

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH

INTRODUCTION.

THERE are eight Occasional Offices of the English Church, namely, Baptism, Confirmation (preceded by the Catechism), Matrimony, Visitation of the Sick, the Communion of the Sick, the Burial of the Dead, the Churching of Women, and the Communion Service. These Services find their justification not only in the human desire to recognize the hand of God in the outstanding experiences of life, but in the duty of imitating the example of the Saviour who 'embraced' children 'in His arms,' 'adorned and beautified with His presence' the marriage in Cana of Galilee, visited the sick, comforted the afflicted, wept at the grave of Lazarus, and was ever ready to receive the penitent.

1. The Matter of Baptism.

The washing of the body with water, as a symbol that the soul requires to be cleansed, is a rite of great antiquity, and not peculiar to Christianity. The Greeks adopted the almost universal custom of lustration for the purpose of moral cleansing. The rite of Baptism was employed by the Jews in admitting proselytes to their religion. Our Lord, therefore, in appointing this to be the rite of entering His Church (Matt. xxviii. 19) did not 'introduce a new ceremony or a new symbol, but rather invested an old one with greater sanctity and deeper significance.'

In the Eastern Church Baptism has always been by immersion, except in the case of Clinic Baptism, i.e. Baptism on a sick bed which was performed by affusion.

The question of the necessity of immersion has been largely canvassed within the Reformed Churches up to recent years; it is, however, beginning to be generally admitted that the word 'baptize,' as used in the original of the N.T., cannot always, and need not ever, mean 'immerse.' Doubtless a larger quantity

of water was understood to be used than is provided usually at a font (cf. John iii. 23), and accordingly the B.C.P. requirement is immersion, unless the sponsors state the child to be physically unfit for it. The almost universal custom now is to use affusion only.

2. The Place of Baptism.

- (1) At first in private houses, or by the water side.
- (2) Later in Baptistries adjoining places of public worship.
- (3) Still later in the Church-porch.
- (4) At last at the Font, placed within the Church, but near the door.

3. The Time of Baptism.

- (1) Anciently between Easter and Whitsuntide, except in cases of imminent danger.
- (2) In 1549, 1552, and 1559 only on Sundays or Holy Days.
- (3) In 1662 any other day, if necessity so require.

4. Infant Baptism.

The careful language of the first of the two Rubrics at the end of the Office for the Public Baptism of Infants, certifying the salvation of the baptized who die in infancy, without presuming to predict anything of the infants dying unbaptized, and still more the careful language of Article XXVII, claiming that Infant Baptism is to be retained 'as most agreeable with the institution of Christ,' would seem to be designed to avoid 'unchurching' those who find a difficulty in Infant Baptism.

The ground upon which is made the claim for Infant Baptism in the Rubrics, positive enough in spite of its careful wording, is not directly Scriptural, the baptism of 'households' being only of conjectural value, and, consequently, of value only as confirmatory of other valid arguments. On the other hand, the absence of an express Scriptural command to baptize infants admits of easy explanation. The absence of the mention of infant baptism is what we should expect in the records of a 'Missionary' Church, as the Church was during the period covered by the N.T. As regards the want of an express command, the *argumentum a silentio* is never conclusive by itself, though of great weight if it fits in with positive arguments. In the case of Infant Baptism, this argument has been used on both sides; if we are not told in so many words to baptize infants, neither are we told to exclude them from the rite. But the arguments for this practice are stronger than those against it. The rite of circumcision having accustomed Israel to the entry of unconscious infants into covenant relationship, it may well be

-claimed that in the case of baptism, brought into direct contrast and comparison with circumcision (Col. ii. 11-13), the absence of an explicit exclusion of infants from the N.T. rite, is the valid form of *argumentum a silentio*, being based on positive teaching as regards circumcision.

Add that Baptism was no new rite in the time of Christ, but the familiar preliminary rite in the admission of proselytes to Judaism, and as such administered to infants,* and the weight lent by this positive basis to the absence of an order excluding infants, becomes considerable. The historical practice of the Church in this rite, as in the matter of Sunday observance, tends still further to throw the burden of proof upon those who term the practice unscriptural.†

The exceptions to this rule of the early church prove its general observance, for in such cases Baptism was postponed not to adolescence but to the death-bed, under the notion that all sin after baptism is unpardonable, or at any rate not so visibly and plainly removed as in the baptismal rite.

The positive objection to Infant Baptism is the connexion of faith and baptism in Holy Scripture, a connexion acknowledged by the Church in the Catechism, in the promises exacted from the sponsors, and in Arts. XXV, XXVI, and XXVII.

Through the rejection of Acts viii. 37, and the semi-rejection of the last verses of St. Mark's Gospel as in the R.V., it is sometimes asserted that baptism is not connected with a *profession* of faith. But the possession of faith (which is surely something far more than the profession) is, at any rate, essential to rightly (*recte*) receiving Baptism (see Art. XXVII). The Scriptural association of that Sacrament with regeneration, i.e. new birth, the one human condition in the bestowal of which is repentant faith, utterly repudiates attempts at solution of the difficulty by dissociating faith from Baptism. The right direction in which to seek the justification of Infant Baptism is the one suggested by the Office itself, namely the capacity of a child for the reception of Divine grace, and for entering into Covenant relationship. The expression, 'Believers' Baptism,' which seems to enshrine incontestably Scriptural truth, is really only a half-truth; for though true as excluding adult unbelievers, it makes no provision for infants. Yet the Bible is clear as to the capacity of children to receive blessing, privilege and sanctification. For example, 'of such is the Kingdom of Heaven'; 'He blessed them'; 'Else were your children unclean, but now are they-holy' (*ἅγια*, saints). The

* See Wall, *Infant Baptism*, Introduction.

† Origen (c. 250 A.D.); *Ecclesia ab apostolis traditionem suscepit parvulis baptismum dari.*

rite of circumcision already noted; the case of John Baptist, filled with the Holy Ghost from his mother's womb; the 'holiness' of the child of even one believing parent, introduced as an obvious and well-known fact on which to build the argument against separating from unbelieving spouses; St. Peter's words at Pentecost, 'the promise is to you and to your children';—all such plain indications of the Child's position in the Covenant of Grace, are in line with those taught by Christ's word, gesture and deed, on the memorable occasion detailed in the Gospel narrative. Nor must it be forgotten that the Lord's healing work when upon earth, so expressly conditioned by the faith of the recipients, extended to the Syrophenician woman's daughter, the lunatic son, the nobleman's son, and the centurion's slave (*παῖς*), on the ground of a *faith not possessed by the one healed*, but by those claiming intimate relationship, *parental or quasi-parental*.

Here is the point at which to apply the *argumentum a silentio*. Abraham received circumcision, as a sign of the faith which he had yet being uncircumcised; he is bidden to administer the rite to the infant Isaac, incapable of faith, but within the Covenant through the faith of his father. Without an explicit command to the contrary, it was impossible for the Christian Jew to imagine the postponement of the N.T. Covenant rite; and, it is said, the converted Jew finds such a postponement incomprehensible to-day.

Will this explanation justify the language of the address and the thanksgiving prayer after baptism in the B.C.P. where 'regeneration' is claimed as a past act? The Reformers took refuge in Calvinistic theories little acceptable to-day. It is fair to say that the use of the word 'regenerate' in the Office, being devotional and undogmatic, must rest for its interpretation upon the Catechism and the Articles, and ultimately upon the Holy Scriptures. Faith and repentance are essential to the benefits of Baptism; the presentation of a child, of *Christian parentage or guardianship*, is a 'charitable work,' resting upon the capacity of a child for Covenant relationship with God, and depending upon such training as shall be instrumental in transforming the rite from a charitable work on the part of the believing parent, into the sign and seal of a realized death unto sin and life unto righteousness on the part of the child.

It is interesting to note that the sanction of this view of the Sacrament in the famous Gorham Case, which drove Manning from a Church where he deemed the Sacrament to be undervalued, drove Mozley to an inquiry into the Scriptural and historical meaning of Holy Baptism, which resulted in his classical work endorsing the view above given.

In the Irish B.C.P. the language of the Public Baptism of Infants is not altered, but in the Preface reference is made to the desire of some for alteration and the principle that devotional language should be interpreted by more formal statements of doctrine is enunciated in the following clause: 'No Minister of this Church is required to hold or teach any doctrine which has not been clearly determined by the Articles of Religion.'

The Revised B.C.P. of the Reformed Spanish Church (1889), adapted from the Anglican, Mozarabic, and Gallican Liturgies, has changed 'to regenerate this Infant' into 'admit to the Sacrament of Regeneration and of the Remission of Sins.'

5. The Effect of Infant Baptism.

The following are the main views:—

- (1) A complete change of nature takes place, the soul being restored to the innocency of Adam before the fall; sin is not only pardoned, but rooted out. Concupiscence remaining after baptism is not to be called sin on this theory.
- (2) There is, besides pardon of sin, the implantation of a new nature, the old remaining to be overcome: thus concupiscence after Baptism is sin.
- (3) Sin is remitted and a germ of grace implanted in the soul, but without any change of nature. The blessings on this view are: (1) pardon; (2) aid of the Holy Spirit; (3) a contingent promise of everlasting life. This view involves the idea that pardon can be granted without renovation.
- (4) Baptism admits merely to the privileges of the Church, and regeneration denotes a change of external status only, not of heart. The effects, therefore, vary in importance, according to the definition of 'privileges of the Church,' but the theory tends to regard Baptism as hardly more than the dedication of the child to God.
- (5) Regeneration is predicated of the baptized only hypothetically—God's promises are visibly signed and sealed, but man's side of the Covenant, repentance and faith, must be carried out to render the grace of Baptism effective. The Gorham Judgment sanctioned this view of Baptism, as at least a permissible interpretation of the Articles and Formularies of the Church of England.

The following is the view of Dr. H. C. G. Moule, Bishop of Durham:—

'Christian Baptism is an ordinance of the New Covenant. It is an ordinance of entrance into Covenant. It initiates, the

receiver of it into the new, better, and everlasting Covenant. It does this after the manner of a rite. It does it formally—ceremonially. It gives new birth, new life, forgiveness, the Spirit, grace and glory. But it gives as a deed gives—not as an electric wire gives. It gives a title. It conveys to the right recipient such possession as now after conveyance only demands his actual entering on and using to be complete.

'There are legal documents called *escrows*. These are deeds of conveyance which speak in the present tense, and do a present act of gift and transfer, but they carry with them a condition to be fulfilled before the effect is actualized. Till that condition is fulfilled the *present giving* does not become *actual possession*. The receiver of the title-deed does not actually enter on the property given in it. He has it in title, but he has it not yet in act and use. He has *something at once*. He received a beneficial title, right and pledge, the possession of which conceivably at once entitles him to special care, attention, and privileges.

'So Baptism, at once and literally, in the sense of title, makes an infant a member of the Church—a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. In the sense of title, he *is at once* regenerate. He receives at once in that respect the acceptance of an adopted child of God in Christ, and the new life, which is wrought in man by the Holy Ghost. But in the ordinary law of God's working revealed in His Word, these precious things, *in their actual possession*, await the humble claim of repentance and faith. So the infant who in Sacramental title is born again, still *needs to be born again*. He is baptismally regenerated, but he needs subsequently to be *actually regenerated* by Faith and Repentance.'

6. Regeneration.

The Greek word literally equivalent to 'regeneration' (*παλιγγενεσία*) occurs only twice in the New Testament, Matt. xix. 28, and Titus iii. 5; the former relating to the renewal of the earth, the latter to the renewal of the believer.

There are, however, other cognate expressions in Holy Scripture, which relate to the same thing, as *γεννηθῆ ἀνωθεν* ('begotten from above') in John iii. 3, and *ἀναγεννημένοι* ('born again') in 1 Pet. i. 23. Cf. also John i. 13; 1 John v. 1.

Regeneration denotes in Scripture both an external status and an internal change. This external status enables St. Paul to address *all* the members of the Churches to which he wrote as 'saints' (Rom. i. 7, etc.); cf. also the argument in 1 Cor. vii. 14. The internal change is described as the new birth and entry upon a new life (John iii. 3-8; Col. ii. 12, 13).

7. Ancient Baptismal Services.

There are three distinct services in the Sarum Manual: 'The Order of making a Catechumen,' 'The Blessing of the Font,' and 'The Rite of Baptism.' The following ceremonies were connected with these Services:—

- (1) *The Order of making a Catechumen.*
 - a. Preliminary reception with the sign of the Cross.
 - b. The touching the lips with consecrated salt, the emblem of wisdom and purification.
 - c. The 'exorcism' or adjuration of Satan to give up all attack on the child, now to be dedicated to God.
 - d. The touching the child's ears and nostrils with saliva, with the use of the word 'Ephphatha.'
 - e. The leading the child into the Church, addressing him by name, and bidding him 'enter into the Temple of God.'
- (2) *The Blessing of the Font.*
 - a. The Prayer for the Sanctification of the water.
 - b. The pouring oil into the water, as 'a conjunction of the water of Baptism and the anointing with the Spirit.'
- (3) *The Rite of Baptism.*
 - a. The first anointing of the child after the vow of renunciation.
 - b. The Baptism with the second anointing and putting on the Chrism (or white garment).
 - c. The placing of a lighted taper, emblematic of the light of life, in the child's hand.

8. The Reformed Baptismal Office.

1549. The Service was formed from:—

- (1) The three ancient Baptismal Offices in the Sarum Manual, which were unified, re-arranged, and simplified.
- (2) Parts (especially the hortatory portions) of the *Consultatio* of Hermann, as found in the *Baptismal Book* of Luther.

It retained the Exorcism, Anointing, and Chrism, with a separate Service for Blessing the Font, at the renewal of the water at least once a month. The Prayers at the commencement were in a more detailed form than those now in use.

1552. The Blessing of the Font, the Exorcism, Anointing, and Chrism were abolished; and the declaration of the Regeneration of the child was inserted.

9. The Principles of the Service.

- (1) It regards Baptism as the normal means of entry into the Christian covenant.
- (2) It recognizes both God's part in the free gift of Salvation, and Man's part in the acceptance of the gift, by repentance and faith.

10. Defects alleged in 1661.

- (1) The obligation to baptize the children of unbaptized or unclean and ungodly parents.
- (2) The pronouncement of the declaration of regeneration over all, whether they be the children of Christians or not. The weakness of the two above objections is the impossibility of judging the spiritual condition of parents.
- (3) The requirement of Sponsors in all cases, and the putting the interrogatories to others than the parents.

A TABLE COMPARING THE ORDER OF PUBLIC BAPTISM
OF INFANTS, 1662, WITH THE ORDER OF PUBLIC
BAPTISM, 1549.

