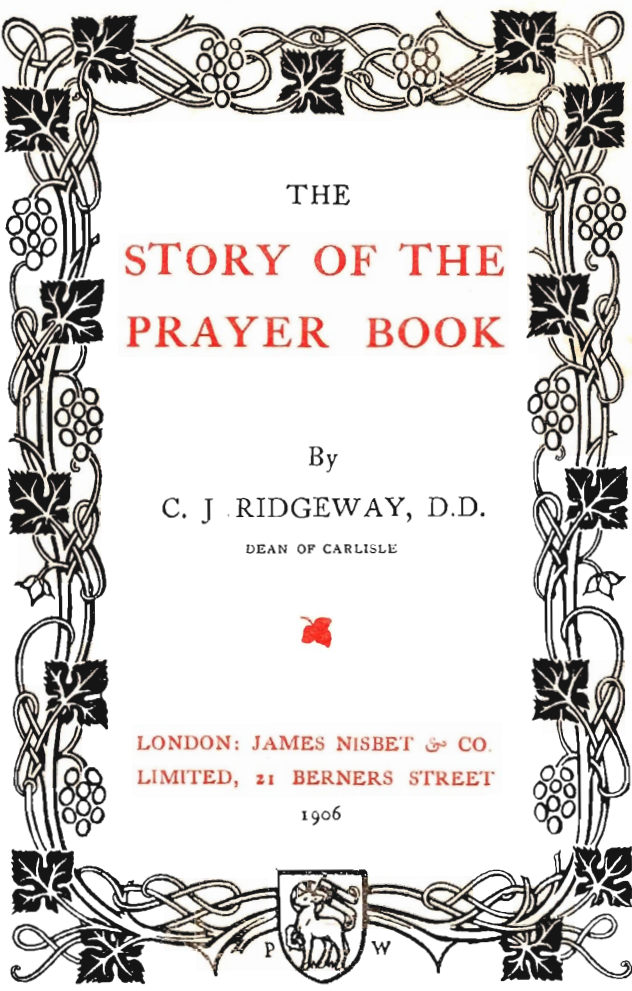




Thursd. 1850.

*The Institution of Holy Communion.*



THE  
**STORY OF THE  
PRAYER BOOK**

By  
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LONDON: JAMES NISBET & CO.  
LIMITED, 21 BERNERS STREET

1906



Printed by BALLANTYNE, HANSON & CO.  
At the Ballantyne Press

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# The Story of the Prayer Book

## CHAPTER I

### THE INTRODUCTION

OLD things, such as old books and old places and old buildings, always interest us.

In the city of Carlisle, where I live, whose history can be traced back to very early days, there are a great many of those old things.

There are the remains of the old wall begun by the Romans under Agricola more than eighteen hundred years ago, which stretched seventy-three miles across England from Solway Firth on the West to the mouth of the Tyne on the East, and was built to prevent the Britons in Scotland from invading the country which the Romans had conquered on the south of the wall. The late Bishop Creighton, who was born and brought up in Carlisle, in the

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most interesting book he has written about the city, tells us that a few miles from Carlisle by the little stream of the Gelt, a tributary of the Eden, there is inscribed on the face of the rock overhanging the river a legend which tells how "a vexillation (or company) of the Second Legion hewed stones A.D. 207," and he adds, "Strange and impressive stand out these bold letters, the work of some Roman soldier in his hours of idleness, a memorial of a far off episode in the history of our land."

There is the old Castle built by William Rufus, who visited the Border City, as Carlisle is called, when it was little better than a heap of ruins. He refounded the city, erected its walls, a great part of which are still in existence, and built the Castle, or rather the Great Tower, which remains to the present day grim and strong, as when it was first built nearly one thousand years ago.

There is the venerable Cathedral, which was commenced about the same time as the Castle, also by William Rufus, in the year 1092 [the same year, it is interesting to note, in which the foundations of Durham Cathedral were laid], and was finished by Henry I.

There is the square Tower which forms the central part of the Deanery, about the same age as the Cathedral, with its stone crypt and its cells made in the thickness of its walls, where the Prior of the Cathedral used to live.

And there is the beautiful Fraternity or Hall in which the Augustinian Friars or Canons of the Cathedral were accustomed to meet together for their common meals.

A great many people come to Carlisle to see these old buildings, and they study the guide-book, and ask all sorts of questions, and want to know everything about them, how old they are, and who made them, and what changes they have undergone and everything which has happened to them during these long years which have come and gone since they were first built. And as they listen they are surprised at what they are told, and the story is not quickly forgotten, but adds a fresh interest to the places and things they have seen.

But there is another old and treasured thing which you will be shown in the Fraternity if you ever come to Carlisle, as I hope you will some day. It is not a building or a place, but an



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ancient book, which is so carefully kept in a glass case under lock and key, that when people want to see it, the verger has to get three keys which are kept by the Dean and two other persons, and until he has got these three keys the case cannot be opened. And what do you think you would find in the case when it is unlocked? A very old Prayer Book in the type of the printing of those far away days, for the Book dates back from the year A.D. 1662, when the Prayer Book of the Church of England was revised after the restoration of the monarchy. Only a small number of copies were printed. The great seal of England was attached to them, for which reason they were called the "Sealed Books," and the Dean and Chapter of every Cathedral or Collegiate Church were ordered to obtain a copy before Christmas Day in that year, and to see that it was carefully preserved. Unfortunately some of these books have been lost, but we have still our copy at Carlisle, and, as I have said, we take great care of it. A great many people when they are shown the old book are not only very interested in it, but they are very much astonished. They had never realised that

the Prayer Book they are accustomed to use every Sunday is so old; perhaps they never before thought about its age.

Nor can we wonder very much at this. There is an old proverb which says, "Familiarity breeds contempt"; and how true it is that when we are accustomed to a thing we often do not think much about it, if we think at all, but we take it as a matter of course. Its familiarity prevents us realising its true value and worth.

This is true, I suppose, of all of us, old and young. A great many children, and grown-up people too who live in London, never take the trouble to go and see the Tower of London, or St. Paul's Cathedral, or Westminster Abbey. They live so near these buildings, and they see or hear about them so often, that they take little or no interest in them. But other people who come to London on a visit and are strangers to it, perhaps come all the way from America, where they have nothing which is really old because they are a young nation, or from some other distant land, never rest till they have visited these ancient buildings. They have so often read about or seen

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pictures of them, that they want to see them with their own eyes and to look at the treasures of the long ago days which are stored up within them.

In the same way many persons, who have had a Prayer Book ever since they were little children and began to read, and have been in the habit of using it as long as they can remember anything, and who when their Prayer Book was worn out had a new one given to them, or bought one for themselves, never stop to think what an old book this Prayer Book is. They know nothing about its history, where it came from, or how it came to be what it is now. They are so familiar with it that they do not value it as they ought, but "familiarity breeds contempt."

I dare say there are a great many people who have been what we call well-educated at school, and have been taught all sorts of things, some of which I hope they still remember but a great many of which they have forgotten, would be very much surprised if they were told that the Prayer Book is a great deal older than the "Sealed Books" which were printed in 1662, and that next to

the Bible it is the oldest book most of us have got and use.

But we ought not to be content to be so ignorant about the old Prayer Book of the old Church of England to which we belong, our Mother Church as we rightly call her. We should like to know all we can about her and all that belongs to her.

And so I want in this little book to have a talk with you about the Prayer Book and to tell you some of its story in the past with all its ups and downs, just as if you came to Carlisle and went with me to see the Cathedral I would try and tell you something about its history through the hundreds of years which have passed since it was first begun.

What a wonderful history that old Cathedral has had, and what a strange and interesting story its stones would tell if they could speak.

They would tell us how on the place where the Cathedral now stands there once stood a very old Saxon church, dedicated to St. Cuthbert, the grand old saint of the North, of which nothing is left now except two old Saxon gravestones.

They would tell us how, as we have

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already said, the present Cathedral was begun by William II. in A.D. 1092, and was built slowly and gradually.

They would tell us how when it was first dedicated only the Norman choir and perhaps the transepts were finished, and how the work of building the nave went on little by little as the money could be found, until it was completed by Henry I. in 1123.

They would tell us how the Cathedral went through all sorts of vicissitudes as the years passed by; how at one time the old nave, part of which still remains, was bricked off from the choir, and turned into a parish church with galleries all round; how two hundred years after it was first begun the choir was burned down and rebuilt on the old foundations in the reign of Henry III., and one hundred years later was again burned down, and again rebuilt as it stands to-day, with its beautiful east window and exquisite tracery (said to be the finest window in any cathedral in the land), and rare oak carving, some of which remains to this day, although much of it has been destroyed or taken away.

They would tell us how in 1645, when

Cromwell's army, under General Leslie took Carlisle, they pulled down the greater part of the nave and many of the old buildings in the Close (Abbey as we call it) round the Cathedral and used the stones to rebuild the walls of the city; and how in 1746 the Cathedral was turned into a prison for some of the soldiers of Prince Charles Edward. And they would tell us how some forty years ago the brick wall between the nave and the choir was pulled down and a church built close by for the parishioners who had so long used the nave as their parish church, and the whole Cathedral was once again made one great building as it was when it was first built, and as it is now.

But they would tell us also how always through all those vicissitudes there have been those who have loved the old Cathedral and tried to preserve it, and worked and gave their money and time to undo the mischief that others had wrought, and have helped to make it what it is to-day, a beautiful Cathedral with its wonderful story written on its stones, worthy of the worship of the Holy and undivided Trinity to Whom it was rededicated in 1540.

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But what I want to tell you in this little book is the history not of the Cathedral in Carlisle, but of the Prayer Book of the Church of England which is used in all our cathedrals and churches. I want to have a talk with you in print and to try and write a guide Book of our Prayer Book for you to study. You are members of the old Church of this land, and therefore its old Prayer Book belongs to you, and you ought to know how it began long, long ago, and what has happened to it since, and what changes it has gone through, how it has been taken from and added to and altered, sometimes by those who loved and prized and wanted to improve it, and sometimes by those who did not like it and wanted to change it or to do away with it, until at last it became the beautiful book it is now.

What a wonderful story it is and what a number of changes it has undergone.

It must be good for us to learn all we can about this book we use so often, and about those good and holy men who in gone by days loved and used and treasured it so much that they worked, ay, and some of them even died to prevent it being spoiled or

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destroyed, and each in his generation did his part in making a book which, if we use it rightly, will help us to worship God in His house, be it cathedral or church, in spirit and in truth as angels worship Him in heaven.

It must be good for us to look back and think of the millions of people who for hundreds of years have found in this book a real help, and have said the same words, prayed the same prayers, sung the same praises as we say and pray and sing when we come to church.

It must be good for us, for the more we know about it the more, too, shall we learn like them to love and prize it because it is our heritage at once so old and so good, so sacred and so helpful when we meet together to worship God in the congregation.



## CHAPTER II

### WHAT IS THE GOOD OF A PRAYER BOOK ?

WE are going to dig down among the foundations of the Prayer Book and try to find out all we can about this old book which belongs to us, because we are members of the Church of England. We want to go back to its earliest beginnings in the long ago and learn what it was like at first and how it has come to be what it is to-day.

But before we enter upon this work so interesting and profitable, there is a question which people, who profess and call themselves Christians but do not belong to the Church in this land, are very fond of asking and which we should be able to answer. Why, they say, do you have a Prayer Book at all? They do not believe in using a Prayer Book. They think that when they come together to

worship God they can worship Him better without a Prayer Book than with one. They tell us that worship is more pleasing and acceptable to God if it has no fixed words or regular forms or appointed order. Surely then we ought not to be satisfied to go on using our Prayer Book without being able to give a reason why we use it to those who find fault with us for having one.

Are the people who object to a Prayer Book right or wrong? And are we Church people right or wrong in using as we do forms of worship, and saying the prayers and singing the praises which have been handed down to us through the centuries of the past by those who wrote and treasured and used them.

Let us see what good reasons we can find out for ourselves, which we can give to other people, why we believe we are right in using a Prayer Book, when we assemble and meet together in church, instead of saying and doing what we please or what some one else may say or do for us.

And when we think about the question and look more closely into it we shall find that there are many good reasons why we have been taught from our childhood to go

on using a Prayer Book, reasons which those who find fault with us do not know, and which perhaps we ourselves have never thought of before.

For we must not be content to go on doing things just because we were taught to do so when we were quite young. There must come a time to all of us when it is our duty to think out matters for ourselves and try to understand why the things which we have been taught are right and helpful, and so be able to give an answer to people when they want to know why we go on doing them.

But first we must remember what a Prayer Book really is. It is a book with forms and ceremonies which we use and observe when we meet together to worship God in His house.

Why then do we have a Prayer Book? Why are we sure we are right in using these forms of worship?

Our first reason is that the Bible all through from beginning to end reminds us of their importance. The Bible is the book which teaches us about God, and if as we read it we find that those who believed in God and worshipped Him used regular forms we

cannot be wrong in thinking that what was good for people then must be good for us now. God is the same, although it is true that we Christians know more about His true character than the Jews of old, and our needs when we as spiritual beings draw near to God are the same as theirs, although we live in a different land, wear a different dress and speak a different language.

If we go back to Old Testament times before Jesus Christ came into the world, we are told again and again that the Jews who believed in and worshipped the one true God not only had special places or buildings where they met together to do Him honour, but they had also forms of worship, just as we have in the Prayer Book. During their journeyings for forty years through the wilderness, and for some time after they crossed the Jordan and entered the Promised Land, they had the Tabernacle or great tent, with its many services, which Moses built, and later on, when they were settled down in Canaan, they had the Temple in Jerusalem, in which they were accustomed to worship God in the appointed order.

And when we pass on to the New Testa-

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ment we read that the Jews also met regularly for worship in the synagogues, which had been built in their towns and villages after they came back from their long captivity of seventy years, as well as in the Temple when they went up to Jerusalem at certain fixed times. Later on we will see what sort their worship was and how in many ways it resembled our Christian worship as we have it in the Prayer Book.

More than that, we find that Jesus Himself when He lived on earth among men did not forbid His disciples to join in this worship or use these Jewish forms, but on the contrary He was careful to stamp them with His approval and taught His followers that they were good and helpful.

He taught them this by His example, for He Himself went daily to the Temple to worship, whenever He was within reach of it, and was careful always on the Sabbath Day to attend the synagogue of the place where He happened to be and took part in the services. On one occasion in St. Luke iv. we read that when He was visiting Nazareth, where He had been brought up from His childhood, He went into the syna-

gogue in which He had so often worshipped, and was asked to read the second lesson for the day out of the book of the prophet Isaiah, chapter lxi., and to preach the sermon.

But He taught them also by His words as well as His acts, by precept as well as by practice. He never said anything which threw the shadow of a doubt as to the duty of those to whom He was speaking of continuing to attend these services. And one day when His disciples came to Him and asked Him to give them a form of prayer such as the Rabbis or Teachers of that day were accustomed to give to those who came to be taught by them, so far from telling them that Christians were not to use forms of worship, He on the contrary gave them the form of prayer we call "The Lord's Prayer," and told them to say it regularly; "when ye pray, say, Our Father which art in Heaven," &c.

More than that, before He left this earth and returned to His Father, He gave His disciples forms of words which they were to use when they administered the Sacraments of Holy Baptism and Holy Communion which He had ordained and given them.

And we are not surprised to find that this

was His teaching both by word and deed, when we think how such forms, if they are rightly used, help people to worship God more worthily.

For what do we mean when we talk of "worshipping God," or of "places of worship," or of "going to church to worship"? The word "worship" is a very old word which has come down to us from Saxon times. It is really "worth-ship," and dwells on the worthiness of another. When, therefore, we speak of the worship of God, our chief thought should be not our wants but the honour of God to Whom we draw near. In a word, "worship" means not only what we can get from God, but much more what we ought to give to God.

And this worship is made up of many parts. We are reminded of this in the Exhortation which comes in our Prayer Book at the beginning of Morning and Evening Prayer, or Matins and Evensong as they are also called in the Prayer Book. The words are very familiar to us, for we hear them so often; but I am afraid we do not always really listen to them and take in their meaning.

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What does this Exhortation tell us? It reminds us what we are come to church for. It teaches us that "we assemble and meet together to render thanks for the great benefits we have received at God's hand, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are requisite and necessary as well for the body and the soul." All these together make up what we call "common worship," viz. thanking, praising, hearing, asking.

But we cannot be sure of doing all these things and not leaving out any of them, unless we have a regular form to use, a Prayer Book in which they are all arranged in order so that we may give each part its proper place in our worship. How easy it would be if it depended on the minister or on ourselves, to spend all the time in asking for what we wanted for ourselves or others, and forget to thank God for the good things He has already given us, or how easy to think only of hearing God's Word read in the lessons or preached in the sermon, and leave out the praise which we ought to give God in our worship here on earth, even as holy angels praise Him in heaven.



