known declarations and perhaps of intrinsic probability, have been preserved at first by oral tradition, but which gradually passed, as the Services became more elaborate, into written forms of great fulness and beauty.

**THE LITURGY OF 1549.**—The Liturgy used in England up to the 16th century was, of course, of the Western type. But, as we have already seen (see *Introduction*), while it probably followed in the main the old Roman Use, that Use had been modified from the beginning, by the influence of the Services which St. Augustine found already existing, in what may be called generally a "Gallican" direction. Hence, in its various Uses, of which the Use of Sarum was the chief, it differed in many points from the Use afterwards established at Rome, and some of these are distinctly traceable in our English Prayer Book.

For, in feeling their way towards a Vernacular Office of Holy Communion, our Reformers first (in 1548) drew up an English Service, supplementary to the Latin Mass, for the use of the people, containing what are now our Third Exhortation, the Invitation, Confession, Absolution, Comfortable Words, Prayer of Access, the Words of Administration, and the Blessing. Much of this was original, and much was borrowed from Hermann's *Consultatio*. When it was resolved to proceed further, and frame a complete English Communion Office, this was done, as usual, by reformation and translation of the ancient Service, rather than by the introduction of new forms. The Sarum Missal accordingly formed the main basis; but in working out the new Service, it seems clear that the compilers consulted also Eastern Liturgical Uses (perhaps both directly and through some forms of the Gallican Liturgy), and thus restored some ancient and almost universal elements, which had fallen out of the prevailing Western Uses, in England as elsewhere, under the influence of Rome. They then directed their efforts, as usual, to purification of the Service from all corrupt excrescences, and to such simplification of it, both in word and in ritual, as might bring it within the reach of the people. While, however, they carried out these objects resolutely, and introduced many variations of order and substance, they nevertheless preserved the ancient structure, and the chief elements common to the ancient Liturgies.

This will be clear from a brief analysis of the Service, which differed more than any other part of the Prayer-Book from our present form.

#### (A) ANTE-COMMUNION SERVICE.

- (a) The Lord's Prayer and Collect for Purification of heart.
- (b) The *Kyrie Eleeson* and *Gloria in Excelsis*.
- (c) The Prayer for the Sovereign, and the Collect of the Day.
- (d) The Epistle and Gospel.
- (e) The Creed.
- (f) The Sermon, and (occasionally) one of two Exhortations to Communion.
- (g) The Offertory, and dismissal from the Quire of non-Communicants.

#### (B) THE COMMUNION SERVICE PROPER.

- (a) First Oblation of the Elements.
- (b) *Sursum Corda*, Preface, and *Sanctus*.
- (c) Prayer for the whole Church.
- (d) Consecration Prayer, including the Invocation of the Holy Spirit, the Words of Institution, and the Second Oblation, "celebrating and making the memorial which Thy Son hath willed us to make."
- (e) The Lord's Prayer, the *Pax Vobiscum*, and Exhortation to "keep the Feast."
- (f) The Invitation, Confession, Absolution, and Comfortable Words (Preparation of the Communicants).
- (g) Prayer of Humble Access.
- (h) Reception, with the singing of the *Agnus Dei*.
- (i) Post-Communion Anthem and Thanksgiving.
- (k) Blessing.

**CHANGES IN 1552.**—Such was the first Communion Office of the Reformed Church of England. With it our native reformers were, it would seem, generally contented. But in 1552, partly under foreign influences, acting upon the King's Council, important changes were made both in the Order and in the Substance of the Service. Now in the Act of Uniformity, enforcing the use of the revised Form, the Prayer Book of 1549 was described as "a very godly Order, agreeable to the Word of God and the primitive Church," and the object of Revision declared to be simply the removal of "doubts as to the fashion and ministration of the same," and the "explaining and perfecting" of it. Hence any intention to alter it in fundamental principle was disclaimed; and attentive examination will shew that no such alteration was made. But the changes were more considerable than in any other part of the Prayer Book; they tended, perhaps designedly, to lessen the close resemblance to ancient forms preserved in 1549; and were evidently made with a view to satisfy the more extreme Reformers.

The chief of these changes were the following:—

(a) *Changes in the order of the Service*; connecting the Church Militant Prayer with the Offertory, and making it a part of the Ante-Communion Service; placing the section, which constitutes the preparation of the Communicants, earlier in the Service, so as to fit them to take their part in the Eucharistic Thanksgiving and in response to the Consecration Prayer; transferring to the Post-Communion the Prayer of Oblation and the *Gloria in Excelsis*. All these changes had special purpose and significance, for the sake of which it was no doubt thought worth while to vary from the ancient order.

(b) *Change in the Great Prayer of Intercession*, limiting it to the "Church Militant on Earth," and omitting altogether the thanksgiving for God's grace declared in His Saints departed, and the prayer that they might rest in peace and be, with us, set on the right hand at the Great Day. This limitation was a departure from universal primitive practice, probably in obedience to a desire to discourage the excessive veneration of Saints which had grown up to the great harm of the Church, and the various corruptions of doctrine and practice, which had attached themselves, as it then seemed indissolubly, to prayers for the Saints departed.

(c) *Change in the Consecration Prayer*, substituting for the direct Invocation to God, "with His Holy Spirit and Word to bless and sanctify these creatures of bread and wine that they may be unto us the Body and Blood of His most dearly beloved Son Jesus Christ," the more general words, "Grant that we, receiving these Thy creatures of bread and wine . . . may be partakers of His most blessed Body and Blood"; and omitting the sentence of Oblation (which in the earlier form was "to be rehearsed without elevation, or shewing the Sacrament to the people" for worship), which declared that "we do celebrate and make here before Thy Divine Majesty with these Thy holy gifts the memorial which Thy Son hath willed us to make." The direct Invocation, thus omitted, is found substantially in all Eastern Liturgies, there, however, always following the Oblation; and the formal Oblation is found in all ancient Liturgies, usually in stronger and less guarded terms than those of our first Prayer Book. In both changes we trace a desire to get rid at any sacrifice of serious prevalent errors—the "Transubstantiation, which overthroweth the nature of a Sacrament" (Art. xxviii.), and the "sacrifice of Masses, in which it was commonly said that the Priest did offer Christ for the quick and dead to have remission of pain or guilt" (Art. xxxi.).

(d) *Change in the words of Administration*, omitting the benediction handed down from old times, "The Body (or 'Blood') . . . life," and substituting the exhortation, "Take and eat (or 'drink')

. . . thanksgiving"—the effect being to omit reference to the absolute grace of the Sacrament and to lay stress simply on the need of preparation to receive it.

(e) *Insertion* (apparently by sole authority of the Crown) of the well-known "*Declaration on Kneeling*," disclaiming in the strongest terms all Adoration of the Elements, or of any "real and essential Presence therein of Christ's natural Flesh and Blood"—aimed distinctly at the Doctrine of Transubstantiation, and the practical inference of adoration closely connected with it.

This Service, thus changed, came but little into use, for in 1553 the reaction under Queen Mary swept all away. But it had a permanent effect on the subsequent history of the Prayer Book.

**OUR PRESENT SERVICE.**—The object and the result of these changes are clear enough. One great desire of the Reformation was to "turn the Mass into a Communion," to point out (see Arts. xxv., xxviii.) that the Holy Sacrament was not ordained to be "gazed upon, carried about," "lifted up or worshipped," but to be "rightly used" and "worthily received" "in a heavenly and spiritual manner by Faith." Accordingly, while the strongest expressions were used as to the mysterious reality of the Sacrament, as that in which "the Body and Blood of Christ are verily and indeed taken and received by the faithful," there was great stress laid on the need of spiritual preparation of the soul, and great care taken to make the laity partakers in the whole Service, instead of spectators, assisting at a Service, which in its entirety belonged to the Priest. Another desire, at least as strong, was to root out all vestiges of that corruption, by which the primitive conception of the Service as a "Memorial," not only to ourselves and before man, but before God, commemorating and pleading the One All-perfect Sacrifice on Calvary, and so representing on earth the Divine intercession of Our Great High Priest in Heaven—always marked in ancient times by the universal application to the rite of the names "Offering" and "Sacrifice"—had been so perverted as to obscure the sole and all-sufficient Propitiation made once for all. On these two principles the Reformation in England mainly turned; and the changes made in our Communion Service were obviously intended to stamp both unmistakeably on the Worship and Faith of the Church.

Subsequent modifications, while introducing improvements in detail, have left the main changes of 1552 untouched. In 1559 it was said that Elizabeth desired to return to the basis of 1549; but it was found impossible to do so. Accordingly all that was done was to combine the old and new forms of Administration, and to expunge the "*Declaration on Kneeling*." In the Scotch Liturgy of 1637, drawn up under Laud's direction and sanction, there was in the Consecration Prayer a return substantially to the form of 1549. But in 1662, although the High Church School was then in the ascendant, no attempt was made in this direction. All that was done was to add to the Church Militant Prayer the present concluding sentence commemorating the faithful departed, to reintroduce the *Declaration on Kneeling* with significant change, and to give certain ritual directions for reverent treatment of the consecrated Elements.

The Communion Office, therefore, as it stands now—although perhaps even more distinctly as it originally stood—is the most striking specimen of the general principle of the Prayer Book—preserving, as far as possible, the old substance and form handed down from primitive antiquity, but boldly dealing with it, whenever such dealing seemed necessary, so as to remove errors and corruptions, which had gathered round and perverted the ancient truth.

THE ORDER OF THE  
ADMINISTRATION OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

THE TITLE.—The two names, by which the second great "Sacrament of the Gospel" is designated in the Prayer Book, are—

(a) THE LORD'S SUPPER, as here, in the Catechism, and in Art. xxviii. This name is no doubt taken from 1 Cor. xi. 20; where, however, from the context it seems doubtful whether the reference does not at least include the *Agape* or Love-feast, then following the Sacrament itself. But in itself this name, like the frequent Scriptural appellation, the "breaking of the bread" (Luke xxiv. 35; Acts ii. 42, 46; xx. 7, 11), carries us back at once to the Institution of the Sacrament, as being, like the old Passover, a feast on the sacrifice of "Christ our Passover" already offered for us, given us at the "Table of the Lord" (1 Cor. x. 21), and made "in remembrance of Him." It was specially emphasized at the time of the Reformation, in order to impress upon the people (see Art. xxvii.) that "the Sacrament was ordained of Christ, not to be gazed upon or to be carried about, but that we should reverently use it," by receiving it through faith, "turning" (as has been said) "the solitary Mass into a Communion," at which all are one in Him.

(b) THE HOLY COMMUNION, which, as being fuller and deeper in meaning, has now generally superseded the other. For it is taken from 1 Cor. x. 16, which may be regarded as an authoritative Apostolic explanation of the Words of Institution; and it brings out the true Sacramental efficacy of this Holy Ordinance, as the Divinely-appointed means of a Spiritual Communion with God in Christ, so that by it "we dwell in Him and He in us; we are one with Him and He with us."

The most ancient name, the HOLY EUCHARIST, is not found expressly in the Prayer Book; but is represented in paraphrase by the "sacrifice of praise and thanksgiving" in the Prayer of Oblation.

In the Prayer Book of 1549 the title MASS was still used as an alternative title. It had been for more than 1,000 years the ordinary title in the Western Church; but it has no doctrinal meaning, being (according to the best authorities) derived simply from the "*Ita, missa est*" of the dismissal of those not admissible to the Communion; whence the Ante-Communion Service came to be called *Missæ Catechumenorum*, and the Communion Service itself *Missæ Fidelium*. It was dropped in 1552, and has never since had any authoritative use in the Church of England.

THE RUBRICS preceding the Service first require previous notice of at least one day to be given by intending Communicants to the Priest, evidently with a view to the exclusion of the unfit. But they go on to define the only cases in which the Parish Priest has a right to repel from the Holy Communion, viz., the cases of notorious and scandalous sin, and of "malice and hatred" against our neighbours. Even in these cases notice is at once to be given to the Ordinary, with a view to judicial investigation and action, "according to the Canon," that is, the Ecclesiastical Law. (The 26th and 27th Canons of 1603 direct that notorious "defamers of the Prayer Book, and of the Royal Supremacy, and churchwardens neglecting the duty of presentment of offenders," should also be repelled. It

THE ORDER OF THE  
ADMINISTRATION OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

¶ SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*The Collect.*

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God; Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the

is, however, doubtful whether these Canons, having the authority only of the clergy in Convocation, can bar any rights of the laity.) Except so far as these Rubrics give discretionary authority, the Minister, as in the case of Absolution, is simply a minister, and cannot rightly impose any other conditions for reception of the Sacrament, or refuse it to any who has presumably the requisite qualification. The inner spiritual fitness can be absolutely judged of by God alone.

These provisions for discipline have now fallen generally into practical disuse.

**THE POSITION OF THE HOLY TABLE AND THE MINISTER.**—There has been much difficulty, (a) as to the position of the Holy Table; (b) as to the position of the Priest in his ministrations.

(a) In 1549 the Priest was directed "to stand before the Altar," evidently supposed to be in the usual place at the East end of the Church. In 1550, first on exhortation by Bishop Ridley, and afterwards by order of the Council, "altars were taken down, and instead of them tables set up in some convenient part of the Church." The present Rubric was accordingly inserted in 1552, and as it then ran, "The Table, having at the Communion time a fair white linen cloth upon it, shall stand," &c., it was apparently designed that the position "in the Body of the Church or Chancel" should be permanent. In 1559, however, after the restoration of altars under Queen Mary, the Injunction of Elizabeth, first saying that "there seemeth no matter of great moment whether the altar be removed or not, saving for uniformity," goes on to lay down expressly that "the Holy Table be set in the place where the Altar stood . . . saving when the Communion of the Sacrament is to be distributed, at which time the same shall be so placed in good sort within the Chancel" as to be convenient for reception, and then "be placed where it stood before." This appears to have been commonly done—the Holy Table, when brought down, being placed lengthwise—until the reign of Charles I., when, after much variety of practice and vehement controversy, the custom of bringing down the Holy Table at the time of Communion, and placing it lengthwise in the Church, was generally disused, chiefly under the influence of Laud, and it remained at all times placed "Altar-wise" at the East end of the Church. Accordingly, in the Scotch Prayer Book of 1637, the Rubric was altered, so as to direct that the Holy Table should stand "at the uppermost part of the Church or Chancel." In 1662 Bishop Cosin naturally proposed a corresponding alteration in the revised Prayer Book, to accord with what was then becoming, as it has since become more absolutely, the actual practice. But the proposal was set aside, and the old Rubric, although practically obsolete, has ever since been allowed to stand.

(b) Closely connected with this direction is the direction as to the position of the Priest. In the old Sarum Missal a part of the Service was to be said *in dextro cornu altaris* (which then meant the right-hand side looking towards it, or the South end of the West side) and the rest "in the midst." In the Prayer Book of 1549 the direction was "to stand humbly afore the midst of the altar," of course with his back to the people, except when he was directed to turn to them. In 1552 the present Rubric was introduced, with obvious reference to the contemporaneous direction as to the position of the Holy Table lengthways in the Chancel or Body of the Church; whence the use of the word "North side" and not "North end." The effect was that the Priest was still directed to occupy the same position relatively to the Table, although the Table itself had its position changed. Then, however, came the replacing of the Table "Altar-wise," and this raised the question how, under these new conditions, the Rubric should be obeyed. It is curious that the Puritan party, disliking the "Altar-wise" position of the Holy Table, contended that such obedience

had been rendered impossible; for that "North side" did not mean "North end"; while Andrewes and Laud and most of their school adopted the North-end position as obeying the Rubric, and the Scotch Prayer Book of 1637 actually had "North side or end." (Similarly in 1662 we find corrections into "North part" and "North end" proposed, although struck out again.) At the Savoy Conference, the Bishops, in reference to the position of the Minister, had contended that "when he speaks for the people to God it is fit that he should not turn to them, but that they should all turn another way, as the ancient Church ever did." This certainly must be held to point to the "Eastward position," and instances have been found of its adoption accordingly in the 17th century. But the general practice, becoming subsequently all but universal, settled the question in favour of standing at the North end looking South, till of late years the other position, commonly called the "Eastward position," has been frequently revived. The question has been further complicated by the Rubric before the Consecration Prayer, inserted in 1662, directing that "when the Priest, *standing before the Holy Table*, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread *before the People*, and take the Cup into his hands, he shall say the Prayer of Consecration." In this Rubric the words "before the Table" may reasonably be thought to direct "the Eastward position"; and yet that position makes it difficult to obey the subsequent direction to break the Bread "before the people"—which words, although they may be held simply to forbid a custom, objected to by the Puritan party, of breaking or cutting up the bread before the Service, yet both in their own meaning and as illustrated by the history and ideas of the Reformation, most probably mean "in the sight of the people." In the old position (still theoretically allowed in 1662) the two directions were perfectly compatible. Here also, in fact, the almost universal practice was to "stand before the Table" to order the Elements, and then to return to the North end, so as to break "the Bread before the people." But this has been of late years frequently put aside, and the Eastward position preserved throughout. The question, as a legal question, is difficult of solution, because of the change of the position of the Holy Table; but in itself, if it could be dissociated from other controversies, it would be of little intrinsic importance or significance. For, as the Holy Communion must be on any supposition regarded as our highest act of worship, the Eastward position has, in the offering of the Consecration Prayer, that appropriateness, as placing the Priest at the head of the people, which was urged by the Bishops in 1662. By the Lambeth Judgment of 1890 (as also by the Supreme Court) it has accordingly been pronounced to be lawful; while it has been authoritatively declared, that it is not to be taken as symbolizing any special form of the doctrine of the Holy Communion, and that the Law of the Church requires that the ritual acts should be visible to the Congregation—in accordance with the whole idea of our Service, and with the practice of Our Lord Himself at the Institution. How this is to be done, when the Eastward position is taken, the Judgment does not direct.