1662.		1549.	
At the Font.		At the door of the Church.*	
1	Preliminary Question.	1	Preliminary Question (part of Rubric).
2	Exhortation, 'Dearly beloved, forasmuch as,' etc.	2	Exhortation.
3	The First of the Two Collects, 'Almighty and everlasting God,' etc.	3	The First of the Two Collects. Asking of the Name of the Child.
4	The Second of the Two Collects, 'Almighty and immortal God,' etc.	[ef. 11]	Making a Cross upon the Child's forehead and breast.
5	The Gospel and the Address.		The Signing Formula.
6	Thanksgiving and Prayer. 'Almighty and everlasting God,' etc.	4	The Second of the Two Collects.
7	Address to Sponsors. 'Dearly beloved, ye have,' etc.		The Exorcism of the Unclean Spirit.
8	Interrogatories.	5	The Gospel and the Address.
9	The Four Prayers for grace. †	14	The Lord's Prayer.
10	Prayer for the Sanctification of the Water. 'Almighty everliving God,' etc. †	6	The Creed.
11	Naming and Baptizing of the Child.		Thanksgiving and Prayer.
	[Once Dipping or Affusion.]		Taking of the child by the right hand and bringing him into the Church toward the Font
12	Reception of the Child into the Church and signing it with the Cross.		At the Font.
13	Address to the people. 'Seeing now,' etc.	7	Formula of Reception.
14	The Lord's Prayer.	8	Interrogatories.
15	The Prayer for the Child. 'We yield thee,' etc.	11	Naming and Baptizing of the Child
16	Exhortation to the Sponsors. 'Forasmuch as,' etc.		[Thrice Dipping or Affusion]
17	Charge to the Sponsors.		Laying on of hands on the Child by the Sponsors.
			Putting upon him the Chrisom, and repeating Formula in connection with it.
			Anointing of the Child's head.
			Formula of Anointing.
		16	Exhortation to the Sponsors.

* The indented parts are peculiar to 1549.

† In the Form of Consecration of the Font 1549, at the end of the Office for Private Baptism.

Special features of the 1549 Service contrasted with that of 1552.

1519. (1) There was a separate service, usually held monthly, for consecrating the water.
 - (2) The consecrated water was kept in the Font and used as occasion required.
 - (3) The Baptismal Service was held partly at the Church door.
 - (4) There was an exorcism of Satan; trine immersion or affusion; the putting on of the Chrisom or white vesture; and the Chrisom,* or anointing with oil.
1552. One immersion or affusion ordered; the above remaining ceremonies being discontinued.

ANALYSIS AND HISTORICAL NOTES.

[The date is 1549, unless otherwise stated.]

I. Ante-Baptism.

1. The question whether the child has been baptized. 1662. [Prior to 1662 this question was in an opening rubric.]
2. Exhortation to the congregation in behalf of the child.
3. The two Collects for spiritual benefits. The first altered 1552 and 1662.
4. The Gospel, (Great Bible, 1549; A.V., 1662), and Address upon it. Altered 1552.
5. Thanksgiving and Prayer for spiritual blessing.

II. Baptism.

1. The Baptismal Vows.
 - (1) Address to the Sponsors. Altered 1662.
 - (2) Interrogatories. Altered 1552, 1662.
2. The Administration of Baptism.
 - (1) The Four Petitions for grace in behalf of the child. Altered 1552 and placed here.
 - (2) Prayer for the sanctification of the water, and for the

* *Chrism* is used for:—

- (1) A *sacred ointment*, consecrated by a bishop, employed in the unreformed Churches in baptism confirmation, ordination, and coronation, the consecration of churches, altar stones, and chalices.
- (2) The *baptismal vesture*; a white garment formerly given to the newly baptized as a symbol of the new robe of righteousness: in this sense commonly spelt *chrisom*.

In the Roman Church the 'sacred ointment' consists of a mixture of oil and balsam, and in the Eastern Church of oil, wine, and various ointments. In the former the *chrisom* is consecrated by the Bishop on Maundy Thursday; though its preparation is commenced on the Monday in Holy Week.

benediction of the child. Altered and placed here 1552; altered again 1662.

(3) Naming and baptizing of the child. Altered 1552, 1662. [The manner of baptizing was altered 1552, but not the formula.]

(4) Reception into the Church, and the sign of the Cross, 1552.

[Prior to 1662 the sign of the Cross was made before the words of the reception were spoken.]

III. Post-Baptism.

1. Address to the People reciting the benefits of Baptism. 1552.

2. The Lord's Prayer. 1552.

3. The Prayer in behalf of the Child. 1552.

4. Exhortation to the Sponsors.

5. Charge to the Sponsors concerning Confirmation. 1662.

[Prior to 1662 this charge was embodied in a closing rubric.]

EXPOSITION.

The Title.

1549. Of the administration of Public Baptism, to be used in the Church.

1552. 'Of' and 'Public' omitted. 'Ministration' for 'administration.'

1662. 'Of Infants' after 'Baptism' added.

1st Rubric.

1549. Commenced thus: 'It appeareth by ancient writers, that the Sacrament of Baptism in the old time, was not commonly ministered but at two times in the year, at Easter and Whitsuntide; * at which times ['time,' 1552] it was openly ministered in the presence of all the Congregation: which custom (now being grown out of use,) although it cannot for many considerations be well restored again; yet it is thought good to follow the same as near as conveniently may be.'

1662. This portion of the Rubric was removed, and it now begins: 'The people are to be admonished,' etc.

1549. This rubric ended thus: 'Children ought at all times to be Baptized, either at the Church or else at home.'

1552. Altered to 'Children may at all times be baptized at home.'

1662. 'Upon any other day' substituted for 'at all times' ('at home' omitted).

* Epiphany was added in the East and in some Western Churches.

2nd Rubric. 1662.

There is very early evidence of the institution of sponsors: that of Tertullian, c. 150-220; Fourth Council of Carthage, 398; St. Augustine (*fidejussores*). The number has varied; the Sarum Manual allowed ordinarily two persons, viz. one man and one woman, never more than three. The rule in the present Rubric agrees with the Synod of Worcester, 1240, by which the number required is three. The Eastern and Latin Churches to-day require one sponsor, but allow two. Canon xxix forbids parents to act as sponsors to their own children. This prohibition was altered by the Convocation of Canterbury 1865, but the alteration has not been sanctioned by the Crown. Various titles have been given to sponsors significant of the position they hold and the duties to which they are pledged. They are called:—

(1) *Sponsors*, as *responding* for the baptized.

(2) *Sureties*, as giving *security* that the baptized shall be 'virtuously brought up to lead a godly and a Christian life.'

(3) *Godparents*, as undertaking *parental* responsibilities in regard to the *things of God*.

Godparents were, in ancient times, called 'Gossips,' from 'God' and 'sib,' i.e. 'relations in God,' the old word 'sib' meaning 'kindred.'

3rd Rubric.

1549. And then the Godfathers . . . must be ready at the Church door, either immediately afore the last Canticle at Matins, or else immediately afore the last Canticle at Evensong, etc.

1552. And then the Godfathers . . . 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, etc.

The Baptism is directed to be after the last Lesson; appropriately following the Gospel message, and preceding the public confession of Faith.

4th Rubric.

1549. And then standing there, the Priest shall ask whether the children be Baptized or no. If they answer, No, then shall the Priest say thus.

1662. And the Priest coming to the Font, (which is then to be filled with pure water,) and standing there shall say.

Direction is here given for the Font to be filled with water. Anciently it was filled on the Saturday before Easter Day, the

Saturday before Whit-Sunday, and on other special occasions, and the water was never changed until it was unfit for use.*

In 1549 it was ordered, in the Rubric at the end of the Service for the Private Baptism of Infants, that 'the water in the Font shall be changed every month once at the least.'

The Question whether the child has been baptized.

It is found in the older Offices. It implies that the Sacrament of Baptism ought not to be repeated.

Exhortation to the Congregation. 1549. Based on Herm. Con.

Analysis.

I. Opening Statement concerning—

- (1) The fact of original sin.
- (2) Our Lord's declaration to Nicodemus of the need of Regeneration.

II. A Call to prayer for supernatural gifts, viz.:

- (1) Baptism with the Holy Ghost.
- (2) Reception into Christ's holy Church.
- (3) Living membership.

Prayer for Spiritual Benefits (No. 1). 1549.

This is similar to a form, attributed to Luther, found in Hermann's 'Consultatio.'

1549. Almighty and everlasting God, which of thy justice didst destroy by floods of water the whole world for sin, except eight persons, whom of thy mercy (the same time) thou didst save in the Ark; And when thou didst drown in the Red Sea wicked king Pharaoh, with all his army, yet (at the same time) thou didst lead thy people the children of Israel safely through the midst thereof; whereby thou didst figure the washing of thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, thou didst sanctify the flood Jordan, and all other waters, to this mystical washing away of sin; We beseech thee (for thy infinite mercies) that thou wilt mercifully look upon these children, and sanctify them with thy holy Ghost; that by this wholesome laver of regeneration, whatsoever sin is in them may be washed clean away; that they, being delivered from thy wrath, may be received into the ark of Christ's Church, and so saved from perishing; and being fervent in spirit, stedfast in faith, joyful through hope, rooted in charity, may ever serve thee; And

* The water was not changed, because of efficacy being supposed to reside in the 'holy water.'

finally attain to everlasting life, with all thy holy and chosen people. This grant us, we beseech thee, for Jesus Christ's sake, our Lord. Amen.
1552. Altered to nearly its present form.

Analysis.

I. The Address, in which mention is made of:

- (1) Two Types, viz.
 - i. The Ark, a type of salvation in Christ's Church.
 - ii. The Passage of the Red Sea, a type of Baptism.
- (2) The Baptism of the Saviour, setting water apart for its baptismal use.

II. A Petition for blessings, viz. :—

- (1) Sanctification.
- (2) Security. ~
- (3) Perseverance.

After this Prayer in 1549 there was the following rubric:—

Here shall the Priest ask what shall be the name of the child; and when the Godfathers and Godmothers have told the name, then he shall make a cross upon the child's forehead and breast, saying,

This was the formula of consignation.

N. receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue his faithful soldier and servant unto thy life's end. Amen.

Then came the following rubric:—

And this he shall do and say to as many children as be present to be Baptized, one after another.

Prayer for Spiritual Benefits (No. 2). 1549. Sar. Man.

There was a similar Prayer in Herm. Con.*

Analysis.

I. Address, especially emphasizing the immortality of God, as leading up to petitions for everlasting blessings.

II. Prayer on behalf of the infant for:

- (1) Remission of his sins by spiritual regeneration,
- (2) His reception by God according to promise, with a view to
 - (a) the everlasting benediction of heavenly washing, and (b) entry into the eternal kingdom.

* Dowden considers that Justus Jonas rather than Hermann is the person to whom the origin of this prayer is to be traced ('Further Studies in the Prayer Book,' pp. 48, 49).

The words 'may receive remission of his sins by spiritual regeneration' must not be limited to the washing away of the sin which the child inherits from Adam, but refer to sin generally. If the reference were to original sin, the phrase would not be 'of his *sins*' but 'of *sin*.'

Spiritual regeneration means being 'born again,' or from above, by the operation of the Holy Spirit. It is a real change of nature. But the new birth does not necessarily begin with Baptism; it may precede or follow that which seals it.

After this Prayer in 1549 there was the following rubric:—

Then let the Priest, looking upon the children, say.

Then came the form of exorcism, viz.:

I command thee, unclean spirit, in the name of the Father, of the Son, and of the holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism, calleth to be of his flock.

This was omitted at Bucer's suggestion in 1552.

After the Exorcism in 1549 came—

Then shall the Priest say—

The Lord be with you.

The People. And with thy spirit.

This also was omitted in 1552.

The Passage of Scripture. Mark x. 13-16. Great Bible, 1549. A.V., 1662.

The passage in the Sar. Man. was from Matt. xix. 13-15.

The Eastern Offices had two passages: Rom. vi. 3-12 and Matt. xxviii. 16-20.

Our Reformers wisely selected Mark x. 13-16, which has a bearing upon the question of the bringing of infants to God in Baptism, a practice violently opposed by the Anabaptists throughout Europe.

In the American Prayer Book the following Rubric is inserted before the Gospel:

Then the Minister shall say as followeth, or else shall pass immediately to the questions addressed to the Sponsors. But note that in every church the

intermediate parts of the Service shall be used, once at least in every month (if there be a baptism), for the better instructing of the people in the grounds of Infant Baptism.

Address on the Passage. 1549. Founded on Herm. 'Con.'

1552. The words at the end of this Address, 1549, viz. 'the Prayer which the Lord himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed,' were omitted.

1604. The opening word 'Beloved' was substituted for 'Friends.'

After the Address in 1549 there was the following:—

Here the Minister, with the Godfathers, Godmothers, and people present, shall say,

Our Father, etc.

And then shall say openly,

I believe in God the Father Almighty, &c.

The Priest shall add also this Prayer, Almighty and everlasting God, etc.

Thanksgiving and Prayer for Spiritual Blessing. 1549. Herm. Con.

1549. Increase and confirm this faith.

1552. Increase this knowledge, and confirm this faith.

1549. The introductory service at the Church door ended here, and the priest was then directed to 'take one of the children by the right hand, the other being brought after him,' and when he came into the Church toward the font, to say, 'The Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.'

1552. This was omitted, doubtless as obscuring the reception of the duly baptized into Christ's *holy* Church.

Address to the Sponsors. 1549. Based on Herm. 'Con.'

1662. 'Dearly beloved' for 'Well-beloved friends.'

1662. The words 'to lay his hands upon them and bless them,' omitted, 'to sanctify him with the Holy Ghost,' until he came of age' etc., added.

I demand therefore. 1662.

In the previous Books of Common Prayer there was here a rubric:

1549. Then shall the Priest demand of the child (which shall be first Baptized) these questions following: first naming the child, and saying.

1552. Then shall the Priest demand of the Godfathers and Godmothers these questions following.

The Interrogatories.

The Vow of Renunciation. 1549. Sar. Man.

1549. In this vow three questions were asked; viz.: 'Dost thou forsake the devil,' etc.? 'Dost thou forsake the vain pomp,' etc.? 'Dost thou forsake the carnal desires of the flesh,' etc.? And the answer to each was, 'I forsake them.'

1552. The threefold question became one, and the answer was, 'I forsake them all.'

1662. Altered to its present form.

The Vow of Belief. Enlarged from Sar. Man. 1549.

1549. In this vow three questions were likewise asked, one for each main division of the Creed, and the answer to each was, 'I believe.'

1552. The threefold question became *one*. The answer was, as it now stands, 'All this I stedfastly believe.'

1549 contained also these questions:—

Minister. What dost thou desire?

Answer. Baptism.

Minister. Wilt thou be baptized?

Answer. I will.

1552. Altered to its present form.

The Vow of Obedience. Sar. Man. 1662.

In the American Prayer Book it is stated, that 'the questions are to be considered as addressed to the Sponsors generally, and the answers to be made accordingly.'

The Four Petitions.

1st Petition.

1549. O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

1552. Altered to its present form, and placed here.

2nd Petition. 1549. Placed here 1552.

3rd Petition.

1549. Grant to all them which at this fountain forsake the devil and all his works; that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.

1552. Altered to its present form, and placed here.

4th Petition. 1549. Placed here 1552.