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But as long as we have and use the Prayer Book rightly, we can never become selfish in our worship and think only of what we can get, but all the parts which make up true worship will be found in it.

Again, true worship must not only be made up of many parts, but there must be agreement in the worshippers. It is to those who while they worship God together, agree in what they say and do in their worship, Jesus has given His gracious promise that He will be in their midst to hear and bless them.

And yet agreement is not easy for a number of people gathered together in church. Many of them are strangers not only to one another, but to the clergy as well. How is it possible to know what they would all like to pray to God for, or what mercies they have received for which they wish to thank Him? If it is all left to the clergy to do or say what they think best, they may say things with which some of the congregation do not agree; and if it is left to the people there could be no agreement, but every one would be thinking of himself and what he wanted to say to or get from God. No, we cannot

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agree in our worship if we do not know what is going to be said or done.

Besides, the people who make up a congregation are very often not only strangers to one another, but they are people of different ranks in life and different ages and circumstances. Some are rich and some are poor. Some are well-educated and some are ignorant. Some are old and some are young. It would be very hard for one man by himself to arrange a service or use words which will suit them all, and unless he knew them all it would be impossible. Indeed, in the sermon when the preacher does choose his own words and can say what he likes, he not unfrequently says things which some of the people cannot understand, or with which his hearers find fault, because they do not agree with him in what he says.

But the Prayer Book prevents all this confusion, and this difficulty disappears when we all use the same services. We know what we are going to say or sing, and so we agree together. The services are helpful, because nothing seems to be forgotten in them, but they fit in with the thoughts and wishes of who are present. We can all

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enter into the feelings of the woman who, when she was asked why she had left chapel and had taken to going so regularly to church, said that it was because in the Litany every Sunday they prayed for her boy at sea. And we can quite understand if there were no Prayer Book, how easy it would be for the clergyman who did not live near the sea to forget to pray for the sailors, except perhaps when there had been a great storm.

Again, worship must be the intelligent act of all the worshippers. If we are really to worship God together we must all enter into and take our part in the service, knowing and understanding what we are doing. We must join together not only in heart, but with mind and body and voice. But that can never be true of the worship of a congregation in which one speaks and all the rest only listen. We cannot join in the service unless we know what we are to say or what is coming next.

Did you ever think how large a part we are all given in the worship in church? We all are told to kneel down and say the Confession aloud after the minister; we repeat the Lord's Prayer with him; we sing

the versicles, as they are called, in our turn, and the canticles and psalms ; we say or sing the creeds. Yes, all through the services we are invited to take our part, and told when to stand or kneel or sit. We have the words in print before our eyes, so that we do not only listen but can follow and join out loud in what is going on and take an intelligent share in the worship of God.

We do not perhaps always think of this, because we are accustomed to the services and know exactly what is coming. But sometimes when you have been abroad you may have gone into one of the churches when a service is going on. You have not got a book, and can only listen. How puzzled you are, wondering what they are saying and doing and what comes next, and you begin to see how different it is to our own services to which you are accustomed at home.

And the services are always the same. No matter who the clergyman may be, a stranger or some one we know, whoever he may be, the service does not change. He cannot do what he likes, but has to follow the order and form laid down in the Prayer Book. He may not be clever, or he may have been very

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busy all the week visiting the sick and dying, and have had very little time to get his sermon ready, or he may be very tired or not well. But if he cannot preach a good sermon, as we call it, the sermon is only one part of the service. The worship as ordered in the Prayer Book is the same, and nothing can alter that. It is always good and helpful.

It is all familiar to us, and we know what is coming and when we ought to join, and the words we are to say or sing, and so we are able to enter into it and feel that it belongs to us. No wonder our Prayer Book is called the Book of "Common" Prayer—that is, to be used by all together.

And yet while it is the same, there is always plenty of variety in it; like the sky, which is so beautiful because it is always changing, or like the same face with different expressions passing over it.

People who do not come to church sometimes say that our worship must be so monotonous because we always use the same words every Sunday and week-day, and they argue that Jesus warned men against repetitions. But what Jesus really did was to warn men against "*vain* repetitions." He did not tell them they

were not to say the same words, but He told them they must not say the same words merely for the sake of saying them without thinking what they mean. In the Garden of Gethsemane when Jesus was in agony, we read that He prayed the same words three times. In the Temple and synagogues He joined in the same services again and again, and when He gave His disciples the Lord's Prayer He told them to repeat the same words whenever they prayed.

And while it is true that the services in our Prayer Book are essentially the same, there are many variations, too, from day to day. Each day in the month different psalms are sung and different lessons read. Each Sunday and Holy-day there is a different Collect, Epistle and Gospel, and those who come to church regularly are always finding something fresh to prevent them becoming careless or inattentive.

This, then, is what the worship of God ought to be. How thankful we should be that we have got our Prayer Book which helps us so to worship Him. How glad we ought to be to be able to tell people some of the reasons why we really believe that next to the Bible the Prayer Book is the best book we have.

## CHAPTER III

### WHAT CAN WE LEARN ABOUT THE JEWISH WORSHIP?

WE want to trace the history of the Prayer Book from the earliest beginnings up to the present time, and learn all the changes through which it has passed during those many centuries. But in order to do this thoroughly, we must go back to the days before Christian worship was known. Beginnings of things that are old must be looked for in the long ago, and are often strange and unexpected, just as if you read the story of St. Paul's Cathedral you would find that long ago, in the time of the Roman conquest, there was a heathen temple where St. Paul's stands to-day, and that when they were digging on the spot in the time of Edward II. they found a quantity of bones, which are supposed to be the remains of sacrifices to

the goddess Diana to whom the temple was dedicated.

The first cathedral of St. Paul's was begun in A.D. 1086, about the same time as Carlisle Cathedral, but was not finished for more than a hundred years. In the Rebellion headed by Cromwell the great portico of the cathedral was let out for shops and the nave was turned into cavalry barracks. In A.D. 1661, there came the great fire in London which reduced it to ashes, and at last in 1675 it was rebuilt by Sir Christopher Wren, with its great dome and golden cross as we see it to-day towering high above all the other buildings, pointing upwards and bidding men to look up and remember the God Who is above all to Whose worship it is consecrated.

Since that time much has been done to make it more worthy of Him Whose house it is. Stained glass windows, exquisite marbles, lovely carving, many monuments have been added as the years have rolled on, the gifts of those who have loved to make the place in which God's honour dwells very magnificent.

In the same way if we want to find what were the beginnings of the Prayer Book we must go back, far back, before Christian wor-



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ship began or Christian churches were built, to the days when the Jews worshipped God in the Temple at Jerusalem and in synagogues in their towns and villages, and learn what we can about the services.

The chief services of the Jews began in their journeyings through the wilderness when, under the direction of their great leader, Moses, the Tabernacle was made for the worship of God. It was only a great tent with poles and curtains, which could be easily set up and taken down. This was necessary, because they were always on the move, going from place to place. When they settled down for a time the Tabernacle was pitched in the middle of the camp, standing high above all the other tents, where all could see in it a witness of the presence of God among them. It reminded them that they must not forget to give Him the honour due unto His name in holy worship, and so they made it as beautiful as they could in order that it might be worthy of its holy use.

But after many years, when they had at last conquered their enemies and settled down in the Holy Land and begun to build cities and houses for themselves to dwell in, God

put a desire into the heart of King David to build a permanent House or Temple instead of the Tabernacle. The building, however, was not begun in his reign, for it was a time of fighting with the enemies round, who were jealous of his power ; but David collected during his lifetime quantities of gold and silver and brass and iron and cedar and precious stones, and he drew up a plan of the building in order that when he was dead his successor on the throne of Israel might go on with it. Accordingly after his death, when Solomon was crowned king, he proceeded with the work, and after some years it was finished. We have a full description of the magnificence of the Temple in the early chapters of the Second Book of Chronicles, where we are told how it was dedicated to the worship of the one true God for ever, with bright and splendid services which lasted for many days.

This Temple was the centre of national worship. To it the Jews loved to go from time to time for various feasts and services, as the Psalmist says in Ps. cxxii., "I was glad when they said unto me, we will go into the house of the Lord." And when they were far away and could not go to Jerusalem to

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worship, they used to pray toward the East where the Temple stood in the city of Jerusalem, as Daniel did when in the land of captivity; "his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime." For though the Temple had been destroyed and was no longer there, he still prayed toward the place where it had once stood.

We are told, both in the Old and New Testament, of many and regular services being held in the first Temple built by Solomon, and in the second Temple which was rebuilt by the Jews after they returned from their long captivity. There were daily services morning and evening, at which a lamb was sacrificed and incense offered, and at certain fixed hours each day there were services, called Hours of Prayer, in which prayers were said by the priests, a portion of the law read and the Ten Commandments recited, while a special psalm was sung by the Temple choir of Levites arrayed in white robes, and accompanied by musical instruments played by skilled musicians chosen

from every tribe, as in our cathedrals we have daily Matins and Evensong sung by the choir. On the seventh day of the week, or the Sabbath Day as it was called, when the people rested from their work and had more time for worship, the services were longer and more elaborate. Two lambs were offered morning and evening instead of one, and there were additional Prayers and Lessons and Psalms.

They also kept special Holy-days, such as the Great Day of Atonement, and the Feasts of Dedication, of Purification, and of Trumpets.

But besides all these there were three great festivals which every Jew was required to go up to Jerusalem to keep, unless he was prevented by illness or some other unavoidable cause. These were the Feast of the Passover, of Pentecost (called also the Feast of Weeks), and the Feast of Tabernacles, each of which lasted eight days and were celebrated in the Temple with special services and ceremonies.

At the Feast of the Passover a lamb was presented in the Temple by each family, part of which was sacrificed on the altar and part taken away and eaten at home with un-

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leavened bread and a sauce of herbs, to commemorate with thankfulness the escape of the children of Israel from Egypt where they had been kept for many years in slavery. You will remember how Jesus went to Jerusalem to keep this feast, when he was twelve years old and ceased to be a child, with Joseph and His mother ; for though women were not obliged to keep the feast like the men, they were allowed to go if they wished. This was the greatest of all their festivals, and it was this Jewish feast, as we shall see presently, Jesus changed on the night before He died into the highest of our Christian services, the Sacrament of Holy Communion.

This was followed fifty days later by the Feast of Pentecost, which means "fiftieth." It was also called the Feast of Weeks, because it came on the fiftieth day or seven weeks after the Passover. At this feast two loaves were made of the wheat of the harvest first gathered in, for the harvest in the Holy Land is much earlier than in this country, and presented to God in the Temple while special sacrifices were offered. This feast commemorated the giving of the law on Mount Horeb as the Jews journeyed to the

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promised land. It is now the Christian Feast of Whitsuntide, because on the first day of the Feast of Weeks, just fifty days after Easter, the Holy Spirit was given to the little church when they were gathered together in the upper room at Jerusalem, waiting for the fulfilment of the promise Jesus had made to them before He left them.

And the third great feast was the Feast of Tabernacles, which was a thanksgiving for the harvest safely gathered in. It, like the other great feasts, lasted eight days, and during that time the people lived in booths or huts made of the branches of trees, which in cities and towns were erected on the flat roofs of their houses, in order to remind them of the days when their forefathers dwelt in tents in the wilderness, and had no fixed abode. Each day during this feast the priests and choir of Levites went out from the Temple in procession and filled a golden bowl with water from the pool of Siloam, which they poured out by the side of the great altar of burnt sacrifice at the time of the morning service, while trumpets were blown and services held; and every evening the great lamps of the Temple, fifty cubits or 75 feet

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high, were lit and threw their bright light over the city. It was in this feast Jesus was taking part when He pointed to the lamp just lighted in the Temple, and said, "I am the Light of the world," and when He cried, "If any man thirst, let him come unto Me and drink," as the procession moved along, carrying the vessel full of water from the pool of Siloam.

There are some who like to think that Christmas Day has taken the place of the Feast of Tabernacles, because it tells us of Him who "was made flesh and dwelt," or as the Greek word really means "tented" for a time among men in this wilderness life in the tent of an earthly body, that He might bring us all into the Promised Land above.

But besides these services which were held in the Temple, as time went on the Jews began to build synagogues, or buildings, as the name really means, where the "people gathered together" and worshipped God when they did not go up to Jerusalem. These synagogues first began to be used during the time of the captivity in Babylon, after the Temple had been destroyed by the army of Nebuchadnezzar, and the people had been

carried away from their own land and dwelled in a heathen country. They had no Temple with altar and priests and services, and so they set apart these synagogues where they could meet together and worship the one true God and not forget Him.

When their captivity was ended, and they were allowed by Cyrus, King of Persia, to go back to their own land and rebuild their Temple, they still continued to build and use synagogues. And in the days when Jesus lived on earth these buildings had become very common and were to be found in almost every town and village in the land.

Later on, when the Jews no longer stayed at home but began to travel in foreign countries, and became, as they are still to-day, the great merchants of the world, they were ordered by the priests to form congregations and hold services on the Sabbath day wherever they might be, so that they might not lose their religion when they were far away from the Temple and lived among the heathen nations. Sometimes there were only a few Jews in a place, and they had no building or synagogue, as we find them in Acts xvi. meeting together at Philippi on the Sabbath



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in an open place near the river which they chose because they used water for purification in their services, but wherever it was possible they built a synagogue for themselves.

As a rule the services were held in their synagogues, both in their own land and in foreign countries, not only on the Sabbath day or last day of the week, but also on the second and fifth days, our Monday and Thursday, which were the market days when the country people came into the town and they all, men and women and children, went to the synagogue service.

These services consisted of a set form of prayers, the reading of two lessons—one from the law or five books of Moses, and the other from the books of the prophets—the singing of a psalm or psalms, and sometimes a sermon, and ended with the great Jewish blessing which we read of first in the sixth chapter of the Book of Moses called Numbers: "The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." There was no altar and there were no sacrifices in these synagogues, for

there were no priests, but those who ministered in them were called Elders, the chief one being called the Reader. They were always built on the highest ground in town or village, so that they might be seen above all the other buildings, and might remind the people of their duty to serve and worship God.

We have already seen how we are again and again told in the Gospels that Jesus was in the habit of going regularly to the synagogues, and as we read the story of His life we can picture Him, can we not, sitting as a child with His holy mother in the seats set apart for the women, who were always separated from the men, or as He grew in years and became a boy and youth and man, taking His place among the men, joining in the services with heart as well as voice, or going to the synagogue with His disciples to worship.

So we have here some thoughts which should help us to value more highly our own English Prayer Book with its Sunday and Holy-day and daily services.

1. When we go to church and sing the Psalms or listen to the Old Testament lessons read, we can remember that we are singing

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the same Psalms which Jesus used to sing, and hear the same lessons which He heard, only for us they have been translated into English, while in His day the services were said in the language understood of the people of that land and age.

2. If Jesus used what we may call a Jewish Prayer Book or Book of services, it must be right that we should have our Christian Prayer Book. And when people tell us that we can worship God better without any set forms or fixed order, we can answer that what was right and helpful for Jesus and His disciples in their worship of God must be right and helpful for us when we meet together to worship the same God.

3. A great part of our services are made up of Bible lessons and psalms and sacred canticles, and are actually the same as those used in the synagogues nearly nineteen hundred years ago.

4. If Jesus went to the Temple and synagogues on the seventh day of the week, the chief day for worship among the Jews, as well as on the great festivals and on weekdays whenever it was possible, both when He was a child and when He grew up to be a

man, because He loved to worship in His Father's house, and could say with the Psalmist of old, "Lord, I have loved the habitation of Thy house and the place where Thine honour dwelleth," we may be quite certain that our Father in heaven, Whose children we have been made in Holy Baptism, would have us do as Jesus did as often as we can, both on Sundays and Holy-days and week-days, and worship Him Whom Jesus has taught us is a God of love in our Christian churches.

## CHAPTER IV

### WHAT ARE WE TOLD ABOUT THE WORSHIP OF THE EARLY CHRIS- TIAN?

WE have seen how Jesus went to the Temple and the synagogues to worship when He lived on earth among men, and took part regularly in the services which were held in them.

And after He left His disciples and ascended into heaven, we find that they went on doing as they had always done when He was with them. They began to do so directly He left them, for on the Ascension Day itself "after He was parted from them and carried up into heaven," we are told that "they worshipped Him and returned to Jerusalem with great joy, and were continually in the Temple praising and blessing God."

We read too, in Acts ii., immediately after the outpouring of the Holy Spirit on the first Whitsunday, that the early Christians continued daily "with one accord in the Temple," while in the next chapter we find SS. Peter and John going up "together to the Temple at the hour of prayer, being the ninth hour."