**DIVISIONS OF THE SERVICE.**—The Service is divided into three parts:—(a) THE ANTE-COMMUNION, to the end of the Church Militant Prayer; (b) THE COMMUNION SERVICE PROPER, to the end of the Administration; (c) THE POST-COMMUNION.

#### (A) THE ANTE-COMMUNION SERVICE.

This Service is apparently intended to embody the threefold preparation (as required in the Catechism) of Repentance, Faith, and Love—of REPENTANCE, by the recitation of the Ten Commandments, with the repeated responses of prayer for forgiveness and grace to amend; of FAITH, by the Special Lectures from God's



Word (the Epistle and Gospel), and our answer to them in the Creed; of LOVE, by the charitable contribution at the Offertory, and the Prayer for the whole Church "Militant here on Earth."

THE LORD'S PRAYER, as always, opens the Service; but it and the Collect following were originally used in the private preparation of the Priest. Of this there is still a trace in the almost universal practice of its recital by the Priest alone, contradicting (strictly speaking) the express direction of the Rubric before the Lord's Prayer in the Morning Service.

THE COLLECT (taken with variations from the Sarum Missal) is a Collect of preparation, corresponding to the "O Lord, open Thou our lips," &c., of the Morning Service. For, addressing God as the searcher of hearts, it prays for purification of our hearts by His grace, that we may "perfectly love Him"—the fear arising from conscious pollution being cast out (1 John iv. 18)—and accordingly "worthily magnify His Holy Name" in our "Sacrifice of Praise and Thanksgiving."

The recital of the TEN COMMANDMENTS, ordered in 1552 (and perhaps suggested by a foreign Reformed Service), is peculiar to our English Communion Service. It was, no doubt, intended to secure the regular instruction of the people in the Moral Law—partly on account of the mutilation of the Commandments common then, and still not unfrequent in Romish manuals, but still more on account of the growth, in those troubled times, of Antinomianism, despising moral duties under cover of trust in free salvation through faith (see Rom. iii. 7, 8; vi. 1, 2, 14). There was obviously a similar idea in the direction in Canon lxxxii. of 1604 for the "setting up of the Ten Commandments at the East end of the Church or Chancel, where the people may best see and read the same." In the present Scotch Communion Office the declaration of Our Lord as to the "two great Commandments," which are the substance of the Law (Matt. xxii. 34-40) is allowed to be read as a substitute for the Decalogue

itself. In the Office of the American Prayer Book (mainly derived from the Scotch Office) this declaration may either be added to the Decalogue, as an indication of the sense in which Christians are to interpret the Commandments, or substituted for it. For the sense in which the Ten Commandments are to be understood by Christians, see CATECHISM.

THE RESPONSES express the twofold prayer of true penitence—for forgiveness of the past, and for grace of amendment in the future. The last clearly alludes to the celebrated promise of Jer. xxxi. 31 (quoted in Heb. viii. 8-12; x. 15-17), that the Law should be written not in letter upon stone, but in spirit upon the heart.

THE COLLECTS FOR THE KING seem now out of place here, considering the subsequent occurrence of the Church Militant Prayer. But in 1549 that Prayer, being united with the Consecration Prayer, would not be used by non-Communicants; and, besides, it was directed that on Wednesdays and Fridays the Service, if there were no Communion, should end after the Offertory, with Collects and Blessing. Hence the Prayer for the Sovereign was inserted here. (In the Alexandrian Liturgy there was a Collect for the Emperor before the Lectings, corresponding nearly to this place.) When the order of the Service was changed, and the Church Militant Prayer made a part of the Ante-Communion Service, no alteration was made here.

Both Collects were apparently composed in 1549, although some expressions may have been suggested by the old "Mass for the King." (a) The former is far fuller in meaning. It prays for the Church (possibly, as in the Litany, for our own Church) as well as for the King; and its prayer is not only that he may do his duty in seeking God's glory above all things, but that we may do our duty of honour and obedience to him "in Him

and for Him." (b) The latter simply prays for the King, that God, in whose hand are the hearts of kings, will give him grace both to do his duty towards Him, and to preserve His people, committed to his charge, "in wealth, peace, and godliness"—that is, in material, moral, and spiritual well-being.

For the COLLECT, EPISTLE, and GOSPEL see the preceding section. In the old Liturgies the reading of both, but especially of the Gospel, was attended with much expressive ritual solemnity. In 1549 only the doxology, "Glory be to Thee, O Lord," which is of great antiquity, was ordered. The Rubric ordering it was dropped in 1552, but the practice has almost universally remained; and to it is frequently added a corresponding doxology, at the close of the Gospel, "Thanks be to Thee, O Lord, for this thy glorious Gospel."

THE CREED, commonly called the NICENE CREED, is the great Creed of the Eastern Church, as the Apostles' Creed of the West-ern.

HISTORY.—Unlike the Apostles' Creed, it did not grow, freely and with variation of form, out of Baptismal Profession: but was formally composed, with the distinct purpose of meeting the Arian heresy, and certain other heresies which grew out of it, in the 4th century, when, after the Conversion of Constantine, Christianity emerged as the future religion of the Empire. It was originally drawn up at the first General Council, at Nicæa (A.D. 325), summoned by desire of the Emperor to define the true Christian faith, not so much by argument as by Apostolic tradition. Accordingly it was formed out of the existing Creeds produced at the Council from the various Eastern Churches, chiefly on the basis of the Baptismal Creed of Cæsarea, but with the addition of the phrase "being of one substance" (*Homo-ousion*) "with the Father," bringing out unequivocally the true Godhead of the Lord Jesus Christ, on which the whole controversy turned. So drawn up, it was substantially, although

not literally, our present Creed, down to the words, "I believe in the Holy Ghost." An *Anathema* was added, making the acknowledgment of its central truth a condition of Church membership. Then followed a long struggle with Arianism, supported by Greek philosophy and by Imperial power. During this time various Creeds were formed; and the latter portion of our Creed was added to meet further heresies which arose in that speculative age. It is commonly supposed to have been accepted at the Council of Constantinople (A.D. 381), though its substance is found earlier than this, declared by Epiphanius (A.D. 347) to be already of authority. But no Creed is found in the Canons of that Council; and it is notable, that at the Council of Ephesus (A.D. 431), the old form of the Creed was declared to be authoritative, and all additional Creeds forbidden. Not till after the Council of Chalcedon (A.D. 451) did the present form supersede it absolutely. Subsequently, in the Latin version of the Creed, the words "and from the Son," *Filioque*, were added in the conflict against Arianism in Gaul and Spain. They are first found—added tacitly, as if a part of the original—at a Council of Toledo in A.D. 589. They then made their way, not without protest and controversy, by force of public opinion and theological teaching in the West, without sufficient authority, and against remonstrance, even of the Popes Hadrian I. and Leo III. Finally they established themselves in the course of the 9th century, and out of this insertion arose the unhappy controversy and division between the Eastern and Western Churches, in which the Eastern Church is strong, both upon Scriptural and Ecclesiastical grounds, although no substantial difference of doctrine appears really to exist between the Churches. With this disastrous exception it has been the Creed of the whole Catholic Church for more than 1,500 years.

SUBSTANCE AND USE.—Being thus framed with a distinct purpose of asserting, without en-

deavouring to explain, the great mystery of the Gospel—the true Manhood and Godhead of the Lord Jesus Christ—and subsequently the true Nature and Personality of the Holy Ghost, it is natural that, while following generally the same line as the simpler Apostles' Creed, it should dwell with great theological fulness and accuracy on the two points, which heresy had brought into question. (a) Accordingly it speaks of the Lord Jesus Christ as the "Only-begotten Son of God" (John i. 14), "Begotten before all worlds" (ages) (Col. i. 15); and to this declaration of His Sole and Eternal Sonship, it adds that He is "God of (out of) God," "Light of Light," "Very God of Very God," clenching all by the phrase "of one substance (essence) with the Father" (comp. Phil. ii. 6), and ascribing to Him agency in that Creation of all things (Col. i. 16, 17; Heb. i. 2; John i. 1-3, 10), which is the peculiar attribute of Deity. (b) Similarly it declares the Holy Ghost to be a true Person, "the Lord and the Giver of Life," "proceeding from the Father" (John xv. 26); claims for Him equally with the Father and the Son worship and glorification; and marks, in the case of the Prophets (of the Old Testament and the New) His Divine work of Inspiration. For the rest (c) it agrees substantially with the Apostles' Creed in its recitation of the acts of Our Lord's Manifestation (only omitting the "descent into Hades"), and of the privileges of the One Holy Catholic and Apostolic Church, admitting, however, "the Communion of Saints" (implied in the word "One"), and explicitly connecting the remission of sins with the "One Baptism." The formation of this Creed not being, as in the case of the Apostles' Creed, by free growth, but through a necessity formally met, was not, of course, an unmixed good; for schisms and controversies followed upon it for generations. But it was made by heresy absolutely necessary, for preservation of the essentials of the Christian faith; and indeed, it has proved its priceless value

as a standard of Scriptural truth. It was accordingly ordered to be recited at the Holy Communion in the East early in the 8th century, and about fifty years later in the West. This order the Church of England has preserved, thus virtually making the Creed a condition, not of entrance into the Church in Baptism, but of participation in the fuller privilege of Holy Communion.

The NOTICES here to be given are (a) notices of Festivals or Fasts to be observed; (b) notice of the Holy Communion; (c) the Banns of Matrimony, although, by a (probably erroneous) interpretation of an Act of Parliament of 1753, these have been commonly transferred, so as to follow the Second Lesson, and the portion of the Rubric ordering their publication here has been omitted; (d) Briefs, that is, Letters from the Crown, or other authority, directing collection of alms for certain purposes; (e) Citations, that is, notices to appear before courts, or to perform other legal duties; (f) Excommunications, or other ecclesiastical censures (see Canon lxx.); (g) Notices ordered by the Sovereign or the Ordinary of the Church.

Here only is the SERMON provided for as a part of the Service itself. At other Services it is a separate thing, generally following the Service. Accordingly here, not only is there no authority for change of vestment from the Surplice to the Academic gown, for the insertion of a Hymn, or for the use of a prefatory prayer; but by silence these things may reasonably be considered as negative. In the Canons of 1604 (Canon lv.) a "Bidding Prayer" is directed to be used before Sermons; but, as it simply covers ground which is elsewhere covered, in the Church Militant Prayer, and other parts of the Service, it seems likely that it was intended to be used only when (as now regularly at the Universities, and occasionally elsewhere) Sermons were preached without connection with the Service.

## THE COMMUNION.

earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal  
*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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

¶ Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant **GEORGE**, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

**A**LMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of **GEORGE** thy Servant, our King and Governour, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and

Of the HOMILIES (see Art. xxxv.) there were two books, one put out in 1547, the other in 1559, partly to supply lack of power to preach, and partly to stop controversy and secure sound and popular teaching.

THE OFFERTORY is properly the Anthem said or sung while the offerings are being made; although subsequently it seems to have been applied to the Oblation of the Elements. It is now generally used to denote the Alms collected.

The Collection of Alms at the Holy Communion is described as an invariable part of the Service by Justin Martyr (A. D. 139), and is thought to be alluded to in 1 Cor. xvi. 2. It represents to us the regular duty and privilege of religious almsgiving, for the relief of the poor, and for the maintenance of the Service of God. On the former object St. Paul lays especial stress in 2 Cor. ix. 12-14, attributing to it a threefold object—the relief of the “necessity” of exceptional and unavoidable distress, the proof of practical Christianity, or “subjection to the Gospel,” and the unity through mutual prayer and thanksgiving of giver and receiver. To the latter there is constant reference, both in the Old Testament and the New. It is a homage of acknowledgment of God’s sovereignty, and, as in the first-fruits under the Jewish Law (see Deut. xxvi. 5-10), an implied confession that all we have is from Him.

It will be observed that the SENTENCES represent different aspects of the subject. Thus, the first five sentences deal with Almsgiving generally, (a) in its highest motive, as, like all good works, tending to God’s glory; (b) in its lower, but allowable, motive, as “laying up treasure in Heaven”; (c) as a sign of the love which is the spirit of the Golden Rule; (d) as a test of sincere devotion to Christ’s Service; (e) as (in the example of Zacchæus) a mark of thankfulness and penitence. The next five (6th-10th) apply to one great object of the Offerings, the maintenance of the Clergy (and Services) of the Church, urging

strongly their right to such maintenance, as proved by common sense and reason, by the example of the Law, and by the ordinance of Christ; and exhorting that it be given liberally and cheerfully. The rest (11th-20th) refer to the other great purpose, the relief of the poor, “especially them that are of the household of faith”; and similarly insist upon it in various lights—now as a sacrifice to God, now as an outpouring of love to man, “shewn for God’s sake,” now as a good work, which shall not miss its reward from Him, here and hereafter. There is hardly a single aspect of the subject, which is not glanced at in some one of these Sentences; but the predominant idea is that of an offering consecrated to God, although designed for the good of man. The version of these Sentences, as also of the “Comfortable Words,” is an independent version (probably by Cranmer), not agreeing exactly with the Great Bible, and has remained unaltered in subsequent revisions.

The first RUBRIC following (inserted in 1661) is designed to mark the religious character of the Offering by directing that—when collected by the Deacons or Church Officers—it shall be brought to the Priest, and by him “humbly presented” to God at His Holy Table. In the Church Militant Prayer which follows, its acceptance is prayed for as part of the solemn Eucharistic Worship. Till 1661 the direction was that the Churchwardens should put the alms into the Poor Man’s Box, and that on the “Offering days” the “accustomed Offerings” should be “paid to the Curate.” The solemn presentation of the Offerings was first directed in the Scotch Liturgy of 1637, and evidently adopted from this in 1662.

The second RUBRIC connects with this Offering the placing on the Holy Table of the Bread and Wine. It was inserted in 1662, and (like the preceding) is clearly borrowed from the Scotch Liturgy of 1637, which directs that the Presbyter shall “offer up and place on the Holy Table the Bread and Wine prepared for

study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son’s sake, Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse: And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, 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, By whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look

for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fast-ing-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

¶ Then shall the Priest return to the Lord’s Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before Men, that they may see your good works, and glorify your Father which is in heaven. St. Matth. v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. St. Matth. vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. Matth. vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matth. vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. St. Luke xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix.



the Sacrament." It was, in fact, proposed in 1662, that these very words should be introduced; and, though this was not done, the words "and oblations" were then added to "alms" in the Church Militant Prayer. The ceremony itself is a perpetuation of what was called in the old Liturgies "the First Oblation," or the "First and Second Oblations," viz., the offering by the laity of Bread and Wine for the Sacrament (probably together with other gifts), the selection from these of that which was to be actually used, and the presentation of this upon the Altar, with prayer for God's acceptance and His blessing upon it for Sacramental use. In some of the ancient Liturgies forms of prayer and hymn expressing this are provided; in others the Oblation takes place silently.

In 1549 a Rubric ordered that the Priest, when "putting the wine into the Chalice," should "put thereto a little pure and clean water." The admixture of water is in accordance with almost universal primitive use—following, moreover, in all probability, Our Lord's own practice at the Institution—and has been interpreted in various symbolical meanings. It should, however, according to this ancient use, be made at the Credence Table before the Service. Hence the Lambeth Judgment decided that, as the Rubric of 1549 had been struck out, it should not form a part of the Service itself, but that the use of the Chalice previously mixed is not against the present Law of the Church of England.

A PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH has from time immemorial naturally formed part of the Service, which expresses the Communion of all Saints with God in Christ, and therefore with one another. Generally it is intimately connected with the Consecration Prayer, and expressly includes the dead as well as the living. These characteristics were preserved in the Prayer Book of 1549. The Prayer was then for "the whole State of Christ's

Church"; and it ended in a special thanksgiving for the "grace and virtue declared in all Saints," especially "the most blessed Virgin Mary" and "the holy Patriarchs, Prophets, Apostles, and Martyrs," and in a commendation to God of those departed in faith, with prayer that He would "grant them mercy and everlasting peace," and that "we and they may at the great Day be set on his right hand." In 1552 (in reaction against various errors and superstitions which had grown up round the belief of the Church as to the world unseen) all this was struck out; the Prayer was restricted to the "Church Militant here in Earth," and ended with the petition for those in adversity. In 1662 it was at first proposed to return to the old name; this, however, was rejected, but the closing sentence commemorating the faithful departed was inserted, taking the place of the fuller form of 1549, which had been already restored with modifications in the Scotch Liturgy of 1637.

The Prayer, as it now stands, quoting the authority of St. Paul (in 1 Tim. ii. 1-3) for universal intercession with thanksgiving, is a summary of intercessory prayer; for the Church that it may be kept in "truth, unity, and concord," and that all her members may "agree in the truth of God's Holy Word," and shew unity by "godly love"; for all Kings, Princes, and Governors, especially the King, and all in authority under him; for all "Bishops and Curates," that they may rightly minister the Word and Sacraments; for all God's people, especially the congregation present, that they may receive the Word, and serve Him accordingly in holiness and righteousness; for all who are in trouble and adversity. So far it traverses nearly the same ground as the Litany or the "Prayer for all Conditions of Men." But the closing paragraph is peculiar to it, expressing in singular force and beauty the commemoration of those who, although parted from us, are still one in the mystical communion of the Body of Christ, and praying that with

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix.

He that soweth little shall reap little; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. Gal. vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 St. John iii.

Give alms of thy goods, and

never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tobit iv.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psalm xli.

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.

After which done, the Priest shall say, Let us pray for the whole state of Christ's Church militant here in earth.