In 1549 these petitions were placed in the Special Service for the Consecration of the Water at the end of the Order for the Private Baptism of Infants. There were also four others which came between the present third and fourth, and which ran as follows:—

Whosoever shall confess thee, O Lord: recognize him also in thy kingdom. Amen.

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

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

Grant that all they which for thy sake in this life do deny and forsake themselves: may win and purchase thee, (O Lord) which art everlasting treasure. Amen.

Prayer for the Sanctification of the Water. 1549.

This Prayer was also taken from the Form of Consecration of the Water in the Font, to which reference has been made.

1549. And grant that all thy servants which shall be Baptized in this water, prepared for the ministration of thy holy Sacrament, may receive the fulness of thy grace.

1552. And grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace.

1662. Sanctify this water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace.

In the 1549 Form of Consecration there was also another prayer for the sanctification of the water. It commenced the Service, and ran thus:—

O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the holy Ghost came down in likeness of a dove; Send down, we beseech thee, the same thy holy Spirit to assist us, and to be present at this our invocation of thy holy name. Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word, all those that shall be baptized therein may be

spiritually regenerated, and made the children of everlasting adoption. Amen.

Sanctify this water to the mystical washing away of sin. Sanctification of an inanimate object, such as water, can only mean *setting it apart* for a sacred purpose, and using it as a symbol.* The change is in the use and purpose of the thing consecrated, and not in itself.

Elect children. This may mean either :—

- (1) Those who are admitted into the covenant of grace, and called to enjoy Christian privileges; or
- (2) Those who are predestined to eternal life.

The clause in which these words occur is capable of being regarded either in an Arminian or Calvinistic sense, and clearly cannot be quoted as an argument either for or against indefectible grace.

This Prayer of Consecration is in keeping with the Prayer of Consecration in the Communion Service.

The naming of the child at Baptism corresponds with the practice of the Jews, who named their children at circumcision.

Rubric before the Baptismal Formula.

1549. Directed the priest to 'dip the child in the water thrice. First, dipping the right side; Second, the left side; The third time dipping the face toward the font.' If the child was weak, affusion was allowed.

1552. *Trine* immersion was abolished.

1662. The rubric directs that the Priest shall dip the child in the water, if he may well endure it, but if the sponsors certify that the child is weak, it shall suffice to pour water upon it.

From consideration of climate and convenience, the affusion of water has become practically universal. The Greek word βαπτίζω at least includes affusion (see Mark vii. 3, 4).

The Baptismal Formula. 1549.

In the name. Baptism is not merely *in*, but *into* (*eis*) the Name.† The phrase does not mean only invoking the Name, or the sanction of the great Name, but more even than this. It signifies *into* the power and influence of the Holy Trinity, *into* faith in the Three Persons of the Godhead, and the duties and privileges consequent on that faith, above all *into* the family of the

* See note on *μυστήριον*, which signifies not only a thing hidden (Eph. iii. 4-6) until revealed, but a similitude (Eph. v. 32) p. 289.

† For this use of *eis*, see *eis τὸν Μωϋσῆν*, to follow Moses, as a leader (1 Cor. x. 2).

Father, the redeeming power of the Son, and the fellowship of the Holy Ghost.

The 'Name' of God is, as so often in Holy Scripture, used for God Himself, as including all that we know of Him, His Being and His attributes.

The Reception into the Church, and the Sign of the Cross. 1552.

This is the formal welcome, on the part of the congregation, of the baptized child into the Church. The incut rubric, 1662, was taken from the rubric formerly at the head of the invitation to prayer after baptism.

1549. The Child was to be signed with the sign of the Cross upon his forehead and breast at the Church door, before the exorcism.

The consignation with the sign of the cross was a frequent practice in the Early Church. 'Thou art to be signed this day on thy forehead with the sign of the passion and the cross' (Augustine). Gradually the use became more extended, being adopted at the consecration of the elements, Ordinations, dedications, admission of catechumens, consecration of the water, exorcism, unction before Baptism, and unction at Confirmation. The practice was very largely curtailed in 1549, and confined to this single instance in 1552.

The Puritans strongly opposed the retention of the cross in Baptism, and in 1604, Canon 30 was drawn up to answer their objections. It contains a carefully reasoned explanation, based upon ancient authority and the fitness of things.

The following extracts deserve specially to be noticed :—

- (1) It must be confessed that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing does not take away the lawful use of it.
- (2) That the sign of the cross used in Baptism is no part of the *substance* of the Sacrament.
- (3) That the infant baptized is, by virtue of Baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross.
- (4) So that for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, and in other respects mentioned, the Church of England hath still retained the sign of it in Baptism; following therein the primitive and Apostolic

Churches, and accounting it a lawful outward ceremony and honourable badge whereby the infant is dedicated to the service of Him that died upon the cross.

The American Prayer Book allows the sign of the cross to be omitted if those who present the infant shall desire it, 'although the Church knows no worthy cause of scruple concerning the same.'

1549. The Rubric after the Baptism ran :

Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the Minister shall put upon him his white vesture, commonly called the Chrism.

The Minister then said,

Take this white vesture for a token of the innocency which, by God's grace, in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be a partaker of the life everlasting. Amen.

There was another rubric which directed that: Then the Priest shall anoint the infant upon the head. The prayer was:

Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

Invitation to Prayer. 1552.

Seeing now that this child is regenerate. (See pp. 373, 5.)

The Lord's Prayer. 1552.

It seems to be a general rule that where the note of thanksgiving occurs, the Doxology is added to the Lord's Prayer; but its suppression here constitutes a marked exception, which is hardly met by the suggestion that it is due to the Thanksgiving which immediately follows.

The Prayer in behalf of the Child. We yield. 1552.

1604. 'The residue of thy holy Church' was substituted for 'the residue of thy holy congregation.'

Analysis.

I. Thanksgiving for:

Regeneration, adoption, membership.

II. Prayer for:

Death unto sin, Resurrection, Everlasting Inheritance. The words of the prayer are taken directly from Rom. vi. 3-6.

With the residue of thy holy Church. Compare similar inclusion in the Prayer for the Church Militant ('that with them we may be,' etc.) and the Prayer in the Burial Office ('that we with all those that are departed,' etc.). Note that on all these occasions the faith of those so included is definitely specified, so that there is no doubt about their inheriting everlasting life. The Prayer is that we with them, not they with us, may be blessed. (See Dowden, 'Work and Witness,' April, 1909, pp. 46, 47.)

The Rubric before the Exhortation to the Sponsors.

1549. When there are many to be Baptized, this order of demanding, Baptizing, putting on the Chrism, and anointing, shall be used severally with every child; Those that be Baptized departing from the font, and remaining in some convenient place within the Church, until all be Baptized. At the last end, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following.

1552. At the last end, the Priest calling the Godfathers and Godmothers together, shall say this short exhortation following.

1662. Altered to its present form.

In the Sarum Use the corresponding instructions were:—

- (1) That the parents were to keep the children from fire, and water, and other perils to the age of seven years.
- (2) That they were either to teach it, or see that it was taught the *Paternoster*, *Ave Maria*, and *Credo*.
- (3) That it was to be confirmed in all godly haste.
- (4) That the mother was to bring the Chrism back to the Church at her Purification. (Cf. 1549, rubric at end of Office.)
- (5) That they were to wash their hands before they left the Church.

Post-Baptismal Address. 1549.

Analysis.

Injunction to the Sponsors:—

- (1) To teach the child its baptismal vow.
- (2) To furnish needful instruction (public and private).
- (3) To provide a godly upbringing, conformable to the symbolical connexion between Baptism and our Lord's Death and Resurrection.

Charge to the Sponsors concerning Confirmation. 1662.

Previous to 1662 this charge was in the form of a rubric.

The Minister shall command that the Chrism be brought to the Church, and delivered to the Priests after the accustomed manner, at the Purification of the mother of every Child; And that the Children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the articles of the faith, the Lord's prayer, and the ten commandments; and be further instructed in the Catechism, set forth for that purpose, accordingly; as it is there expressed.

And so let the congregation depart in the name of the Lord.

Note, that if the number of children to be Baptized, and multitude of people present be so great that they cannot conveniently stand at the church door, then let them stand within the Church, in some convenient place, nigh unto the Church door; And there all things be said and done, appointed to be said and done, at the Church door.

1552. The Minister shall command that the children be brought to the Bishop to be confirmed of him, etc.

1662. This rubric was changed to an address with a specified form of words.

The Final Rubrics. 1662.

They are printed, not in italics as usual, but in the same type as the main body of the Service.

The 1st Rubric, respecting the salvation of the baptized children, is taken from a work entitled, 'A Necessary Doctrine and Erudition,' 1543. From 1549 until 1662 the same phraseology is used in the rubric immediately preceding Confirmation, to reassure any parents who might be in doubt as to the heavenly status of a child dying unconfirmed, and without having received Holy Communion.

The 2nd Rubric, respecting the sign of the cross, was added in 1662, referring to the 30th Canon of 1604.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES

This Service is drawn largely from the Sarum Manual and Hermann's 'Consultation,' and through the latter from earlier Lutheran Baptismal Offices.

TABLE

COMPARING 'THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES,' 1662, WITH 'OF THEM THAT BE BAPTIZED IN PRIVATE HOUSES IN TIME OF NECESSITY,' 1549.

1662.

1549.

I. Baptism of Children in the House.

1. The Lord's Prayer.
2. Collects at Minister's discretion from the Form of Public Baptism.
3. Naming the Child.
4. Pouring water upon it.
5. Formula of Baptism.
6. Thanksgiving and Prayer: 'We yield thee hearty,' etc.

II. Reception into the Church.

7. Certificates and Inquiries, respecting the due Baptizing of the Infant.
8. The Gospel, St. Mark x. 13-16, and Address upon it.
9. The Lord's Prayer.
10. Thanksgiving and Prayer: 'Almighty and everlasting God,' etc.
11. Interrogatories.
12. Reception of the Child into the Church, signing it with the sign of the Cross.
13. Address to the People: 'Seeing now.'
14. Prayer for grace for the child: 'We yield thee most hearty,' etc.
15. Exhortation to the Sponsors: 'Forasmuch as,' etc.
16. Hypothetical Formula of Baptism.

I. Baptism in the House.

1. Calling upon God for His grace, and saying the Lord's Prayer.
3. Naming of the Child.
4. Dipping of him in the water, or pouring water upon him.
5. Formula of Baptism.
- II. Reception into the Church.*
7. Inquiries and Certificates, respecting the due Baptizing of the Child.
8. The Gospel, Mark x. 13-16, and Address upon it.
9. The Lord's Prayer and the Creed (said by Minister and Sponsors).
11. Interrogatories. Putting on the Chrism, and the Formula.
10. Thanksgiving and Prayer: 'Almighty and everlasting God,' etc.
15. Address to the Sponsors: 'Forasmuch as,' etc.
16. Hypothetical Formula of Baptism.
- III. Form of Consecration of Font.*
- Order to change the water once every month.
- Prayer for Sanctification of the Water: 'O most merciful God,' etc.
- Several Prayers for Grace: 'O merciful God,' etc.
- Mutual Salutation: 'The Lord be,' etc.
- Prayer for Grace for the Child: 'Almighty everliving God.'*

* This is very similar to the Prayer for Sanctification of the Water in the Public Baptism of Infants, 1662.

The Title.

1549. Of them that be Baptized in Private Houses in time of necessity.

1604. There was added the words, 'By the Minister of the Parish or any other lawful Minister, that can be procured.'

1662. The Ministration of Private Baptism of Children in Houses.

Though the title describes the Service as for the Ministration of 'Private Baptism of Children in Houses,' it also contains a Service for their reception in Church, should they survive.

Preliminary Rubrics.—1st Rubric.

1549. The Pastors and Curates shall oft admonish the people, that they defer not the Baptism of infants any longer than the Sunday, or other holy-day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

1662. 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.

2nd Rubric.

1549. And also they shall warn them, that without great cause and necessity, they baptize not children at home in their houses; and when great need shall compel them so to do, that then they minister ['it,' 1552] on this fashion.

1604. And also they, etc., . . . and necessity they procure not their children to be baptized at home in their houses, And [altered to 'But,' 1662] when great need, etc., so to do, then Baptism shall be administered on this fashion.

3rd Rubric.

1549. First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words.

This rubric directly authorized Baptism by the laity in cases of great necessity; a practice which had been permitted for many centuries. The Sarum Manual not only sanctioned it, but enjoined that each parish

priest should often, on the Sunday, set forth to his parishioners the form of baptizing, in order that, if need be, they might know how to baptize infants. The English formula which they were to be instructed to use was: 'I christen thee, N., in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' But in Elizabeth's reign no inconsiderable opposition arose, and a Canon was drawn up by Convocation in 1575, prohibiting it. Elizabeth, however, would not give her sanction to it. But in 1604, at the request of the Puritan party, the rubric was so altered as to make it appear that Lay Baptism was no longer legal.* It ran as follows:—

1604. First, let the lawful Minister, and them that be present, call upon God for his grace, and say the Lord's Prayer, if time will suffer. And then the child being named by some one that is present, the said lawful Minister shall dip it in water, or pour water upon it, saying these words.

This was again altered in the Revision of

1662. 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 Public 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, saying these words upon it.

In his absence, any other lawful Minister, etc.—'The very widest possible latitude of interpretation is allowed to this phrase, which may be taken to include a layman, or even the midwife, or any other woman present at the birth of the child. Lay Baptism has been considered valid in the Church of England from the remotest times, and it is only discouraged, not forbidden, by our present vernacular rubrics (Maskell's 'Mon. Rit.,' 2nd Ed. l. ccliii.)' (F. E. Warren).

The rubrics of 1549, 1552, and 1559 did not require Baptism

* The rule respecting Lay Baptism now seems to be, that while it is irregular, it is valid. Hence the Judicial Committee of the Privy Council, July 2, 1842, ruled, in *Escott v. Mastin*, that, in the Church of England, Lay Baptism, though not encouraged, is not disallowed. On May 31, 1844, the Archbishops Court, in the case of *Titchmarsh v. Chapman*, pronounced that Baptism rightly administered even by one in heresy and schism was valid.

to be administered by a clergyman, but in 1604 they were modified to exclude Lay Baptism.

The directions as to conditional re-Baptism make clear that this regulation (1662) does not invalidate Lay Baptism *Fieri non debet, factum valet*.

This third rubric also leaves to the discretion of the Minister the choice of Prayers and the number to be used. The following, however, would seem the best, except when through extreme urgency the number must be reduced:—

The Lord's Prayer.

'Almighty and everlasting God.'

'Almighty and immortal God.'

'Almighty and everlasting God, heavenly Father.'

The Prayer of Consecration.

The Formula.

N., I baptize thee, etc.

The Thanksgiving Prayer. 1662.

We yield thee hearty thanks.

The former portion of this Prayer is the same as in the preceding Service; but from the nature of the case the latter part had to be altered in case the child's illness proved fatal.

As the Service ends here somewhat abruptly, it seems appropriate to close with one of the usual Blessings.