Some years later we find St. Paul coming back from his missionary travels to Jerusalem that he may fulfil in the Temple at Jerusalem with the appointed Jewish ceremonies the vow he had made in Greece.

The apostles too, when they went into foreign lands to preach the Gospel of Christ, were in the habit of making their way to the synagogue of the place in which they were staying, not only to speak to the congregation assembled there, but also to worship God with their Jewish countrymen in the regular services.

We are told in Acts xiii. that St. Paul and St. Barnabas did so in Antioch of Pisidia, and that after the reading of the two lessons taken out of the Law and the Prophets St. Paul, at the invitation of the rulers of the synagogue, stood up and preached the sermon; and in

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Acts xvi. St. Luke, who wrote the book of the Acts of the Apostles, tells us that he went with St. Paul and Silas on the Sabbath day out of the gate of the city of Philippi "by a river side where there was a place of prayer." Evidently there was no regular synagogue there, because there were so few Jews in the city, only Lydia and a few other women; but still they met together to worship God after the manner of their forefathers.

It was very natural the first Christians should do so, not only because those who had been with Jesus had been in the habit of going with Him to the Temple and synagogues to worship, but also because, though they had become Christians, they were still Jews as well. They could listen to the Old Testament Scriptures when they were read as they had always listened. They could say the same prayers and sing the same psalms and hymns as they did before they learned to believe in Jesus, just as we Christians do not cease to read the Old Testament because we have the New Testament, and sing in our Christian worship the same psalms the Jews used to sing of old in their worship.

But because they were Christians as well

as Jews, the old Jewish worship was not enough. So while we find that as Jews they still kept the Jewish Sabbath or the seventh day of the week holy as they had always done because it reminded them of the creation of the world by God, we find, too, that as Christians they also kept holy the Lord's day or the first day of the week, because on it Jesus rose from the dead and "opened the Kingdom of Heaven to all believers." They still went to the Temple and synagogues to worship on other days, but on the day we call Sunday they met together as Christians to worship Him whom Jesus had taught them to call their "Father in heaven."

The New Testament tells us how the day, which has been called Sunday from old heathen days when men regarded the sun with its light-bringing, life-giving powers as an object of worship, but which from the earliest times of Christianity was known as the first day of the week or the Lord's Day, was observed by them. No doubt it was Jesus Himself taught His disciples to keep this day holy, and when during the forty days between the Resurrection and the Ascension before He went away He spoke to them the things



concerning the Kingdom of God, which was His favourite name for the Church, we may be sure He did not forget to teach them to observe the first day of the week as a day of worship and rest and happiness, because it was the day on which He rose from the dead, Conqueror of sin and death. Twice on this first day of the week He appeared to His disciples in the upper room after He rose. On this first day of the week the Holy Spirit of God came down upon the Church as Jesus had promised. On this first day of the week the Christians at Troas were gathered together to break bread. On the first day of the week St. Paul tells the Christians at Corinth to lay by regularly money for the poor. It was on the first day of the week, or the Lord's Day, St. John tells us he saw the wonderful vision in the first chapter of the Book of the Revelation.

And where did Christians meet together for Christian worship?

As long as they remained in Jerusalem they seemed to have used as their church for such worship the upper room in which their Lord had given them the Sacrament of Holy Communion on the night before He

died, and where after He rose from the dead He appeared to His disciples. It was in this room they met together after His Ascension into heaven, and having prayed together chose one of their number to fill the place among the twelve Apostles which had been left empty by the death of Judas Iscariot who had betrayed his Master for thirty pieces of silver. Later on, when St. Peter and St. John had been brought up before the great Jewish Council of Seventy or Sanhedrim, as it was called, and had been set at liberty, no doubt it was in this same room they held their service of thanksgiving for their deliverance in which they all joined in praising God and of which we have the very words they said given to us in Acts iv. And when persecution set in and St. Peter was cast into prison and every day they were expecting him to be put to death, there is every reason to believe that it was in this same room in the house of Mary, the mother of Mark, that "prayer was made earnestly of the Church unto God for him," that his life might be spared.

After a time when they left Jerusalem and went forth to teach and preach in other

lands they met together for Christian worship in private houses. In Corinth when they drove St. Paul out of the synagogue we are told that he used the house of one Justus, not only for speaking to the people who came to hear him, but also, no doubt, for worship; and at Troas on the first day of the week the Christians gathered together to break bread in the upper room of a house in that city. Some years later, in a letter which St. Paul wrote to the Christians at Rome, he sends a message of greeting to Aquila, and Priscilla and "to the church that was in their house," meaning the little company of the faithful who met together there for worship.

Later on we find that the Christians at Rome, when persecutions broke out in that city, used the Catacombs, which I hope some of you will see when you are older, both as churches to worship and as cemeteries (or sleeping-places as the word really means) in which they buried their dead. And when they increased and prospered they turned heathen temples into Christian churches. The first time we read of the early Christians possessing a church of their own was in A.D.

203, when a temple was granted to them by the Emperor of Rome, Alexander Severus.

Soon after this they began to build churches for themselves, like one we read of in Tyre, whose gates were of finely wrought brass, its roof of cedar wood, and its pavement of rare marbles.

But we read, too, in the New Testament that from the earliest days of Christianity many different kinds of services gradually came into regular use among Christians. They had the service of Holy Baptism, in the administration of which they used the form of words Jesus had given them, baptizing as He had commanded before He ascended into heaven "into the name of the Father and of the Son and of the Holy Ghost."

What a wonderful service that must have been which was held in Jerusalem on the first Whitsunday when three thousand people were baptized. How interesting the service must have been which took place in the house of Cornelius the Roman officer in Cæsarea, when St. Peter baptized him and those of his household in the name of the Lord Jesus; or the baptism of the jailor and his family at Philippi, after he had brought

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St. Paul and Silas out of the dungeon into his house.

They had the service of Confirmation, such as that which took place at Samaria when the apostles in Jerusalem, having heard that many people had become Christians, sent two of their number who, when they were come and had gathered together those who had been baptized by Philip, both men and women, "prayed for them and laid their hands on them, and they received the Holy Ghost."

They had the service of Ordination. We read of it for the first time in the very early days in Jerusalem when seven men were chosen for the work of ministry in the church there, and "the apostles prayed and laid their hands on them." Or later on in Antioch, where the Church had taken firm root very soon, we are told that the church in that city "fasted and prayed and laid their hands" (or we should say ordained) "on Paul and Barnabas, and sent them away" as missionaries into other lands.

They had a service for anointing the sick, of which St. James speaks in the Epistle called by his name, where he writes, "Is any

among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

They had burial services like that we are told of by St. Luke in Acts viii., when after the first martyr, St. Stephen, had been stoned to death "devout men buried him."

They had, too, a creed or "form of sound words," as St. Paul calls it in 2 Tim. i. 13, which he enjoins Timothy, who had just been made bishop of Ephesus, to "hold fast." It was no doubt at first very short, like the confession of faith made by the eunuch who was baptized by Philip in the desert: "I believe that Jesus Christ is the Son of God." It is thought that we have one of these short creeds in 1 Tim. iii. 16: "He Who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into heaven."

But as time went on this "form of sound words" grew and became the creed which is known to us by the name of the Apostles' Creed, not because it was written by the Apostles, but because it contains the great truths which they had believed and taught as the foundations of the Christian faith.

They had hymns which they doubtless sang in their worship. These have no place in the Old Testament Scriptures, but are of Christian origin, and traces of them have been found by those who have studied most closely the writings of St. Paul in what are evidently quotations, as for instance in the Epistle to the Ephesians.

“Wherefore he saith,

Awake thou that sleepest,  
And arise from the dead,  
And Christ shall give thee light.”<sup>1</sup>

Or in what he calls “faithful sayings,” as for instance—

“For if we died with Him  
We shall also live with Him :  
If we endure  
We shall also reign with Him :  
If we shall deny Him,  
He will also deny us :  
If we are faithless,  
He abideth faithful :  
He cannot deny Himself.”

They had rules and customs in their worship to which St. Paul refers more than once. He does so when he tells them that “every-

<sup>1</sup> Or “shine upon thee.”

thing is to be done decently and in order," or that women are not to come into church with their heads uncovered, and forbids them to officiate in the services; or when finding fault with the way in which some of them behaved when they came together to worship, he says, "We have no such custom, neither the churches of God."

Of course for a long time Christians had no book of services like our Prayer Book, for printing had not been discovered, and books in those days were written on rolls of parchment and were very scarce and expensive, but the services were oral, handed down by word of mouth, and doubtless familiar to those who used and joined in them.

As we might naturally expect, many of their services were drawn upon the lines of the Jewish services to which they had been accustomed from their childhood, and consisted of prayers and readings of Scripture and psalms, very much like Matins and Evensong in our Prayer Book to-day.

But there was one service which they had from the first and which they specially loved and prized. It had several names. The oldest seems to have been the "Breaking of Bread,"



the name by which it is called in the Acts of the Apostles and which is taken from our Lord's act when in the upper room "He took bread and brake it." It is also called in the Holy Scriptures "The Eucharist," which is a Greek word meaning "The Service of Thanksgiving," doubtless because Jesus, in its first institution, is said twice to have given thanks. Later on it was called "The Liturgy," which is also a Greek word and meant in Greece the service which every citizen was expected to perform for the good of the State, and after a time it came to be used for the great Christian service which Jesus commanded His disciples to perform when He said, "Do this in remembrance of Me." It was also known as the "Holy Communion," a beautiful name evidently taken from what St. Paul says when he is writing to the Corinthian Christians in 1 Cor. xi. 16; "The cup of blessing which we bless is it not a communion (or partaking) of the Blood of Christ? The bread which we break is it not a communion of the Body of Christ?"

It was instituted by Christ Himself and given to His disciples from His own hands

the night before He died, and there can be no doubt that, when He came back to them from the dead, He taught them among other things about Holy Communion, and told them what it meant and how they were to use it.

Can we wonder that when He was gone home into heaven those who loved all their Master had said and done when He was on earth treasured this dying gift as beyond all price, and that ever after it was their great Sunday service, indeed for a long time the only service they used when they met together for Christian worship.

And through all the centuries ever since, this has still remained the chief and highest act of worship among Christians. Round it all other services have clustered like the moons or satellites which revolve round the central planet and from it derive their light.

## CHAPTER V

### WHAT IS THE SOURCE OF CHRISTIAN WORSHIP?

WE cannot wonder that Holy Communion was the great service of the early Christians as we read about them in the New Testament history of the Church. We cannot wonder that it was most precious to them. It was their very own, given to them by their loved Lord and Master as His parting gift before He left them to go forth and die. It bears His divine mark, not man-made but God-made. It was given to His Church for all time, to be prized and used by them "until His coming again."

There are some things in the Prayer Book which must always be looked upon with special reverence, and must be guarded with special care, for, if lost, they can never be replaced. There is the Lord's Prayer with its

every word dictated by Christ Himself, the model prayer for Christians, taught by the great Master, which He commanded them to say when they prayed. There is the Sacrament of Holy Baptism with its form of words commanded by the Head of the Church to be used, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." And no baptism is true and valid unless His command has been obeyed.

But there is also the Sacrament of the Holy Communion with the very words and acts spoken and done by the dying Saviour in the upper room.

These things stand out above all else in our Christian religion, to be honoured with special honour and to be guarded with special care.

And yet there was surely yet another reason which exalted Holy Communion in the eyes of those first Christians, and made them regard it as their highest act of worship. These men were all of them Jews, fellow-countrymen of Jesus. To them the Jewish Passover had been their greatest Feast.

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Of all the feasts which were enjoined by the Jewish law none was so sacred and binding. It commemorated the most important incident in their history as a nation, for it carried back their thoughts to that eventful night when Jehovah had brought them out of the land of bondage with a mighty hand and outstretched arm. In their minds it was enthroned above all other feasts from their childhood. As boys, they had been taught to look forward to the day when they would be old enough to go with their father to Jerusalem and keep their first Passover.

The Jews were commanded by Moses to go to the holy city three times a year and appear before the Lord. But a special command was given that each Jew should keep the Passover, and for any one among them to neglect to do so, except from the cause of sickness or some other urgent reason, was to forfeit all his privileges as a member of God's chosen people, and to be cut off from the congregation of Israel.

How then could they help realising the supreme importance of Holy Communion? If the Jewish Passover was sacred, this Christian Sacrament instituted by their Master at

the Passover and intended by Him to take its place must be still more sacred.

True, they did not cease at once to keep the Passover as before, but as the seed from which the plant grows disappears after a while, and only the plant remains, so it was with the Jewish and the Christian ordinance. When Jerusalem was taken by the Roman army and the Temple burnt down never again to be rebuilt, the Passover passed away for ever and Holy Communion alone was celebrated by the Church of Christ. The seed so precious had passed away, and the plant which had grown from it remained in all its beauty and grandeur, as it had been ordained by Christ for His people.

We shall understand better this changing of the seed into the plant if we bear in mind how closely from the first the Jewish Feast and the Christian Sacrament were linked together.

Let us call to mind what actually took place at the Passover as it was observed year by year by the Jews from the time of Moses.

The feast was made up of three distinct parts.

Part I consisted of the distribution of the remainder of the lamb which was roasted after

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some of it had been offered in sacrifice in the Temple. A portion of this roasted flesh was given to each of the guests at the feast.

After this was done the unleavened bread which had been prepared, was broken and half of it was reserved and put on one side, while the other half of it was handed round to each of the guests together with the first cup of wine, called the Cup of Sanctification.

Then followed the washing of the feet of those present, which could be easily carried out, for the guests did not sit on chairs, as they are so often represented in old pictures, but reclined round the table on couches with their heads towards the centre of the room and their feet towards the walls, and in this way the servants were able to reach their feet without difficulty or disturbing them as they lay.

In part 2 some of the bread which had been reserved was dipped in a dish containing a sauce made of bitter herbs and a piece of it given to each person.

Then followed part 3, when the remainder of the bread which had been reserved was broken into as many pieces as there were guests at the table and given to each to eat. While this was being done the Master of the

feast was bid to say to each guest as he gave the bread, "This is the bread of affliction which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover, for this passover is our Saviour and our refuge." When they had all taken and eaten he handed the second cup, or Cup of Salvation (or Blessing as it was sometimes called) to each, saying the words, "Blessed be Thou, O Lord God, King of the world, who hast created the fruit of the vine," after which the whole ceremony concluded with the singing of the great Hallel or Hymn of Thanksgiving, which consisted of Psalms cxiii. to cxviii.

It is as we bear this order of the Passover in mind that we can rightly understand the story given to us in the New Testament of what Jesus did and said in the upper room when He changed the Passover into the Holy Communion.

We have four accounts of what took place. Three of them are in the first three Gospels and the fourth is in the eleventh chapter of St. Paul's first Epistle to the Corinthians, and if we put them together we can follow exactly what took place.



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We are told that Jesus began by distributing the lamb with the first portion of bread and first cup to each of the twelve. Then came the washing of their feet when He left His place at the head of the table, and having girded Himself with a towel He took a basin of water and began to wash the feet of those who sat at meat with Him. No wonder they were astonished, for this was the duty of the servants, and never before had they seen a host stoop to perform so lowly an act.

When this was over, and even the impulsive Apostle Peter had allowed Him to wash his feet, Jesus returned to His place and proceeded with the accustomed order of the feast by dipping some of the reserved bread in the sauce of herbs and giving a portion to each of them. He had just said with a sigh as He looked round on these about Him, "Verily, verily, I say unto you that one of you shall betray Me," and they had wondered what He meant and asked Him one after another, "Lord, is it I?" Even the traitor apostle joined in the question, I suppose to avoid the suspicions of the others. Jesus answered, "To whom I shall give the sop, the same is he that shall betray Me," and having

so said He gave the sop which He had just dipped in the dish to Judas Iscariot, saying to him, "That thou doest, do quickly. He then having received the sop, went immediately out, and it was night."

It is evident from the story as St. John relates it that Judas did not receive the Blessed Sacrament from Him Who knew that the servant's hands were already dyed with the blood of the Master he had sold to His enemies for the price of an ox, for it was at this point after Judas had gone out that the institution of Holy Communion began.

We are not told whether during the remainder of the feast the disciples remained reclining or whether they rose from their places. In all probability they were standing, for this was the most solemn part of the Passover, and we know that in early days the Jews had been commanded to eat and drink the bread and cup standing. And then it was that Jesus when He had given thanks and broken the bread gave it to each, but with this remarkable difference, that instead of saying the usual form of words to which they were accustomed, "This is the bread of affliction," &c., He changed the words and said, "Take,

eat, this is My body which is given (or broken) for you. Do this in remembrance of Me." Then taking the cup and giving thanks He again altered the form of words, saying, "Drink ye all of this, for this is My blood of the New Testament, which is shed for you and for many for the remission of sins. Do this as oft as ye shall drink it in remembrance of Me."