**A**LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully

[\* to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save

\* If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

them we may come to His heavenly kingdom.

The words "and oblations" added to "alms" in 1662, are variously interpreted. Some understand them to refer to the "other devotions of the people"; which are indeed called "oblations" in the Scotch Liturgy of 1637; as also in Durel's authorized Latin Version of the Prayer Book of 1662, and his French Version of the same date. Others refer them to the bread and wine just solemnly laid before God at His Holy Table; which have been provided for the Service by the Churchwardens as the represen-

tatives of the parishioners, and so may be held to be their oblation, presented by the Priest before God. It is clear that the words may fairly bear either interpretation, and may have been intended to admit both. Considering the tendency to return, as far as possible, to ancient precedents in 1662, the latter seems the more probable.

With the Church Militant Prayer ends the Introductory or Ante-Communion Service. If there is no Communion, the Service is here closed with Collect and Blessing (see Rubric at the end of the Service).

#### (B) THE COMMUNION SERVICE PROPER.

Of the INTRODUCTORY EXHORTATIONS the first and third were inserted in 1549, the second in 1552. They were designed to meet the want of simple vernacular instruction, especially felt in relation to the chief Service of the Church, which had been associated with so much superstition and error.

I. The FIRST EXHORTATION is found in substance in the Prayer Book of 1549. But it was there appointed to be used only when the people were negligent in coming to the Communion, and the Priest was directed to say "these or like words unto these." In 1552 it was altered to its present form, and placed after what is now the second Exhortation, to be "said sometime at the discretion of the Curate." In 1662 it was appointed for regular use after the Sermon or Homily. It has, however, practically fallen into disuse, in spite of its didactic importance and value.

The first sentence, in giving notice of the Holy Communion, at once brings out the twofold view of the Sacrament, derived from the words of Institution, which is reiterated again and again in the Service. (a) It is regarded, first, as a MEMORIAL, to be received in "remembrance of Christ's meritorious Cross and Passion," in accordance with His command, "Do this in remembrance of Me" (Luke xxii. 19; 1 Cor. xi. 24), "shewing the Lord's death till He come" (1 Cor. xi. 26). The words of Institution evidently refer to the Jewish use of the word here rendered "remembrance," applying to offerings made to God (Lev. xxiv. 7; Num. x. 10; comp. Heb.

x. 3), and especially to the Passover, which was, not only to the soul of the receiver, but before Man and before God, the great Memorial of His Covenant with Israel. They therefore describe the Sacrament as a feast on a Sacrifice, offered once for all for the remission of sin, which (as in all eating of Sacrifices) is an appropriation of its blessing and a pleading of it, in reliance of Our Lord's Intercession in Heaven, before the Throne of God. This points especially to the gift of JUSTIFICATION, coming from Unity with our Saviour Jesus Christ. (b) It is described, next, as our SPIRITUAL FOOD and sustenance, in accordance with the words, "Take, eat, this is my Body"; "Drink ye all of this, this is my Blood" (Matt. xxvi. 26, 27; Mark xiv. 22, 24; Luke xxii. 19, 20; 1 Cor. xi. 24, 25); which stand necessarily in close connection with Our Lord's teaching, a year before (John vi. 54, 55), declaring "His flesh to be meat indeed, and His blood drink indeed," "the meat which endureth unto everlasting life." This view is emphasized by St. Paul, when he declares the Bread and the Cup to be a "communion" or participation "of the Body and Blood of Christ" (1 Cor. x. 16). It points especially to the gift of SANCTIFICATION,

and defend all Christian Kings, Princes, and Governours; and specially thy servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

**D**EARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission

of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery; and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of

by conformity to the Image of Christ, expressly connected with the Indwelling of Christ in us, and of us in Him. These two ideas of the Sacrament are found worked out more fully in subsequent parts of the Service.

The same paragraph then goes on to dwell on the blessing of worthy partaking, and the great danger of unworthy partaking; and urges that in coming to the Feast at God's Table we should, in accordance with Our Lord's teaching (Matt. xxii. 11, 12), "put on the Wedding Garment" given by the great King Himself; which is undoubtedly the "righteousness of Christ," freely made ours by the mercy of the Father (see Gal. iii. 27; Rom. xiii. 14; Eph. iv. 24; Col. iii. 10).

The second paragraph declares how this is to be put on. Taking for granted Faith—the "full trust in God's mercy" spoken of below—it dwells especially on Repentance, first, in self-examination, in general confession and resolution of amendment before God; next, in reconciliation, satisfaction, and forgiveness, in relation to man; thirdly, in special penitence for special and flagrant sins, lest, as with the traitor Judas, the profaning of the Sacrament by impenitent reception should be to us a deliverance to Satan (John xiii. 27). In 1549 it was added that in such case "neither the absolution of the priest can any way avail them, nor the receiving of the Holy Sacrament doth anything else than increase their damnation." In this paragraph is declared to us the regular and proper way of preparation for Christians in general.

The third paragraph provides for exceptional cases, in which a "man cannot quiet his own conscience," but requires "further comfort" in assurance of God's forgiveness, and "further counsel" as to the right way of receiving it. In these cases the man is invited to come to the Priest himself, or "to some other discreet and learned Minister of God's Word," to "open his grief" (evidently the special thing which troubles his conscience), and, "by the ministry

of God's Holy Word," to receive according to his need, first, the "benefit of Absolution," and, next, the guidance of "ghostly counsel and advice." No rule is laid down as to the frequency of such Confession, which, indeed, must largely depend on character and circumstance. But it is clear, first, that the initiative is left wholly to the man himself, and, next, that Confession is neither made obligatory, nor even recommended as the normal and regular practice of the devout Communicant. In 1549 there was an exhortation to those who "are satisfied with a general Confession" (evidently the Confessions in the Services) not to "be offended with those who use the auricular and secret Confession to the Priest"; and to these last not to be offended with those "who are satisfied with humble Confession to God, and the General Confession to the Church." (This was omitted in 1552, and was not restored in any subsequent Revision.) It is well to compare with this passage the directions given as to Confession in the VISITATION OF THE SICK.

II. THE SECOND EXHORTATION, inserted in 1552, and said to have been composed by Peter Martyr at the instance of Bucer (although the style certainly bears no trace of foreign origin), was placed in its present position for exceptional use in 1662. Being addressed to those who, through ignorance or carelessness, habitually hold aloof, it naturally enters hardly at all into the mystery and blessing of the Sacrament, but confines itself to a singularly fervent remonstrance against the ingratitude of refusal, when we are "lovingly called and bidden by God Himself," and against the plea of worldly business and sinful life, as excuses for absence. It then solemnly invites all in the Name of Jesus Christ, and exhorts them, "as they love their salvation," to obey the call, considering "how great injury (wrong) they do to God" by disobedience, and "how sure a punishment hangs over their heads for the same." Till the Revision of 1662 this Exhortation also

his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

**D**EARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's

indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

deprecated—as a “fault much greater” even than absence—the standing by “as gazers and lookers on,” and advised all who would not communicate to depart, yet “to ponder with themselves from whom they depart.”

III. THE THIRD EXHORTATION belongs to the time of the Communion itself, “when the people are conveniently placed for the receiving of the Holy Sacrament.” In 1549 there was a Rubric after the Offertory directing that “all that mind not to receive the Holy Communion shall depart out of the Quire, except the Priest and Clerks,” the Communicants “tarrying still in the Quire, or in some convenient place near the Quire.” Since 1552 there has been no express direction for the withdrawal of non-Communicants. But it is to be noted that the Second Exhortation, composed in 1552, expressly deprecated “gazing and looking on”; and it is clear, from the general tenour of the Service, that it addresses itself only to those who desire to communicate—in this according with the declaration as to the true purpose of the Sacrament in Art. xxv.—and recognises no others as taking any part in the Celebration.

This Exhortation goes over much the same ground as the First Exhortation, but with greater emphasis and fervency. (a) In relation to the Holy Communion itself, it lays chief stress on the view of it as a Sacrament of Unity with Christ, applying to it expressly Our Lord’s words from John vi. 53-58, that by it we “spiritually eat His flesh and drink His blood,” that accordingly through this Communion we enjoy His Indwelling Presence, working out that spiritual Unity with Him, and in Him with God and Man, for which He prayed in the great Intercession (John xvii.). At the end it does, indeed, dwell upon it as a Memorial, but chiefly in relation to our own remembrance of His death, and “the innumerable benefits which by His precious bloodshedding He hath obtained to us.” (b) In respect of preparation for the Holy Communion, it brings out most emphatically

the warning of St. Paul (1 Cor. xi. 27-32) that the unworthy partaker is “guilty of,” *i.e.*, in respect of, “the Body and Blood of Christ,” “not considering,” that is properly, not distinguishing or hallowing, “the Lord’s Body.” It adds (as in our Authorized Version) that “he eats and drinks damnation to himself.” This is to us an unfortunate mistranslation; for the original word is “judgment,” and this is expressly interpreted (as, indeed, this Exhortation reminds us) of temporal chastisements, sent that we might not incur eternal damnation (see *vs.* 30, 32); and it is often a needless terror to scrupulous consciences. (c) The right preparation is then laid down (much as in the Catechism) in repentance, faith, and charity with all men; but above all in the true Eucharistic spirit of thankfulness to God “for the redemption of the world by the death and passion of Our Saviour Christ,” who “ordained these holy mysteries” “to our great and endless comfort.”

In 1549 it was ordered that, where there was frequent Communion, this Exhortation might be read once a month. It is now often disused altogether, for the sake of brevity; but such complete disuse is without a vestige of authority, and is a great spiritual loss to the people.

IV. THE INVITATION, CONFESSION, ABSOLUTION, AND COMFORTABLE WORDS.—The whole of this section was taken from the Supplemental Service of 1548, and placed in the Prayer Book of 1549, just before the Prayer of Access and the Administration. It was chiefly original, except the Absolution, which was partly taken from the Sarum Missal; but it borrowed some expressions, and especially the use of the Comfortable Words, from Hermann’s *Consultatio*. Probably it was composed by Cramer himself, and is one of the most beautiful specimens of the later forms of prayer.

THE INVITATION, taking for granted the preparation of repentance, love, and desire to lead the “new life” of obedience to God

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord’s Body; we kindle God’s wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast 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. And 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, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a con-

tinual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men. We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ’s sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

and of walking in His holy ways, calls on the Communicants "to draw near with faith," probably in the literal sense of leaving the body of the Church, and coming up into, or near to, the Quire—a practice still occasionally preserved—and to make confession before God. (There is no direction given as to the posture of the people during the Invitation; but general analogy, and the words "meekly kneeling on your knees" at the close, seem clearly to imply that they should stand, and not kneel.)

THE CONFESSION was originally directed to be made in the name of the Communicants, "by one of them, or by one of the Ministers, or by the Priest himself," apparently without their joining audibly therein. In 1662 (perhaps in deference to an objection made at the Savoy Conference against public prayer by a layman) it was directed to be said "by one of the Ministers," and by the addition of the final words, "and saying" (which in strictness are hardly congruous with the preceding direction), it was made congregational. It is clear from the succeeding Rubric ("Then shall the Priest stand up") that the Priest should kneel during the Confession, whether he himself says it, or not.

The Confession itself should be compared with the Confession in the Morning Service. It does not dwell on the distinction of the various phases of sin; it brings out perhaps less clearly the three elements of Confession—Confession proper, Prayer for forgiveness, and Prayer for grace. But its general tone is more fervent; and it lays greater and more emphatic stress on the deep sorrow for sin, the grievousness of its remembrance, and the sense of its intolerable burden, which may be expected to be felt by devout communicants more intensely than by an ordinary congregation.

THE ABSOLUTION should similarly be compared with the Absolution of the Morning Service. It is, of course, like it in basing all Absolution on the Love of God and His promises in the Lord Jesus Christ, and in mak-

ing all reception of it conditional on repentance and faith. But it is unlike it (a) in being, like the most ancient forms, Precatory (or Benedictory), not Declaratory; (b) in being special, addressed to the congregation themselves, not to "all who truly repent and unfeignedly believe"; (c) in bringing out with great clearness the various elements of God's blessing—the pardon of the guilt and deliverance from the bondage of sin—the strengthening by His grace of all positive goodness—and the consummation of all in the gift of "everlasting life." Like the Confession, it has greater fervency and solemnity of tone, than that of the Morning Service.

THE COMFORTABLE WORDS.—The first is original, the others are taken from Hermann's *Consultatio*, which includes them in a long Exhortation, and adds John iii. 35 and Acts x. 43.

As they now stand, the first two, from the lips of Our Lord Himself, simply imply His own love to those who "travail and are heavy laden" with the burden of sin and sorrow, but dwell emphatically on the love to the whole world of the Father, who sent His Son to give eternal life to all who believe on Him. The first is His own promise of refreshment—rest (that is) in this life; the second, of everlasting life, perfected in the world to come. The last two, on the other hand, from the writings of the Apostles, naturally bring out more expressly Our Lord's work of Salvation—St. Paul dwelling (in one of the "faithful sayings" of his Pastoral Epistles) on His Atonement on Earth, St. John on His present Intercession for sinners in Heaven. Our Lord looks directly to the Father; His Apostles to the Father through Him.

V. THE GREAT EUCHARISTIC THANKSGIVING.—The next portion of the Service, which is especially the great Eucharistic Thanksgiving, is in substance of immemorial antiquity; and it is notable that we pass to it from what is comparatively modern without the slightest sense of break or jar of tone. It may also

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St John ii. 1.*

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, \* Holy Father, Almighty, Everlasting God.

*These words [Holy Father] must be omitted on Trinity-Sunday.*

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

Proper Prefaces.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles; and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whit-sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from



be observed that (as in the Morning Service) the Absolution is naturally followed by a burst of Thanksgiving. The *Sursum Corda* ("Lift up your hearts"), the solemn Thanksgiving, and the *Ter-Sanctus*, or Angelic Hymn, are found in all extant Liturgies of the East and the West, and may with confidence be traced almost up to the Apostolic age.

**THE SURSUM CORDA.**—This Exhortation of the Priest to lift up the heart in thanksgiving to God, and its response of acceptance by the people, are found in verbal identity in all the Ancient Liturgies. They express one great characteristic of the whole Service, that it is a representation on Earth of the pleading of the great Sacrifice by Our Lord in Heaven; in which, therefore, "in heart and mind we thither ascend, and with Him continually dwell."

**THE THANKSGIVING** is a brief survival of what in all the Ancient Liturgies, especially those of the East, was a solemn Eucharistic Thanksgiving of great fulness and beauty, dwelling on the Infinite Goodness of God, both in Creation and in Redemption. As it stands, it is simply a declaration of the "meetness" and the "bounden duty," even in such a world as this, and by sinners such as we are, of "thanksgiving at all times and in all places" (comp. Phil. iv. 4-7). Only in the knowledge of the conquest of sin and death can such a declaration be reasonable. (We may note a slight mistranslation of the original, which should run, "Holy Lord, Almighty Father, Everlasting God," noting the two great Attributes of Sovereign Holiness and Almighty Love in the Eternity of the Godhead.)

**THE PROPER PREFACES** mark out in the great Festivals the chief acts of the Manifestation of the Godhead in Humanity—the Incarnation, the Resurrection, the Ascension, the Descent of the Holy Ghost—and then sum up all in the adoration of the Godhead in itself in the Holy Trinity.

In the Sarum Missal there were also Proper Prefaces for

Epiphany, Ash-Wednesday and Lent, Festivals of Apostles and Evangelists, and Festivals of the Blessed Virgin; and the Trinity Preface was continued on all the Sundays after Trinity.

Of our Proper Prefaces, those for Easter-Day, Ascension-Day, and Trinity Sunday are free translations of the forms in the Sarum Missal, found in the Sacramentaries of Gelasius and Gregory; those for Christmas and Whitsunday were composed in 1549.

The Preface for **CHRISTMAS DAY** dwells, first, on the twofold Nature of Our Lord, as "conceived of the Holy Ghost, born of the Virgin Mary"; and next, on the sinlessness of His Nature, as a condition necessary for that Mediation, which makes us "clean from all sin."

The Preface for **EASTER DAY** (quoting from 1 Cor. v. 7 & John i. 29) describes Our Lord as the true Passover, "the Lamb that taketh away the sin of the world," and goes on more fully to declare His Passion as the destruction by death of the power of death, and His Resurrection as the restoration to man of the eternal life, which is the "Image of God" in him (comp. Rom. iv. 24, 25; Heb. ii. 14, 15).

The Preface for **ASCENSION DAY** simply proclaims the fact of the Ascension, and then connects this with Our Lord's declaration that He "went to prepare a place for us" (John xiv. 2, 3; comp. Col. iii. 4), so that they who are His may ascend and be with Him in glory (John xvii. 24).

The Preface for **WHIT-SUNDAY** (less terse and forcible than the rest) recites the Descent of the Holy Spirit at Pentecost, as the fulfilment of Our Lord's promise of the Comforter to teach and guide unto all truth (John xiv. 26; xvi. 13); then speaks of "the gift of divers languages," which appears to have been for ecstatic prayer and praise (see Acts ii. 11, 18; 1 Cor. xiv. 14, 15, 18), and, as distinct from it, the gift of preaching or "prophecy" (see 1 Cor. xiv. 3, 4), which was the means of realizing—what the gift of tongues prefigured—the universal kingdom of the Lord Jesus Christ;

heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of Trinity only.*

**WHO** art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

**THEREFORE** with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

**WE** do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we

may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

**ALMIGHTY** God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; 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; and did institute, and in his-holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed,

(a) took Bread; (a) *Here the Priest is to take and, when he had given thanks, (b) the Paten into his hands:*

(b) *And here he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me.*

(c) *And here to lay his hand upon all the Bread.*

Likewise after supper he (d) took (d) *Here he is the Cup, and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood (e) And here of the New Testament, which is shed upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

lastly, describes our entrance into it as a passage from darkness to light, and from error to true knowledge of God in Him.