THE SERVICE FOR THE RECEPTION OF THE CHILD (SHOULD HE SURVIVE) INTO THE CHURCH.

From time immemorial the Church has directed that children baptized at home through severe illness should, subsequently, if they recover, be received into the Church. The object of this was:—

1. That there may be a public recognition and certification that the child has been duly baptized.
2. That the sponsors may undertake their obligations.

The Opening Rubric.

1549. And let them not doubt . . . to the intent the Priest may examine and try, whether the child be lawfully Baptized or no. And if those that bring any Child to the Church do answer that he is already Baptized; then shall the Priest examine them further.

1604. And let them not doubt . . . to the intent that if the Priest or Minister ['the Minister,' 1662] 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: Or if the child were baptized by any other lawful Minister, that 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.

1662. And let them not doubt . . . privately before used: In which case he shall say thus.

The Certification if performed by the Minister present.

I certify you, that according to the due and prescribed order, etc.

The Rubric following.

1662. But ['Or,' 1604] if the child were baptized by any other lawful Minister . . . examine them further, saying.

This was the latter part of the 1604 rubric.

Inquiries.

[1]. By whom was this child baptized? * 1549. Herm. 'Con.'

[2]. Who was present when the ['this' substituted in 1604 for 'the'] child was baptized? 1549. Herm. 'Con.'

And 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. 1604.

[3]. With what matter was the child baptized? 1549.

N.B.—Until 1604 before 'what matter' were the words 'what thing or.'

[4]. With what words was the child baptized? 1549.

In 1549 there were two other inquiries. One after the second question, viz.: 'Whether they called upon God for grace and succour in that necessity?' (omitted in 1604), and another after the fourth, viz.: 'Whether they think the Child to be lawfully and perfectly Baptized?' (omitted in 1662).

The Rubric after the Inquiries. 1549. Sar. Man.

The Certification if Baptism performed by another Minister. 1549. Herm. Con.

I certify you that in this case all is well done, and according unto due order, etc. Before 1604, instead of the words 'all is well done' were the words 'ye have done well.'

* The exact wording in 1549 was 'By whom the Child was Baptized?'

Laver of Regeneration. This corresponds to the expression in Titus iii. 5. 'The washing of regeneration.' The word 'laver,' from the Latin, *lavo*, 'I wash,' is a vessel containing water for washing. The vessel itself is figuratively used for its purpose, i.e. washing. Cf. 'This cup is the New Testament,' etc. (Luke xxii. 20).

The Gospel, Mark x. 13-16. 1549.

The Address upon it. 1549.

In 1662 the word 'brief' was added before 'exhortation' in the rubric.

Will give unto him the blessing of eternal life. Prior to 1604 it was 'hath given unto him'; and 'make him' was 'made him.'

The Lord's Prayer. 1549.

From 1549 to 1604 there was the following rubric before the Lord's Prayer, 'Here the Minister with the Godfathers and Godmothers shall say.' This was omitted in 1662.

The Thanksgiving Prayer. 1549.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, etc.

Increase this knowledge and confirm this faith. The Apostles once asked the Lord to increase their faith (Luke xvii. 5), and He replied by showing them that the only sense in which faith can increase is by the conscious exercise of it by its possessor. **Confirm this faith,** i.e. by providential guidance and spiritual experience.

Prior to 1662 this Prayer came immediately before the Exhortation to the Sponsors.

Rubric before the Interrogatories.

1549. Then shall they say the Creed; and then the Priest shall demand the name of the child, etc.

1552. Then shall the Priest demand the name of the child, etc.

The Interrogatories. 1549.

The Reception of the Child. 1662.

The Short Address to the Congregation. 1662.

The Prayer for the Child. 1662.

The Exhortation to the Sponsors. 1549.

} See
Public
Baptism
of
Infants.

In the Prayer Book of 1549, after the Interrogatories addressed to the sponsors, the Minister was directed to 'put the white vesture, commonly called the Chrism, upon the child, saying,'

'Take this white vesture for a token of the innocency which, by God's grace, in the holy sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as

thou shalt live, to give thyself to innocency of living; that, after this transitory life, thou mayest be partaker of the life everlasting. Amen.

This investiture of the Chrism was omitted in 1552.

The Rubric before the Conditional Formula of Baptism.

1549. But if they which bring the infants to the Church, do make an uncertain answer to the Priest's questions and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind: (as oftentimes it chanceth,) then let the Priest Baptize him in form above written, concerning public Baptism, saving that at the dipping of the child in the Font, he shall use this form of words.

1604. But if they which bring the infants 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 form above written, concerning Public Baptism; saving, etc.

1662. The words 'before appointed for Public Baptism of infants' were substituted for 'above written, concerning Public Baptism.'

The Conditional Formula of Baptism. 1549. *Sar. Man.*

Conditional Baptism should, of course, never be used hastily but only when, after careful inquiry, it is feared that the child or person has either never been baptized or not properly baptized, that is to say, when the essentials of Baptism, viz. water and the words of institution, were not rightly used.

The earliest mention of a conditional Baptism is in the Statutes of St. Boniface, Archbishop of Mentz, c. 745.

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

THIS Office was added at the last revision in 1662, being drawn up by a Committee of Convocation, of three members, of whom Dr. George Griffith, Bishop of St. Asaph, was the chief. The reasons for its introduction are stated in the Preface to the Prayer Book, where it is described as a Service which, although not so necessary when the former Book was compiled, 'yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us [the allusion here being to the general neglect of the ordinances of the Church during the Rebellion], is now become necessary, and may be always useful for the **Baptizing of Natives in our Plantations**, and others converted to the Faith.'

The Service is based upon that for the Baptism of Infants adapted to the case of adults.

The chief points of difference are the following:—

1. The first Exhortation, 'Dearly beloved, forasmuch as all men,' etc., recognizes the washing of actual as well as original sin.
2. The Gospel is taken from our Saviour's discourse with Nicodemus (John iii. 1-8) concerning the necessity of the new birth, and supplies the place of Mark x. 13-16.
3. The Exhortation, founded on John iii. 1-8, quotes our Lord's words in Mark xvi. 16, and those of St. Peter in Acts ii. 37-40, and 1 Pet. iii. 21 on the subject of Baptism.
4. The demands (i.e. the questions) are made to the candidates themselves and not to the Godparents, who are spoken of not as 'sureties' but 'witnesses.'
5. The Priest takes each person to be baptized by his right hand and places him conveniently by the font.
6. The Priest is to dip the candidate in the water, or pour water upon him.
7. The Thanksgiving 'We yield (give) thee humble thanks'

comes after the Lord's Prayer (i.e. after the Baptism, as well as after the address founded on the Gospel, i.e. before the Baptism).

8. The Thanksgiving after the Lord's Prayer used in the Baptism of Infants is omitted altogether.

9. The Address to the Godparents ('Forasmuch as this child,' etc.) is altered to suit the case of adults.

10. The Closing Exhortation to the newly baptized, 'And as for you, who have now,' which bids them walk answerable to their Christian calling, etc., takes the place of 'Ye are to take care that this child.'

The rubrics at the commencement of the service.

These direct not only examination of the candidate but that:

- (1) 'Timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least,' to secure due instruction in 'the Principles of the Christian Religion.'

The American rubric runs: 'Timely notices shall be given to the Minister, that so due care may be taken,' etc.

- (2) 'They may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.'

Prayer and fasting. The word 'fasting,' together with 'the Table of Days of Fasting or Abstinence,' was added in 1662: it is the only place in the B.C.P. where it is directly enjoined. The discovery, however, that the word 'fasting' has been interpolated into the sacred text in Matt. xvii. 21; Mark ix. 29; Acts x. 30; and 1 Cor. vii. 5, tends to rob this combination of prayer and fasting of much of its scriptural sanction; while the absence of any definition of fasting throughout the B.C.P. leaves the manner of its observance to be determined by the bodily and spiritual circumstances of the candidate for the solemn rite of Holy Baptism.

In the first of the closing rubrics Confirmation is ordered to follow as soon as conveniently may be.

The Closing Rubrics. In the first rubric the declaration of the expediency of Confirmation following speedily upon Adult Baptism, with a view to Holy Communion, forms a clear commentary upon the meaning of the words in the Title 'able to answer for themselves.' This does not mean ability to read or repeat the answers to the questions, but, as in the address to the Godparents in the Public Baptism of Infants, capacity to appreciate the instruction upon the fundamentals of the faith, contained in the Catechism. The addition, in 1662, to the closing rubric of the Confirmation Office, 'or be

ready and desirous to be confirmed,' renders it unnecessary for one who has been baptized as an adult to wait for Confirmation before communicating.

In the second rubric the Minister is given discretionary power to decide whether a child brought to be baptized is or is not old enough to answer for himself. The not infrequent presentation of a child old enough to appreciate the difference between right and wrong, yet not old enough to be deemed spiritually responsible, creates a difficulty for which the B.C.P. makes no provision. On the *opus operatum* theory of the Sacraments this would be no difficulty, but in view of the general tenour of the Holy Scripture and the Prayer Book itself, it would seem to be wise to defer the Baptism of a child approaching years of discretion, except in case of sickness.

This rubric is carelessly worded. Starting with a reference to the Baptism of children who are not infants, yet too young to answer for themselves, it uses the word 'child' and the adult word 'person' at the close. This was doubtless due to the intention to make provision for the Baptism of an adult in danger, a case not otherwise considered in the B.C.P.

A CATECHISM

That is to say,
An Instruction to be learned of every
person, before he be brought to be confirmed
by the Bishop.

INTRODUCTORY NOTES.

IN the English Church prior to 1549 there was no form of religious instruction in dialogue for children or adults.* There was, however, a short explanation of the Lord's Prayer and the Creed which was used in the Mediæval Church. But this provision was meagre and unsystematic, and the people knew little about even the essential doctrines of the faith, as is evidenced by the Injunctions issued during the reign of Henry VIII in the years 1536 and 1538.

The Catechism in its original form did not deal with the Sacraments. It was probably composed by Dean Nowell, although it has been attributed to Poynt, Bishop of Rochester, and Goodrich, Bishop of Ely. The Catechism in the *Consultatio* may have aided the compilers, here as elsewhere. The part dealing with the Sacraments was composed in response to a request made by the Puritans, and added in 1604; it is supposed to have been the work of Dr. Overall, Dean of St. Paul's, afterwards Bishop of Norwich.

Until 1662 the Catechism was inserted in the Order of Confirmation, with the intention that the Bishop should put the questions to the children at the time of Confirmation.

The title of the combined Service was in 1549: 'Confirmation, wherein is contained a Catechism for Children.' In 1604 it was altered into 'The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith according to the Catechism following.'

After the title there followed several rubrics explaining the purpose of Confirmation. These rubrics were entirely altered

* The first Catechism in English was a translation of one in Herm. Con., 1547.

in 1662, and in an abridged form converted into an opening address placed at the commencement of the Confirmation Service. In 1604 there was printed at the end of the rubrics the present title of the Catechism, with the single substitution of 'person' for 'child.'

The word 'Catechism' is derived from *κατηχέω*,* 'to sound in the ear, to resound, to instruct by word of mouth' (see Luke i. 4; Acts xviii. 25; Matt. xxviii. 19, 20; Rom. ii. 18; 1 Cor. xiv. 19), and is therefore specially applicable to instruction by question and answer.

In the Early Church a Catechist was attached to every congregation, whose office it was to instruct the Catechumen, i.e. candidate for Holy Baptism, in the first principles of the oracles of God.

In the Church Catechism there are twenty-five questions and answers, and they contain a summary of all those cardinal points of faith and duty which a child 'ought to know and believe to his soul's health.'

Canon 59 orders catechetical instruction on every Sunday and Holy Day, under pain of 'reproof, suspension, and eventual excommunication.'

Analysis.

- I. Exposition of the Baptismal Covenant.
- II. The Creed and its Exposition.
- III. The Ten Commandments and their Explanation.
- IV. The Lord's Prayer and its Explanation.
- V. The Doctrine of the Sacraments as to:—
 1. Their outward visible signs.
 2. Their inward spiritual grace.
 3. Their requirements.

I. EXPOSITION OF THE BAPTISMAL COVENANT.

The first section contains four questions referring to: (1) The name received; (2) the privileges bestowed; (3) the obligations incurred; and (4) the ratification made.

N. or M.

It is generally supposed that N. stands for *Nomen* (name), and that M. is a printer's contraction of NN., for *Nomina* (names) (cf. MSS.).

Godfathers and Godmothers (see Baptismal Service, p. 381).

Sponsorship belongs to the discipline of the Church, and not to the essence of Baptism.

* *Κατηχέω* comes from *κατά*, down, and *ἦχος*, a sound (Eng. 'echo').

Wherein I was made, i.e. provisionally, or sacramentally. This answer must be read with the answer to the question: 'What is required of persons to be baptized?' Ans.: 'Repentance, etc., and faith, etc.,' promised by their sureties, 'which promise, when they come of age, themselves are bound to perform.'

A member of Christ, i.e. of Christ's mystical Body, the Church in its highest sense (1 Cor. xii. 13, 27; Col. i. 18; cf. John xv. 1-6). 'We are very members incorporate in His mystical Body, which is the blessed company of all faithful people' (Communion Service).

The child of God, not merely in the general sense of creation, but in the special sense of adoption (Gal. iii. 26; iv. 5; cf. Heb. ii. 11).

An inheritor of the kingdom of heaven, i.e. of the present kingdom of grace, and the future kingdom of glory (Rom. viii. 17; Gal. iii. 29).

They did promise, etc.

1549. First that I should forsake the devil, etc.

1662. The word 'renounce' was substituted for 'forsake.'

Promise and vow: *promise* before your fellow-men, *vow* before God. The three vows here are those of Renunciation, Faith, Obedience.

Renounce is a better word than 'forsake,' as we cannot in this life, through the weakness of our mortal nature, entirely forsake sin; but we can abjure, refuse allegiance to, break off connexion with and proclaim war against it. (Cf. Questions put to Godparents in the Office for Public Baptism.)

All his works, such as pride (1 Tim. iii. 6), presumption, envy, hatred, malice, lying and slandering (John viii. 44 and cf. 1 John iii. 8).

The pomps. 'Pomps' is from *πομπή*, a procession, and means ostentatious display, grandeur, empty glory.

Vanity means emptiness, hollowness, and unreality.

Wicked world, i.e. the unregenerate, uninfluenced by the fear of God.

The sinful lusts of the flesh. These are the appetites of the body, unlawfully or unduly indulged in, leading to gluttony, drunkenness, sloth, and unchastity.

All the Articles, i.e. the items or separate clauses of the Creed. **By God's help so I will** corresponds to 'I do' in the Confirmation Service.

Called me to this state, etc., i.e. invited me by grace to a condition

of being saved. Compare the expression τῶν σωζόμενων ('present participle') (Acts ii. 47, R.V.; xiii. 48, R.V.).

II. THE CREED AND ITS EXPOSITION.

1549. **Question.** Rehearse the Articles of thy belief.

1662. **Catechist.** Rehearse, etc.