So the old Passover was made new in the Kingdom of God, or the Christian Church. The Jewish Feast became by divine institution the Holy Communion of the Body and Blood of Christ. The Paschal Lamb which had been so often offered and slain, had its fulfilment in the once made sacrifice of Him who is "the Lamb of God that taketh away the sin of the world" upon the altar of the cross. Those who believed in Jesus were no more to eat the bread of affliction, for in its stead He gives the Bread of Life, and in the place of the cup of wine He gives His Precious Blood.

And ever since this Holy Sacrament thus given has been the great central act of Christian worship. How could it be otherwise? All those who in truth call themselves by His

name have accepted the gift as the first disciples did with thankfulness, have used it with reverence, and prized it with loving gratitude. They could never forget the Master's command given in such solemn surroundings, "Do this in remembrance of Me." What He said and did in the upper room they must go on repeating in wondering, simple faith at each Eucharistic Feast. And just as holy Baptism is not true Christian Baptism unless those who baptize use water and the words commanded by Christ, "into the name of the Father, and of the Son, and of the Holy Ghost," so in each Celebration of Holy Communion there must be the Blessing, or the Consecration of the bread and wine with the very words and acts which Jesus said and did nearly nineteen hundred years ago.

No wonder that from the earliest times, as far back as the days of the apostles, Holy Communion was looked upon as the great service in which those who had been baptized met together for united worship.

No wonder that the first Christian Jews in Jerusalem "continued steadfastly in the breaking of the bread," and that while as Jews they still went daily to the Temple to worship at

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the appointed hours of prayer, and took part in offering the daily sacrifice of the lamb, they were careful as Christians side by side with this to celebrate Holy Communion in their prayer room in the house at Jerusalem, and to join in offering unto God the broken bread and poured-out wine which are the memorial of the one great Sacrifice once and for ever offered, ordained by Christ Himself.

But this was only for a time. As years went on and the Church increased and spread, and the Passover ceased to be offered, Holy Communion remained the chief service of Gentile Christians in other lands, as it had been of the Jewish Christians in Jerusalem.

And so some years later we find in Acts xx. the Christians meeting together at Troas, a city of Asia Minor, when St. Paul came there on his way to Jerusalem, not merely to hear the apostle preach but "to break bread;" and in 1 Cor. xi. St. Paul, writing to the Christians at Corinth, dwells on the importance of Holy Communion, warns them against any irreverence, and lays down rules for them to observe.

After the Bible story is ended early Church history tells us that Holy Communion

was still held in highest estimation by the Christian Church.

An old writer, who was the Christian Patriarch of Constantinople in the fifth century after Christ was born, tells us that the apostles drew up a Liturgy (as the service of Holy Communion was called from the earliest times) before they left Jerusalem to carry out their missionary work and preach the Gospel in all lands and to all people, as Jesus had commanded them before He ascended into heaven. While, however, this statement goes to prove that Holy Communion was much prized at the time when these words were written, there is no evidence of its truth any more than there is of the tradition that the Apostles before they scattered abroad put together the Apostles' Creed.

On the contrary, another well-known Christian writer tells us that the apostles when celebrating Holy Communion only used the Lord's Prayer which Jesus gave His disciples, together with the words and acts of our blessed Lord, as recorded in the Gospels when He instituted Holy Communion before He died.

Commencing in this way additions were

gradually made to the Service in different places by those in authority. Prayers and praises gathered round this small beginning, as the plant is developed from the seed with its God-implanted germ of life.

In the writings of Justin Martyr, a well-known Christian divine, who wrote a defence of the Christian religion to the Roman Emperor Antoninus Pius about A.D. 140, we have the earliest account of Holy Communion as celebrated by the Christians of primitive time. Let me tell you how he describes it. "On the day of the sun" (Sunday), he writes, "there is an assembly of all who dwell either in towns or in the country. At it the memoirs of the apostles, or the writings of the prophets are read as long as the time permits. Then, when the reader has ceased, the president delivers a discourse and exhorts them to the imitation of all these good things. We then all stand up together and put forth prayers. When we cease from prayer, bread is brought in and wine and water, and the president in like manner offers up prayers and thanksgivings to the best of his ability, and the people express their assent by saying 'Amen.' The con-

consecrated elements of bread and wine are then distributed and received by each, and a portion is sent to those who are absent by the ministry of the deacons."

When we compare this account of the Service of the early Christians with the history of the first institution of this Sacrament as given in the Gospels, we find that already in this short period of time some changes have been introduced, doubtless for good and sufficient reasons. The breaking of the bread is still on the first day of the week, but the time at which it takes place is no longer the evening but the morning, while the agapè or feast which preceded it and corresponded to Part I. of the Jewish Passover has been discontinued, and in addition to the act of blessing and the distribution of the bread and wine to all who are present, there are also readings and prayers and a sermon. The Service, however, is still very short and simple. Indeed, there are very few signs of a regular service such as was before very long generally adopted, but only the Consecration of the bread and wine, the latter apparently being mixed with water, as was the case with the Passover cup, together



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with the words and acts of Jesus Himself in the upper room.

But gradually the service became more elaborate and formal. Fixed prayers were introduced and ceremonies were added, until at last a set Service, or Liturgy, was everywhere the rule among Christians as it is to-day throughout Christendom, even among those whose worship is most bare and simple.

Many of these early services remain to the present day, but among them there are four well-known Liturgies which are very ancient, and must have been in general use in the Church through all the known world as far back as the fourth century after the birth of Christ.

They are not exactly the same, but differ from one another in some respects, and yet they have so much in common that they evidently all come from one and the same source.

We can easily understand why this is the case. They are like one another, because they all have their beginning in the original Institution when Jesus gave Holy Communion to His Church, like four streams which can be traced back to one river flowing from its source, which men call the watershed

far up the mountain-side. They differ from one another, because those who used them lived in different lands, belonged to different nations, had different customs and ways of putting things; just as to-day people of different nationalities do not always express the same ideas in the same way or do the same thing in precisely the same fashion, even though they may really agree in what they say or do.

It was so with the Church and the services of Holy Communion. All Christians agreed in prizing it as the gift of their great Head, Jesus Christ, and in regarding it as the highest act of Christian worship. But as the Church spread and took root in many lands and among many nations, there came to be differences in the order of the services, although in spirit and substance they all agreed together; like the many streams which, though they all have their beginning in the same source, yet differ from one another according to the features of the country or the nature of the soil through which they severally flow. The wonderful thing in these services is that their differences are so few and unimportant, when we bear in

mind not only that they were used in countries so far apart, but also that for a long time they were not written down but were only committed to memory.

These four Liturgies are known by the names of St. James, St. Mark, St. Peter, and St. John, not because they were written by those whose names they bear, but because they were used by the Christians in those countries with which the saints of old are specially associated in Church history. For the same reason they are also called Oriental, Alexandrian, Roman, and Gallican.

The Liturgy of St. James, or the Oriental Liturgy, was used in Jerusalem, where St. James the Less was the first bishop, as well as in Antioch in which city those who believed in Jesus Christ were first called Christians, and from it the Communion service of the Eastern or Greek Church is derived.

The Liturgy of St. Mark, which was used in North-east Africa, where at one time there were many Christians, and specially in Alexandria, of which place St. Mark is said to have been bishop, is still found in use in the ancient Coptic Church in Egypt.

The Liturgy of St. Peter is the groundwork of the Roman Liturgy of the Latin Church, which has its centre at Rome where St. Peter was put to death.

The Liturgy of St. John is the source of the Service used in Gaul (or France) until the reign of Pepin or Charlemagne. It is known by the name of the Apostle whom Jesus loved, because he is said to have lived in Ephesus in the latter years of his life, and to have superintended the churches of Asia Minor by whom this Liturgy was first used.

This last Liturgy, the Liturgy of St. John, or the Gallican Liturgy, has a special interest for us English Church people, because, as we shall see in another chapter, from it our English Communion Office is derived, as well as those that are used by the churches of the Anglican Communion in Scotland, Ireland, and America.

All four Liturgies have in them many parts in common, but they differ from one another, because these parts are not arranged in the same order.

Let me tell you what these parts are, most of which we shall find in the Communion

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Service of our present Prayer Book when we come to study it.

They are twelve in number.

1. A Prayer for the living, including all sorts and conditions of men.
2. The Commemoration before God of those who have departed this life in His faith and fear.
3. The Kiss of Peace.
4. The Sursum Corda, or Versicles, which we have in our service beginning, "Lift up your hearts," &c.
5. The Tersanctus, or Hymn of Angels and Archangels, which we still sing, "Holy, holy, holy, Lord God of Hosts," &c.
6. The Consecration with words and acts of our Lord when He instituted Holy Communion, which are an essential part of every Communion Office.
7. The Oblation or offering of the gifts of the Communicants, bread and wine as well as money.
8. The Prayer that the Holy Ghost may sanctify the creatures of bread and wine for their sacred use.

9. The Commixture, or dipping of the bread in the wine after consecration.
10. The Lord's Prayer.
11. The Communion, or partaking together of the consecrated bread and wine.
12. The Thanksgiving and Blessing.

It is interesting to know that from these four Liturgies we can trace back every service of Holy Communion which is used in the Church of Christ to-day.

## CHAPTER VI

### HOW DID THE PRAYER BOOK BEGIN?

ALL Christian worship has its beginning in Holy Communion. This holy Sacrament ordained by Christ Himself when He lived on earth among men is the source of all Christian services.

Hence wherever Christianity made its way we find this the first and greatest of all services, in different lands in different languages and with different customs, but always and everywhere the same which Jesus gave His Church as His dying gift.

We have seen that at first the Service was very simple, consisting only of the words and acts of the Master when He invited His disciples to gather round Him in the upper room at Jerusalem. But as time went on and the Church grew and prospered, additions were made to the services, until in comparatively

early days we find four great Services standing out above all the rest and used by Christians in the various parts of the whole world.

But if Holy Communion is the beginning of all Christian worship then it must be the beginning of our English Prayer Book which we use when we meet together for worship in church ; and we cannot learn the story of the Prayer Book as we have it to-day unless we trace it back to this first beginning and try and find out how the service of Holy Communion came to this land, and where it came from and what has happened to it to make it what it is to-day.

Some people who know nothing about it take it for granted that it came to us from Rome, because they have been told that long ago some missionaries, headed by a monk called Augustine, were sent by Gregory, who was then Bishop of Rome, to make England a Christian land.

But this is a mistake. It is quite true that these missionaries did come, and landed in Kent, near Canterbury, where they settled down in that city for some years. But it is true also, that when they came to England



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they soon discovered that there had been missionaries at work there already, and that there was a Christian Church with Christian services in what they had supposed was a heathen land. We perhaps are surprised that they should not have heard of this before, but we must remember that England was a long way off from Rome and it was a long and dangerous journey to come all the way to what in those days they talked of as the far-off isles of Britain.

How then, let us ask, did we as a people first get the service of Holy Communion, which is the beginning of our Prayer Book services as it is of all Christian worship?

It is very interesting to know that one of the four Liturgies about which we have learned must have been the source of our English Prayer Book—I mean the Liturgy of St. John, or as it was also called the Gallican or French Liturgy, for Gaul is the old name for France.

But first, we want to know how the Liturgy of St. John came to France, for if you look in the map you will see what a long way Ephesus, where this Liturgy was first used, is from France.

History tells us what we want to know. We learn from it that at a very early date, certainly soon after St. John died, if not in his lifetime, missionaries had found their way from Ephesus to France.

In these days Christians were great missionaries. They had been told by Jesus they were to do this work, and so they set about it very earnestly whenever the opportunity occurred, not counting the cost. How they put us English Church people to shame for the little interest and trouble we take to bring or send the gospel of Jesus Christ to the heathen. We talk as if it was not our business, as if Jesus did not mean us when He said to Christians, "Go ye into all the world and preach the gospel to the whole creation." But what a bad thing it would have been for us, as a nation, if the early Christians had looked upon missions to the heathen as many Christians look upon them to-day. We might have remained heathen to this day, ignorant and savage, had not the early soldiers of the Cross come in the name of the Prince of Peace, and brought to our land the glad tidings of great joy which are for all people.

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Well, long ago, some of these missionaries had found their way to France from Ephesus. It was in the reign of Marcus Aurelius, about A.D. 150, that a little band of men, among whom was Irenæus, afterwards made Bishop of Lyons, who had been brought up by Polycarp the famous bishop and martyr who was himself a pupil of St. John, and other holy men whose names are unknown, left Asia Minor, and sailing along the Mediterranean Sea came to Marseilles. From there they made their way up the Rhone to the middle of France and founded a Christian Church at Vienna and Lyons, of which latter place Irenæus was made bishop.

History, too, tells us that the connection between the churches in Asia Minor and France was so real that, when the terrible persecutions arose in Lyons, the Christians in their danger and distress wrote to the churches in Asia, of which Ephesus was the chief, telling them of their trouble and asking them for their prayers and sympathy. No doubt they did this because they regarded them as their Mother Church to which they owed all the blessings and privileges of Christianity, among them the Liturgy of St. John, which

from the first was used in Asia Minor, and so became the Gallican Liturgy.

But how did this Liturgy come to England? What had we to do with France?

Let me tell you what a great many people do not know; perhaps you have never been told.

From early times there was a very close connection between the Christians of this land and of France. There are some who think and say that Christianity was brought to us and the Church planted here by French missionaries. But of this we cannot be certain, as the beginnings of Christianity in England are so long ago that it is very difficult to find out the exact truth about them.

But we do know that in the Decian persecutions, about the year 250, a new wave of missionary zeal stirred up the Church at Lyons, and as a result the gospel was carried northward and churches were planted in the north of Gaul, only separated from this land by the English Channel, and there is very little, if any, doubt that it was at that time Christianity found its way into our country.

Whether it was so or no, we do know for

certain that the churches in France and Great Britain were on such friendly terms that when, about A.D. 400, a British monk named Pelagius preached the heresy called by his name—which taught that man can if he likes live without sin and does not need God's grace to make and keep him holy—and by this false teaching much troubled the British Church, then still in its infancy and unable to stand by itself, the bishops in their perplexity sent across to France for help from the more learned clergy of the French Church, which was in all probability their Mother Church. They did not ask in vain, for we read in answer to this appeal, the synod of the French Church sent over to Britain two of their number—Germanus, the Bishop of Auxerre, and Lupus, the Bishop of Troyes. They landed on our shores A.D. 429, and were of the greatest service in helping the Church of this land to grapple with and drive out the heresy which had taken deep and strong root even though Pelagius himself had long ago left the country and taken up his abode in Rome.

Germanus is said to have paid a second visit to Britain in 447 with Severus, the Arch-

bishop of Treves in France. And when we look through the Kalendar at the beginning of the Prayer Book we find among those whose names are recorded there, the names of St. Hilary, St. Eunurchus, St. Britius, St. Remigius and others who were French saints, and no doubt for that reason were retained when a large number of names were cut out of the Kalendar. There are also in this land several churches dedicated to French saints. Among them is the oldest church in England, St. Martin's in Canterbury, which Augustine found when he came to Kent from Rome. It had been built by the wife of King Ethelbert of Kent, Queen Bertha, who was the daughter of the King of the Franks at Paris and a Christian. She called it after the famous saint of France, her native country, St. Martin of Tours.

All these things help to show us the close tie which existed between the churches of France and Great Britain in those early days, and made it more than probable that Christianity was brought to this country from France, and with it the Gallican Liturgy.

There is another very interesting coincidence which helps to prove this and to make

us feel quite certain that our Liturgy or Communion Office is derived from that known by the name of St. John, and came to us not from Rome, as we are so often told, but from Asia Minor, not from the West but from the East.

We have seen that when Augustine landed in England in the year 597, for the purpose of converting to Christianity the inhabitants of Great Britain, who were, as he thought, ignorant and heathen savages, he very soon found that there was an ancient Christian Church with bishops and clergy already at work there. These men, when he returned from France, where he had been consecrated Archbishop of Canterbury, and claimed their obedience in the name of the Bishop of Rome who had sent him on his mission, refused to acknowledge that he had any authority over them. With some difficulty he succeeded in persuading the bishops of the old British Church to meet him in conference at a place which afterwards was called Augustine's Oak, in South Wales. And when at last a meeting was brought about, and they began to confer, he was much disconcerted to learn from them that there were many things in which, as a

Church, they differed from what he had been accustomed to. They did not keep Easter at the same time. Their way of administering Baptism was not exactly similar to that in use at Rome. But strangest of all, they used a Liturgy which differed from the Roman Liturgy, and which he found was almost the same as that used by the Church in France, through which country he had just travelled.