The Preface for TRINITY SUNDAY is merely a declaration of the doctrine of the Holy Trinity, and of the faith which believes in the Three Blessed Persons, as co-equal in the Divine Glory.

The TER-SANCTUS (or "Triumphal Hymn"), sometimes called the TRISAGION—a name which, however, is frequently applied to a different Hymn in the Eastern Church—is found in all Eastern and Western Liturgies, with variation in the Prefatory portion. It claims for the Church on Earth the joining, by anticipation, "with Angels and Archangels" in the perfect adoration of heaven; and it is accordingly a quotation from the Seraphic Hymn of Isa. vi. 3 (repeated also with variations in the *Te Deum*), with which we may compare Rev. iv. 8. In this glorious Hymn we note (a) the threefold repetition of "Holy," shadowing forth the Holy Trinity; (b) the address to "the Lord of Sabaoth," or "Hosts," that is, to God as the King of all His rational creatures; and (c) the declaration, going beyond this, that the whole universe of Heaven and Earth is full of His glory, or (see margin) that "His glory is the fulness of the whole Earth." In most of the ancient forms there is inserted before the last clause, "Hosanna in the highest, Blessed is He that cometh in the Name of the Lord"—uniting with this adoration of the Godhead the rejoicing over its Manifestation in the Coming of the Son of God and Man to His people, in visible Presence once, in spiritual Presence now. This was omitted in 1552; perhaps as not being a part of what can be said to be sung "with Angels and Archangels."

(In 1549 the Prefatory portion, "Therefore . . . saying," was divided from the Hymn itself, and the direction was given that the "Clerks should sing" the latter; in this following the ancient custom, which gave the Hymn itself to the people—a custom illustrated in the musical settings of the Ter-Sanctus. The

Rubric has been dropped, but custom still rightly assigns the Preface to the Priest alone, and the Hymn to the Choir and Congregation.)

VI. THE CONSECRATION AND RECEPTION.—THE PRAYER OF ACCESS (composed in 1549) corresponds more closely to a similar Prayer called "the Prayer of Inclination" (bowing the head) in the Eastern Liturgies, than to anything to be found in the Western forms. It is a Prayer of spiritual preparation, of singular fervour and beauty. (a) In its confession of unworthiness and humility it clearly alludes to the well-known saying of the Syro-phenician woman in Matt. xv. 27, and expresses our trust that God is always "the same God" in that Attribute of perpetual mercy, which is of the essence of Him who "is Love." (b) In its prayer, although it embodies the whole idea of Holy Communion—the dwelling in Christ and Christ in us—it dwells mainly on the gift through that Blessed Sacrament of PURIFICATION FROM SIN by unity with the Sinless; and, extending this both to body and soul, it seems to connect the purification of our sinful bodies with the "eating His Flesh," and the purification of our soul with the "drinking His Blood"—the blood being the emblem of the life of the soul itself. It may be noted that in stricter theological language it is more common to refer to the partaking of His Body the gift of spiritual strength, and the gift of purification and justification to the partaking of His Blood.

THE PRAYER OF CONSECRATION. (On the preceding Rubric see notes on the Rubrics at the opening of the Service.)

This Prayer, as composed in 1549, was evidently modelled upon Eastern rather than upon the old Western forms. For it resembled the former, first, in the recital of the work of Redemption by the Atonement; next, in the express Invocation of the Holy Spirit ("with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us

the Body and Blood of Thy most dearly beloved Son Jesus Christ"), not found in Liturgies of the Roman type; lastly, in the general substance of the Prayer of Oblation, which immediately followed the words of Institution. The changes made in 1552 have, however, considerably obscured this resemblance. (See *Introduction*.)

The Prayer, as it now stands, consists (a) of a long and striking preamble, bringing out with significant clearness and emphasis "the one Oblation of Christ, as offered once for all," so that in no true sense can His propitiatory Sacrifice be repeated in the worship of the Church; and expressing with great completeness the doctrine of the Atonement as being a "full Sacrifice," a "perfect Oblation," and an all-sufficient satisfaction"; (b) of a recital of His command, on which alone the Sacrament depends for its efficacy, to continue "a perpetual memory" or "memorial," pleading His Sacrifice till He comes again, and through His Divine Intercession applying it to the salvation of our souls; (c) of the prayer itself, which is very brief and simple, "Grant that we . . . may be partakers of His most blessed Body and Blood," notable as declaring (against Transubstantiation) that the consecrated elements are still bread and wine, and yet, received in remembrance of Him according to His holy Institution, are the appointed means of partaking (see 1 Cor. x. 16) of the Body and Blood of Christ; (d) of the recital of the Institution, corresponding very closely with the records of St. Paul and St. Luke (1 Cor. xi. 23-25; Luke xxii. 19, 20)—with rubrical directions (inserted in 1662) for the performance of the manual acts, which represent the acts of Our Lord Himself at the Institution. In all its parts substantially, and in the last literally, it follows the type traceable through the oldest forms up to primitive times.

THE RECEPTION.—The Rubric lays stress on the delivery of the Communion "in both kinds" to the people (comp. Art. xxx.); it

directs it to be given "into their hands"; and it expressly provides for the repetition of the full words of Administration to each recipient.

There is no express direction as to the posture of the Priest in receiving, but the intention was probably to include him in the words "all meekly kneeling." It may be noted that in the form of 1549 (as also of 1637) the reception by the Priest immediately followed the Prayer of Access, at which he was expressly directed to kneel. The analogy, moreover, of the posture in the Confession and the Prayer of Access undoubtedly implies that, while in ministering to the Congregation he should stand, yet in receiving he is but their leader and representative, and should kneel with them. In 1662 it was proposed to insert words making this clear, but the proposal was not carried out.

The history of the words of Administration is curious and instructive. The Prayer Book of 1549, following the old practice, had the former clause only, "The Body (or Blood) . . . life," which is of the nature of a Benediction, bringing out clearly the gift in the Sacrament of the Body and Blood of Christ, and praying that, according to Our Lord's promise, it may preserve both body and soul (both being redeemed by Him) to eternal life. In 1552 these words were struck out, and for them was substituted the second clause, "Take and eat . . . thanksgiving"; "Drink . . . thankful," which is simply an exhortation to use the blessing of the Sacrament by receiving it in remembrance of His death for us individually, and by "feeding on Christ in the heart by faith with thanksgiving." Since 1559, by the union of both, God's part and man's part in the ordinance—the reality of God's gift and the need of man's conscious reception of it through faith—have been brought out in perfect clearness and harmony. To omit either portion is contrary not only to the letter, but to the spirit, of the order of the Church.

In 1549 it was directed that the words, "O Lamb of God," &c. (as in the Litany), should be sung during the reception; and that after it one of a series of sentences from Holy Scripture should be sung as a "Post-Communion." These directions were struck out in 1552, and have never been restored. But the Lambeth Judgment decided that the singing of the *Agnus Dei* in this place, although not ordered, is neither illegal nor inappropriate.

The Rubrics providing for Consecration of additional Bread

### (C) THE POST COMMUNION OFFICE.

The Lord's Prayer, opening this part of the Service, which is naturally one of Thanksgiving, has, as in the corresponding place in the Morning Service, the Doxology appended to it.

In 1549, as in most ancient Liturgies, both of the East and of the West, and probably in accordance with primitive practice, the Lord's Prayer was joined with the Consecration Prayer as an integral part of the Consecration. The alteration (for what reason is unknown) was made in 1552.

THE PRAYER OF OBLATION, which follows, was originally subjoined to the Consecration Prayer, and opened thus:—"Wherefore, O Lord, Heavenly Father, according to the Institution of Thy dearly beloved Son Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make; having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring Thy Fatherly goodness," &c. As it then stood, it brought out the whole idea of Sacrifice, closely connecting (after ancient precedent) the "Memorial" of the One Great Sacrifice, pleading it before God, with our Eucharistic Sacrifice of

and Wine, and for the reverent covering of the Consecrated Elements remaining, were added in 1662. It may be noted that the former, in accordance with the universal custom of the Western Church, implies that for consecration nothing but the recital of the Words of Institution is absolutely necessary. The latter, like the provision for reverent consumption after the Service, is significant of the sacredness attaching to that which has been consecrated "according to Christ's holy Institution." Beyond this its significance cannot fairly be pressed.

praise and thanksgiving, and our Dedicatory Sacrifice of ourselves (see Heb. xiii. 10, 15, 16). This connection is now less clear, and the Prayer itself placed less appropriately than in its first position. As it now stands, it has three parts: (a) prayer for acceptance of our "sacrifice of praise and thanksgiving," and for the benefits of His Passion to ourselves and to the whole Church; (b) a solemn dedication of ourselves, souls and bodies, as a living sacrifice (see Rom. xii. 1), with prayer that we may be perfected by His grace and blessing; (c) a declaration of our unworthiness, and a prayer that, in spite of it, God will accept this sacrifice as "our bounden duty and service"—"not weighing our merits, but pardoning our offences," through Our Lord Jesus Christ.

THE THANKSGIVING PRAYER, which is now an alternative, was originally the only one used here. Composed in 1549, it was partly suggested by the thanksgiving in this part of the Eastern Liturgies, and partly by Hermann's *Consultatio*. Although less full of meaning than the other, it has a greater appropriateness to this place in the Service. It is (a) thanksgiving to God, describing with great fulness the grace of the Holy Communion in all who have duly received it; for it dwells upon it both as our spiritual food, and as the pledge, through God's favour to us, of

## THE COMMUNION.

shall drink it, in remembrance of me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven: Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *After shall be said as followeth.*

OUR LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most 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. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Or this.*

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 our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all

our unity with Christ, and therefore of our membership in the mystical Body of Christ now, and of our heirship through His atoning Passion of the eternal kingdom of the hereafter. It is next (b) a prayer that, since we are in the holy fellowship of this unity, God will give us grace to continue in it, and shew forth the fruits of it in good works.

THE GLORIA IN EXCELSIS was in 1549, after ancient precedent, placed at the beginning of the Service. Its position in the Post-Communion Service (since 1552) is peculiar to the English Office, but has an obvious appropriateness and beauty (comp. Our Lord's own practice at the Last Supper, recorded in Matt. xxvi. 30).

(No direction is given here for change of posture: but the predominant tone of praise and thanksgiving, and the close analogy to the *Te Deum*, suggest the greater propriety of standing; which is, indeed, expressly ordered in the American Prayer Book.)

This glorious hymn appears to be of Greek origin. It is found in an expanded form in the Apostolical Constitutions (of about the 4th century), and with additions, agreeing somewhat with our *Te Deum*, as the "Morning Hymn" in the Alexandrine MS. of the Greek Testament, written in the 5th century. (There is, indeed, a curious coincidence with its opening words in the thanksgiving of St. Polycarp at his martyrdom.) But its Eucharistic use in full is Western; although the Eastern Liturgy of St. James and the (so-called) Nestorian Liturgy have the opening Scriptural clause. Its Latin form seems at least as old as Hilary of Poitiers (A.D. 350), and from the 6th century it is found in the opening portion of the Western Liturgies.

It may be compared with the *Te Deum* as being, though with less distinctness and elaborateness, a Hymn, a Creed, and a Prayer. (a) The first paragraph, opening with the song of the Angels at the Nativity (whence the whole of the Hymn is often

called "the Angelic Hymn"), goes on with accumulated emphasis, not only to praise, bless, worship, glorify God, but, above all, to thank Him for the manifestation of His glory. In the form given in the Alexandrine MS., this Hymn of Praise, like the *Te Deum*, is offered explicitly to the Holy Trinity: "O Lord, heavenly King, God the Father Almighty; O Lord, only-begotten Son Jesus Christ, and Holy Spirit." (b) The second is a Creed in the form of Prayer addressed to Our Lord Jesus Christ. It dwells on Him, first, in His Nature as the Only-begotten Son of God, and therefore as our "Lord God"; next, in His Atonement as the "Lamb of God, taking away the sins of the world"; lastly, in His Majesty as "sitting at the right hand of God." It prays that He will "have mercy upon us and receive our prayer," to offer it in His Divine Intercession for us in Heaven. (The repetition of the clause "Thou that takest . . . have mercy upon us," not found in the original, was first made in the Service of 1552.) (c) The third is a Doxology through Him, as the "only Holy" One, the "only Lord," and one with the Father and the Holy Ghost in the eternal glory.

THE BLESSING (composed in 1549) has again closer parallels in the Eastern Liturgies of Constantinople and Alexandria than in the Western Liturgies. It is (a) an extended form of the *Pax Vobiscum*, quoted from Phil. iv. 7, praying for the Peace beyond all understanding, keeping our minds in the knowledge of God and our hearts in the love of God, through His Son Jesus Christ; with (b) the addition, according to ancient form, of blessing in the Name of the Holy Trinity—to be "amongst us" as a bond of unity, and to continue "with us" to eternal salvation.

THE OCCASIONAL COLLECTS.—The Rubric directing these to be used after the Offertory belongs to 1549; when, if there was no Communion, the Service was to end after the Offertory with Collect and Blessing. It was pro-

such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

† Then shall be said or sung,

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

† Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

† Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation;

that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers

posed in 1662 to change it, so as to accord with the subsequent direction in such cases to add the Church Militant Prayer, but this was not done. The Rubric allowing their use at "Morning and Evening Prayer, Communion, or Litany" was added in 1552.

Of these Collects, the first, second, and fourth are translated from the Sarum Use; the rest were composed in 1549. As might be gathered from the directions for general use, they have no special reference to the Holy Communion. The second and

fourth are prayers for God's blessing on our hearts and bodies, "preventing" and furthering us in our life and work; the others refer rather to worship, praying for acceptance of prayer, for the grafting in the soul of the Word (James i. 21) that it may yield the fruit of good works, for God's compassion on our infirmity in prayer—for Christ's sake giving us what "for our unworthiness we dare not, and for our blindness we cannot ask"—and for the grant in His Son's Name of all that in prayer is accordant to His Will.

#### (D) THE FINAL RUBRICS.

(1) The first Rubric was inserted in 1552. Previously the Service in such cases was to end with the Offertory, Collect, and Blessing—the Church Militant Prayer being closely connected with the Consecration.

(2) The second and third Rubrics provide with marked emphasis that, even in the smallest Parishes, there shall be no celebration, unless there be communicants to partake with the Priest. A similar provision is found in the Communion of the Sick. The object was to "turn the (Solitary) Mass into a Communion," in accordance with the idea of the original Institution. It was, of course, supposed that, in obedience to the Rubric at the beginning of the Service, due notice of intention to communicate would have been given. But the rule is absolute, and both emphatic and significant. Although it may at times involve some difficulty and even apparent spiritual loss, it cannot be set aside without plain disobedience to our Church Order.

(3) The fourth and eighth Rubrics deal with frequency of Communion. It was obviously supposed that, as a rule, the Holy Communion would be celebrated frequently, and, indeed, there was in 1549 a Rubric directing that some one of the household, which offered the bread and wine for the Communion, should always communicate, so that "the Minister may accordingly solemnize so high and holy mysteries." In all Cathedrals and Collegiate Churches and Colleges, where there are many clergy, it is enjoined on them to communicate at least weekly. For the laity the attendance absolutely enjoined is at "three times in the year, of which Easter to be one": but this is clearly a minimum, not indicating what is desirable or right. Non-communicating membership of the Church was not even contemplated as possible (see Canons xxi. and xxii. of 1604).

(4) The fifth Rubric was substituted in 1552 for a Rubric enjoining the use of wafer bread, "unleavened and round." Its wording, "it shall suffice," seems to indicate non-enforcement, rather than suppression, of the ancient custom, sanctioned in the older Rubric; and this was certainly the view taken in the Injunctions of 1559 and correspondence thereon. In general practice, however, with some exceptions of late years, the use of "the best wheaten bread" became universal. The use of leavened or unleavened bread is a point of diversity, and has often been a point of controversy, between the Eastern and Western Churches.

(5) The sixth Rubric was inserted in 1662 (borrowed from a Rubric in the Scotch Liturgy of 1637). Previously no distinction was made, and all that remained was given to the curate for his own use. The object was, no doubt, to provide against irreverent use of what

and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (For the whole state of Christ's Church militant here in earth) together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

¶ Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour: Christ are in Heaven, and not here; it being against the truth; Christ's natural Body to be at one time in more places than one.



has been consecrated to God. But one effect is absolutely to prohibit Reservation of the Consecrated Elements. Reservation is in itself a primitive practice, noticed by Justin Martyr in the 2nd century; and in 1549 it was still allowed (see the Communion of the Sick). The reason of its disuse, and virtual prohibition, in the Church of England is clearly implied in the xxviii<sup>th</sup> Article: "The Sacrament . . . was not by the ordinance of Christ reserved, carried about, lifted, or worshipped." Whether that prohibition might be, under due safeguards, modified by authority is an important question. But no individual Minister has a right to set it aside without higher authority.

(6) The seventh Rubric orders that the Bread and Wine, which in old times were offered by individuals, shall be provided by the Parish.

(7) The eighth refers to the "Easter Offerings" of "all Ecclesiastical duties, accustomably due," to which were often added voluntary gifts.

(8) The last, dealing with the disposal of the money given at the Offertory, was inserted in 1662. The general objects of the Collection are shown in the Offertory Sentences (which see). The Rubric clearly recognises, in respect of temporalities, the co-ordinate power with the Minister of the Churchwardens, as representatives of the parish, and a right on either side of appeal to the Bishop. The Rubric does not strictly apply to other Collections in Church, although by analogy these are mostly treated in the same manner.