It contains twelve articles, and the words 'I believe' belong to each of them and to every part or single truth contained in them. In the Creed we use the first person singular, not the plural, as in 'The Confession,' 'The Thanksgiving,' etc., because belief must be essentially personal.

Analysis.

The objects of Belief are:—

1. God the Father,
2. God the Son,
3. God the Holy Ghost,
4. The Church and its privileges present and future.

Expository Paraphrase.

I believe, i.e. accept with all the personal responsibility attaching to a belief in the fact of the existence of **God the Father**, Almighty Maker of heaven and earth, i.e. of the whole universe. **And I believe in Jesus** (Matt. i. 21) **Christ**, anointed (Acts x. 38) to be Prophet (Luke iv. 18; Acts iii. 22), Priest (Heb. vii. 21), and King (John xviii. 37), **His only and eternally begotten Son our Lord**, to whom the Father hath delegated all authority during the present economy (Matt. xvii. 5; 1 Cor. xv. 24), **Who was conceived by the Holy Ghost** (through a secret and inexplicable operation superseding all known natural laws (Matt. i. 20; Luke i. 35), **Born of the Virgin Mary** (Luke ii. 5-7), **Suffered under Pontius Pilate**, the Roman Governor of Judæa, **Was crucified** (thus enduring the cruel and ignominious Roman method of putting criminals to death), **dead, and buried**, **He descended into Hell**, i.e. Hades, the place of departed spirits, where wicked and righteous in their different abodes alike await the day of judgment (Luke xvi. 23; cf. xvi. 22 and xxiii. 43); **The third day he rose again from the dead**, having lain in the tomb (according to our days of the week) the latter part of Friday, the whole of Saturday and the beginning of Sunday; **He ascended into heaven**, as God and Man, after remaining forty days upon the earth, **And sitteth at the right hand of God**, the place of highest honour and greatest majesty and glory as our Intercessor (Heb. i. 3; vii. 25; 1 John ii. 1; **From thence**

he shall come to judge the quick, i.e. those who shall be alive at His coming, and the dead.

I believe in the Holy Ghost, the Third Person of the Blessed Trinity who, as the Paraclete, applies the redemptive blessings which Christ has procured (John xiv. 26); **The holy Catholic** (i.e. general and universal) **Church**, which embraces in the widest aspect all the baptized, but in a stricter sense is limited to those who form 'the blessed company of all faithful people'; **The Communion of Saints** * with (1) God, the Father, Son, and Holy Ghost (1 John i. 3, 6; 1 Cor. i. 9; 2 Cor. xiii. 14); (2) with each other in prayer and praise and holy converse; (3) and the departed saints in looking forward to the same glorious hope of the appearing of Christ. **The Forgiveness of sins**, † granted by God through Christ's meritorious Cross and Passion to those who truly repent and confess their sins (Rom. iii. 25; John i. 9); **The Resurrection of the body**, ‡ both of the just and the unjust; **And the Life everlasting**, which for the righteous will be a life of unspeakable happiness, and for the wicked the reverse (John v. 28, 29). **Amen**, I truly assent to all the foregoing articles.

Notes on the Summary of the Belief.

The Holy Ghost, who sanctifieth me by putting good desires into our hearts and giving us grace to carry those desires into good effect. The work of sanctification is progressive.

The elect people of God, i.e. those persons chosen out of the world to be adopted into His family (John xv. 19).

III. THE TEN COMMANDMENTS AND THEIR EXPLANATION.

The Commandments, or the Decalogue, 'The ten words' (see Exod. xxxiv. 28 (marg.); and cf. Matt. xix. 18; xxii. 37-40; Luke x. 27).

1552. The same which God spake in the xx. Chapter of Exodus, etc. (vers. 2-17). The version of the Commandments here given is from Cranmer's Bible, called also 'The Great Bible' (1539).

* The saints are members of one family through their union with Christ (Eph. iii. 15); as such, they have a common fellowship with each other, are bound together by common ties, are animated by the same desires, hopes, and aspirations, join together in common acts of worship, and mutually enjoy spiritual converse.

† In Acts ii. 38 and xxii. 16, remission of sin is connected with Baptism; but in both instances it is clear that this Sacrament is the sign and seal of a forgiveness granted to faith and repentance.

‡ See Note p. 478.

Ten Commandments. They are not numbered where recorded (Exod. xx. and Deut. v.), but in Exod. xxxiv. 28 and Deut. iv. 13 they are specified as *ten*.*

A useful rule of interpreting the Commandments is that :

- (1) When any duty is enjoined, the contrary sin is forbidden.
- (2) When any sin is forbidden, the contrary duty is enjoined.

The first four Commandments relate to our duty toward God, and the last six to our duty towards men. In the first four Commandments we are taught :—

- (1) To acknowledge God, and God alone, as God.
- (2) To avoid idolatry, and the use of images in worshipping God who, as a Spirit, is to be worshipped in spirit and truth.
- (3) To honour His Holy Name and Word.
- (4) To consecrate one day in seven.

First Commandment. 1549.

But me, A.V. 'Before me,' i.e. 'in my sight,' 'in my very presence,' suggesting the idea that any request to another power as in any sense Divine is flagrant insult to the all-seeing Jehovah.

The Prohibition :—

- (1) Against direct apostasy, i.e. the sin of having or acknowledging any other God.
- (2) Against indirect apostasy, i.e. the sin of ascribing all things to fate or chance.
- (3) Against virtual apostasy, i.e. the sin of supremely setting the heart upon wealth, pleasure, or any object, aim or desire.

The Implied Duty :—

- (1) To believe in Him, i.e. to trust Him.
- (2) To fear Him as a Being of infinite holiness and power.
- (3) To love Him with all our heart, with all our mind, with all our soul, and with all our strength.

The Second Commandment. First part 1549; Second part, commencing 'For I the Lord thy God,' added 1552.

The Prohibition :—

- (1) Against direct idolatry, i.e. the sin of making any visible representation of God for the purpose of worship.

* In some ancient writers the commandments are divided three for the first table and seven for the second—the first and second commandments being united into one, and the tenth commandment divided.

- (2) Against indirect idolatry, i.e. the sin of harbouring unworthy conceptions of God.

The Implied Duty :—

- (1) To worship Him in Spirit and in truth (John iv. 23, 24), as He has been pleased to reveal Himself to us in His Word.
- (2) To give Him thanks for all temporal and spiritual blessings (cf. Rom. i. 21; 1 Tim. iv. 3).
- (3) To put my whole trust in Him, under all the circumstances and conditions of life.
- (4) To call upon Him in public and private prayer.

The Third Commandment. First part 1549; Second part, commencing 'For the Lord will not,' added 1552.

In vain, i.e. without a proper purpose or for a wrong purpose.

Name of God stands for God Himself or for anything involving His honour.

The Prohibition :—

- (1) Against perjury, i.e. the sin of using the Name of God in support of falsehood.
- (2) Against profane swearing, i.e. the sin of using God's Name to give point to our angry feelings towards our fellow-men, or in consequence of our misfortunes.
- (3) Against blaspheming, i.e. the sin of speaking against God through anger at His dealings with us.
- (4) Against rash vows, i.e. the sin of appealing to God's Name in making promises without sufficient or serious forethought.
- (5) Against all irreverence concerning God, and levity and thoughtlessness in regard to holy things.

The Implied Duty :—

To honour His Holy Name and His Word, i.e. to regard His Name with becoming reverence and awe, as sacred beyond thought, and accept implicitly the revelations which He has made concerning His Divine will.

The Fourth Commandment. First clause 1549. The rest, commencing from 'Six days shalt thou labour,' added 1552.

Remember implies the earlier statute (cf. Gen. ii. 2, 3; Exod. xvi. 23-30; and ancient Babylonian usage). The observance of the sabbath was designed :—

- (1) To recall God's rest after the work of Creation.
- (2) To commemorate the deliverance of Israel from Egypt (Deut. v. 15).
- (3) To be a sign of perpetual covenant between God and

the children of Israel (Exod. xxxi. 16, 17; Ezek. xx. 12).

- (4) To make merciful provision for the recreation of man and beast (Exod. xxiii. 12).
- (5) To furnish a type of the heavenly sabbath (Heb. iv. 9).
- (6) To be a day in which especially to delight in God (Isa. lviii. 13, 14).

The Underlying Teaching, 'To serve Him truly all the days of my life,' as all our days are to be consecrated to God: the sabbath day being specially for rest, worship, holy meditation, and works of mercy and charity; and the remaining six for the strict and conscientious discharge of our earthly duties as service done unto God and with an eye to His glory.

Old Testament Observance of the Sabbath.

It was not kept as a fast, but as a day of rest from all worldly occupations. Desecration of the day was punished with stoning (Exod. xxxi. 14, 15; Num. xv. 32-36).

Christian Observance of the Sabbath.

The alteration of the day was evidently made in Apostolic times, as we read that the Apostles met together on the first day of the week for breaking bread and joining in holy worship (Acts xx. 7; 1 Cor. xvi. 1, 2; cf. Rev. i. 10). This change was suggested by the fact that the Lord rose from the dead and the Holy Spirit was outpoured on the first day of the week. The command requires the observance of one day in seven, not specifying any particular one.

The Second Division of the Commandments has reference to our duty towards our neighbours (i.e. all men with whom we have to deal), and is summed up in the words, 'To love him as myself, and to do to all men, as I would they should do unto me.'

The Fifth Commandment (cf. Eph. vi. 2, 3).

The Duty actually named:—to honour parents.*

To love, honour and succour my father and mother.

The Implied Duty:—to submit to all divinely appointed authority.

- (1) To honour and obey the King, and all that are put in authority under him (1 Pet. i. 17).

* We honour our parents (1) by obeying their direct commands (Col. iii. 20) and indirect wishes (Luke ii. 51); (2) by treating them with respect both in manner and word (Deut. xxvii. 16; Exod. xxi. 15, 17; cf. 1 Kings ii. 19).

- (2) To submit myself to all my governors, teachers, spiritual pastors (Heb. xiii. 17) and masters.
- (3) To order myself lowly and reverently to all my betters (Lev. xix. 32; Rom. xii. 10; 1 Pet. v. 5).

1549. To honour and obey the King, and his Ministers.

1662. To honour and obey the King, and all that are put in authority under him.

The Sixth Commandment deals with the security of the person.

The Direct Prohibition:—

Not to deprive our fellow-man of life wilfully.

The Indirect Prohibition (Matt. v. 21, 22):—

- (1) To hurt nobody by word nor deed. . . .
- (2) To bear no malice nor hatred in our heart, and in fact to avoid all vindictive passions (Eph. iv. 26, 31).

The Implied Duty:—

- (1) To cultivate a loving and forgiving spirit (Matt. vii. 14; Eph. iv. 32).
- (2) To pray for and relieve the wants of our enemies (Matt. v. 44; Rom. xii. 20).
- (3) To contribute to the necessities of those in need (1 John iii. 17).
- (4) To be merciful, even as our Father in heaven is merciful (Luke vi. 36).

The Seventh Commandment upholds the sanctity of family life.

The Direct Prohibition:—

Not to destroy marital relationship 'instituted by God in the time of man's innocency.'

The Indirect Prohibition:—

Not to gratify sensual desires.

The Implied Duty:—

To keep my body in temperance, soberness, and chastity. Matt. v. 27-30, which inculcates purity of thought, should be read as showing the true meaning of this command.

The Eighth Commandment sanctions the possession of property.

The Direct Prohibition:—

To keep my hands from picking (i.e. pilfering and petty theft) and stealing.

The Indirect Prohibition:—

To keep from robbery, cheating, and trickery in business, and gambling.

The Implied Duty:—

To be true and just in all my dealings, using all honest means to get a livelihood (Eph. iv. 28; cf. 1 Tim. v. 8).

The Ninth Commandment defends character and reputation.

The Direct Prohibition :—

Not to give false evidence against our neighbour, especially in the public Courts.

The Indirect Prohibition :—

(1) To keep my tongue from evil speaking, lying, and slandering; including equivocation exaggeration, and suppression of the truth.

The Implied Duty :—

- (1) To keep silence when we cannot speak good of any one, except when silence would be itself a sin (Prov. x. 19; Jas. i. 26).
- (2) To avoid uncharitable judgments, and to find no pleasure in detecting the failings of others (Matt. vii. 1).

The Tenth Commandment searches the thoughts and intents of the heart (cf. Rom. vii. 7) and enjoins contentment.

The Direct Prohibition :—

Against covetousness (Luke xii. 15; Eph. v. 3, 5; Col. iii. 5; 1 Tim. vi. 10).

Not to covet nor desire other men's goods, in such a way as to wish to deprive them of their possessions, nor to feel envious or discontented.

The Indirect Prohibition :—

Against any immoderate desire and a grasping disposition.

The Implied Duty :—

- (1) To learn and labour truly to get mine own living, and,
 (2) To do my duty in that state of life into which it shall please (not 'has pleased') God to call me.

1549. But learn and labour truly, etc.

1662. But to learn, etc.

IV. THE LORD'S PRAYER AND ITS EXPLANATION.

The Question introducing the Lord's Prayer.

1662. 'Catechist' was put above the question.

1549. My good son.

1552. My good child.

The Lord's Prayer.

Our Lord gave this prayer not merely as a form ('When ye pray say,' Luke xi. 2), but also as a pattern ('After this manner pray ye,' Matt. vi. 9) by which we are to frame our prayers. In the versions given by the two Evangelists there are some variations. Both these differ again from the version in the Prayer Book. The Doxology is not given by St. Luke, and the R.V. omits it in St. Matthew's Gospel: it is a liturgical addition.

In the early days of Christianity this Prayer was concealed from the outside world and reserved as 'the Prayer of the Faithful.' As Christianity spread it was recited in the public Services; and in the Prayer Book is used at least once in every Service.

Expository Analysis

I. Address, showing :—

- (1) Our Redemptive Restoration to Sonship ('Our Father').
- (2) Our Brotherhood ('Our Father').
- (3) God's Supremacy over the Universe ('In heaven').

II. Petitions.

Their number seven, the covenant number.

1. First Three for God's Glory.

- (1) The Hallowing of His Name,
- (2) The Coming of His Kingdom,
- (3) The Fulfilment of His Will.

2. The Fourth for our Daily, Bodily Needs.

This shows that God is willing and ready to provide for our temporal wants. But while there are three petitions for our spiritual needs, there is only one for our bodily requirements.

3. The Last Three for our Spiritual Needs.

(1) Forgiveness.

It was the only new petition added by our Lord, the others existing in Jewish devotions. It is also the only one to which a condition is attached (Matt. vi. 14, 15).

(2) Guidance.

For 'Lead us not' the King's Book had 'Let us not be led.' This latter rendering is the more correct. The passage is so translated in the Bishops' Book, 1537.

(3) Deliverance.

III. Doxology.

Compare 1 Chron. xxix. 11, 'Thine, O Lord, is the greatness, and the power, and the glory... thine is the kingdom.'

EXPOSITION.

Our. The use of the plural pronoun rebukes selfish exclusiveness in prayer.