All this was a matter of great surprise to him. He could not understand how the people in this land to which he had been sent could have obtained the Christian Faith, or how they got the Liturgy they were using, which was different from the Liturgy of St. Peter, that was used at Rome. Accordingly he tried to persuade them to give up their old ways, and to do as they did at Rome. But it was all in vain. They were offended at the way in which he treated them, not even rising from his seat to greet them when they arrived at the place of meeting. They regarded him as proud and overbearing, and refused to listen to him, and the conference ended without their coming to any agreement.

In his difficulty Augustine determined to



write and consult the Bishop of Rome, by whose authority he had come, as to what he should do. He told him what had occurred, and how he had failed in his attempts to make them change, and he put some questions to him to which he asked for an answer. The questions were as follows:—  
“Whereas the Christian faith is one, why are the customs of churches various?” and  
“Why is one manner of celebrating the Holy Communion used in the holy Roman Church, and another in that of the Gauls?”

The advice given by Gregory the Great, as he was called, is very striking. It is just such advice as we might expect would be given by a man who, we are told in history, was so humble that he refused to be called Pope and would have none of the arrogant claims which since that time have gone with the title. “You, my brother,” he wrote, “are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything in the Roman, or the Gallican, or any other church which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church

of the Angles which is at present new in the faith whatsoever you can gather from the several churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select therefore from each church those things that are pious, religious, and correct, and when you have made these into one body instil" (his exact words were "gathered them up into a bundle deposit") "this into the minds of the English for their use (or worship)."

The result of this advice, so wise and full of Christian charity, was that Augustine endeavoured to deal more gently and treat more kindly than was to be expected from a man of his character and temper those whose customs and mode of divine worship differed from his own, and ceased to try to induce them to give up the old Gallican Liturgy they had had so long.

It was not so in France, for in the reign of the Emperor Pepin, A.D. 760, by the advice of Pope Paul, the old Gallican Liturgy was forbidden both in France and Spain, where it had been used from the earliest days of Christianity, and the Liturgy used at Rome was ordered to be put in its place.

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Happily, here in England it has never been so. The Roman Liturgy has never been used in our churches, not even in the reign of Queen Mary; and it is only about one hundred and fifty years ago that the Pope of Rome, unlike Gregory the Great Bishop of Rome who refused to be called Pope, forbade his followers in England to go on using the English service that had its beginning in the Liturgy which had come to this Church and nation from Gaul and not from Rome.

It is true that, during the long years since it was brought to this land, changes have been made in it from time to time, some of which are certainly not for the better, and bits of the Roman Liturgy were introduced into it, but we thank God that the old Gallican Liturgy, which is the beginning of our Prayer Book, the seed from which all the other services come, has always remained in substance the central act of worship in the branch of Christ's Church which was long ago planted in our land.

Let me describe to you the service as it was celebrated in this Gallican Office. We have an account given to us by St. Germain of Paris in A.D. 576, of what must have been the

same service which St. Augustine found when he visited France some twenty years later.

At the entry of the officiating bishop an antiphon, so called because it was chanted by two choirs, was sung, the words of which varied according to the season of the Church's year. The deacon or assistant then enjoined silence, and the bishop saluted the congregation with the words, "The Lord be with you," to which they answered, "And with thy spirit," followed by three canticles: (1) The *Trisagion*, or Greek word for the Holy, holy, holy, &c., which we sing in our Communion office, called in Latin the *Tersanctus*; (2) the *Kyrie eleison*, &c., or "Lord, have mercy upon us," &c.; (3) the *Benedictus* or Song of Zacharias, which we sing after the 2nd lesson in matins.

After this the bishop said the collect for the day, succeeded by two readings from the Old Testament and Epistles of the particular saint, and the hymn of the Three Children, or the *Benedicite* as it is called in our Prayer Book and sung at matins.

Then came the Gospel, at the announcement of which the congregation exclaimed, "Glory be to Thee, O Lord," just as we still

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keep up this old custom, though we are nowhere told in our Prayer Book to do so.

After the Gospel there was a homily or sermon, as we still have ; a litany came next and the "missa," or dismissal of those who were not yet baptized and were not allowed to remain any longer.

Next in order was what was called the procession of the oblation, when the bread and wine (mixed with water) were brought in, while a chant was sung called "the Praises" or "Alleluia," the recital of the names of the departed saints, the kiss of peace, and the prayer we use at the end of matins and evensong, "The grace of our Lord Jesus Christ," &c.

Then the celebrant began the great Eucharistic prayer and the breaking of bread, during which an antiphon was sung by the choir, the Lord's Prayer, the Commixture of the elements of bread and wine, the Benediction, the Communion, the whole ending with the Thanksgiving.

Later we shall see how much there is in common between this Liturgy and the Liturgy that was in use in the English Church for some hundreds of years.

## CHAPTER VII

### HOW DID THE PRAYER BOOK GROW?

WHAT a long way back we have to go in order to find the beginning of the Prayer Book. Like men trying to discover the source of some great river, who climb height after height until at last far up at the top of the mountain they come upon the watershed where the river rises, its beginning so small that a little child can step across the stream, and yet God-made so that it never fails, we have traced back our English Prayer Book to the Liturgy of St. John, which was brought to this land by Christian missionaries from France about sixteen hundred years ago.

But even this was not the beginning of it. We have to go further back still, nearly nineteen hundred years, back to the evening before the first Good Friday, when Jesus having gathered His disciples about Him in the upper

room in Jerusalem instituted Holy Communion, and gave them His dying command, "Do this in remembrance of Me."

But as time went on two things happened to this small beginning. It increased and grew, as all that has healthy life grows—as the river flowing from its God-made source becomes wider and deeper, or as an acorn with its God-given germ of life planted in the ground becomes a tree with great wide-spreading branches.

But it grew, too, with another kind of growth. Changes were made in it, not for the better but for the worse, as the waters of the river the farther they flow lose some of their purity and clearness, or as the strong ivy grows about the oak-tree and hinders and spoils its healthy development, or as excrescences grow on the trunk and branches which destroy the beauty and symmetry and eat away the life of the tree.

First, then, we find that the Holy Communion service, so beautiful and yet so small, like the source of the river or like the tiny acorn, which Jesus had given to His Church, grew as all life must grow if it is healthy and strong.

Additions were made to it of readings and prayers and canticles, which were intended to help the worshippers to join with voice as well as in heart in what was going on.

Unfortunately, too, as time went on, there arose a great many differences in the words and order and ceremonies in different parts of the country; for each bishop was allowed to arrange the services in his own diocese as he thought best, until at last almost every diocese had a book of services of its own, which was called the "Use" or Prayer Book of the diocese.

This led to a great deal of confusion. It was just as if you were to go to church one Sunday in London, and the next Sunday in Canterbury, and found the services in the two churches you went to were so different that you were puzzled, and not able to follow or join in them. Indeed it was even worse, for in these days, if you went to St. Paul's Cathedral you would have found that a book of services was used there different from those used in the other churches in the same diocese.

The inconvenience caused by this state of things became very great, and on one



occasion the Abbot of Glastonbury introduced a new style of chanting, which the monks objected to, and we are told that the soldiers were called in to enforce order and many of the monks were slain in the church.

At last, in 1085, some twenty years after the Norman Conquest, a man of great piety and learning, called Osmund, who was at the time Bishop of Salisbury, set to work to draw up, with the assistance of a number of clergy, a revised book of services which might be suitable for all the dioceses. This occupied a long time, but so well did he succeed that, when he had finished the book, it was accepted in almost every diocese, and the use of Salisbury, or the Sarum use, became generally, though not exclusively, used throughout England for more than four hundred and fifty years, until the first English Prayer Book was put forth in the reign of Edward VI.

I want to give you a short account of this Sarum book, so that you may compare it with the Gallican Liturgy (p. 87) which came before it and of which it is the outcome, and also with the first English Prayer Book which followed it and was derived from it.

This Communion service had much in

common with the Gallican Liturgy, but it had also many things which took away from the simplicity and beauty of the older Service.

It began with a short service of preparation for the clergy, with a confession, absolution, the collect for purity and the Lord's Prayer, ending with a short anthem. Then came the public service, consisting of the collect for the day, the Epistle, Gospel, Gloria and Nicene Creed, followed by the offertory and oblations of bread and wine, the Sursum Corda and Tersanctus.

At this point the canon as it was called, or chief part of the Service, began with the prayer for the Church, the commemoration of the dead, the Consecration with the very acts and words used by Jesus at the first institution, the second commemoration of the dead, the Lord's Prayer, the breaking of the bread, the Agnus Dei, the prayer of humble access, the priests' communion, the thanksgiving, post-communion and blessing.

But there was another inconvenience which arose owing to the multiplication of services when printing had not been invented but all books were written. As time went

on so many services were added that the Prayer Book of those days, instead of being bound together in one book as our Prayer Book is now, was made up of several volumes which were called by different names. They were :—

- I. The Missal.
- II. The Breviary.
- III. The Manual.
- IV. The Psalter.
- V. The Pontifical.
- VI. The Legenda.
- VII. The Ordinal.

I. "The Missal" was the most important of them all, for it was the book which contained the service of Holy Communion, and was so called from the name of "the Mass" which had been given to Holy Communion. This name is not found in the New Testament nor in the primitive Church. Indeed, it was unknown as long as the Liturgies were written in Greek as they were in the first centuries, and was only adopted when, owing to the spread of the Roman Empire, Latin became the recognised language of the

known world. It is not a name which has an intelligent meaning and helps to teach the communicants about this Holy Sacrament, like all the other names given to it from the first, for it only means "the dismissal," and was taken from the words "ite, missa est," ("Go, you are dismissed"), with which in the middle of the service those were sent away who were unbaptized or for some other reason were not allowed to remain for the act of Consecration which followed.

This Missal, or office of the Mass, was itself made up of four volumes:—

"The Graduale," or the chants and hymns which were sung by the choir during the service. They were so called because they were sung on the steps (or gradus) leading up to the pulpit from which the Epistle was read.

"The Lectionary," or the book of Epistles, which were read on Sundays and Holy-days at this service.

"The Book of the Gospels," or portions appointed for the Gospels.

"The Sacramentary," which contained the parts of the service which were said by the celebrating priest alone.

II. "The Breviary" was the book of the services for the Seven Hours. At one time these services were much longer, and this book was so called because the services in it were those which had been made shorter, or, as we say, abbreviated. It is very hard to say when these Hours were first used, but they were chiefly intended for those living in monasteries and convents who had more time for frequent prayer, but they were used by others also. They were said in the night, at early morning, at 6 A.M., 9 A.M., noon, 3 P.M., 6 P.M., and at bedtime, and were made up of prayers, psalms, hymns, canticles, together with lessons and readings from the writings of the Fathers or old writers.

III. "The Manual" was a collection of services which were used occasionally, such as the services of baptism, marriage, visitation of the sick, churching of women, anointing the dying, and burying the dead.

IV. "The Psalter" was the Book of the Psalms which were used in the services for the Seven Hours.

V. "The Pontifical" contained the services which could only be said by a bishop.

These were Confirmation, Ordination, and the Consecration of churches and burial-grounds.

VI. "The Legenda" were the readings appointed for various services, whether taken from the Bible or the Fathers or the Lives of the Saints.

VII. "The Ordinal" corresponded to what we call the Kalendar, and gave all necessary information about the fasts and festivals throughout the year.

These were the principal services which made up the service books in those days.

But besides this growth, which in itself was a sign of healthy life in the Church and if carefully watched could only have conduced to more intelligent and frequent worship, there was another growth of a very different kind which was full of danger. As time went on, changes crept into the service books which were like the excrescences on the trees checking their health, or like the impurities or weeds which pollute and choke the stream.

These changes were mostly the work of the Church of Rome, who, from the time of the mission of Augustine to the kingdom of

Kent, had endeavoured to gain authority over the Church of this land. Augustine himself had, as we have seen, attempted to do this, but was prevented by the sober advice of Gregory the Great, who had sent him. But after the death of this wise and good bishop, when his successors had taken the title of Pope or universal Father, which he had refused, this interference in the affairs both of Church and State in our land became more frequent and determined. They claimed that they had been given authority over all the churches of Christendom because they were the successors of St. Peter, the first Bishop of Rome, who, they said, had been put by our Lord above all the rest of the twelve; although there is no proof whatever that he was ever bishop or even founder of the Church at Rome, and certainly was never given any higher authority than St. John or the other apostles.

But they claimed, too, a special authority over the Church of this land and her services, because they said Christianity had been brought to this country by missionaries from Rome, and that therefore the Church of Rome is the mother, and has a right to command,

and the Church of England is the daughter, and must do whatever she is told.

We have already seen this is not true history, for Christianity was planted in this land long before Augustine came to our shores, and probably is as old as that of Rome. Certainly we know there were British bishops in A.D. 314. But even if it were not so, the Church of Rome would have no right to claim authority over us any more than the English Church asserts her authority over the Church in America because it is her daughter Church.

And so the Church of England resisted the encroachments of the Roman Catholic Church and refused to allow that the Pope had any right to interfere with her. For hundreds of years the struggle went on. Sometimes, as at the time of the Norman Conquest in the eleventh century, when William the Conqueror, a Frenchman, became King of England, the Pope got the upper hand; but at other times our church fought successfully to keep or regain her independence, and refused to be tyrannised over.

Some people indeed talk as if the Church of Rome really succeeded, and took the place



of the old Church of the land, and that at the Reformation the English people had turned her out again and set up a bran-new Church. And more than once the Popes of Rome have taken for granted this was true, and have appealed to us to come back like children who have been naughty but are sorry for what they have done to their old mother and we shall be forgiven. But we will not listen or do what they ask, any more than our forefathers did all those long years when they would not give up their liberty as a Church and nation. We do not want to quarrel with the Church of Rome, but like the men of old we will not let her interfere with us in our work.

Some day I hope you will read the true story of the Church in this land. It is very interesting, and we all ought to know it well.

You will find that what really happened was very like what we read of in the history of Carlisle, the Border City, as it has long been called. For many years a struggle went on between the people dwelling in Scotland and those in England. The Scots saw what a rich and fertile land lay to the south, and they wanted to get posses-

sion of it, and the English people fought not to gain their territory but to keep their own, and it was to prevent the Scots succeeding that the great wall was built by the Romans.

This unsettled state of things lasted for a great many years. Sometimes the invaders were successful for a time, because they were the stronger of the two and took possession of the land ; sometimes the English inhabitants would not bear it any longer but turned on them and drove them back again into the country from which they had come. And at last, after many invasions and battles, they were repulsed once for all and settled down quietly in their own land, and though it is a long time since they went, we can still find names or the remains of buildings which had belonged to them.

But how foolish it would be if the people of Scotland were to say that the country round Carlisle really belongs to them, because they conquered it once and lived there for a time.

Now this is an exact picture of the past history of the Church of Rome in England, and so we say to her, "Please do not trouble us any more. This is our country. We are the old Church of this land. We will live and

work in our territory and you can live and work in yours. Let us be friends and not enemies. There is plenty of work for both to do and plenty of room to do it in without interfering with or hindering one another."

But though the Church of Rome did not succeed in capturing the Church of England or in taking away our services and making us use hers instead, we find that during those long years of struggling for liberty many changes crept into the Church and her services.

New and false doctrines which the early Church never taught and which were unknown to the first missionaries when they came from France had crept in, such as Transubstantiation or teaching that in Holy Communion the bread and wine after consecration cease to be really bread and wine, and are changed into the Body and Blood of Christ's; or the worship of the Blessed Virgin Mary; or the Invocation of saints—that is, praying to them to help us; or the belief in Purgatory as a place where good people go when they die to be made fit through suffering to enter Paradise; or Masses for the Dead by which the length of their time in Pur-

gatory is shortened. If you compare the "Sarum Use" of Holy Communion with the old Gallican Use you will see how some of those new teachings found their way into the services.

There is a list of some of the changes which spoiled the services and were harmful to the worshippers in the second Preface at the beginning of the Prayer Book which is headed "Concerning the Service of the Church."

This Preface is very old and was put at the beginning of the first Prayer Book which was printed in English in 1549 and is very often called Edward the Sixth's First Prayer Book, because there was a second Prayer Book published in his reign three years later. I wonder if you have ever read this Preface. I am afraid a great many people, grown up as well as children, skip the preface of a book, and yet very often we should learn a great deal from the preface which would help us to understand the book, why it was written and what it is about.

What then does this Preface tell us about the changes which had crept into the services of the Church and spoiled them?