THE DECLARATION ON KNEELING (or "Black Rubric") has a curious and instructive history. The objection to kneeling at the Holy Communion began to manifest itself in 1552, and was afterwards maintained with singular tenacity by the Puritan party throughout the 16th and 17th centuries. Evidently to meet this, a Declaration was drawn up, and added, by sole authority of the Royal Council, on the flyleaf of most copies of the Prayer Book of 1552. It then opened with a statement of the misconstructions put upon Church Order "by ignorance and infirmity," or "by malice and obstinacy," and of the desire out of "brotherly charity" to remove the same; and continued as it now stands, except that, instead of "the Corporal Presence," the "real and essential Presence of Christ's natural Flesh and Blood," was denied. In 1559 it was dropped, being perhaps regarded as no integral part of the Prayer Book. In 1662—the objection to kneeling still being strongly urged—it was inserted in its present form, with the important and significant change indicated above. Its statements must be compared with the closing sentences of Arts. xxv. and xxviii.

As it now stands, it (a) maintains the customary attitude of kneeling, as an expression of humble thankfulness, and as a safeguard against profanation and disorder; (b) explains clearly that it is not meant to imply Adoration, either of the Elements, which are still "in their very natural substances," or of any "Corporal Presence of Christ's natural Flesh and Blood," which "are in heaven," at the right hand of God. (The phrase "corporal" evidently means "carnal" or "material.") It is only in this Declaration, as originally worded, that the celebrated term "Real Presence" is found in our Prayer Book. Even then the denial of it was limited, for it was of real presence of "the natural Body and Blood of Christ." Now even this limited denial has been withdrawn, and words have been substituted shewing, beyond possibility of misconception, that what is denied is a natural and carnal presence. For a presence "after a heavenly and spiritual manner" is for that very reason a "real and essential presence." There can be no doubt that the especial reference was to the ordinary belief of the Romish Church; in which, under the shadow of the doctrine of Transubstantiation—in itself a subtle metaphysical theory, intended to rationalize the

Eucharistic mystery—such carnal conceptions have certainly, and very naturally, grown up. But the words are general, and protest against such conceptions under any form.

## THE OCCASIONAL OFFICES.

THESE are the Services which, unlike the preceding, can be used for each individual only once, or occasionally, in his life. All, except the Communion Service, are taken with variation and simplification from the ancient Manual, and they embody the religious consecration of the chief phases of natural life. The Baptismal and Confirmation Services hallow its beginning and its early stages of growth; the succeeding Services deal with the later stages of Marriage, Child-birth, Sickness, and Death; and thus the whole of human life is covered from the cradle to the grave. All, and especially the Burial Service, contemplate a condition of things, in which all Englishmen, being regarded as members of the English Church, were considered as having a right to her ministrations, and as being subject to her authority and discipline. Of this condition the former element still remains, but the latter has in great degree passed away. Hence, singularly impressive and beautiful as they confessedly are, the Services are in parts inappropriate to some of those for whom they are still used.

Of the Communion Service for Ash-Wednesday the first part was drawn up in 1549 to meet the decay of discipline; the latter part, from the 51st Psalm to the end, was taken from the old Service Book.

## INTRODUCTION TO THE BAPTISMAL OFFICES.

BAPTISM IN THE CHURCH OF CHRIST.—The Administration of Holy Baptism, like that of the Holy Communion, is, of course, as old as Christianity itself. For it starts from the ordinance of Our Lord after His Resurrection (Matt. xxviii. 19), fulfilling St. John Baptist's prediction of the Baptism with the Holy Ghost (Matt. iii. 11), and carrying out His own teaching of the new birth "by Water and the Holy Ghost" (John iii. 5). Accordingly it marks all the stages of growth of that Kingdom—the birth of the Church on the Day of Pentecost (Acts ii. 38-41); its extension to the Samaritans and to the Eunuch, a proselyte of the gate (viii. 12, 16. 36-38); its further extension to the Gentiles, in the person of Cornelius and his friends, even after the outpouring of the Holy Ghost (x. 47, 48), and to the jailor of Philippi, the first-fruits of European Christianity (xvi. 33); and the conversion to the full faith in Christ of those already baptized with the Baptism of St. John (xix. 5). In the Epistles of the New Testament it is accordingly referred to again and again, as a matter of course, as the means of entrance on the Christian Covenant. St. Peter speaks of it simply as that which "doth now save us" (1 Pet. iii. 21). St. Paul dwells on the various effects of its regenerating grace—now, as baptizing us "by One Spirit into One Body" (1 Cor. xii. 13)—now as the "putting on Christ" (Gal. iii. 17), and as that in which we are "dead with Christ and risen with Him" (Rom. vi. 3-11)—now (in his later Epistles) as, in contrast with circumcision, a true spiritual unity with Him in His death and Resurrection (Col. ii. 12), and as supplying, in the "One Lord, one Faith, one Baptism" the motto of Christian Unity (Eph. iv. 5). Everywhere, both historically and doctrinally, it is regarded as the normal condition of entrance on Christian life—the "washing" (or font) "of regeneration" (Tit. iii. 5) whereby "we are saved"; the "birth of water and the Spirit," for entrance into the kingdom of God (John iii. 5).

**THE ESSENTIALS OF BAPTISM.**—From the beginning the administration of Baptism naturally clothed itself in ritual forms, in addition to the simple essentials of Baptism itself. These essentials are expressly laid down in Matt. xxviii. 19, by the command of Our Lord Himself to “baptize” (with water) “into the Name of the Father, and of the Son, and of the Holy Ghost”; and His ordinance was no doubt carried out literally in the Church, from the Day of Pentecost downwards. It is true that in some passages of Holy Scripture Baptism is described as being “into the Name of Jesus Christ” (see Acts ii. 38; viii. 16; x. 48; xix. 5). But there seems little doubt that this phrase simply describes Baptism as an entrance into the faith in Christ, and into unity with Christ, and through Him with the Godhead; which is actually called the being “baptized into Christ” in such passages as Rom. vi. 3; Gal. iii. 27. For there is no trace of any formula of Baptism, in the East or the West, except Baptism into the Name of the Holy Trinity; and, indeed, in one of these very passages (Acts xix. 2, 3), St. Paul’s astonishment at the reply, “We have not so much as heard whether there be any Holy Ghost,” is expressed in the question, “Into what there were ye baptized?” which is probably an allusion to the Baptismal formula. Round these essential and universal parts of Baptism, as round the Words of Institution in the Holy Communion, there grew up a large variety of solemn and significant ritual.

**THE GROWTH OF THE RITUAL OF BAPTISM.**—But there is not found in the Offices of Baptism anything like that remarkable mingling of substantial unity with independent variation, which has been already referred to in relation to the Offices of Holy Communion. Probably they did not so soon take fixed Liturgical shape; nor was the preservation of common forms deemed of so much importance as in the ministrations of the other Sacrament, which is the continual manifestation and means of Christian unity.

Thus in “the Teaching of the Twelve Apostles,” directions are given for the performance of Holy Baptism, that it should be in the Name of the Holy Trinity, and that it should be prepared for by Fasting of the “baptizer and baptized and of any others who can.” In case of necessity affusion, instead of immersion, is allowed. Closely corresponding to this is the more detailed account of the Administration of Baptism, as of Holy Communion, given by Justin Martyr in his First Apology (chap. lxxix). “We will now” (he says) “relate how we dedicated ourselves to God, having been made new creatures through Christ. As many as are convinced and believe the truth of what we teach and affirm, and undertake to be able to live accordingly, are taught both to pray and with fasting to ask of God remission of past sins, while we join with them in their prayers and in their fast. Then they are led to a place where there is water, and are born again, after the same manner as we ourselves were born again. For they then make their bath in the water in the Name of God the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Ghost . . . . For Christ said, ‘Except ye be born again, ye cannot enter into the Kingdom of Heaven.’” In this description we trace (a) a preparation of the Catechumens by instruction; (b) the use by them, and by the Church with them, of prayer and fasting; (c) a Baptismal Vow; (d) a Baptism (called, as a matter of course, “Regeneration”) into the Name of the Holy Trinity—the formula being evidently paraphrased by Justin for the instruction of the heathen. These elements are found, with much amplification and variety of expression, in subsequent descriptions of Baptism and later Liturgical forms.

Thus in the West in the descriptions of Tertullian, towards the end of the 2nd century, we trace the preparation of the Catechumens, with prayer and fasting; the solemn renunciation of the Devil; the “responses” of the baptized, no doubt to the questions as to Faith; the thrice repeated Immersion in the Name of the

Holy Trinity; and to these are added—what Justin does not mention—the anointing with consecrated oil. In the East the Catechetical directions of St. Cyril of Jerusalem (A. D. 347) describe the assembly in the Baptistry, the turning to the West for the solemn renunciation of Satan, the turning to the East for the solemn profession of faith in the Father, Son, and Holy Ghost; the unction preparatory to Baptism, the answer to the questions of Faith, the threefold Immersion; the clothing in white garments, and the anointing with the consecrated oil; and the subsequent participation of the Holy Communion. We trace in these early notices a gradual development of ritual; which in later times grew into much variety and elaborateness of ceremonial. It involved also some modifications arising out of that supersession (as a rule) of Adult by Infant Baptism, which gradually took place, when Christianity became a settled and inherited religion, as a natural development from the idea of Baptism and the institution of Christ Himself. But in all cases the principal points of the ritual traceable in these early notices were preserved.

**THE THREE SERVICES OF THE SARUM MANUAL.**—In the Church of England the administration of Baptism had developed (as in the Sarum Manual) into three distinct Services—the Order of making a Catechumen, the Blessing of the Font, and the Rite of Baptism itself.

The principal points in the first of these were the reception of the child with the sign of the Cross, blessing, and prayer; the touching the lips with consecrated salt as the emblem of wisdom and purification; the “Exorcism,” or adjuration of Satan to give up all attack on the child, as now dedicated to God; the Gospel of Our Lord’s command to bring little children to Him; the touching the child’s ears and nostrils with saliva with the word *Ephphatha*; the recitation of the Lord’s Prayer, the *Ave Maria*, and the Creed; and, finally, the leading the child into the Church, addressing him by name, and bidding him “enter into the Temple of God.”

The second Service, after a long opening Litany, proceeded (much as in the Communion Service) to the *Sursum Corda* and Thanksgiving, to prayer for the Sanctification of the water, and to pouring oil into the water, as “a conjunction of the water of Baptism and the anointing with the Spirit.”

The third Service began with the Vow of Renunciation, followed by the anointing; next came the Vow of Faith and the acceptance of Baptism; then the Baptism, with a second anointing, and the putting on of the Chrisom (or white garment) and the placing a lighted taper (emblematic of the light of life) in the child’s hands.

**THE OFFICE OF PUBLIC BAPTISM IN 1549.**—Out of these three Services, united and greatly simplified, the Service of 1549 was made; borrowing, however, considerably, especially in the hortatory portions, from the *Consultatio* of Hermann, which in its turn borrowed from the “Baptismal Book” of Luther. It differed from our Service in details, and to some extent in order; it retained the Exorcism, Anointing, and Chrisom; it had a separate Service for Blessing of the Font (at the renewal of the water at least once a month), which contained in a more detailed form the Prayers which now precede the actual Baptism in our Service; and it had nothing but the Exhortation to the Sponsors after the Baptism itself.

**THE PRESENT SERVICE.**—In 1552 the Service was brought substantially into its present form. The separate Blessing of the Font was discontinued. The Three Ceremonies of Exorcism, Anointing, and putting on the Chrisom were abolished, probably in deference to the strong desire for simplicity of ritual, characteristic of the period. The first of these ceremonies may perhaps have implied some exaggerated conception of the power of Satan over the unbaptized; but the other two were sound and beautiful in their symbolic meaning, and it is hard to conceive that they were liable to super-

stitious abuse. Still, although of great antiquity, they were undoubtedly non-essential; they are not referred to in the earliest notices of Baptism; and our Church was perfectly free to use or disuse them. It is interesting to note that the emphatic declaration and thanksgiving for the Regeneration of the child were added at this very time.

As it now stands, the Service may be divided into four parts:—

(A) THE INTRODUCTION, containing the opening Exhortation and Prayers, and the Gospel, with Exhortation and Thanksgiving thereon.

(B) THE BAPTISMAL VOW and solemn acceptance of Baptism by the Sponsors in the name of the child.

(C) THE BAPTISM itself, with prefatory Prayers for the child and for the sanctification of the water, followed by the reception into the Church and the signing with the Cross.

(D) THE POST-BAPTISMAL SERVICE, of Prayer, Thanksgiving, and Admonition to the Sponsors.

THE OFFICE OF PRIVATE BAPTISM, with subsequent Public Reception into the Church, has been naturally determined by the Office of Public Baptism, both in its original form in 1549 and in its subsequent changes. It has, however, gradually assumed greater definiteness of regulation, in respect both of accordance in form with the Public Office, and of direction (introduced in deference to the request of the Puritan party in 1604) that Baptism should be by the "lawful Minister," although Lay Baptism is still held valid.

THE OFFICE OF PUBLIC BAPTISM OF ADULTS was introduced in 1662, to meet the needs described in the Preface to the Prayer Book. It follows the Office of Baptism of Infants, with certain significant changes (noted at the commencement of the Service itself).

THE PRINCIPLES OF THESE SERVICES.—These Services clearly indicate the position which the Church of England, faithfully adhering to ancient tradition, assigns to the Sacrament of Baptism, as the regular entrance upon the CHRISTIAN COVENANT, under the appointment of Christ Himself. (With this indication may be compared the more explicit and technical declarations of the Catechism and of Articles ix., xv., xvi., xxvii.) The details of ritual and doctrine will be noted under the various sections of the Service itself. But it is obvious generally that, as usual, the Service recognises both God's part in the free gift of salvation, and man's part in the acceptance of this gift by faith—in the case of Adults actual faith, in the case of Infants the promise of faith hereafter. Such is the universal character of all Scriptural covenants of God, whether with the individual or the race. The formal covenant of Circumcision among the Israelites, the spiritual covenant of Baptism in the Church of Christ, are both striking applications of this universal principle.

Thus implying important doctrinal considerations, the Services were naturally objected to on principle by the Puritan party, who would have laid down a different basis of Christian membership. These objections were most distinctly expressed in 1662. In particular it was urged (a) that ministers should not be obliged to baptize the children of the unbaptized, or of wicked and ungodly persons; (b) that the declaration of Regeneration should not be pronounced over all, "whether they be the children of Christians or not"; (c) that Sponsors should not be necessarily required, and that the interrogatories of Repentance and Faith should be addressed to the parents; (d) that the use of the Sign of the Cross should be abolished or made optional. Of these it is clear that the first two touch the fundamental principles of the universal duty of the Church to baptize, and the universal promise of Christ to the baptized; the third is a matter of discipline, setting aside what was

undoubtedly a very ancient usage in the Church; the fourth is again not a matter of essential principle, but involves a superstitious horror of what is a natural sign of Christian membership. But none of the changes desired was conceded; and the refusal of concession defines still more emphatically the position previously taken up in regard to the need and significance of Holy Baptism.

## THE OFFICE OF PUBLIC BAPTISM OF INFANTS.

### (A) THE INTRODUCTORY PORTION.

THE RUBRICS.—The first Rubric up to 1662 had a preamble, reciting the custom in the primitive Church of baptizing as a rule only "at Easter and Whitsuntide" (to which Epiphany was added in the East and in some Western Churches); and expressing a desire to conform to this in spirit, though not in letter, by making Baptism as public as possible. Of the two reasons for such publicity given in the present Rubric the latter is the more important; and it may be noted that with neglect of publicity of Baptism imperfect conceptions of Baptismal doctrine have mostly been associated. At the same time this rule of publicity is not to interfere in any case with the ministration of Baptism in case of necessity.

The second Rubric, requiring three Sponsors, was inserted in 1662. The institution of Sponsors is of great antiquity, at least as old as Tertullian (2nd century). It seems to have been intended to bring out the concern of the Church at large, through these as her representatives, in the Baptism of each of her children. It had also a twofold practical object—in the case of Adult Baptism to testify to the character and sincerity of the candidate, and in the case of Infant Baptism to give additional security for the Christian education of the baptized. But the number required varied; in early days only one was required, afterwards two or more. Our Rubric apparently stereotyped old English custom. In Canon xxix. of 1604 fathers were forbidden to be Sponsors, and none admitted to Sponsorship except communicants. It is, however, universally understood that the provision of Sponsors is not so much a matter of necessity, that Baptism is to be refused in default of it.

The third Rubric provides for due notice to the "Curate" of Baptisms, and fixes the place of Baptism in the Service after the Second Lesson in the Morning or Evening Prayer—possibly because, after the Canticle immediately following, the Creed is recited as a public Confession of Christian faith. The Font is directed to be filled afresh for each Baptism. In 1549 it was ordered that the water should be changed once a month, with a special prayer for the sanctification of the water, taken from the old *Benedictio Fontis*.

THE EXHORTATION (after the preliminary question) was composed in 1549, with some suggestions from Hermann's *Consultatio*. It starts (a) with a declaration of the "original sin" (i.e. the inborn sinfulness) of human nature as it is, which it needs no revelation to teach; (b) then goes on to Our Lord's words to Nicodemus, setting forth regeneration "by water and the Spirit" as the condition of entrance into His Kingdom, and therefore as His promise to all who are called into it; (c) on this it bases an

invitation to prayer for these blessings—both the individual gift of the new nature by baptism with the Holy Spirit, and the engrafting into Christ's Church—for the child now presented.