Father. In this invocation we are not bidden to employ some term expressive of the might or majesty of Jehovah, but a parental term, bespeaking the tenderness and love

of God, and inspiring us with confidence. He is our Father not only by creation, but also by redemption, having given us His only Son to die for us, and bestowed upon us the power to become the sons of God. 'He made us, and is our Father by creation; He preserves us, and is our Father by His providential care; He has in mercy taken us into His family, and is therefore our Father by adoption' (Maldonatus).

In heaven. In one sense God is omnipresent: He fills heaven and earth. But in another sense heaven is especially His dwelling place—the Father's house—for there His presence is more fully manifested and His glory more fully revealed. The words 'in heaven' are to remind us of the majesty of Him whom we address.

The Explanation of the Address: I desire my Lord God our heavenly Father, who is the giver of all goodness.

Hallowed be thy Name. The Name of God is used as an equivalent to God Himself, and here, therefore, it embraces His Being and His Attributes. It stands for all that He has been pleased to reveal respecting Himself. To hallow God's Name is to treat everything that belongs to Him, His Word, His Sanctuary, and the Sacraments instituted by His Son, with reverence.

Explanation: To send his grace unto me, and to all people; that we may worship him as we ought to do.

Thy kingdom come. The kingdom of God is the spiritual sphere in which His rule is acknowledged. The mission of Christ was to reveal to the world its true character, to exemplify its principles, and to open it to all believers. The duty of the Church in both its corporate and individual capacity is to complete the work which Christ began. In this petition, consequently, we pray in the first instance that His kingdom may come into our hearts, that we may become its loyal subjects, and that the gospel of His kingdom may be spread throughout the world. In the next instance we pray that God will hasten the time when our Saviour shall return and 'the kingdoms of this world shall become the kingdoms of our Lord and of His Christ' (Rev. xi. 15; cf. xxii. 20).

Explanation: That we may serve him as we ought to do.

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

Matt. vi. 10, 'In earth as it is in heaven.'

Luke xi. 2, 'As in heaven, so in earth.' Some MSS.

omit this phrase in St. Luke.

We pray here that God's revealed will may be studied,

loved and obeyed on earth as it is in heaven; i.e. as by the angels whose wills are voluntarily conformed to God's will.

Explanation: That we may obey him as we ought to do.
Give us this day our daily bread.

Our Lord bids us to pray for the daily necessities of life, not for superabundance, or needless luxuries, or accumulated supplies.

It has been thought by some that this petition refers also to spiritual needs.

Our daily bread (τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον).

The Greek word ἐπιούσιος thus translated 'daily,' is not found anywhere save in the Lord's Prayer (Matt. vi. 11; Luke xi. 3). Its meaning, therefore, cannot be decided by general usage, and has occasioned difficulty.* The A.V. 'daily' is retained in the text of R.V. with the marginal note, 'Gr. for the coming day.' But the Greek is not 'for the coming day,' but, on this derivation, 'the coming bread.' Moreover, the plain meaning of 'the coming day' is 'to-morrow,' and to pray for the bread for 'to-morrow' is curiously inconsistent with the thrice-given advice following 'to take no heed' (Matt. vi. 25, 28, 31). Jerome states that the 'Gospel of the Hebrews' had the Hebrew word for 'to-morrow' here. Some early Fathers translate 'coming,' finding in the 'coming bread' an allusion to spiritual bread.† This is ruled out by the tenour of the whole prayer: there is little or no significance in 'give us *this* day the bread which is to come.' Godet's view, that ἐπιούσιος is, like περιούσια derived from οὐσία = existence, and signifies 'sufficient,' as contrasted with 'superfluous' (περιούσιος) leaves nothing to be desired. Liddell and Scott give this same rendering, but derive the word from ἔπειμι = to go (or come) to. The Vulg. '*Panem supersubstantialem,*' literal rendering of ἐπι and οὐσιος, is to the same effect.

The Explanation: That he will send us all things that be needful both for our souls and bodies. The reference to 'souls' as well as 'bodies' is anticipatory of the following petitions.

And forgive us our trespasses, etc.

Matt. vi. 12, 'And forgive us our debts (τὰ ὀφειλήματα)

* Vide Grimm, 'Greek-English Lexicon of the New Testament,' revised by J. H. Thayer.

† Vide G. F. Maclear, 'A Class-Book of the Catechism,' etc. (1892), p. 132.

as we forgive ['as we also have forgiven,' R.V.] our debtors.'

Luke xi. 4, 'And forgive us our sins (*ἁμαρτίας*)' (we are justified in so praying), 'for we ['we ourselves,' R.V.] also forgive every one that is indebted to us.'

The word 'trespass' (*παραπτώματα*) is used in Matt. vi. 14, 15. The three ideas of sin suggested by these words are robbing God, missing the mark, and going astray.

This is the only conditional petition; we are solemnly taught that God's forgiveness knows no limits but those imposed by our own unwillingness to forgive.

Our forgiving others is not the cause, however, but the condition of our being forgiven by God (Mark xi. 25, 26; cf. Matt. xviii. 21-35; Eph. iv. 32). This is the only petition upon which our Lord comments (Matt. vi. 14, 15).

The Explanation: And that he will be merciful unto us, and forgive us our sins.

And lead ('bring,' R.V.) us not into temptation.

There are two senses in which the word 'temptation' (*πειρασμός*) is used, viz. :—

- (1) In a good sense, as when God is said to put men to the proof for their spiritual benefit (Gen. xxii. 1, 2; Deut. viii. 2; xiii. 3; Job i. 8-12; ii. 1-7; 2 Cor. xii. 7).
- (2) In a bad sense, as when Satan puts men to the test seeking their seduction and ruin (1 Thess. iii. 5).

The petition, therefore, may mean :—

- (1) Suffer us not to be led into positions of temptation, where we may be solicited to do evil and fall, but rather deliver us from the evil one who tempts us.
- (2) Allow us not to be tempted beyond our power, as a punishment for our sins.
- (3) Lead us not into trials, even when necessary for discipline, without Thy presence going with us and Thy grace being given to us (1 Cor. x. 13).
- (4) Keep us from presumptuously running into temptation.

The Explanation: It will please him to save and defend us in all dangers ghostly and bodily.

But deliver us from evil (*ἀπὸ τοῦ πονηροῦ*, 'from the evil one,' R.V.).

The title *ὁ πονηρός*, 'the evil (wicked) one,' is several times applied to the tempter (Matt. xiii. 19; John xvii. 15; Eph. vi. 16; 1 John iii. 12; v. 18); but it is

possible that the phrase is neuter, and may be rendered impersonally as in A.V.

This and the former clause are closely allied, and the conjunction 'but' which connects them together may mean either 'but if thou dost, then,' or 'nay rather.'

In this petition we pray that we may not be overcome by 'Satan's arts, snares, and powers'; but that in all our conflicts with evil God will keep us from falling into sin.

The last two clauses (perhaps better regarded as one) form a fitting conclusion to the prayer, and lead the mind to think of the future kingdom of glory where it can alone be perfectly realized.

The Explanation: That he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

[The phrase 'everlasting death,' as well as that of 'eternal death,' is not found in Scripture, but has been formed as the opposite to 'everlasting life.']

Amen, a Hebrew word implying strong assent. It denotes our confidence that our petitions are accepted, and that the answer is certain.

The Explanation: 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.

V. THE DOCTRINE OF THE SACRAMENTS.

The second part of the Catechism was added after the Hampton Court Conference of 1604, in response to a request made by the Puritans for some explanation of the Sacraments. At the Savoy Conference (1661) the Puritans, though they suggested additions, found no fault with the doctrine, as the following remark will show: 'In the general we observe that the doctrine of the Sacraments which was added upon the Conference at Hampton Court, is much more fully and particularly delivered than the other parts of the Catechism, in short, answers fitted to the memories of children.*'

The word 'Sacrament' is nowhere found in the Scriptures, but it is supposed to have been adopted into the language of the Church from the 'Sacramentum' of the Romans, the oath taken by the soldiers whereby they bound themselves to obey their commander. Hence the 'Sacramentum' came to signify

* Vide Cardwell, 'History of England,' p. 23 (Oxford, 1841), quoted by Blakeney.

a solemn engagement or ceremony which binds or imposes obligation. With this thought in view, the term 'Sacrament' was used in connexion with Baptism and the Lord's Supper, because at the former believers were enlisted as soldiers and servants of Christ, and at the latter they renewed and ratified their obligations. The two Sacraments thus symbolize our entry into the Christian life, and our sustenance therein. It is a mistake to describe them as extending the work of Christ. They are rather a channel by which the spiritual benefits of Christ's death and Passion are conveyed.

The Analysis.

I. The Sacraments generally.

1. Number.
2. Nature.
3. Parts.

II. The Sacrament of Baptism.

1. The outward sign.
2. The inward spiritual grace.
3. The requirements.
4. Infant Baptism.

III. The Sacrament of the Lord's Supper.

1. The objects.
2. The outward part or sign.
3. The inward part.
4. The benefits.
5. The requirements.

Q. How many Sacraments hath Christ ordained in his Church?

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

These are the only two Sacraments that are mentioned in the New Testament as ordained by Christ. The Romish Church adds the following five, viz.: Confirmation, Penance, Orders, Matrimony, and Extreme Unction. But Penance and Extreme Unction are not even ordinances of the Church, having arisen from 'the corrupt following of the Apostles'; Orders and Matrimony are only 'states of life allowed in the Scriptures'; and Confirmation was not 'ordained of Christ' (*vide* Art. XXV).

Although the Church of Rome insists upon seven Sacraments, we cannot find any mention of this number in the writings of the Fathers. 'Peter Lombard is said to have first devised it in the twelfth century, and from him it was adopted generally by the Schoolmen. It was laid down with authority in a decree

to the Armenians, sent from the Council of Florence, 1439, which runs only in the name of Pope Eugenius. It was then confirmed by the Provincial Council of Lens, otherwise called the Council of Paris, 1528 A.D.; after that, by the Council of Trent 1547 A.D. It finally stands as part of the Creed of Pope Pius IV.*

The expression, 'as generally necessary to salvation,' does not mean that they are universally, and in all cases absolutely necessary (for then none could be saved without receiving them); but that as a general rule (allowing for exceptions, e.g. the thief on the cross) they are requisite. This interpretation harmonizes with the following words in the Second Exhortation in the Office of Adult Baptism: 'Whereby ye may perceive the great necessity of this Sacrament, where it may be had'; and also with the rubric in the Communion of the Sick, 'But if any by reason of extremity of sickness,' etc.

As applicable to all sorts and conditions of men, they are markedly distinguished from all the other five so-called Sacraments.

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

A. 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
[viz. the inward spiritual grace], and
a pledge to assure us thereof.

The meaning of this answer largely depends upon the punctuation.

In accordance with the Prayer Book as now printed, the first comma comes after the words 'given unto us.' If this be the right punctuation, it signifies that it is not the sign but the grace which is 'given unto us,' implying that grace is absolutely tied to the Sacrament. But according to the original and authoritative editions of the Prayer Book, the first comma comes after the word 'grace.' † The interpretation then would be that it

* *Vide* 'Exposition of the XXXIX Articles,' 8th edit., Harold Browne, p. 500.

† "'The true text'" (i.e. the comma after the word 'grace') is uniformly found not only in the Annexed Book, and in all the 'Sealed Books,' but the same reading is found in every Prayer Book which has the slightest pretension to an official character, as in the earliest text, viz. the Letters Patent of King James, as given in *both* editions of Rymer's 'Fœdera'; the two editions of 1603 (O.S.), which were the earliest printed containing this part of the Catechism; in 'the Durham Book' of 1619, now in Bishop Cosin's Library, marked 'D. iii. 5'; in 'Sancroft's Prayer-Book,' now in the Bodleian (dated 1634), which was used by the Committee for preparing the Revision of 1661; also in the Black Letter Book of 1636

is not the grace, but only the sign, that is given unto us. This is proved to be the correct punctuation by Dean Durel's contemporary Latin version: *signum gratiæ quod datur.*

Given unto us. These underlined words exclude the idea that the Lord's Supper is a sacrifice, i.e. a thing given by man to God. A Sacrament is essentially a thing given by God to man.

A 'pledge' surpasses a 'sign' in that it furnishes the further thought of security that the promise will be kept. In the Bible we find that God has in various ages condescended to use material things as signs and pledges; e.g. the rainbow, Gen. ix. 12-17; circumcision, Gen. xvii. 9-14; cf. Rom. iv. 11; the shadow on Ahaz's dial, 2 Kings xx. 8-11; and even as means, e.g. the brazen serpent, Num. xxi. 8, 9; the clay and the washing, John ix. 6, 7; cf. also Mark vii. 32-35.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign; and the inward spiritual grace.

It is important to lay stress upon the two parts in a Sacrament; for the doctrine of Transubstantiation, i.e. that the bread and wine are converted into the actual body and blood of Christ, or any conception which involves a localized objective presence in the consecrated elements, reduces the two parts to one, for it 'overthroweth the nature of a Sacrament' (Art. XXVIII).

The outward visible sign. This is sometimes called the 'matter and the form,' and sometimes 'the element.'

The inward spiritual grace, i.e. the spiritual benefits which we receive through God's favour resting upon us, such as remission of sins in Baptism, and redemption in Holy Communion.

There is no virtue or efficacy in the consecrated elements themselves, except as regarded in connexion with their Sacramental use. Faith and a right disposition of heart on the part of the recipient are the essential means by which blessing is received.

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

A. Water: wherein the person is baptized

In the Name of the Father, and of the Son, and of the Holy Ghost.

Water is an emblem of cleansing and purification. Ablutions

(photo-zincographed by Government), in which Convocation 'marked up' all their alterations in 1661. It is found also in the MS. annexed to the Irish Act of Uniformity (17 & 18 Car. II, c. 6, Ireland); in the Scotch Liturgy of 1637; and in the Manx translation made by Bishop Phillips in 1610. 'The Statutory Prayer Book,' by J. T. Tomlinson and Dr. C. H. H. Wright, Editors' Preface, pp. vii., viii.

were familiar to all nations from the earliest times for ceremonial purification. Among the Jews similar lustrations were used (Gen. xxxv. 2; Exod. xix. 10; 2 Chron. iv. 6). At a later time these 'divers washings' (Heb. ix. 10) were multiplied, and the baptizing of proselytes became an established practice, so that John the Baptist introduced no new custom when he preached a *baptism* of repentance. Our Lord, to fulfil all righteousness, accepted baptism at his hands (Matt. iii. 15), and directed His own disciples to baptize (John iii. 22; iv. 1, 2).*

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin (Ps. li. 5; Rom. v. 12), and the children of wrath (Eph. ii. 3), we are hereby (i.e. by this spiritual change) made the children of grace.

The children of grace is a phrase which does not occur in Scripture. It means that baptized persons are brought under Divine favour, and are recipients of spiritual blessing. 'Hereby' (*hac ratione* in *Durel*) should be carefully contrasted with the 'wherein' of the second answer in the Catechism.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

'Repentance and faith' are necessary for a due reception of Baptism (Luke xxiv. 47; Mark xvi. 16).