1. In the old times the services were so

arranged that the whole Bible should be read in public worship once every year, but this godly and decent order of the ancient Fathers had been altered, broken, and neglected, by the reading of only a few verses as well as by the introduction of stories and legends of the saints and other interruptions, so that very little of the Bible was read. 2. The old rule which divided the psalms into seven portions and ordered them to be repeated once a week had fallen into disuse, and only a few psalms were ever said. 3. The Kalendar, or Pie as it was called, from the Latin word *Pica*, which meant party coloured, because it was generally written with red initial letters, was so intricate that it ceased to be of any use. 4. Many ceremonies had been introduced which were new-fangled, and owing to their number had become a hindrance to the reverent worship of God.

Such were some of the changes for the worse which had been made in the services of the Church. In our next chapter we shall see what was done with these changes in order to make the services "profitable and pertaining to the edification of those who come to worship."

## CHAPTER VIII

### WHY AND BY WHOM WAS THE PRAYER BOOK REFORMED ?

THE Sarum Use, with its rearranged books of the Missal, the Breviary, and the Manual, drawn up by Osmund, Bishop of Salisbury in 1085, was in a large degree successful in putting an end, as he intended, to the different services in use in the different dioceses ; and for nearly five hundred years it was largely used as the one Prayer Book of the Church of England.

But although it was a great improvement on the various Services which had been in use up to that time, there were in it, as we have seen, many faults and drawbacks which had gradually found their way into it, chiefly by the interference of the Popes of Rome. Indeed, in time, these became so serious that the need of an entirely fresh revision or reformation of the Book made itself felt.

Already an attempt in this direction had been twice made. A new edition had been issued in 1516, in which the rubrics had been simplified and some other changes made ; and again in 1531, when more reading of holy Scripture was ordered, some years before Henry VIII. had begun to take any interest or action in Church matters.

For when we talk of the Reformation in England we must always remember that it did not begin suddenly and without any warning, like a storm that in a moment blots out the blue sky and breaks upon us before we have had time to prepare for it. On the contrary, it was a movement which had been long gathering force, like the waters of a stream that has been dammed up, which rise higher and higher until at last they burst the barriers that keep them in, and pouring forth will not be restrained any longer.

Even in the Church of Rome the need for some reformation of the Services had made itself felt. In 1526, Cardinal Quignonez, a Spanish bishop, by the permission and under the direction of the Pope, Clement VII., had drawn up a revised Breviary or book of daily Services for the use of the clergy and monks.

Nothing, however, was done to make it suitable for the laity, and though it was recommended by Pope Paul III. and an attempt made to bring it into public use in the churches, it was soon withdrawn and never heard of again. It is interesting to learn that the chief aim of this book was to promote the reading and knowledge of the Bible. Its compiler inscribed on the title-page the motto, "Search the Scriptures," and in it three readings or lessons were appointed to be read daily, one from each Testament, and the third a homily or short sermon.

Although as far as its practical use in churches was concerned it proved useless, yet we are told that those who reformed our Prayer Book used it as a help and guide, and the second Preface, which is headed "Concerning the Service of the Church," and was placed at the beginning of the first English Prayer Book of 1549, was taken by Archbishop Cranmer from the preface written by Cardinal Quignonez thirteen years before.

But in England the movement of reforming the Prayer Book was very different both in its origin and progress. Several causes helped to bring it to a head and



make it lasting and permanent. There was first of all the thirst for knowledge, especially for religious knowledge. A revival of learning had taken place, chiefly owing to the introduction of printing into England by Caxton, in the fifteenth century. We are so accustomed to having plenty of printed books that can be had very cheaply that it is difficult to go back to the days when books were all manuscript as we call them, which is the Latin for "written by hand," not printed. These books were as we may suppose very expensive and the number of them very limited. Indeed, in those days, because books were so difficult to get, comparatively few people outside the educated classes could read.

We can understand what a difference it must have made when printing came in and books were multiplied, even though for a long time they cost a great deal of money, and were difficult to procure. The very fact of there being more books made people want to be able to read them, or at any rate to hear them read.

But it was chiefly with regard to religion that this desire to know more was felt, for

the chief use made of printing at first was in printing the Bible.

Also, about that time a very learned man came to the front in England called Erasmus. He was a Dutchman, and is said to have been the first man of letters who had appeared in Europe since the fall of the Roman Empire which had been so rich in great writers. In 1497 he visited England, and in 1510 came back again and was made Professor of Divinity and Greek at Cambridge. He was not only a man of learning himself, but he did all he could to put it within the reach of others. He worked a complete revolution in education. Under his influence the knowledge of Greek revived in both Cambridge and Oxford, where it had been almost entirely superseded for a long time by Latin. Especially he gave a great impulse to the study of the New Testament as well as the language in which it was originally written, and it was his Greek Testament, the first ever printed in Greek, which first began to make men dissatisfied with the Vulgate or Latin translation which was published.

The first English Bible translated from Hebrew and Greek was printed in 1535, and

in 1540 the English Bible was ordered to be set up in all the churches where it might be read by the people, though it was not yet used in public worship; and we have, I suppose, seen with interest the well-known picture of the Bible being read in St. Paul's Cathedral and the people flocking in to listen to it.

Nor can we be surprised that with this growth of religious knowledge and increasing interest in it, the people began to cry out for services in church in which they could take part intelligently instead of looking on at services in which they could not join and, indeed, did not really understand.

Common worship had become a thing mostly for the monasteries, and it was felt more and more keenly that the services must be made suitable for congregations in parish churches, and not only in the chapels of religious houses as they were called. The Prayer Book must be reformed. The laity must be encouraged to join both in the daily services, and above all, in the great Service of Holy Communion, for in that Service the laity had become for the most part only lookers on. Not only was the cup withdrawn from them and they were only allowed to receive the

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consecrated bread, but they were discouraged from receiving at all, and very few except the clergy communicated more than twice a year.

It was in this way the reformation of the Prayer Book was brought about, for it is only with this part of the great movement known by the name of the Reformation we have to do in this book.

And by whom was the work of reforming the Prayer Book carried out ?

It is necessary for us to be quite sure of the right answer to this question, because a great many people do not know the truth about it. They talk and write as if it was all the work of Henry VIII., who set about it because he was angry with the Pope for having interfered in the question of his marriage with the wife of his elder brother, and they rightly say that a king had no business to do it without the agreement of the Church.

But this was not really the case. We have seen how struggles against the interference of the Popes in the affairs of both Church and State in England had been going on long before Henry the Eighth's time. We have seen, too, that the desire to reform the

Services of the Church, and get rid of the changes which had been made as years went by, was not a new thing in King Henry's reign, but had begun long before, and had been steadily gaining strength. The old Sarum Use, too, had already been revised more than once, and in 1533, all mention of the Pope as supreme head of the Church had been cut out of it.

This had been done, not by the king, who had no power to do it by himself, but by the Church, made up of clergy and laity acting together. For in those days Church and State were one and the same. There were no Nonconformists, either Roman Catholic or Protestant, but all the English people belonged to the Church. The Houses of Lords and Commons were the Parliament of the laity, and Convocation was the Parliament of the bishops and clergy. No change could be made in the Services of the Church by either body alone, nor by the king himself, but it was the business of Convocation to propose any change, and the Parliament to agree, and then the assent of the king being given, the proposal became law, and was carried into effect.

Unfortunately this state of things no longer

exists. The Houses of Parliament now are not made up entirely of churchmen, not even of Christians. Any English citizen, if he is elected, can be a member of Parliament, no matter what he believes, or even if he believes nothing at all. And so we are in danger of forgetting that the reformation of the Prayer Book was only carried out after it had been proposed and discussed by the bishops and clergy in Convocation, and, having been agreed to by the laity in Parliament, received the sanction of the king.

It is necessary also to remember that the first English Prayer Book was published not in the reign of Henry VIII., but of Edward VI., and therefore is generally known by the name of the first Prayer Book of Edward VI.

And what was the principle on which this reformation of the Prayer Book was carried out by Church and State together?

There were two ways in which the work might have been dealt with. The Prayer Book with its many volumes was like an old church built long ago and made very beautiful. But as years have passed it has fallen into disrepair, partly from neglect and partly because

there were those who had introduced new things and had taken away from its ancient design and character. Some of the walls are crumbling and the ivy is growing on them and injuring them, doors have been blocked up, the old glass in the windows broken, and ugly additions have been made which spoil the building. What is to be done? The parish priest consults various architects as to what he had better do. One advises him to pull it down and put up a new church for which he will prepare plans. Another tells him he had better leave it alone, and not try either to mend it or end it. A third urges him to repair it, take away the ivy, pull down the new parts which had been added and make the church exactly as it was originally. One wants to make it all new, another to do nothing to it, a third to remake it as it used to be. In a word one man says "destroy it," another says "leave it alone," and a third "restore it."

It was so in England when the question arose as to what was to be done to the old Prayer Book. Some wanted to destroy it because they found so many faults in it, and make a bran-new one. Some liked the

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changes, and thought they were improvements. Some desired to restore it by taking away all that had been altered and going back to what it was at first.

Happily the Convocation of bishops and clergy, with Archbishop Cranmer at its head, decided to restore it, to remove all that was new and go right back to the early days, when the services of the Church of Christ were ordered and arranged by men who endeavoured to work according to the mind of the Head of the Church and of His Apostles.

This is the difference between the work of the reformation of the Prayer Book, as it was worked out in England on the one hand, and in Scotland or on the Continent on the other hand. In England it was a work of restoration, in those other lands it was a work of destruction.

Of course it is easier and quicker to pull down than to build up. It is easier, but there is always a danger in the act of pulling down, of destroying what is good as well as what is bad, pulling up the wheat as well as the tares. Men so often in removing what has been added, injure what is old, while those who take the trouble to restore only



reject what is new and ugly and out of place, and keep all that is old and beautiful.

It is quicker too, but the best things are not those which take the shortest time to make, are they? Have you ever watched an old building during the process of restoration. How interesting it is, but how long it takes. There is a wall which must come away because it blocks up an old door. There is an arch which is quite different from all the other arches and must be removed. There is a beautiful bit of carving which has been found lying outside covered with earth, which must be put back in its right place if it can be found. What slow work it is, and how careful those who are responsible for it are. But after all, it took much longer to build at first. Many of our old cathedrals, the restoration of which has occupied many years, took not tens but hundreds of years to build.

So with the Prayer Book. We have seen how it was put together little by little, its beginning far back before Jesus died, like a little seed sown in the ground, and so we need not be astonished to find that the work of reforming was not begun and finished in the reign of Henry VIII., but went on through

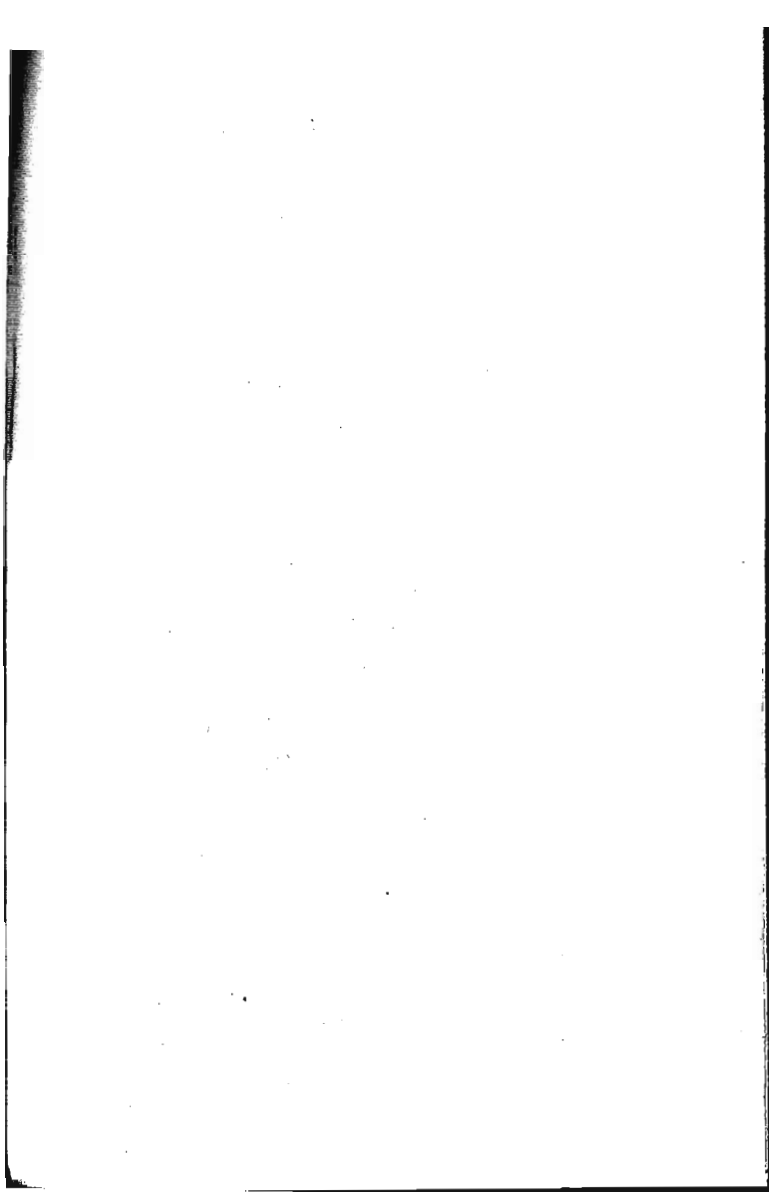
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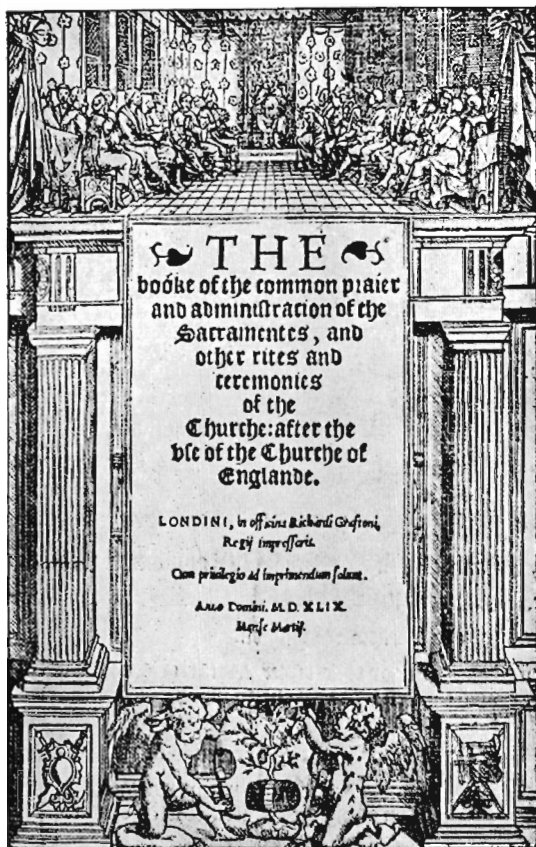
many reigns under different workers, like the architects of the building who change as the work goes on. Sometimes they did their work well and wisely, and only removed what was faulty. Sometimes they were rash and prejudiced, and destroyed the old work and put in new ideas of their own. But still in spite of mistakes the work of restoring the Prayer Book went steadily on, and to-day we can thank God that as we look back we find that, during these long years, the old services were not destroyed but restored, not made new but reformed, as a tree covered with ivy is not cut down because the ivy is choking its vitality, but the ivy is stripped off so that the tree may be strong and healthy.

How well this is put in the first preface of the Prayer Book, which was added in 1661, at the restoration of the monarchy. The Prayer Book which had been taken away during the time of Cromwell and forbidden to be used in the worship of God, like the cathedral at Carlisle half of the nave of which had been pulled down by Cromwell's soldiers and the choir turned into stables, was once again restored to the people and used as of old in the churches. This is what

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those who had the management of the work have written in their preface:—"It had been the wisdom of the Church of England ever since the first compiling of her Publick Liturgy to keep the mean between the two extremes, of too much stiffness in refusing and of too much easiness in admitting any variation from it."





TITLE-PAGE OF KING EDWARD VI'S FIRST PRAYER BOOK, 1549

## CHAPTER IX

### WHAT CHANGES WERE MADE IN IT?

THE work of reforming the Prayer Book had become necessary, because alterations had been made in it at different times and by different persons, which took away from its beauty and usefulness. Some things had been taken away which ought to be put back, and some had been added which ought to be removed, if the Prayer Book was to be rightly restored.

This work of restoring, however, was not begun suddenly, but the need of some reformation had been making itself more and more felt as time went on, and things were discovered which made it plain that something must be done.

It was the work not of a few years, but of a long period, just as the restoration of our old cathedrals has taken many years to complete.

Sometimes the work of restoring the Prayer Book was left alone for a time and then taken up again, sometimes what had been done was changed by those who disapproved of the work and liked to bring in what was new, instead of treasuring up and restoring what was old.