THE PRAYERS.—The former is taken (with free variation) from the *Consultatio*. (a) It opens with two Scriptural types of Baptism—the passage of Noah and his children through the Flood (see 1 Pet. iii. 20, 21) from the old world of guilt and condemnation to the new world of forgiveness

and covenant with God (see Gen. viii. 20—ix. 9), and the passage of Israel through the Red Sea (1 Cor. x. 1, 2) from the old condition of bondage to the new life of freedom and probation. (b) It then refers to the Baptism of Our Lord (and the outpouring of the Holy Spirit on Him) as by anticipation sanctifying Christian Baptism, not merely as (like St. John's Baptism) a symbol of repentance, but as an ordinance for the mystical "washing away of sin." (c) Finally it applies both these types in prayer, that the child, thus washed and sanctified, may be "received into the Ark of Christ's Church," like Noah, and in fulness of faith, hope, and charity, may, like Israel, "pass the waves of this troublesome life" into the "promised land" "of eternal life."

(After this prayer came, in 1549, the signing with the sign of the Cross on the forehead and breast.)

The latter prayer is translated from the *Ordo ad faciendum Catechumenum* in the Sarum Manual, where it is addressed directly to Our Lord Jesus Christ. Hence in the preamble the phrases "the Life" of the believers, "the Resurrection of the dead" (see John xi. 25, 26 and xiv. 6). (a) Looking to the condition of the child for whom it prays, it appeals to God as the help of helplessness, the deliverer from bondage, the life out of deadness of soul now, and out of the deadness of the grave hereafter; and (b) then pleads earnestly Our Lord's unrestricted promise to prayer (Matt. vii. 7, 8) on behalf of those who now pray, and him for whom they pray, that he may be washed from sin, and come to the eternal Kingdom.

THE GOSPEL (substituting the record of St. Mark for the corresponding passage in St. Matthew (xix. 13-15) found in the Sarum Manual) is chosen, not from any of the passages bearing directly on Baptism, but from the blessing by Our Lord of little children, as not only fit for His Kingdom, but as being the very types of the spirit which is the condition of entrance into it. For this decisively settles the one question which naturally arises

as to Infant Baptism—whether unconscious infants are fit to enter by it into covenant with God in Christ—by shewing on His own authority that there is no age too early to be within the scope of His salvation and of His grace. In this sense our Article (xxvii.) declares that Infant Baptism "is in any wise to be retained, as most agreeable to the Institution of Christ," i.e. as most accordant with the very idea of our covenant with God in Him—on which Baptism is the entrance—as a covenant of free and unconditional mercy. For this reason also, no doubt, the practice of Infant Baptism grew up naturally and silently, without any distinct command, gradually superseding (according to the analogy of Circumcision) the Adult Baptism which was at first the rule.

In 1549, before the Gospel the "Exorcism," taken from the Sarum Manual, and found in various forms from early times, came in. This was an apostrophe to the Evil Spirit to come out of the children whom Christ had called, to remember the judgment pronounced against him, and not to presume to exercise tyranny henceforward over those whom "Christ had bought with His precious Blood." It was disused in 1552, perhaps as liable to superstitious use as a charm, and questionable in what it implies as to the power of Satan over the unbaptized.

#### THE EXHORTATION AND THANKSGIVING.

THE EXHORTATION (partly suggested by the *Consultatio*) is a remarkably simple and beautiful comment on the Gospel. It dwells emphatically on Our Lord's commanding the children to be brought to Him, blessing them, and making their innocence a type of the life in Him, and calls on us to believe without shadow of doubt that He will now, by His spiritual presence in the midst of us, "embrace the child in the arms of His mercy," and give him the eternal (or spiritual) life and the membership of His eternal kingdom. In this He "alloweth"—that is,

## THE MINISTRATION OF

# PUBLICK BAPTISM OF INFANTS,

## TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that he, coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ. That he

sanctions—the charitable work of bringing the children to Him in His own appointed way.

THE THANKSGIVING (taken almost verbally from the *Consultatio*) is for God's call of us and His whole Church, to knowledge of His grace, *i.e.* His Love and Mercy, and accordingly to faith in Him. It then passes on to prayer for ourselves that we may grow in this calling, and for the child that by regeneration he may be brought into it.

In the Prayer Book of 1549 the Exhortation ended with an invitation to recite, in token of our Christian membership, the Lord's Prayer and the Creed, which accordingly intervened between it and the Thanksgiving.

#### (B) THE BAPTISMAL VOW.

The solemn vow of Renunciation of Sin (and Satan), and of Profession of Faith, is traceable from the earliest times in the Baptismal Service, varying only in form and detail. Justin Martyr (see *Introduction*) describes to the heathen the "Self-dedication" of the Christian before Baptism: "They who are convinced and believe the truth, and promise to be able to live accordingly, are taught to pray and with fasting to ask God for remission of past sins, while we join with them." It denoted, of course, the conscious entrance by man on the Covenant with God, to which he has been called by His Grace through the Lord Jesus Christ.

THE EXHORTATION accordingly marks emphatically this idea of Covenant. It bids us believe that God's part in that Covenant, preceding in the infant all conscious action of his own, will be most assuredly done, in full remission of sins, in the gift (in germ) of sanctification, and in the reception to membership of the Kingdom of Heaven. It then bids the Sponsors promise for the child, until he come of age to take the promise on himself, that he will do man's part in this covenant, as being his bounden duty and his highest happiness. In the form of their answers their impersonation of the child himself is so distinctly

marked, that it was made ground of objection at the Savoy Conference; and till 1662 this was even more striking, because the words "in the name of this child" were not found. The whole marks distinctly the need of gradual adhesion of will for growth in the sanctifying grace of Baptism, in all who come to age of freedom and responsibility.

THE RENUNCIATION.—In ancient times this renunciation was simply of Satan, made with a picturesque vividness by turning to the West as the region of darkness, and crying out in three separate utterances, "I renounce thee, Satan," "and thy works," "and thy pomp and worship." A similar threefold division of the answer in relation to the devil, the world, and the flesh was preserved in the Service of 1549. But in this later form we have a fuller conception of the evil to be renounced; for by "the devil and his works" (see 1 John iii. 8) we understand evil in itself; by "the world," the temptations to evil from without; by "the flesh," the proneness to evil through lusts within. The three describe, not different classes of sins, but different aspects of sin as such.

THE PROFESSION OF FAITH.—In the ancient Services this profession was made in similar form, turning to the East, as the region of light, and answering separate interrogations, in relation to each Article or group of Articles successively. The threefold question and answer corresponding to the three paragraphs of the Creed were preserved in 1549. The profession is made in the words of the Apostles' Creed, as the simplest expression of the essentials of Christian faith, which indeed is first found (in substance) in early Latin writers under the form of answers to these successive questions—the Creed itself thus originating in Baptismal Profession, but being handed down by oral tradition, and not committed to writing (comp. 1 Pet. iii. 21). It is, of course, understood that the faith professed is not merely the *Credo Deum*, the belief of the intellect

## PUBLICK BAPTISM OF INFANTS.

*Answer.* I renounce them all.

*Minister.*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.*

**W**ILT thou be baptized in this faith?

*Answer.* That is my desire.

*Minister.*

**W**ILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ Then shall the Priest say,

**O** MERCIFUL God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. *Amen.*

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. *Amen.*

Grant that he may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

**A**L MIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that this Child, now to be baptized therein, may receive the ful-

commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their inward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards this Infant, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing this Infant to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

**A**L MIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

**D**EARLY beloved, ye have brought this Child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise by you that are his sureties, (until he come of age to take it upon himself,) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

**D**OST 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 desires of the flesh, so that thou wilt not follow, nor be led by them?



that God is, nor even the *Credo Deo*, the belief that His Revelation in Christ is true, but the *Credo in Deum*, the belief of heart as well as mind, throwing the whole soul in trust upon God in Christ. (It will be noticed that the Creed is given here with some slight verbal variations from the regular form.)

THE ACCEPTANCE OF BAPTISM into this faith, made in the name of the child, is intended once more to bring out the need of free adhesion of the soul, under the guiding grace of God, in order to lay hold of His salvation. The child cannot yet make it; but he can put no bar of sin in the way of God's mercy, and therefore his acceptance is presumed; and, as he grows up, he grows up (see Catechism) in the thankful acceptance of what has been done and promised for him, and so the grace given him in germ gradually develops to perfection.

THE VOW OF OBEDIENCE is not found in the ancient forms, nor was it introduced into our Service till 1662. It is, of course, implied in the Vow of Renunciation in its full scope, for it is but the positive side of the duty there implied. So in the Catechism the requisites for Baptism, covering the whole of the Baptismal Vow, are given simply as "Repentance and Faith." But here, as in the earlier part of the Catechism, it is thought well to bring it out explicitly; in order to remind men that renunciation of sin is best carried out, not by mere watching and striving against sin, but by the additional force of positive obedience in love.

#### (C) THE BAPTISM ITSELF.

THE PRAYERS, of which the first is taken in substance from a Gallican Missal, and the second taken in substance from the old *Benedictio Fontis*, were still used in 1549 as a distinct service at the changing of the water in the Font, before any Baptism took place therein. In 1552 they were shortened and transferred to their present position.

The former Prayer, for those about to be baptized, seems in its four petitions to cover the whole area of Christian life; (a) as beginning in the burial with Christ of the old nature and the raising of the new (see Col. ii. 12); (b) continuing in the constant mortification of the flesh and growth of the things of the Spirit; (c) shewing itself in victory over the devil, the world, and the flesh, which is the fulfilment of the Baptismal Vow; (d) ending in the being endued (or clothed) with heavenly perfection in the likeness of Christ (see 2 Cor. v. 2-4), and the consequent enjoyment of everlasting bliss in Him.

The latter Prayer (corresponding to the Consecration Prayer in the Communion Service) is for the blessing of God on the ordinance which Christ Himself instituted. (a) In its preamble it has two references, the first mystical (see John xix. 34, 35; 1 John v. 6-8), to the shedding from Our Lord's pierced side both of water and blood, taken clearly as symbolic of the cleansing from sin, not in water only, but in the Atoning Blood of the Saviour; the second, plain and practical, to the command given before His Ascension to make all nations His disciples by Baptism in the Name of the Holy Trinity, on which command alone our faith in the grace of Baptism rests. (b) Its prayer corresponds to this preamble, for it asks, first, that the water may, in virtue of that Atonement, be "sanctified to the mystical washing away of sin," and then that the child to be baptized therein may receive the fulness of the promised grace, and, having received, may so use it as to remain for ever among God's faithful and elect children. (The Prayer for the Sanctification of the Water, found in fuller form in the Service of 1549, was omitted in 1552, and only restored at the last revision of 1662.)

THE BAPTISM, simple as it is in ritual, is in every point significant. (a) The taking the child into the arms of the Priest denotes its being taken from its parents into the arms of Christ's

ness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,  
Name this Child.

¶ And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N I baptize thee In the Name of the Holy Ghost. Amen.

¶ But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words.

N I baptize thee In the Name of the Holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this Child into the congregation of Christ's flock,

\*and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling;

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath

¶ It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

¶ To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the *xxvth* Canon, first published in the Year MDCIV.

pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom; through Christ our Lord. Amen.

¶ Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as this Child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add and say,

YE are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

mercy, to be made one with Him. (b) The giving of the personal name to the child shews that he is now regarded as having a separate individuality in the Covenant of God. (c) The immersion, or the pouring on of water, signifies the washing away of natural corruption in the Blood of Christ. (d) The Baptism "into" (not "in") the Name of the Holy Trinity signifies the entering into Communion with the Godhead, through unity with Christ our Mediator, by which (see Catechism) the child becomes "a member of Christ," "a child of God," "elect, and sanctified by the Holy Ghost."

The Rubric still directs the old practice of Immersion, at the option of the Sponsors, Affusion being permitted in case of weakness of the child. The ancient form was undoubtedly that of Immersion, generally a threefold Immersion (as directed in the old Sarum Manual and in the Prayer Book of 1549), which had a far closer accordance with the symbolism both of Burial and Resurrection with Christ, and of perfect cleansing of the whole man. This form accorded with Eastern custom: for it the ancient Baptisteries were built. But from early times (as is seen in the "Teaching of the Twelve Apostles"), especially in the West, from considerations of climate and convenience, and possibly for the avoidance of scandal, the Affusion of Water, originally supplementary to the Immersion, became a not unfrequent substitute for it; and has gradually come, in despite of old custom and the literal directions of the Rubric, to prevail almost universally. The variation of custom does not touch the essentials of Baptism, which are simply the use of water in the name of the Holy Trinity.

In 1549 two ceremonies were preserved in this place.

(a) The very ancient ceremony of putting on of the White Garment (the "Chrisom") considered as "a token of the innocency which by God's grace in this holy Sacrament of Baptism is given to thee, and for a sign whereby thou art admonished as long as

thou livest to give thyself to innocency of living." The innocency given is clearly the "putting on Christ" in Baptism (see Gal. iii. 27).

(b) The later, but still ancient ceremony of Anointing (which in the old Services preceded the putting on of the Chrisom), with the prayer, "Almighty God, who hath regenerated thee by Water and the Holy Ghost . . . vouchsafe to anoint thee with the unction of His Holy Spirit and bring thee to the inheritance of everlasting life."

Both ceremonies, which, though beautiful and significant, are not essential to Baptism, were abolished in 1552. (Possibly the disuse of the Chrisom may have corresponded to the general disuse of Immersion.)

**THE RECEPTION OF THE CHILD.**—This ceremony originally preceded Baptism in the old Services and in the Prayer Book of 1549. It was transferred to this place with much appropriateness in 1552.

It has no sacramental character, but by a beautiful symbolism it represents two things; first, (a) the acknowledgment of the child, as made by Baptism a member of the visible Church of Christ (an "inheritor of the Kingdom of Heaven"); next, the solemn dedication of the child, signed in token of allegiance with the Sign of the Cross, to be a soldier and servant under the banner of Christ crucified in the great battle of life.

The use of the SIGN OF THE CROSS in this Service is the survivor of many such uses (arising out of most natural and ancient custom) in the old Services, as, for example, in Confirmation, Holy Communion, Ordination, Consecration of Churches and Altars, and Extreme Unction. Its retention (as the closing Rubric of this Service shews) excited the most vehement protest and opposition of the Puritan party, partly in dislike to all ceremonial and fear of superstitious use, partly in horror of what was supposed to be "Popish"; and it was thought necessary to give in the xxxth Canon

## THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

**N** I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

**W**E yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally, with the residue of thy Saints, he may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. Amen.

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

**I** CERTIFY you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

**BY** whom was this Child baptized? Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall And by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

**I** CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. Mark x. 13.

**T**HEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

of 1604 an elaborate explanation and defence of it on the ground of ancient authority and intrinsic reasonableness. (In the American Prayer Book it is provided that it may be omitted on the request of the Sponsor, "although the Church knoweth no worthy cause of scruple concerning the same.")

(D) THE POST-BAPTISMAL SERVICE.

This portion of the Service was added with great advantage in 1552; the old Services and the Prayer Book of 1549 having nothing after the Baptism except the final Exhortation to the Sponsors. In the use of the Lord's Prayer, with the Thanksgiving following, it is not unlike the Post-Communion Office.

The opening EXHORTATION declares unhesitatingly that the children brought to Christ according to His ordinance receive the benefits of the Christian Covenant, and are therefore "regenerate, and grafted into the body of Christ's Church," so partaking of His Indwelling Presence, which is the Life Eternal. Comp. Art. xxvii., and the equivalent phrase in the Catechism declaring Baptism "a death unto sin and a new birth unto righteousness." It should be noted that REGENERATION (clearly applied to Baptism in Tit. iii. 5) implies, like the natural birth with which it is compared, first, a complete change of condition, by being brought into the Covenant of unity with Christ, and so being justified in His blood; and next, the germ of a new life of grace or sanctification, which is gradually developed with the true humanity of the child, and becomes his in actual energy, only in proportion as he grows up in the faith and repentance of the Baptismal Vow. The phrase is therefore even more applicable to Infant than to Adult Baptism, to which, indeed, the Scriptural word "Resurrection" (see Rom. vi. 3-11; Col. ii. 12, 13) is more suitable, as implying the passage

at once into a full-grown newness of life. It will be observed that the doctrine of Regeneration implies the need of continual growth, and admits of conscious Revival after negligence, and of Conversion in case of wilful neglect or sin.

THE LORD'S PRAYER following might perhaps (as in the Post-Communion Office) have appropriately ended with the Doxology, as beginning a Service of Thanksgiving.

THE THANKSGIVING again (a) dwells on the Regeneration of the Infant, with its twofold gift of individual sonship of God, and of inclusion in the corporate life of the Church. The gift is absolute, so far as Justification is concerned. Hence the Rubric at the end as to the salvation of baptized Infants. But since actual Sanctification is in those who grow up to consciousness conditional on assent of will, there follows (b) prayer for the child, first, that as dead to sin, and living to God, he may crucify and mortify the fleshly power of sin (see Rom. vi. 6; Gal. v. 24; Rom. viii. 13; Col. iii. 5); next, that, as partaker of the Resurrection of Christ, he may have the new life of righteousness (see Rom. vi. 5); lastly, that he may come to the eternal Kingdom of Heaven.

THE FINAL EXHORTATION to the Sponsors urges their duty in respect of the child; first, to see that he is duly instructed, publicly in the Church by Sermons, and privately in the Creed, Lord's Prayer, and Ten Commandments (as the basis of right Faith, Devotion, and Practice), and in all other needful teaching built upon this foundation: next, to see that he is trained in godliness and virtue, remembering that Baptism represents to us the Christian profession of growth into the likeness of Jesus Christ, both by mortification of sin and by the new life of righteousness; lastly, to take care that in due course he is brought to Confirmation.