Repentance in the N.T. is the translation of *μετανοία*. 'change of mind,' 'mind' being used in its fullest sense, including the will and emotions as well as the reason—in fact, the whole man. The English phrase 'to change the mind' is used in a similarly inclusive sense, connoting both the conviction that the former course is wrong, and the resultant intention to enter upon a new one. Such a change necessarily involves (1) altering of mind, (2) sorrow for error discovered, (3) purpose to amend, each alike indispensable for 'repentance to salvation' (2 Cor. vii. 8-11; contrast the sorrow of Peter and Judas).

Faith is personal trust in a personal being. Faith in God is attained by acceptance of the revelation of Himself given in the Holy Scriptures and in the Universe (Heb. xi. 6; cf. Acts xiv. 17; xvii. 27; Rom. i. 20). Heb. xi. 1 (*see* R.V.) rather describes the value of faith than defines it.†

* For questions concerning the manner and matter of Baptism, see Introduction to Baptismal Office, pp. 370 ff.

† The Gospel according to St. John, though written avowedly to produce faith (xx. 31), strangely avoids the noun *πίστις* ('faith'). He always

'The promises of God made to us' in Baptism, are:—

- (1) The forgiveness of sins (Acts ii. 38; xxii. 16).
- (2) The quickening and renewing power of the Holy Spirit (John iii. 5-8; Tit. iii. 5).
- (3) Everlasting life (Mark xvi. 16).*

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

A. Because they promise them both (i.e. repentance and faith) by their sureties; which promise, when they come to age (i.e. the age of understanding or discretion), themselves are bound to perform.

1604. Yes; they do perform them by their Sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform.

1662. Altered to its present form.

The arguments for Infant Baptism are: (1) the analogy of circumcision under the Old Covenant; (2) inference from the teaching of our Lord; (3) the Apostolic practice of baptizing 'households'; (4) the custom of the Primitive Church; and (5) the propriety of the case (see Office of Baptism, p. 371).

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

A. For the continual remembrance (Luke xxii. 19; 1 Cor. xi. 24, 25)

- (1) of the sacrifice of the death of Christ, and
- (2) of the benefits which we receive thereby.

In remembrance of means simply 'in memory of,' i.e. it is the remembrance of a finished sacrifice, and in no sense can it be said to perpetuate or re-present it. The Holy Communion is not a memorial sacrifice but a memorial service.

The sacrifice of the death. Genitive of quality, or more correctly, of apposition. The phrase means 'the sacrifice which consisted in the death' (Matt. xvi. 21; John iii. 14, 15; x. 11, 15; Heb. ix. 26).

1604. And the benefits.

1662. And of the benefits.

The addition of the preposition 'of' prevents any misapprehension of the grammatical structure and meaning of the sentence

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

employs the verb, πιστεῖν with the preposition ἐν, for what we term 'having faith,' distinguishing it from 'having bare assent,' for which he uses the same verb without the preposition (contrast vv. 30 and 31 of John viii. R.V.).

* The closing part of ch. xvi. of St. Mark's Gospel in which ver. 16 occurs is marked in the R.V. as of somewhat doubtful authority, not being found in 'the two oldest Greek Manuscripts and some other authorities.'

A. Bread and wine, which the Lord hath commanded to be received.

In all four accounts of the Institution of the Lord's Supper both the bread and wine are expressly mentioned as being taken and received by those present. Hence there is no justification for withholding the cup from the laity, the practice of the Church of Rome.

Q. What is the inward part, or thing signified?

A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

The Body and Blood of Christ are taken and received 'only after an heavenly and spiritual manner' (Art. XXVIII). Christ is present by the Spirit whom He has sent to apply to His people the blessings of redemption, secured by His atoning Sacrifice. Hence to take and receive the Body and Blood of Christ, is to receive the grace and benefits procured by the offering up of His Body once given and His Blood once shed for sin.*

In order to prevent misinterpretation the Irish B.C.P. adds the following Q. and A.

Q. After what manner are the Body and Blood of Christ taken and received in the Lord's Supper?

A. Only after a heavenly and spiritual manner; and the mean whereby they are taken and received is Faith.

By the use of the *ipsissima verba* of Article XXVIII, the Irish Book has avoided all suspicion of doctrinal modification.

These blessings are only received 'by the faithful,' and the means by which they are received is Faith. Thus in the words of delivery of the Bread, in the Communion Service, the Minister says, 'Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.' Hence 'the wicked and such as be void of a lively faith,' though they receive the elements of the Sacrament, 'yet in no wise are they partakers of Christ' (see Art. XXIX).

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

The actual benefits are:—

- (1) The assurance of forgiveness and reconciliation.
- (2) Union with Christ.
- (3) Fellowship with His mystical Body the Church.
- (4) Pledge of His return: 'till He come.'
- (5) Anticipation of future happiness.

* For examination of later theories respecting this Q. and A. see p. 276.

The appropriation of these benefits constitutes 'the strengthening and refreshing of our souls.'

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

A. To examine themselves (1 Cor. xi. 28-31)

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 subjects of this examination are stated in the answer to be three in number : (1) repentance, including amendment ; (2) faith leading to gratitude ; and (3) love.

Rubrics at the End of the Catechism.

First Rubric until 1662 stood at the end of the Office for Confirmation.

1549. The Curate of every Parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or holy day, half an hour before Evensong, openly in the Church instruct and examine so many Children of his Parish sent unto him, as the time will serve, and, as he shall think convenient, in some part of the Catechism.

1552. The Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and holy-days, half an hour before Evensong, openly in the Church instruct and examine so many Children of his parish sent unto him as the time will serve, and as he, etc.

1662. The Curate of every Parish shall diligently upon **Sundays and Holy days**, after the Second Lesson at Evening Prayer, openly in the Church, etc.

The almost universal institution of Sunday schools has somewhat, but not entirely, fulfilled the spirit of this requirement.

Second Rubric.

1549. At the end of the Confirmation Service.

1604. Placed in its present position.

Third Rubric.

1549. So soon as the Children can say in their mother tongue the articles of the faith, the Lord's prayer, the ten Commandments, and can also answer to such questions of this short Catechism, as the Bishop, (or such as he shall appoint) shall by his discretion appose [examine] them in ; then shall they be brought to the Bishop by one that shall be his godfather, or godmother, that every child may have a witness of his Confirmation.

1662. 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.

Fourth Rubric (first part).

1549. It stood at the end of the Office for Confirmation.

1549. And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place, for their Confirmation ; then shall the Curate of every Parish either bring, or send in writing, the names of all those children of his Parish, which can say the Articles of their faith, the Lord's prayer, and the x. Commandments, and also how many of them can answer to the other questions contained in this Catechism.

1662. 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 with his Parish, as he shall think fit to be presented to the Bishop to be confirmed.

1662. Placed in its present position.

Fourth Rubric (second part).

1549. And the Bishop shall confirm them on this wise.

1662. And, if the Bishop approve of them, he shall confirm them in manner following.

THE ORDER OF CONFIRMATION

A HISTORY OF CONFIRMATION.*

FEW Services in the Prayer Book indicate more clearly the Evangelical originality of the Reformers. A study of the strange history of the Confirmation rite reveals in a marked degree the extraordinary tendency of the human mind to depart from the simplicity of spiritual religion. This history may be divided into four sections.

1. The germ of our Confirmation Service was the action of the Apostles in Acts viii. 15-17 and xix. 6, from which we gather that there was in the Apostolic Church an ordinance, or ceremony, or service which consisted in (1) the laying on of hands, (2) by a distinctively Apostolic personage, (3) on the heads of those who had been previously baptized, (4) with prayer for the reception of the Holy Ghost. Heb. vi. 2 appears to indicate that this rite was to take its place amongst the permanent institutions of the Church, and in the opinion of John Calvin is ample proof of the Apostolic origin of the rite of Confirmation.

2. Two or three centuries later the rite of Confirmation was firmly established in the post-Apostolic Church of three continents. Tertullian in his Treatise on Baptism, Cyprian in his Letter to Jubaianus, Jerome in his Treatise against the Luciferians, and Augustine in his work on the Trinity, all speak of the practice of Confirmation, of which the outstanding features were the imposition of hands, the invocation of the Holy Ghost, and prayer.

3. The way to the third stage, the Mediæval, was prepared by an idea which originated at some unknown but certainly very early date that Confirmation was the *chrisma* mentioned in 1 John ii. 20, 27, and the 'Seal' in 2 Cor. i. 21, 22 and Eph. i. 13; and in consequence the ritual act of anointing with consecrated oil was introduced, to signify the sacerdotal seal upon the baptized as the outward and visible sign of the invisible anointing of the Holy Ghost.† The Occidental mind,

* See Dyson Hague on Confirmation (Elliot Stock).

† This was unquestionably developed in the days of Tertullian; and in the age of Cyprian, say 250 A.D., was described as a sacrament (72^d Epistle).

prone to literalize the metaphorical conceptions of the Oriental soon transformed this rite into an elaborate ceremony which tended to obscure the original idea of Confirmation altogether. With the increasing supernatural powers with which mystic Mediævalism invested the Bishop and the Priest, the Bishop claimed, as God's vicegerent, to have the power of imparting the Holy Ghost both to the oil by consecration and to the confirmer by the manual act.*

4. When the compilers of the first and second Prayer Books had to face the reconstruction of the Confirmation Service, they were confronted by the fact that the Anglo-Roman Service was little more than what John Wycliffe had declared in the 'Triologus' to be a piece of pompous mummerly.† They saw that it was not a Confirmation Service in the proper sense of the word. Instead of the laying-on of hands with prayer and the profession of faith on the part of a carefully instructed candidate, there was naught but a pontifical ceremony performed upon little children, and consisting in signings of the cross, anointings, and other ritual acts. But of our modern Church idea of Confirmation as a solemn public profession of faith and a solemn laying-on of hands of the Bishop with prayer, there was not a trace.‡

The work of the Reformers, then, was not only destructive but constructive. They determined to revert, as in other Offices, to the practice of the Apostles and the primitive Church, and completely abandoned the Mediæval theory that grace was conferred by Episcopal manual oblation without regard to the ratification and confirmation of their baptismal vows by the candidates,§ making the public personal profession of faith a salient feature of the rite. Thus they laid down as a fundamental principle of the Church of England Confirmation Service, that none hereafter shall be confirmed but such as can say in their mother tongue the Articles of the Faith, and shall answer such questions of the Catechism as the Bishop shall 'appose them in,' in order that children come to years of discretion may themselves of their own consent openly before the Church confess their faith and promise by the grace of God to observe and keep their confession.

* See Foye's 'Romish Rites,' pp. 143-150, and the Roman Pontifical, 3rd part—on the Benediction of the Oils. The language is almost incredible.

† The student must remember that there was no difference essentially in the Service in the Roman Church and the Service in the Anglican, for the Anglican was Roman until 1549-1552.

‡ See Dyson Hague's 'The Protestantism of the Prayer Book,' p. 96, and the authorities there quoted, especially Bp. Jewel (Parker Soc. ii. 1126).

§ See 'Tridentine Catechism' ii. 3-20.

|| Some have recently asserted that not until 1662 did the Church of

The Service of 1549 is the basis of our present Confirmation Service, rendered more perfect in 1552, and completed in 1662. The liturgical Reformation of 1549 swept away the essential features of the Anglo-Roman Service of Confirmation, according to which the substance of the Service consisted in the anointing with oil; according to the teaching of the Church of England, the substance of the Service consists in the laying-on of hands by the Bishop on those who have not only been baptized, but have received spiritual preparation rendering them competent to receive the rite.*

The word 'Hereafter' ('none hereafter should be confirmed, but such,' etc.) emphasizes this important departure from Mediævalism. For many centuries the Confirmation Service was characterized by ignorance on the part of those who received, and those who witnessed, for the whole Service was in Latin; of incompetence, as previous instruction was impossible when the majority of the recipients were either infants or at least very young children. Since that time, the characteristics of the Confirmation Service of the Church of England have been intelligence, for the Service is now in English, and is spiritual and simple; and of competency, for no one can be confirmed now in the Church of England unless he has come to a competent age, has been thoroughly instructed, and is spiritually fit to be presented for Confirmation.†

CHANGES MADE BY THE REFORMERS:

1. The chrism and the sign of the cross were no longer to be used.

England oblige a candidate to confirm or ratify the Baptismal vows, but in 1549 the Rubric explicitly declared the necessity of such a confession of faith, though the *form* was not added to the Service until the last revision

* See Gasquet's 'Edw. VI B.C.P.,' p. 228.

† For fuller details of the historical aspect of the subject, see Kurtz's 'Church History,' 1-119; Robertson's 'History of the Christian Church, 1-233; Bungener's 'History of the Council of Trent,' p. 163; and the able article by Dean Plumtre in Smith's 'Dictionary of Christian Antiquities,' 1-425. The statement of Daniel in his work on the Prayer Book, that in the Mediæval English Church the rite was not administered in the case of children till they had reached seven years of age, needs correction. As a matter of fact, Confirmation in the Roman Service (and therefore, of course, in the English Church) was in theory a Service primarily for infants, and it was on account of the Bishops not being able to visit every part of the diocese at once that the Dioceses of Worcester and Chichester, for example, enacted that the Confirmation should take place within one year, Exeter within three years, Sarum within five years. The pressure of Protestantism began to be felt at the time of the Council of Trent, and so it was declared that it may be advisable to delay Confirmation till the child was seven, and even twelve. ('Trent Catechism,' ii. 3-17.)

2. The rite was not to be administered until the baptized had come to years of discretion.

3. The Bishop was to lay his hands on each candidate instead of merely extending his hands towards all who were presented for Confirmation.

Before 1662 the Catechism was included in the Order for Confirmation.

The Church of England directs us to view this ordinance as:—

1. The occasion on which the candidate confirms and ratifies the promises made for him at Baptism.

2. The means of being confirmed and strengthened by the Holy Ghost the Comforter.

POINTS TO BE BORNE IN MIND RESPECTING CONFIRMATION.

1. Why is Confirmation not a Sacrament?

It is not a rite ordained by Christ, or even by the Apostles.

2. What are its two sides?

(1) A public avowal on the part of the candidate that he will be true to the Baptismal pledge.

(2) A solemn calling down of blessing from God, whose good will is signified by the laying-on of the Bishop's hands.

3. How far is it right to associate the rite of Confirmation with Acts viii. 14-17?

(1) Only with much caution, because—

(i) The gifts received by laying-on of the Apostles' hands were extraordinary gifts (miracles, prophecy) which have long ceased.

(ii) Spiritual gifts are bestowed according to the measure of the recipient's faith and of Christ's bestowal (Rom. xii. 6, etc.; 1 Cor. xii. 4, etc.).

(2) However, it is right to follow the example of the Apostles in laying-on of hands as an appropriate manner in which to invoke God's blessing.