The work was, however, for the most part carried out by those whose proper business it was, and who had authority given to them in the church to do it, and it was executed by them with great skill and regard for what had been there from the first. They were like a wise architect, who when he undertakes the work of restoring a venerable and sacred building, does not set about it hastily or without forethought, but draws up his plans with great care, studies, and learns to know all he can about the building as it used to be, and does not try to introduce his own ideas but does his best to take away all that is new and out of place, and to bring back the building as far as possible to its original state.

But there were times when those who tried to reform the Prayer Book had no right to do it, and did it badly.

Let us try then and see how this work of

reforming the services of the Church was carried out at the time we are speaking of. Let us see what changes were made by those who drew up the first Prayer Book in English, that was put forth in the reign of Edward VI.

We shall, I think, best find out what we want to know if we compare the services as they were when the work of reforming them was taken in hand with the Prayer Book when it was finished and used in all the churches of the land on Whitsunday, June 9, 1549.

In order to help us we will still talk of the Prayer Book as if it was a cathedral which has been restored. Have you ever seen one? You must have if you have been to one of our old cathedrals, for they have now all been restored.

How wonderful it is to stand and look round at the building and think of it as we are told it used to be before the work of restoration was taken in hand. It is all so beautiful and complete. The old things have been restored, the new additions have been taken away. Above our heads is the old roof, so strong and good; on all sides the grand old pillars. The lovely old glass in the windows which was broken



has been carefully repaired ; the doorways which had been blocked up have been opened out, and the pavement which was unsafe has been mended, so that we can walk safely on it. Everything tells of thought and care and skill on the part of those who had charge of the work.

And how often we forget when we use our Prayer Book that it is older than our oldest cathedral, and has gone through just the same work of restoration, done in the same careful and reverent way by men who gave their time and skill, and some of them their lives to bring it back to what it used to be before changes for the worse were made in it by men who had no right to meddle with it.

What then were the chief changes that were made in the first English Prayer Book, which would most strike those who went to church on that far-off Whitsunday in 1549 when the revised Book was used for the first time ?

The best way to find an answer to this question is by comparing the services as they used to be in the past with the services as they were rearranged, just as when we go into a church that has been restored which

we knew in its old condition, we recollect what it was like before the work was begun.

I suppose the first thought that would have come home to the worshippers that day would have been that, after all, the services were the same as they had been before, just as the restored church is the same church, with the same plan and designs, the same roof and walls and pillars and windows, the same sanctuary and choir and nave and transepts, only the plaster and paint which covered the stone and wood work have been removed, the over-ornamentation which had been added in bad taste by people who did not understand wherein the real beauty of the building consisted have been cleared away. But the church itself is still the same old church in which generations of men and women and children had for centuries met to worship God.

Yes, this new Prayer Book about which they must have heard so much beforehand was, in spite of all the changes, the same old Prayer Book they had always used. But there was one change which must have particularly struck the people who came to

church that day, and which they must have welcomed as a great improvement.

And here again the building which has been restored will help us. In some old churches the style of architecture has been hidden. All sorts of alterations have been made from time to time. Old things have been taken away and new ones put in their place, until the building has been quite changed. The Gothic church has been turned into an Italian, or a Norman into a highly decorated one, and it has been the business of the architect to do away with the new and bring back the old.

And just such a transformation was made in the Prayer Book by the change of language. All their lives the services, with the exception of a very small part, had been in Latin, so that the people could not understand or join in them. How wonderful it must have been to hear them for the first time said and sung in English. They must have felt like the Jews who had come from all parts of the world to Jerusalem to keep the feast of Pentecost, and when they heard the apostles speaking to them in their own languages, were amazed and marvelled, saying

one to another, "How hear we every man in our own tongue wherein we were born? We do hear them speak in our own tongue the wonderful works of God."

For we must bear in mind that for hundreds of years the services in almost all countries were at that time in Latin. This was one of the changes for the worse which, as the years passed on, had been made in Christendom. It was not so in the earlier days of Christianity. In the primitive Church they had always been in the language which the worshippers could understand. St. Paul refers to this as being the custom in his day, and lays great stress upon its importance, as he warns those to whom he is writing not to let it go in their worship, and tells them that when they come together to worship they must not speak in an unknown tongue, but so as to be understood. "He that speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him. He that speaketh in an unknown tongue edifieth himself, but he that prophesieth (that is, preaches) so that he can be understood edifieth the church."

At first Liturgies were, for the most part,

in Greek, because it was the language of the then known world, but even in those days there were also Liturgies in many different languages, such as Syriac and Coptic, as well as Greek and Latin. The Gallican Liturgy of which we have spoken as the source of our own Communion Office and which was brought from Asia Minor to France, must have been in Greek, and we still have a trace of the old Greek when we call the responses after the commandments, the "Kyrie," or "Kyrie Eleison," for this is the Greek of "Lord have mercy" with which the response begins. The Nicene Creed also was for a long time in Greek.

But when the Roman Empire spread over the world and the power of Greece was broken, Latin became the universal language, and the services were everywhere translated and said in Latin.

It was so in England for hundreds of years. But as time went on this was more and more disliked, and we find many things which show plainly that the people were dissatisfied, and moreover that the Church tried to supply what was wanting. As far back as A.D. 747 orders were given that every priest should

instil with great exactness the Lord's Prayer and Creed, in English or Anglo-Saxon as it was then, into the minds of the people committed to his care.

In the tenth century the Archbishop of Canterbury directed his clergy to explain to the people the Gospel and Creed and Lord's Prayer in English. We find also in early days religious books in English in the hands of the people. They had Horn-books, so called because the leaves were protected with layers of horn, which contained the Creed, the Lord's Prayer, and a few prayers in English; and also Prymers, or books for beginners, in which there were the Litany, the Seven Penitential Psalms, which we use on Ash Wednesday, the Songs of Degrees or Steps (Pss. cxx.-cxxxiv.), many prayers and canticles used at the Seven Hours' services, and the Ten Commandments. These books were in English and were for private use.

But in public worship also the change of language had begun to gain ground. Soon after the death of Alfred the Great, Aelfric, Archbishop of Canterbury, wrote a series of homilies to be read in all churches. In 1540 the Psalter was printed in Latin and English,

and in 1541 the curates or, as the word used to mean, the clergy in charge of a parish, were ordered to read in church every Sunday and Holy-day at Matins and Evensong after the Te Deum and Magnificat one chapter from the New Testament, and when the New Testament had been read through to go on with the Old. In 1544 the Litany was put out in English in its present form to be used in church, and in a preface to it were the following words: "It is thought convenient to have this Common Prayer set forth and used in the vulgar tongue for stirring up the people to more devotion."

In 1548 the movement in favour of English being used affected the Service of Holy Communion. We are not surprised that this should be the case. The people had been taught, and rightly taught, that the Christ ordained Sacrament of the Communion of the Body and Blood of Christ was the great central act of worship. Indeed, it was for a long time their only Service, and in this Service, more than any other, the laity must have felt that they had a right to take an intelligent part. Accordingly, in 1542, a committee of bishops and clergy

was appointed by Convocation, with the consent of Henry VIII., whose business was to be "the examination, correction, and reformation of all Mass Books." And in 1548, just after the death of Henry VIII., there appeared a Service of Holy Communion in English. It was called the Order of the Communion. It was an addition to the Latin service in the Sarum Use, but not instead of it, and was to be used when the laity wished to communicate.

This, however, was only used temporarily, for on Whitsunday appeared the first complete English Prayer Book which was to supersede all other services. With it the old and primitive rule in our churches was restored, never again, we trust and pray, to be altered, viz., that in churches "all should be read and sung in the English tongue, to the end that they may be understood of the people."

But we have to do not only with the Prayer Book as a whole, but with its several parts, like a cathedral which has many parts—choir and nave and transept and great porch, &c., and, if it is to be properly restored, each part must be looked to separately, so it is with the Prayer Book we are considering.



What, then, do we find in it?

It is *one* Prayer Book. Indeed, this is one of the great changes which was made at this time, for, as we have already seen, not the least fault in the old services was that they were in several books, like an old church that has been divided up into many parts by partitions and screens, and the first thing to be done when it is restored is to remove these and make it one building as it was at first.

But this one Prayer Book was made up of four of the old volumes then in use—the Missal or Office of Holy Communion; the Breviary containing the eight hours of prayer or daily services; the Psalter; and the Manual or book of occasional services such as Baptism, Marriage, Visitation of the Sick, Burial, &c. These volumes were chosen because they were the Services most used (as those who restore a cathedral take in hand first the parts of the building which are most required for worship), and they were carefully revised, so that they might be helpful to the people.

And first in order in the work of reformation came the Missal, or Communion Office.

It is what we should expect when we remember that Holy Communion is, as we have learned, the highest act of Christian worship, and was for a time not merely the chief, but the only service of the early Christians, and the source of all the other services. It was only natural, then, that the revisers of the Prayer Book began with it and set to work to get rid of many things which had been added to it and took away from its primitive character. We may compare this service to the choir of a cathedral, or part in which the altar stands, so placed that all who enter may see it and give thanks to Him who gave His people the great Memorial of the one great Sacrifice once and for ever offered, which we present before the Father in Holy Communion. Like the Communion Office the choir is very often the oldest part of the building, and wherever a church is properly restored it is the part which is made most beautiful, and most cared for, and most adorned.

What changes, then, were made in this Service?

As the entrance to the choir of an old cathedral or church which has been made narrow but is widened at restoration, those

who reformed the Service Books altered its title and made it tell of what was old and true and catholic. The title of the Sarum Use had been "The Ordinary and Canon of the Mass, according to the use of the Church of Salisbury," but in the English Prayer Book it became "The Supper of the Lord and the Holy Communion, commonly called the Mass." So the old names of "The Lord's Supper," and "Holy Communion," both of which are used in the New Testament and are full of meaning, are preferred to that of "the Mass," which was a name of much later date and contains no teaching about the origin or nature of the Sacrament.

But this was not the only change that was made. In some cathedrals a high wall or screen had been built separating the choir from the rest of the building, so that those in the nave could not see or join in what was going on in the choir; and at the time of restoration, as in the case of St. Paul's Cathedral, this partition has been taken away and a low or open screen has been put in its place. In this way the choir has been thrown open and all can see and hear and join in what is going on.

And this is a picture of the changes made in the Sarum Use of the Mass when the Prayer Book was reformed. Gradually the laity had been excluded from taking their rightful part in Holy Communion, and the Service had become more and more a service for the clergy only, while the laity were only spectators of what was being done. Indeed, at the time immediately preceding the Reformation it had become a general rule that, while Holy Communion was celebrated daily in most churches, very few among the laity communicated more than twice a year, and when they did, the cup of blessing was withdrawn from them, and they were only allowed to receive in one kind, that is, only to partake of the consecrated bread.

But all this was altered in the reformed Book. The high screen or wall was, as it were, removed. Everything that hindered the people from making their communion as in primitive times was taken away. Now for the first time the loving invitation to those who were present was inserted, encouraging them to receive, "Ye that do truly and earnestly repent you of your sins . . . draw near with faith and take this holy

Sacrament to your comfort, meekly kneeling upon your knees." To all the comfortable words of Christ and His Apostles were spoken. To each both broken bread and poured out wine were henceforth given, without any difference being made between clergy and laity. All were welcome, all were bid to eat and drink the Communion of the Body and Blood of Christ.

And if the Communion Office is in the Prayer Book what the choir is to the cathedral, may we not say that the Breviary, or Book of daily services, is like the nave? What a change was made in it. It was as if the nave, which before the restoration had been divided into several parts, was now opened out, and all the divisions taken away. The Seven Hours of Prayer which only the clergy, or those living in monasteries with plenty of time for going to church several times a day could join in, were reduced to two, Matins and Evensong, which were old Latin names, or, as they are also called in the Prayer Book, morning and evening prayer. Matins was made up of the three services said in the morning, and Evensong of the two said in the evening, while the remaining

three which used to be said at nine, twelve, and three o'clock were omitted.

With these changes there were also others made in the services. The amount of Scripture read publicly was largely increased, and, instead of short readings many of which were not taken from the Bible, a lesson was directed to be read daily from both Old and New Testaments, returning to the primitive custom of the Christian Church. At the same time the psalms, which had hitherto been divided into seven portions, so as to be repeated once a week, though as the preface tells very often only a few were "said daily and the rest utterly omitted," were arranged in sixty portions so that they should be said or sung monthly, morning and evening, instead of weekly, and the Gloria was ordered to be repeated at the end of each psalm. The Apostles' Creed was said daily, and the Athanasian Creed only on certain occasions. The services in the Manual containing the occasional services, such as Baptism, Marriage, Burial, &c., which answer in the Prayer Book to the transepts of a cathedral, were also revised and a few changes made.

Another change must be noticed.

In the old Service-books there was a Kalendar, or, as it was called, the Pie or Pica, in which the directions were given as to the festivals to be observed, the services to be said, the psalms and lessons to be said and read. It corresponded in the Service-books to the board with its notices of services which we often see just outside the entrance of a church. In some this board is very indistinct, and requires repainting and relettering, if it is to be of real use. And this was the case with the old Kalendar. The directions in it were complicated and difficult to be understood, so much so that the name of the Kalendar had become a symbol of confusion, and the preface to the Prayer Book of 1549 tells us that "the number and hardness of the rules and the manifold changing of the service was the cause that many times there was more business to find out what should be read than to read it when it was found out."

One more change remains. It is described in the preface, headed "Of Ceremonies, why some be abolished and some retained," which was put in the first English Prayer Book at the

end of the book, and set forth the principle upon which the revisers acted in the matter of ceremonies to be retained or reject; just as if the architect who restored the cathedral were to explain why in the work of restoration he had kept some of the old decorations and done away with others. It is well worth reading with its quaint wording. It tells how all ceremonies had not been abolished as some wished, but many had been retained for the sake of order and edification, for without some ceremonies orderly worship would become impossible. Therefore they had kept in this Prayer Book those ceremonies which were old and well used and profitable, and only abolished those that were new-fangled and abused and harmful to the worshippers, or those which had begun from a good motive but had been multiplied or unprofitable.

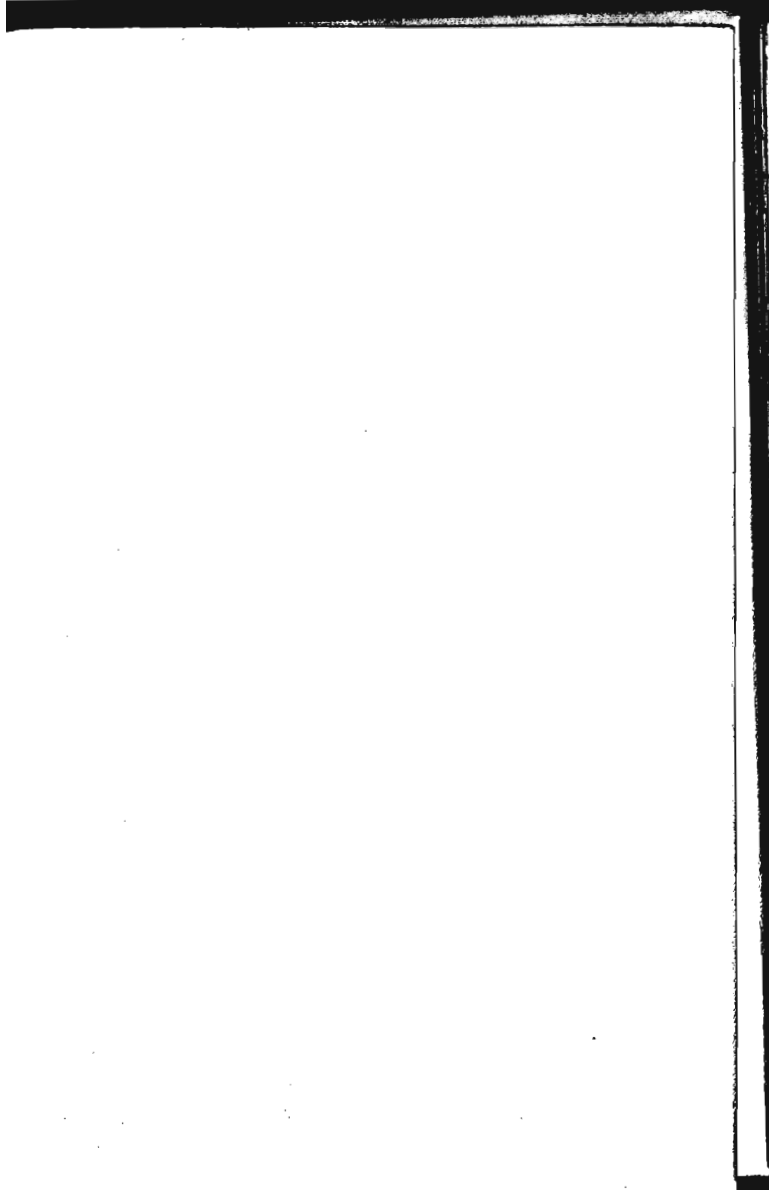


## CHAPTER X

### HOW HAS THE ENGLISH PRAYER BOOK BEEN ALTERED SINCE IT WAS FIRST PUBLISHED?

THE work of reforming the services of the Church, like the restoration of an old cathedral, was a work of time. If, as some people in those days had wished, the old Service Books had been entirely swept away and a new Book put in their place, the work might have been quickly done, for it is always easy to pull down a building or to cut down a tree.