THE RUBRICS—The first, as to the Salvation of Infants, was in 1662 transferred to this place from the Preface to the Confirmation Service. It is drawn from a declaration put out in 1536, and pub-

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced him with the arms of his mercy; and (as he hath promised in his holy Word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that he, being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then the Priest shall say,

WE receive this Child into the congregation of Christ's flock,

and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ Then shall the Priest say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin: and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.

lished in "the Institution of a Christian Man" in 1537. But in its original form it added the words "and otherwise not," most happily omitted from it in the Prayer Book.

The xxxth Canon referred to in the second Rubric, dwells on the primitive and universal use of the sign of the Cross, on the desire of the Church of England to retain, so far as possible, such old Catholic customs, and on the insufficiency of the plea of past abuse to take away necessarily the use of what is in itself harmless or good; then goes on to explain that it is no integral part of the Sacrament, nor held absolutely essential for the reception into the Church; and ends with a protest against individual refusal of what is ordained by public authority.

## THE OFFICE OF PRIVATE BAPTISM OF INFANTS.

**THE OPENING RUBRICS.**—The first two declare—what was till 1662 embodied in the title of the Service—that Baptism, as soon as may be after birth, and Public Baptism where possible, represent the right and normal condition of things, and that Private Baptism is to be allowed only in case of necessity. Even in this case it was constantly opposed by the Puritan party in the Church, and distinctly objected to at the Savoy Conference (see *Introduction*)—the objection, of course, indicating a very different idea as to the general necessity of Baptism from that which is laid down in the Prayer Book.

The third lays down the regulations for such Private Baptism—

(a) **As to the MINISTER of Baptism.** (1) In the old Sarum Manual it is declared: "It is not lawful for a layman or woman to baptize, except in case of necessity"; but it is added that the Priest is to teach frequently to his people the essentials of Baptism, so that "if necessity present itself, they may know how to baptize Infants in due ecclesiastical form"; and that, if children be baptized by lay hands with water in the Name of the Holy Trinity, no rebaptism is to take place. These regulations express the principle gradually recognised in the early Church (although not without hesitation and objection, especially to the ministration of women), that Lay Baptism is to be held irregular but valid. (2) In the Prayer Book till 1604 the matter was left perfectly open, it being directed that any one of those present might baptize, without any notice of irregularity in Lay Baptism. (3) In 1604, on the request of the Puritan party (on this point supported by the King), it was ordered that Baptism should be by a "lawful Minister," and in 1662 this phrase was defined as "the Minister of the Parish, or in his absence any other lawful Minister." But, in accordance with the general law of the Church, it is held, and has indeed been legally determined, that this regulation does not invalidate Lay Baptism, but simply establishes the well-known rule, *Fieri non debuit: factum valet*. Practically, therefore, we have returned to the old Sarum Order in this respect.

(b) **As to the FORM OF BAPTISM.** Till 1662 the direction was simply to "call on God for His grace, and say the Lord's Prayer, if time will suffer," and then to baptize. The present directions were substituted in 1662. For the Collects, directed to be used if time allow, it would probably be best to choose those immediately preceding the Baptism itself in the Office of Public Baptism.

The fourth Rubric directs public certificate by the Priest of the Private Baptism by himself, or examination by him into the Minister and nature of other Private Baptism. The former of these was directed in 1604; the latter alone was found up to that date. It will be noted that the examination is confined to two points—evidence as to the Minister and witnesses of the Baptism, and evidence of Baptism in due form, by water and in the Name of the Holy Trinity.

## BAPTISM OF SUCH AS ARE OF RIPER YEARS.

**FORASMUCH** as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us,

so should we, who are baptized, die from sin, and rise again unto righteousness: continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

¶ If thou art not already baptized, *N. I* baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, No; then shall the Priest say thus,*

**DEARLY** beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature they cannot have; that they may be baptized with Water and the Holy Ghost, and be received into Christ's holy Church, and be made lively members of the same.

¶ *Then shall the Priest say,*

Let us pray.

¶ *And here all the Congregation shall kneel.*

**ALMIGHTY** and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash them and sanctify them with the Holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. Amen.

Only in defect of these is Rebaptism allowed; and it is then made distinctly conditional.

**THE OFFICE FOR THE RECEPTION OF THE CHILD.**—After the preliminary declaration that all has been “well done and according to true order,” and that the Baptism is therefore valid—as receiving the child by the “laver of regeneration” (Tit. iii. 5) into the sonship of God, by the unfailing mercy of the Lord Jesus Christ—the Service takes up the Office of Public Baptism at the Gospel, and follows it, generally, to the end, with the verbal changes necessary, and the omission of the Baptism itself and the Prayers immediately preceding. But (perhaps accidentally) it preserves the old place of the Lord’s Prayer after the Exhortation on the Gospel, instead of transferring it to the Post-Baptismal Service. Till 1662 the Creed was also recited here, as in the Service of Public Baptism of 1549; and the Service itself was shorter, omitting the signing with the Cross and the declaration of Regeneration.

## THE OFFICE OF PUBLIC BAPTISM OF ADULTS.

This Service was added in 1662. In the Preface, then drawn up, it is declared that it was so inserted because “by the growth of Anabaptism . . . it is become necessary,” and “may be useful for the baptizing of Natives in our Plantations and others converted to the faith.” It was drawn up by a Committee of Convocation, chiefly by Bishop Griffith of St. Asaph, on the pattern of the Office for Public Baptism of Infants, with the following modifications:—

(a) The opening Rubric directs notice to be given to the Bishop, or his delegate, at least a week before, by the parents or other discreet persons (the Sponsors?); in order that care may be taken to see that the Candidates be (as for Confirmation) duly instructed in the principles of Christianity, and exhorted to prepare themselves by Prayer and Fasting.

(b) The opening Exhortation recognises in them the existence not only of original sinfulness but of actual sin.

(c) The Gospel is John iii. 1-8, the opening of Our Lord’s discourse to Nicodemus on Regeneration by water and the Spirit, as the condition of seeing and entering the Kingdom of God.

(d) The Exhortation thereon dwells, first, on this teaching of Our Lord; next, on His declaration to His Apostles, “He that believeth and is baptized shall be saved” (Mark xvi. 16); then on St. Peter’s exhortation to Baptism on the Day of Pentecost (Acts ii. 38-40), and his teaching on Baptism in 1 Pet. iii. 21: and it makes our confidence in Our Lord’s willingness to receive the Candidates dependent on their “truly repenting and coming to Him by faith.”

(e) The Baptismal Vow is taken by the Candidates themselves in the presence of the Sponsors as their witnesses.

(f) The Thanksgiving in the Post-Baptismal Service is altered so as to resemble the Thanksgiving following the Exhortation on the Gospel in the Public Baptism of Infants, except in praying, not that those baptized “may be born again,” but that “being born again . . . they may continue God’s servants, and attain His promises.”

(g) The Final Exhortation is addressed, with the needful modifications, partly to the Sponsors as witnesses, partly to the newly-baptized.

The Rubrics after the Service direct that Confirmation shall follow Baptism as soon as may be, so that the newly-baptized may be admitted to the Holy Communion; and that the Service shall be used only when those presented shall have come to years of discretion, and have been duly instructed, as for Confirmation. Otherwise the Service for Infants is still to be used, with simply the change of the word “Infant” into “Child” or “Person.”

## BAPTISM OF SUCH AS ARE OF RIPER YEARS.

**ALMIGHTY** and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their sins* by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint John, in the third Chapter, beginning at the first Verse

**T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee. Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him. How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

**B**ELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark’s Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great

benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these present persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their sins*, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

**ALMIGHTY** and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized on this wise:*

**W**ELL-BELOVED, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly



## THE CATECHISM.

**ITS MEANING AND HISTORY.**—To “catechize” is properly to give systematic and rudimentary instruction in any form, and the word is especially applied in ecclesiastical usage to the instruction given to those who are preparing for Adult Baptism or Confirmation. Most frequently it signifies instruction in the form of question and answer; and in this sense it takes two chief forms—first, the drawing out in clearness from the learner’s mind by leading questions the knowledge, which is already in some degree possessed and imperfectly grasped; and next (as in the “Catechism”) the use of a form of set questions and answers committed to memory, as a manual of elementary knowledge, and a basis for further instruction. The nucleus of our Catechism is clearly the Creed, the Lord’s Prayer, and the Ten Commandments, taught from time immemorial as the models of Faith, Devotion, and Practice. These were contained in the various “Primers” issued in the Church of England (see *Introduction to the Prayer Book*), and it was again and again ordered that the parish priests should teach them in English to the people. But the Catechism itself dates from 1549. As first composed, it was, with some verbal variations, our present form down to the end of the explanation of the Lord’s Prayer. It may have been suggested by the existence of a Catechism in the *Consultatio*; but in itself it is original. The latter part, on the Sacraments, which is more technical and scholastic in form, was added in 1604 at the request of the Puritan Divines in the Hampton Court Conference, and is said to have been composed by Bishop Overall. It is perhaps fitter for those who are actually preparing for Confirmation than for young children.

It should be noticed that besides this “Short Catechism” (see Preface in the *Confirmation Service*), a fuller Catechism for more educated and advanced learners was authorized—first drawn up by Bishop Poyntet and published in 1553, and then revised and enlarged by Dean Nowell, and published in 1570.

**SUBSTANCE.**—The Catechism, as it now stands, is an invaluable standard of elementary Christian truth, simple, but clear and definite, in regard to doctrine, practice, and worship. It falls naturally into the following divisions:—

- (1) Exposition of the Baptismal Covenant.
- (2) The Creed and its explanation.
- (3) The Ten Commandments and their explanation.
- (4) The Lord’s Prayer and its explanation.
- (5) The doctrine of the Sacraments.

## (I.) EXPOSITION OF THE BAPTISMAL COVENANT.

In this it is to be noted (a) that, with singular appropriateness, the whole starts not from abstract doctrine, but from the child’s own individual consciousness of his Baptismal adoption in Christ, signified by the very existence of his “Christian name”; (b) that, in accordance with the whole Scriptural idea of Covenant with God, it begins with God’s blessings freely given to him, and, only after these have been fully explained, dwells on his corresponding duty to God; (c) that it teaches the child

simply to accept with thankfulness his share in the Christian Covenant, as given him by the call of God, and to pray to continue therein.

The answer “N. or M.” is variously interpreted. By some it is thought to indicate, as typical names for boys and girls, “Nicolas,” the patron saint of boys (see note on December 6th in the Calendar,) and “Mary.” By others it is supposed to be a corruption of the “N.” or “NN.” (*nomen* or *nomina* in the Latin). This gives perhaps a simpler and easier derivation; although it has been urged against it that

believe God’s holy Word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:

Question.

**D**OST thou 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 desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; that he was born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

**W**ILT thou be baptized in this faith?

Answer. That is my desire.

Question.

**W**ILT thou then obediently keep God’s holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

**O**MERCIFUL God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. Amen.

Grant that they, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

**A**Lmighty, everliving God, whose most dearly beloved Son Jesus

Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the persons now to be baptized therein may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

**N.** I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then shall the Priest say,

**W**E receive this person into the congregation of Christ’s flock; and do

\* sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ

\* Here the Priest shall make a Cross upon the person’s forehead.

crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ’s faithful soldier and servant unto his life’s end. Amen.

¶ Then shall the Priest say,

**S**Eeing now, dearly beloved brethren, that these persons are regenerate, and grafted into the body of Christ’s Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lord’s Prayer, all kneeling.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

**W**E yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons; that, being now born again, and made heirs of everlasting salvation, through our Lord Jesus

the use of double Christian names is comparatively late. In the Marriage Service the old editions have *N.* (clearly *nomen*) both for man and woman; in later editions, apparently by error, *M.* was used for the man and *N.* for the woman; but this error has been corrected of late years.

The statement of the BAPTISMAL BLESSINGS begins with the personal relation of the child to Christ as a "member of Him" (1 Cor. xii. 27); that is, as having that close individual unity with Him, which is again and again enforced by different metaphors in Holy Scripture (see John xv. 1-6; Gal. iii. 27-29; Eph. i. 23; ii. 20-22, &c.), and which the teaching of the Baptismal Service brings out so plainly. Then from this are made to branch out the two consequent relations to God and Man—the "sonship to God" by adoption in His dear Son (Rom. viii. 14-17; Eph. v. 1, 2), and the "inheritance"—that is, participation both present and future—"of the Kingdom of Heaven," implying the unity with men in the "Communion of Saints" into which all enter, who are made one in the Lord Jesus Christ (John xvii. 11, 21). In all there is an indirect appeal to the spirit of Love—love to the Saviour, love to Our Father, love to all as brethren in His family—which is naturally characteristic of childhood; and this appeal rightly precedes all consideration of the detailed duties which arise from it.

On the BAPTISMAL VOW see the Baptismal Service. It may, however, be here noted that, while full exposition is given hereafter of the principles of Faith and Obedience (in the Creed and the Ten Commandments) there is no exposition of the various sins renounced as the works of "the devil, the world, and the flesh." For children there should be knowledge of evil, not as a positive and substantive thing, but simply as the negation of the good, which has been positively taught, and brought home to their consciences and hearts. It is suffi-

cient to teach them that "the works of the devil" signify evil in itself—the evil which Christ came to destroy (1 John iii. 8); that in "the pomps" (the outward show) and "the vanity" (the empty transitoriness) "of the world," so far as it is "wicked," lies temptation to evil from without; and that "the lusts of the flesh" imply temptation from within to negative or positive evil.

The BAPTISMAL OBLIGATION is next accepted thankfully as a fact. Such obligation to vows, to which the child has given no consent, is justified, because the vows simply embody his natural duty as a child of God in the Lord Jesus, and his highest spiritual interest in this world and the next. The Baptismal condition is described as already a "state of salvation"—a state (that is) carrying with it justification in the blood of Jesus Christ, and the gift of sanctification, to be realized by conscious acceptance, as soon as possible. For such acceptance the continual grace of God is to be sought by prayer.

## (II.) THE CREED AND ITS EXPLANATION.

For the history and substance of the APOSTLES' CREED, see Morning Service. It is naturally used in the Catechism, as containing in the simplest and most easily intelligible form the rudiments of Christian faith; and it is for the child the key and guide to the study of Holy Scripture.

In the EXPLANATION we may again note (a) the personal individuality of relation, impressed on the child, to the Father, Son, and Holy Ghost for his Creation, Redemption, and Sanctification; (b) the confidence with which, as born again in Baptism, the child is taught to claim for himself Redemption, Election (to Christian privilege), and Sanctification—this confidence of tone according exactly with the declarations of the Baptismal Service; (c) the omission of all reference (unless it be implied in the words "elect people of God") to the last Articles on the Church

Christ, they may continue thy servants, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. Amen.

¶ Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put them in mind, what a solemn vow, promise, and profession they have now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word: that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ And then, speaking to the new baptized persons, he shall proceed, and say.)

AND as for you, who have now by Baptism put on Christ, it is your

part and duty also, being made the children of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves: it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.

## A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. *N.* or *M.*

Question. Who gave you this Name?

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

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

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

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

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus

Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

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

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

and its privileges—possibly as involving subjects too abstract and general for childish comprehension.

(III.) THE TEN COMMANDMENTS AND THEIR EXPLANATION.

The TEN COMMANDMENTS are given according to the version in the narrative of Exodus xx., with which may be compared the remarkable variations of the version of Deut. v. 6-21. It has been held by many authorities that the "Commandments written on the tables of stone" were the Commandments themselves, without the explanations and reasons given, as in the Second, Third, Fourth, and Fifth Commandments. (In this shorter form they were quoted in 1549.)

By revelation in the Commandments God manifests Himself not in His Omnipotence, but in His essential Righteousness, binding together for ever Religion and Morality. By the preface claiming obedience in virtue of His deliverance of the people, He reveals Himself as a God of Love and Mercy.

The division made—of the first four and the last six Commandments—is the old Hebrew division, and the division, moreover, corresponding best to the true distinction of subject. In some ancient Christian writers a less accurate division is made, into three for the First table and seven for the Second—the 1st and 2nd Commandments being united in one (although they are clearly distinct in idea), and the 10th Commandment divided, so as to distinguish the concupiscence of covetousness from that of lust.

In the EXPLANATION may be noted two principles—amply sanctioned by Our Lord's teaching in the Sermon on the Mount (Matt. v. 17-48)—(a) that the generally negative character of the original Commandments is changed into the positive duty, based on love, which is "the fulfilling of the Law" (Rom. xiii. 9, 10); (b) that their scope, wherever in themselves they relate only to actions, is extended to words and thoughts, which

are identical with such actions in essential principle.

Thus in the DUTY TOWARDS GOD, the First Commandment, which is the basis of all the rest, is expanded into the "FAITH IN GOD," and, as flowing from this, "the fear and love" of God, "with all the heart, mind, soul, and strength" (see Matt. xxii. 37, 38); the Second, from prohibition of Idolatry, is changed to positive injunction of spiritual WORSHIP ("to worship Him, to give Him thanks, to call upon Him"); the Third similarly to positive REVERENCE to "His Holy Name and His Word"; the Fourth (with remarkable breadth of interpretation) is explained as binding us to true SERVICE "all the days of our life," both by work and by rest and worship. (It was at one time proposed to add "especially on the Lord's Day," which would certainly have corresponded to the original emphasis on the Sabbath day: but this was not acceded to.)