**A TABLE COMPARING 'THE ORDER OF CONFIRMATION,'
1662, WITH 'CONFIRMATION,' 1549.**

1662.	1549.
The Order of Confirmation, or laying-on of hands upon those that are baptized and come to years of discretion.	Confirmation, wherein is contained a Catechism for children.
1. The Preface: 'To the end that.'	1. Rubrics commencing, 'To the end that.'*
2. The Ratification of Baptismal Vows: 'Do ye,' etc.	<i>A Catechism, That is to say, An Instruction to be learned of every child, before he be brought to be confirmed of the Bishop.</i>
3. The Suffrages: 'Our help is.'	The Catechism, ending with the Desire.
4. Prayer for Spiritual Gifts and Graces: 'Almighty and everliving God, who hast vouchsafed.'	The Bishop examining the Candidates.
5a. Imposition of hands.	<i>Confirmation.</i>
5b. Prayer: 'Defend, O Lord.'	3. The Suffrages: 'Our help is.'
6. The Mutual Salutation: 'The Lord be.'	6. The Mutual Salutation: 'The Lord be.'
7*. The Lord's Prayer.	4. Prayer for Spiritual Gifts and Graces: 'Almighty and everliving.'
8. The Collect: 'Almighty and everliving God, who makest.'	The Prayer that God may sign: 'Sign them (O Lord).' The Act and Formula:
9. Prayer for sanctification and protection: 'O Almighty Lord.'	(a) Of signing on the forehead with the sign of the cross.
10. Benediction.	5. (b) Of imposition of hands.
	5b. Versicles: 'The Peace of the Lord abide with you.†
	8. The Collect.
	10. The Benediction.

* From these rubrics, 'The Preface' to the end that, was abridged.

† This was said by the Bishop, not to each child severally, but to all after he had laid his hands on 'every child one after another.'

ANALYSIS AND HISTORICAL NOTES.

Preliminary Rubric. 1662

- I. Preface, or Address to the Congregation. 1662 Abridged from rubrics of 1549.

- II. The Candidates' Ratification of their Baptismal vows.
1. The Solemn Stipulation, or Vow. 1662. Adapted from Herm. 'Con.'
 2. The Versicles, or Acts of Praise. First, second, third and fourth Versicles. 1549. Fifth and sixth Versicles. 1552.
 3. Prayer of Invocation. 1549, altered slightly 1552. Almighty and everliving God, who hast vouchsafed, etc.
- III. Confirmation of the Candidates by the Bishop.
Prayer, with the laying-on of hands by the Bishop. 1552.
Defend, O Lord, etc.
- IV. Concluding Portion of the Service.
1. The Lord be with you. 1662.
 2. The Lord's Prayer. 1662.
 3. A Prayer for the Exercise of God's Providence and Grace towards the Confirmed. 1549. Almighty and everliving God, who makest us.
 4. A Prayer for the Preservation of Body and Soul. 1662.
 5. Benediction. 1549. Sar. Man. Closing Rubric 1549, altered 1552 and 1662. Sar. Man.

EXPOSITION.

The Title.

1549. Confirmation.

1604. Confirmation, or laying on of hands.

1662. The Order of Confirmation, or laying on of hands upon those that are baptized and come to years of discretion.

The first mention of the word 'confirm' in connexion with the rite occurs in Ambrose's *De Mysteriis* which appeared about 402, A.D.

Laying on of hands, used in the O.T. both for blessing and ordination (Gen. xlviii. 14; Num. xxvii. 18-20).

In the N.T. our Lord laid hands on little children when He blessed them, and on sick folk to heal them (Matt. xix. 13; Mark v. 23, vi. 5). The Apostles laid hands on newly baptized persons (Acts viii. 17; xix. 6). Laying on of hands is mentioned as one 'of the principles of the doctrine of Christ' (Heb. vi. 2). By the Apostles' laying on of hands extraordinary gifts of the Holy Spirit were bestowed (Acts xix. 6; cf. 1 Cor. xii. 10). At Confirmation we look to receive the ordinary gifts of the Spirit (Gal. v. 22, 23). For laying on of hands in ordination, see p. 512.

The Preface. 1662. Abridged from the rubrics preceding the Catechism, 1549.

'The office of Baptism in the primitive Gallican Church began with an Address' (Cornford).

In the American P.B. the Preface is optional, and the congregation are directed to stand until the Lord's Prayer.

STRUCTURAL DISPLAY.

To 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 [ments;
the Creed, the Lord's Prayer, and the ten Command-
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 God-
mothers 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
by the grace of God
that they will evermore endeavour themselves
faithfully to observe such things,
as they { by their own confession,
have assented unto.

None hereafter shall be confirmed, etc. 'The two most important changes in the rite of Confirmation made in 1549 were (1) the order for the delay of the administration of the rite till the children had "come to the years of discretion" and had received catechetical instruction; and (2) the abolishing of the anointing with chrism. In both these particulars our Reformers had been anticipated by the German Reformers; and in Archbishop Hermann's books both features are emphasized, and reasons assigned for the changes' (Dowden's 'Further Studies in the Prayer Book,' p. 265).

In the Greek Church the Priest used oil consecrated by the Bishop to confirm infants immediately after baptizing them. In the Roman Catholic Church children are confirmed, by the Bishop at a very early age, seven and upwards.

Having learned. 'The idea of Confirmation being preceded by catechetical instruction is common to both (i.e. our own and

the Lutheran form). In the Mediæval Church in England Confirmation soon after infant Baptism was enjoined under penalties. The Constitutions of the Diocese of Worcester in 1290 directed that fathers and mothers should be warned that, if the opportunity of a Bishop being in the neighbourhood is not taken advantage of for the Confirmation of their children within the space of one year from their birth, they will be suspended from entering the church. A few years later a Synod at Chichester also made one year the permissible limit. The Synod of Exeter in 1287 extended the time to three years. At Durham, at an earlier date, it was ordained, perhaps on account of the great extent of the diocese, that the penalty should not fall upon the parents till seven years after the birth of the child' * (Dowden's 'Workmanship of the Prayer Book,' pp. 33, 34).

What their Godfathers and Godmothers promised. 'The present service is not quite appropriate to occasions when adults form some proportion of the candidates, and many of the candidates have never had sponsors, and no promises *on their behalf* were made at their Baptism. In order to overcome this difficulty the Scotch Episcopal Church at the last revision of the Code of Canons (1890) gave permission to the Bishop to substitute a suitable address and to modify the question "Do ye here in the presence of God," etc. ? In the American Church the reading of the Preface may be (by a permissive rubric) omitted, and the words, "which your Godfathers and Godmothers then undertook for you" for "which ye then undertook, or your sponsors then undertook for you"' (see Dowden's 'Workmanship of the Prayer Book,' pp. 36, 37).

The Solemn Stipulation or Vow. 1662. Adapted from Herm. Con. Do ye here, etc. ?

For the reference to Godfathers and Godmothers, see *Baptismal Office*, p. 381.

Do ye here . . . renew the solemn promise, etc. ? This question brings into distinct prominence the side of Confirmation, namely the open profession of faith and of obedience, which is ignored in the Mediæval Service.

The Versicles, or Acts of Praise. (Ps. cxxiv. 8; cxiii. 2; cii. 1.)
First, second, third, fourth Versicles. 1549. Sa. Man.
Fifth and sixth. 1552.

Prayer of Invocation. Almighty and everliving God, who hast vouchsafed, etc.

* Wilkins' 'Concilia,' tom. i. pp. 576, 667, 668; tom. ii. p. 132.

It may also be called a prayer for the diffusion upon the candidates of the manifold graces of the Holy Spirit.

1549. Send down from heaven, we beseech thee, (O Lord) upon them thy holy Ghost the comforter, with the manifold gifts of grace.

1552. Strengthen them, we beseech thee, (O Lord) with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace.

To regenerate . . . and hast given unto them forgiveness of all their sins. The addition in 1662 of the solemn stipulation or vow upon the part of the candidates themselves justify the presumptive use of this definite assertion.

Manifold gifts (*septiformem spiritum*). The gifts enumerated are taken from Isa. xi. 2, a seventh being added, 'the spirit of true godliness' to carry out the thought (contained in Zech. iii. 9; Rev. i. 4; iv. 5) of 'the seven spirits,' i.e. the sevenfold manifestation of the Spirit, seven being the symbol of perfection. It is noteworthy that the Reformers do not translate the Latin phrase *septiformem spiritum*, but designedly change it into 'manifold gifts,' there being no scriptural justification for the idea of the sevenfoldness of the Spirit, meaning seven separate gifts of grace proceeding from Him. (1) The Spirit of wisdom and understanding (*intellectus*), (2) the Spirit of knowledge (*scientia*) and godliness (*pietatis*), (3) the Spirit of counsel and strength (*fortitudinis*), (4) the Spirit of the fear of the Lord;—this is the order of the gifts of the Spirit in the Sarum Use. The order in the Prayer Book, in Gel. Sac., and in the Vulgate, and in both A.V. and R.V. is 1, 3, 2, 4. In some of the English Pontificals the order is the same, and also in the Pontifical of Cologne, as indicated in Archbishop Hermann's 'Enchiridion Christiæ Institutionis' (1538) (Dowden's 'Further Studies in the Prayer Book,' p. 270).

Sometimes the gift was bestowed before Baptism (Acts ix. 18; x. 44) and sometimes immediately after Baptism (Acts xix. 6). The chief reference in these passages seems to be to the extraordinary gift of the Spirit. In pressing the analogy on the bestowal of extraordinary gifts by the laying on of hands by the Apostles and the bestowal of ordinary gifts at Confirmation in our day, considerable caution needs to be exercised.

The following summary is worthy of quotation:—

'Wisdom, to choose the one thing needful.

Understanding, to know how to obtain it.

Counsel, the habit of asking guidance of God.

Strength, to follow where He shall lead us.

Knowledge, that we may learn to know God.

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

Holy fear, meaning reverence and adoration' (Canon Norris's 'Manual of Rel. Inst. on P.B.,' ii. 77).

In the Prayer Book of 1549 here came the following Prayer, etc. :—

Sign them (O Lord) and mark them to be Thine for ever, by the virtue of thy holy cross and passion. Confirm and strength* them with the inward unction of thy holy Ghost, mercifully unto everlasting life. Amen.

Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying,

N. I sign thee with the sign of the cross, and lay my hand upon thee, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And thus shall he do to every child, one after another;

And when he hath laid his hand upon every child, then shall he say,

The peace of the Lord abide with you.

Answer. And with thy spirit.

All this was omitted in 1552.

The Signing with the Cross. 'As this was retained in the Service of Baptism, it would seem that the omission here can hardly have been due to regarding the use of this ceremony as essentially objectionable. But there is one difference between the two signings. In the Baptismal Service the significance of the signing was explained; at Confirmation (though it might have been) it was not explained as a matter of fact. And the spirit of the Reformation was hostile to unexplained symbolism. At any rate, in the Cologne Reform we find the same features as in the Second Book of Edward VI.: the cross was retained at Baptism; it was omitted at Confirmation' (Dowden's 'Further Studies in the Prayer Book,' 271).

In Herm. Con. the anointing was, in effect, said to be superfluous and without the authority of primitive antiquity. 'In Confirmation,' writes Hermann, 'the symbol of the imposition of hands shall suffice in this rite, as it sufficed for the Apostles and the more ancient Fathers' (fol. lxxxii. verso).

Rubric respecting the Laying on of hands.

1552. Then the Bishop shall lay his hand upon every child severally, saying.

1662. Then all of them in order kneeling before the Bishop,

* Evidently a printer's error for 'strengthen.'

he shall lay his hand upon the head of every one severally, saying.

Every one. The alteration was made in view of the fact that many confirmands were no longer children (*see* 'The Preface,' 4th paragraph).

Severally. From Sac. Gel. and other early writers it appears to have been a custom to raise the hands over all the candidates at once.

In 1549 the use of Chrism, which had been adopted for many centuries, was omitted. Chrism was the use of oil consecrated by the Bishop, and employed to symbolize the communication of the grace of the Holy Spirit. In the Scottish Episcopal Church the signing by the Bishop with the sign of the cross is permissive.

Prayer with the Laying on of Hands. 1552.

Defend, O Lord, etc.

In 1662 the words in brackets [*or this thy servant*] were added; unnecessarily, for the age does not modify the paternal relationship of God.

Daily increase. The word 'daily,' which occurs here and in other parts of this Service, 'brings out clearly a thought which may be very helpful in meeting the difficulties which sometimes beset those recently confirmed, who are disappointed in finding that they do not at once experience in their struggle against temptation such an access of spiritual strength as they had hoped for' (Dowden's 'Further Studies in the Prayer Book,' p. 275).

The Mutual Salutation. 1549; placed here 1662.

In 1549 the form was, 'The peace of the Lord abide with you,' the ordinary form having been used earlier in the Service.

The Rubric preceding 'Let us Pray.'

1552. Then shall the Bishop say.

1662. And (all kneeling down) the Bishop shall say.

The Lord's Prayer without Doxology. 1662.

The Doxology is omitted because it precedes prayer and not thanksgiving. It is somewhat strange that the Confirmation Service contains no thanksgiving.

A Prayer for the Exercise of God's Providence, etc.

Almighty everliving God, which makest, etc. 1549.

This Prayer was adapted from a Collect in the Order of Confirmation in Herm. Con. A few slight verbal alterations have since been made, including the substitution of 'servants' for 'children.'

The Last Collect. 1662.

This is a Prayer for the preservation of body and soul, and is one of the dismissal Collects appointed in 1549 to be said after the Offertory when there is no Communion.

The Benediction. Sar. Man.

Preceding Rubric.

1549. Bless the children.

1662. Bless them.*

Following Rubric.

1549. And there shall none be admitted to the holy Communion until such time as he be confirmed.

1552. And there shall none be admitted to the holy Communion, until such time as he can say the Catechism, and be confirmed.

1662. 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.

The rule prescribed in the Sar. Man. was that no one should be admitted to communicate, save when dying, except he had been confirmed or had been reasonably hindered from receiving Confirmation.

This rubric has received increased attention of late, as bearing upon the relation of the Church of England to other Reformed Communions, and upon the question of 'Occasional Conformity.'

It is to be noted, therefore, that:—

(1) The rubric does not contemplate admission to Holy Communion of unconfirmed members of the Church of England, save when Confirmation is desired and purposed, and opportunity only is wanting.

(2) The rubric, nevertheless, teaches by plain implication that the rite, as such, is not essential to fitness for partaking of Holy Communion.

(3) The rubric, even in its unqualified form of 1552, certainly did not contemplate the exclusion of Members of Churches not subject to the ecclesiastical ordinances of the Church of England, and the well-known advice of Cosin, counselling Communion with the Reformed Churches of the Continent, illustrates the way in which strangers to the Church of England would be welcomed by the Caroline divines.

In addition to the foregoing rubric there were in 1549, 1552, 1559, and 1604 three other rubrics. In 1662 these were removed, with the Catechism to which they relate, to a separate place.

* In the American Prayer Book two additions have been made, viz., a form for presenting the candidates similar to that at the Ordination and a Lesson (Acts viii. 14-17).