Again, the DUTY TOWARDS MY NEIGHBOUR opens with a general declaration (preparatory to the special Commandments) of the GOLDEN RULE—"to love my neighbour as myself, and to do to all men, as I would they should do unto me." Then the Fifth Commandment is extended from parents to all authorities, national, domestic, and spiritual, and made to enjoin the general duty of REVERENCE to "all our betters"—that is, to all who in God's Providence are above us; the Sixth Commandment from prohibition of the extreme act of murder to the LOVE, which forbids all hurt in deed or in word, all malice and hatred in heart; the Seventh changed from prohibition of Adultery to command of TEMPERANCE, Soberness, and Chastity; the Eighth adds to prohibition of literal "picking" (pilfering) and stealing, the command of truth and JUSTICE in all dealings; the Ninth from the law against deliberate perjury, passes to the TRUTHFULNESS which forbids all "evil-speaking, lying, and slandering"; the Tenth extends the prohibition of covetousness to

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me; and all the elect people of God.

Question.

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

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. 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.

Question. What is thy duty towards thy Neighbour?

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

Catechist.

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

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly

the command of CONTENT to hold our own, "to learn and labour to get our own living," and "to do our duty in the station," whatever it be, to which it "shall please God to call us." (It may be noted that this last clause is frequently misquoted, as "it has pleased God to call us," and then misrepresented as discouraging the desire of right progress and advancement in life.)

#### (IV.) THE LORD'S PRAYER AND ITS EXPLANATION.

For the LORD'S PRAYER, see Morning Service. The Opening ADMONITION dwells emphatically on PRAYER, as being for the child the first means of grace consciously recognised, without which he cannot do the things promised for him.

The EXPLANATION differs much in the fulness of its various parts. Thus (a) it emphasizes the address "Our Father which art in Heaven," by dwelling on Him as "the giver of all goodness," and it expresses the desire of His grace for "me and all people," implied but not expressed in the Prayer itself; (b) briefly summarizes the first three petitions in Worship, Service, and active Obedience, and reduces to the simple "as we ought to do" the beauty and suggestiveness of "On earth as in Heaven"; (c) then again interprets the petition "for daily bread" as desire of "all things needful" (in this life) "both for our souls and bodies"; (d) simply repeats "Forgive us our sins," but fully explains "Lead us not into temptation" as a prayer for "safety and defence in all dangers" (that they may not become "temptations" to us), and expands the simple "Deliverance from evil" into "keeping from sin and wickedness," the Evil One, "our ghostly enemy," and "everlasting death" as the fruits of sin; lastly (e) emphasizes the "Amen" as an expression of "trust in God's mercy and goodness through Jesus Christ Our Lord." It is strange that the condition of forgiveness ("as we forgive," &c.) is altogether omitted.

#### (V.) THE EXPLANATION OF THE SACRAMENTS.

(1) THE DEFINITION OF SACRAMENTS narrows the ancient application of the phrase. In early Christian times it was used with a wide generality, and applied to almost any sacred thing, which involved an underlying mysterious significance; either including the thing itself as a whole, or only its outward sign and semblance. In our use it is restricted to means of grace in the Church, having an outward and visible sign, ordained by Christ Himself; but within this limitation it has something of the ancient ambiguity. For it first defines a Sacrament as only the "outward and visible sign of an inward and spiritual grace given to us," which sign is "ordained of Christ Himself as a means whereby we receive the same" grace, "and a pledge to assure us thereof"; and yet in the next answer it declares that in a Sacrament there are two parts—both the sign ordained and the grace given. It is in the latter and wider sense that the word Sacrament is almost universally used. Of Sacraments thus defined, it states that there are "Two only as generally" (universally) "necessary to salvation," "Baptism and the Supper of the Lord"—the one being by Our Lord's command the regular entrance upon the Christian Covenant of unity with Him, and the other the perfection of that Divine unity. Thereby it places these two sacred Ordinances alone on a footing of supreme sacredness, refusing to class with them the other "five commonly called Sacraments" in mediæval times, "Confirmation, Penance, Orders, Matrimony, Extreme Unction" (see Art. xxv.). Of these the Church of England estimates each on its own merits; and her estimate of them is better understood from the Occasional Services, than from the rather vague language of Art. xxv. But she declares none "generally necessary to salvation." The Catechism then proceeds on each of the Sacraments to define the outward sign, the spiritual grace given by God,

#### A CATECHISM.

enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

*Question.*

**H**OW many Sacraments hath Christ ordained in his Church?

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

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

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

*Question.* How many parts are there in a Sacrament?

*Answer.* Two; the outward visible sign, and the inward spiritual grace.

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

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

*Question.* What is the inward and spiritual grace?

*Answer.* A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

*Question.* What is required of persons to be baptized?

*Answer.* Repentance, whereby they forsake sin; and Faith, whereby they

steadfastly believe the promises of God made to them in that Sacrament.

*Question.* Why then are Infants baptized, when by reason of their tender age they cannot perform them?

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

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

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

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

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

*Question.* What is the inward part, or thing signified?

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

*Question.* What are the benefits whereof we are partakers thereby?

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

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

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

¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

and the spiritual preparation needed for its due reception.

(2) On BAPTISM, compare the opening of the Catechism itself, the Baptismal Service, and Art. xxvii.

It may here be noted (a) that the two essentials of Baptism—the use of Water and the Name of the Holy Trinity—are explicitly recognised; (b) that in the definition of the grace of Baptism, the technical word “Regeneration” is explained (from Rom. vi. 4, 11; Eph. ii. 3-5) as “a death unto sin and a new birth unto righteousness,” whereby we pass from a fallen condition under God’s wrath to a “state of salvation” under His grace—an explanation which sums up with singular completeness the whole doctrine of Baptism, as contained in Holy Scripture, and brought out more in detail in the first answer of the Catechism; (c) that (owing probably to composition at different times) there is a verbal, though not a real, discrepancy with the earlier part of the Catechism as to the requisites for Baptism; which are here two—Repentance and Faith, whereas in the Baptismal Vow they are three—Renunciation, Faith, and Obedience; (d) that the difficulty as to Infant Baptism is here explicitly recognised and answered by bringing out the anticipation

The RUBRICS following the Catechism.—(a) The direction for PUBLIC CATECHIZING of Children contemplates strictly only examination in the Catechism; but in practice it has been extended to other examination by question and answer. It may, indeed, be regarded as now developed into the general Catechetical or rudimentary instruction given in any form in Church or School. But the direction for its use in Church is addressed emphatically both to the “Curate” and to Parents and Masters of the children, and, in respect of practical usefulness, cannot be adequately superseded by any other teaching. Till 1662 it was ordered to be given “half an hour before Even Song,” so that it need not have gone on, as now, in the presence of the congregation. In 1549 it was to be “once in six weeks at least.” Subsequent alterations have enjoined greater frequency.

(b) The order for bringing children to CONFIRMATION till 1662 directed that the Bishop, by himself or by deputy, should “appose,” i.e., examine the children, besides requiring the certificate of the Parish clergyman; and there is still a trace of this direction in the words “if the Bishop approve them.” The age is to be a “competent age,” or what is called in the Confirmation Service “years of discretion,” that is, of thoughtful distinction between good and evil. It will evidently vary according to character, education, and circumstances, as will also the amount of knowledge—based on the Catechism—which may rightly be required.

of these requisites in promise to be fulfilled hereafter, while in the Service it is tacitly set aside by the recital of the command of Christ “to suffer the little children to come to Him.”

(3) On the LORD’S SUPPER, see the Service of Holy Communion, and compare Arts. xxviii.—xxxi.

It is to be noted here (a) that, instead of the single reference, as in Baptism, to an “inward and spiritual grace,” there is a double reference, first, to “the inward part or thing signified”—the Body and Blood of Christ, mystically but really given to us—and next to “the benefits,” or grace, which we receive thereby; (b) that great stress is laid on the real reception of the Body and Blood of Christ “by the faithful,” i.e., on condition of faith (comp. Arts. xxviii., xxix.); (c) that the spiritual benefits are described practically (and symbolized by the physical effects of the Bread and Wine) as spiritual strength (of edification) and spiritual refreshment (of revival), without the deeper references (as in the Prayer of Access) to the cleansing by remission of sins, and to the Indwelling of Christ in us; (d) that the requirements laid down for coming to the Holy Table add to the Repentance and Faith, required for Baptism, the active energy of Love, in thankfulness to God and charity to man.

## THE ORDER OF CONFIRMATION.

### INTRODUCTION.

The rite of CONFIRMATION, tracing its origin to the very earliest history of the Church, has yet passed through many variations in its administration and use.

ITS FIRST ORIGIN is undoubtedly to be found in the laying on of hands by the Apostles, twice recorded in the Acts (viii. 12-17; xix. 4-6), and clearly referred to as a well-known practice in Heb. vi. 2. This imposition of hands with prayer, immediately following Baptism, is in both cases described as a means of receiving the gift of the Holy Ghost, and it evidently conveyed the special spiritual gifts of tongues and prophecy. It is not recorded (although it may have taken place) after the great Baptism of the Day of Pentecost; and the account given in Acts viii. 12 indicates that, unlike Baptism, it was administered only by the Apostles themselves.

IN THE EARLY CHURCH, by a natural development from this Apostolic practice, Confirmation was looked upon as a kind of completion of Baptism, administered by the Bishops alone, and considered not as a regeneration, but as a strengthening and confirming of the regeneration of Baptism. The rite of anointing with the consecrated Chrism, which became a regular part of the ordinance, assumed a greater prominence than even the imposition of hands itself, so that the ordinance itself was known as the “Unction” (and the “Seal”)—probably connected in thought with the “anointing of Our Lord with the Holy Ghost” (Acts x. 38) following His Baptism—and it has been thought that to this name and idea allusions may be traced in Holy Scripture itself (2 Cor. i. 21; 1 John ii. 20). In fact, the imposition of hands in the Eastern Church has been superseded by the use of the Chrism, ministered by all Priests, although consecrated by the Bishop; and in the Western Church, while each child was marked with the Chrism, the imposition of hands was merely represented by the stretching out of hands over the candidates generally. The Church of England has in this, as in many other things, returned to the primitive practice.

THE DISSOCIATION FROM BAPTISM in the Western Church appears to have been due to two causes. The first was simply practical. The administration of Baptism, originally confined (except in case of emergency) to the great Baptismal Seasons of Easter and Pentecost, and then conducted in the presence and under the direction of the Bishop, was extended to other times, when the Bishop, who alone could confirm, was frequently absent. The second involved principle. On the growth of Infant Baptism, superseding Adult Baptism as the rule of the Church, it was naturally felt that a rite, which signified full establishment in grace, and was even called *perfectio*, could only be received by conscious adhesion of will through faith, and was therefore inappropriate to the unconsciousness of infancy. While, therefore, the Eastern Church, tenacious of ancient custom, still ministered Confirmation immediately after Baptism, we find in the Western Church directions given, in Canons of Councils and otherwise, that those baptized by a deacon or presbyter should be subsequently brought to a Bishop to be confirmed, and that Bishops should traverse their dioceses at stated intervals for Confirmation; and by degrees the practice of leaving a space of some years between Baptism and Confirmation grew up. Thus dissociated from Baptism, the rite assumed a greater independent importance. It was commonly called a “Sacrament,” though never put on a level with the Two great Sacraments, and was used with especial solemnity for the receiving into the Church of those who had been baptized by heretics.



**SUBSEQUENT HISTORY.**—Finally the rite of Confirmation, without losing the prominence of its true ancient idea, as a strengthening by the gift of the Holy Ghost of those who, after being baptized, had grown up to years of discretion, was also used, since the "Church thought good so to order," for the subsidiary purpose of a solemn re-dedication of themselves by the baptized, confirming in their own persons the vow taken for them by their Sponsors. It was accordingly ordered that they should first be instructed and examined in the faith, like candidates for Adult Baptism, and that they should publicly renew their vow. The age of Confirmation was still longer delayed with a view to these requisites, and it was ordered that, as a rule, only the confirmed should be admitted to the Holy Communion. This use of the ordinance, however, though of infinite practical value, is still only a secondary use, and a comparatively modern development.

In the Sarum Manual the Service of Confirmation was simple and brief. It included prayer for the sevenfold gifts of the Holy Spirit, followed by anointing and signing with the Cross, with the words "I sign thee with the sign of the Cross and confirm thee with the Chrism of Salvation," and concluding with a Psalm and appropriate Prayer and Benediction. But except in the custom of the elevation of the hands of the Bishop at the opening prayer, the Imposition of hands itself seems, as in Western Services generally, to have disappeared. In the Prayer Book of 1549 the Imposition of hands was brought once more into its right prominence, the sign of the Cross was retained, but the use of the Chrism (retained in the Baptismal Service) was in this Service discontinued. The words of Confirmation were "I sign thee with the sign of the Cross and lay my hands upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost"—followed by the blessing "the Peace of the Lord be with you," and the response "And with thy spirit." In 1552 the Service was brought to its present form, excepting the opening Exhortation and Question (added in 1662).

As it stands, it still brings out, although less distinctly than in the older form, the two aspects of the Service—the blessing of God as marked by the imposition of hands (comp. Gen. xlviii. 9-20; Mark x. 16) expressly associated with the sevenfold gifts of the Spirit, and implying establishment and progress to full-grown Christian character and privilege; and the solemn self-dedication to God by renewal of the Baptismal Vow, trusting in this blessing of God, and opening the soul to receive it.

The PREFACE was inserted in 1662, taken in substance from the Rubric of 1549 and the succeeding editions; which Rubric was, however, much fuller in its exposition of the idea of Confirmation, as now administered. For it not only, like our present Preface, recognised the importance of so arranging that those who come to be confirmed may be able intelligently to renew their vow; but it also dwelt on the gift to them, by imposition of hands and prayer, of "strength and defence against all temptations to sin, and assaults of the world and the devil," as specially seasonable at an age when children "begin to be in danger to fall into sundry kinds of sin." It was also stated that this cus-

tom had the authority of Church practice; and, lest any should be uneasy at the postponement of the rite, it was declared that those who are baptized "have already all things necessary to their salvation, and, if they depart out of this life in their infancy, are undoubtedly saved." (In the American Prayer Book there follows here a formal presentation of the Candidates, and as a Lesson, Acts viii. 14-17.)

The question of the renewal of the Vow and the answer, although, no doubt, at all times implied, were first explicitly inserted in 1662, with a view to more solemnly impressing on those confirmed the reality and obligation of the Baptismal Covenant. The form bears consider-

## THE ORDER OF CONFIRMATION,

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

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

**T**O the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ Then shall the Bishop say,

**D**O ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer, I do.

The Bishop.

**O**UR help is in the Name of the Lord; Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Bishop. Let us pray.

**A**Lmighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Bishop, he shall lay his

hand upon the head of every one severally, saying,

**D**EFEEND, O Lord, this thy Child (or this thy Servant; with thy heavenly grace, that he may continue thine for ever; and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

**A**Lmighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus,

**T**HE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

able resemblance to a corresponding form in Hermann's *Consultatio*.

The **VERSICLES**, translated from the old Service, are taken (as usual) from the Psalms (Ps. cxxiv. 7; cxiii. 2; cii. 1), expressing successively confidence, thanksgiving, and prayer.

The **PRAYER**, also translated from the old Service, and itself of immemorial antiquity, is notable, first (*a*), as expressing in the clearest terms confidence in the benefits of regeneration and forgiveness, as given in Baptism; next (*b*), as bringing out the true idea of Confirmation, viz., the "strengthening by the Holy Ghost the Comforter," and the "increase" of the spiritual life, already implanted, to full maturity; lastly (*c*), as dwelling on the "sevenfold gifts" of the Spirit. The description is quoted from Isa. xi. 2, 3, thus referring especially to the outpouring of the Spirit on the "Rod of Jesse," which in measure is given also to those who are His; but it adds to that description the words "of true godliness," thus making up the sacred number seven. The three pairs of gifts seem to correspond to the intellectual, the moral, and the devotional aspects of life, and all are clinched by the "spirit of holy fear" (or reverence).

**THE IMPOSITION OF HANDS.**—In 1549 this was preceded by a prayer that God would "mark them His for ever" by the sign of the Cross, and "confirm and strengthen them by the inward unction of the Holy Ghost,"—corresponding to the old words of Administration. In 1552 the prayer was omitted and the present form of Administration substituted. It is a Prayer of Benediction for God's defence of the child by His heavenly grace, that he may both continue His for ever, and increase in His grace till he comes to the everlasting

kingdom. It thus draws out the threefold spiritual strength—of steadfastness, of progress, and of victory.

**THE AFTER-SERVICE.**—The **LORD'S PRAYER** (preceded by the *Domine Vobiscum*) was inserted in 1662, according to the usual plan of all the Church Services, to open the concluding Prayers. The Rubric preceding directs that "the Bishop shall say" it, but the analogy of the use of the Prayer in the Post-Communion and Post-Baptismal Services seems to suggest that, as usual, the people should join with him.

The **FIRST COLLECT** following, composed in 1549, and suggested by a prayer in the *Consultatio*, first claims for Confirmation an Apostolic origin, and a symbolic character as a seal of God's favour to His children; and then prays that God's own hand may be over them, and His Spirit always with them, leading them through knowledge and obedience to eternal life.

The **SECOND COLLECT** is one of the Occasional Collects of the Communion Service, having no special appropriateness to the Service, except that its leading idea is of preservation and progress under God's Spirit.

The **BLESSING** is (with slight modification) the latter clause of the great Blessing of the Communion Office.

The concluding **RUBRIC**, embodying ancient directions on the subject, lays down as a matter of Church Order, that Confirmation shall precede Holy Communion; but it allows those who are "ready and desirous to be confirmed" at the first available opportunity to come (it would seem provisionally) to the Holy Table. Probably, whenever there is the right spiritual preparation, to admit the unconfirmed to Holy Communion is rather irregular than strictly unlawful.