But happily, by God's overruling providence, for the Act of Parliament which ordered the Prayer Book of 1549 to be used, declares that "it was drawn up by the aid of the Holy Ghost," Cranmer, the archbishop of Canterbury, and those acting with him were determined not to end the old Service Books, but to mend them, not to pull them down, but to restore them. They





I is very mee, right, and our bounden dutie,  
that we should at all times and in all places,  
great thanks to the **O Lord**, almightie and  
everlasting God, which art our lord,  
not one onely person, but thy word in our fa-  
vour; for that which we desire of the glory of the fa-  
ther; the same we desire of thy sonne, & of the holy good,  
withour any difference or inequality. **I. Pet. i. c. 3.**

**I**n our which partee, shall we remember;  
beside with Angellies, and Archangellies, and  
with all the company of heauen, we laude & mag-  
nify thy glorious name, returninge praising thee, &  
saying: holy holy, holy lord god of hostes, true & euer  
are full of thy glory, glory be to the **O Lord** most high,  
our mindes, thus praye we, heere we bowe at **Goos** heepr,  
say in the name of our lord that shall receyue the crowne  
of liuynge, thus praye we folowynge.



I do not presume to come to this thy sa-  
but (O mercifull **Lord**) restinge in our  
owne righteousness, but in thy mani-  
fold and greater mercies, we be not woo-  
thy to miche as to gather vp thy croones  
vnder thy **I**able, but thou arte the same  
**Lord**, whose propertye is alwaies to haue mercy. Great  
be thy moste gracious **Lord**, so to care the fleete of thy  
breast souerain **Jesus Christ**, and to dynte his bloude, that  
our synfull bodies may be made ridd of his woode, and  
our soules washed through his moste precious blood, and  
that we may eternally dwell in him and be in vs.



**A**gain the **Lord** our heauynly father which  
of thy tender mercy, dyddest geue thine on-  
ly sonne **Jesus Christ** to suffer death vpon  
the crosse for our redemption, who made the  
ful sacrifice of himselfe, oblation, and satisfac-  
tion for the synners of the whole worlde, and bidde insti-  
tute, and in his holy gospel commaunde vs to continue  
a perpetual memory of that his precious death, vntill

his comynge againe: heere be O mercifull father, we  
beseech thee, and graunte that we receyue thye thy crea-  
tures of bread and wyne, accouringe to thy loue our  
sauour **Jesus Christ** his holy institution, in remembrance  
of his death and passion, may be partakers of his moste  
blesse body and bloude, who in the same night that he  
was betrayed toke bread and when he had geuen thanke  
he brake it, and gaue it to his discyples, saying: **Ea-**  
te, this is my body, which is geuen for you. Doe  
this in remembrance of me. Likewyse after supper he ga-  
ue to them, saying: Drynke ye all of this, for this is my  
bloude of the new Testament, which is shedde for you  
and for many, for remission of sinnes. Doe this as oft as  
ye shall drinke it, in remembrance of me.

Then shall the minister by the receyue the Communion in both kynde  
of bread and wyne, and next becometh it to other. Whosoever shall  
partake in their vnderstanding. And when he shall receyue the bread, he  
shall say.

Be body of our lord **Jesus Christ** which was geuen  
for the redempcion of us, & soule into eternallinge  
life, and take and eate this, in remembrance that  
**Christ** dyed for thee, & receiue on him in thine heart by sayde  
with thankes sayynge.

And so remember that becometh the cuppe shall say.  
The bloude of our lord **Jesus Christ** which was shedde  
for the redempcion of us, & soule into eternallinge life.  
And drinke this in remembrance that **Christ**es bloude  
was shedde for thee, and be thankfull.

Then shall the parish say the **Lord** prayer, the people sayynge  
altes vpon euery petition. Altes shall saye as foloweth.

**Lord** be our father, for thy hyble seruantes,  
we desire thy fatherly goodnes mercifullly to  
accepte this our sacrifice of praise and thankes, &  
vntill moode thyng be thyng that thou graunte,  
that

made up their minds to keep what was old and reject what was new.

But this was a work which occupied a very long period, extending over more than a hundred years.

We have seen how, long before an English Prayer Book was drawn up, good men and true in Church and State had endeavoured to get rid of the novelties in doctrine and practice which had gradually found their way into the services of the Church of England. It had been a long and difficult undertaking. Sometimes they had succeeded for a time and cleared away what was new and corrupt, as the ivy is stripped off the tree on which it has grown. Sometimes they had failed and were obliged to give up trying for a time. But they persevered patiently and bravely, generation after generation, some sowing the good seed, others reaping what they had sown, until at last, in the middle of the sixteenth century, various causes combined together to give a great impetus to the work, and it bore fruit in the first English Prayer Book of 1549.

Have you ever watched the sea at low water when the tide has turned and begins to

come in? How gradually it mounts higher and higher on the shore. How slowly the waves climb up the beach, now advancing a little and then receding again, until you begin to think it will never reach the rock on which you are standing. But as you are wondering whether it is really making any progress, suddenly one wave larger and heavier than the others comes rushing in so fast and strong, that you are obliged to retreat as fast as you can or you will be caught by it. The sea has conquered at last, and does not go back again this time from the ground it has gained.

Well, just so it was with the great movement of reforming the old Service Books in our land. It had been going on for a long time like the tide, now advancing now receding but gathering force little by little, until in King Henry the Eighth's reign it became so strong that it could not be resisted any longer, and succeeded in carrying all before it.

You will remember what we found out in the last chapter were the chief improvements which were made at that time in the services. They were the most import-

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ant, like the foundations laid long ago, deep and strong, on which the cathedral that is to be restored has been built. The first thing a wise architect does when he begins the work is to dig down and uncover them, in order to make sure they are still sound and good. And as he does so, perhaps he finds one of the foundation-stones is broken or another has fallen out of its place, or some unskilled architect in gone-by days has tampered with them and thought he could improve them by taking out some stones and putting others in their stead, and so has weakened the whole building.

It was so with the first changes which were made in the Service Books. Other changes good and bad have been made since and altered again after a time. But so long as the foundations remain untouched, any other changes cannot do any real harm, and when there is a talk, as there is to-day, of altering the Prayer Book again, and bringing it as people say up to date, let us be thankful that the old foundations are still the same and let us do all we can to prevent their being tampered with.

Yes, thank God, still all the services in

church are said in what the Baptism Service calls "the vulgar tongue," meaning the language spoken by the people of the country, and not as was formerly the case in Latin which they for the most part could not understand.

Still we have one Prayer Book used in our churches, instead of there being, as in the days before the Reformation, different services in different churches.

Still we have our two services of Matins and Evensong ordered in the Prayer Book "to be said daily throughout the year," morning and evening, as their names tell us.

Still the Bible is read at all the daily and Sunday services from beginning to end, both Old and New Testaments, with the exception of some parts which are not suitable for reading in a congregation, and still the psalms are sung or said through every month, where the daily services are observed in obedience to the rubric.

Still both the consecrated bread and wine are administered to all the communicants, clergy and laity alike, and the Cup is not withdrawn from the laity as was done before the Communion Office was reformed.

Still all who are present are invited to

draw near and "take this holy Sacrament to their comfort," and not only worship at a distance without receiving.

These were the foundations laid deep and sound, but other changes were made at the same time. Let me tell you about some of them.

1. Nineteen new collects were introduced, among them some of those most familiar to us, as for instance the collects for the first and second Sundays in Advent, Christmas Day, Ash Wednesday, the first Sunday in Lent, Good Friday, the first two Sundays after Easter, and the beautiful collect for the Sunday after Ascension Day, most of which were taken from ancient prayers, while five Saints Days collects were altered, because in them there were prayers addressed to the Saints who were commemorated, asking them for their help and prayers.

2. The Litany, which had been translated into English as far back as 1544, and was a separate Service Book, was put into the Prayer Book after the Communion Service, but without any directions as to when it was to be used in church. The petition in it which was addressed to the Blessed Virgin Mary



was omitted, together with other invocations to the angels and patriarchs.

3. The Creed, commonly called after St. Athanasius (although he did not write it), which for some time had been said daily at the earliest of the Seven Hours of Prayer, was now ordered to be said only on the six Festivals of Christmas, Epiphany, Easter, Ascension, Whitsuntide, and Trinity, while the Apostles' Creed, which had only been said after the Lord's Prayer, and said like it secretly with the exception of the last two clauses, was now ordered to be said daily by all the congregation aloud.

4. In the Visitation of the Sick the ceremony of anointing the sick with oil was retained, but at the same time restored to its Scriptural use. It was used from the earliest days, and is mentioned by St. James v. 14, 15. "Is any among you sick? Let him call for the elders (or clergy) of the church, and let them pray over him; anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up." This was the old use, in the hope that the sick person might be made well. But as time went on the

anointing of the sick had become what is known as Extreme Unction, *i.e.* the anointing of the sick person when all hope of recovery had been given up. And in 1549 it was ordered that if a sick person desired to be anointed it might be done; but it was not necessary, nor was it to be delayed till all hope of recovery was over.

5. The Communion Service for Ash Wednesday was inserted instead of a service of the same kind which had been used at certain times.

But the work of revising the services did not end when this first Prayer Book was issued, but went on for many years and through many reigns.

There are several reasons why if we stop and think we might expect it would be so. We shall see what they are if we think once more of the work of restoring an old cathedral.

The work of restoration is done, and the day arrives when architect and builder hand the building back to the Dean and Chapter, that it may be used again for divine worship. They have finished the work given them to do as thoroughly as they could. But it does

not follow that the restoration is complete, and that there is nothing more to be done. From time to time things are discovered which have been overlooked and left undone, or which have not been well done. So the work of restoring still goes on, long after the opening day when Thanksgiving Services have been held. Indeed, this work may be said never to come to an end. There is always something which requires looking to.

But there is another reason why it may be necessary to make further changes in the restored building. It sometimes happens that, as years go by, new architects come to the front who know nothing or little of the old state of things. They find fault with the work of those who were before them. They point out what seem to them to be mistakes and faults, and, rightly or wrongly—more often wrongly—they think they can improve on what has been done in the past.

Now both these causes led to the work of further reforming the Prayer Book, after it was first put forth and ordered to be used.

There were some things which had been overlooked and left undone, and there were some things which had not been thoroughly

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done. And the time came when those in authority thought it necessary and right to take the work in hand and go on with it.

But there were also men who disapproved of what had been done, and the way in which it had been done. They differed from those who had drawn up the first Prayer Book, because they had been satisfied with keeping or replacing what was ancient and primitive, and only took away innovations. These new-comers, on the contrary, liked what was new and despised the old things which had been handed down from the ages past. They were like architects who advise the owner of a venerable building to pull it down because it is so old, and let them design and put up a new one instead.

And it was the discontent of these men which brought about the first changes that were made in the Prayer Book of 1549. These changes took place after a very short interval. Within a very little more than three years, in the reign of the same king, for Edward VI. only reigned six years, a second Prayer Book was drawn up and ordered to be used.

It came about in this way. While the work of reformation was going on in England, there had been a movement of the same kind on the Continent, only it was carried out on entirely different lines. In England, all in Church and State had agreed in what was done. The king, and both the Convocation of the clergy and the Parliament of the laity, had worked together in an orderly and regular way, so that all that was done had full authority.

The principle on which they had worked had been to get rid of all that had been introduced into the services which was contrary to the teaching of the Bible and of the early Church. They had carried out the work of restoration well and wisely, and only a very few had opposed it.

But on the Continent, where the Pope had much more power than he could ever get in England, the struggle was very fierce. Bad feeling ran very high on both sides. There were persecution and bloodshed. The men who fought against the Pope and his encroachments were called Protestants, and neither Pope nor Protestant would yield an inch. The consequence was that the Protes-

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tants went to the other extreme, and tried hard to do away with everything that was old and called it *popish*, though only those things were really popish which had been brought in by the popes and their followers and were contrary to the primitive teaching and practice of the Apostles and the early Church. In a word, the work on the Continent was not a reformation but a revolution; not a restoration of what was old and true, but a destruction.

Some of these Protestants, who had left the Continent when persecuted, had taken refuge in England. They were for the most part well educated, and were hospitably received, for England has always been the home of the persecuted. Two of them—Bucer, a German, and Peter Martyr, an Italian—were made Professors of Divinity at Oxford and Cambridge. But they were foreigners, and could not enter into the feelings of English Church people; indeed, they did not understand the English language, and the first English Prayer Book had to be translated into Latin in order that they might know what had been done by the Church of England. It was not at all a good translation, and there

were a great many mistakes in it, we hope from carelessness, which led astray those who could not read the English book for themselves.

Archbishop Cranmer describes these foreign reformers "as glorious and unquiet spirits, which can like nothing but that is after their own fancy, and cease not to make trouble when things be most quiet and in good order. If such men should be heard, although the books were made every year anew, yet it should not lack faults in their opinion."

Unluckily their influence soon began to make itself felt, especially with the Duke of Somerset, who was Protector or Regent to the boy king; and they ceased not to agitate for changes in the Prayer Book which had been drawn up only two years before with so much care and reverence, and had been accepted cheerfully by both clergy and laity with hardly any exceptions.

The clergy in Convocation were first approached about revising the book, but they were strongly opposed to any further change, and refused to have anything to do with it. And then the king, or rather the Protector for the king was only a boy, announced that

if the bishops and clergy would not move, he would alter it on his own authority.

At last Archbishop Cranmer, sooner than allow the Prayer Book to fall into the hands of those who had no right to deal with it, agreed to the appointment of a committee to take the matter in hand.

The second Prayer Book of Edward VI. was the outcome of the deliberations of this committee. But whereas those who had drawn up the first Book had refused to allow any interference from without, either on the part of the Pope and his emissaries or of the foreign Protestants, in drawing up this new book the advice of Bucer and Martyr and others was now invited, and we are told that owing to their ignorance of the English language they had to speak through an interpreter.

Another great difference was that, whereas the first Book had been drawn up in a regular and constitutional way by the clergy and laity acting together, the second Book was issued without the assent of Convocation.

Happily the changes were not so numerous or so radical as might have been expected



under the circumstances, and one or two of them which are still retained in our Prayer Book were distinct improvements. The chief changes were as follows :—

1. In the Communion Office the ten commandments and the responses after each were introduced immediately after the Lord's Prayer and collect for Purity, with which the Service began. This was not altogether a new feature, but may be said to have taken the place of the Old Testament lessons, which seem to have formed part of the Communion Service in primitive times.

The prayer that the Holy Ghost would sanctify the bread and wine to their holy use, corresponding to a somewhat similar petition in the prayer for consecrating the water in holy Baptism, "Sanctify this water to the mystical washing away of sin," and which is found in the Gallican Liturgy, was unfortunately removed.

In place of the words used in the first Prayer Book in delivering the consecrated bread and wine to the communicants, "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto ever-

lasting life," and "The Blood of our Lord Jesus Christ which was shed for thee," &c., were substituted the words: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving," and "Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." This was distinctly a change for the worse, for the words removed were very ancient, whereas the words inserted were modern. The old words laid stress on the spiritual partaking of Christ, even as St. Paul had said, "The bread which we break, is it not a communion of the Body of Christ? the cup which we bless, is it not a communion of the Blood of Christ?" But the new words teach little, if anything, more than that Holy Communion is a memorial of the death of Christ. The old words reminded each communicant of the gifts which Jesus Himself comes to bring to each, but the new words only bid each communicant look into his own heart and see that he comes in faith and thanksgiving.

One other great change was made in the Communion Office. From early days the

Consecration Prayer had always been the most important part of the Service, and was one long prayer made up of prayer for the whole Church, the invocation of the Holy Spirit, the consecration of the bread and wine in the very acts and words of Christ Himself, and the oblation or offering of each communicant of himself, body and soul, to God; but in the Office of 1552 this was divided into three separate prayers—the prayer for the Church, the prayer of consecration, and the prayer of oblation—which were and are still used at different parts of the service, and not in one prayer according to the old use.

Also at the last moment a declaration was added at the end of the service, signed by the boy king but not inserted nor accepted by the committee, to explain why communicants are directed to kneel at Holy Communion. But this Black Rubric, as it was called, was printed only in some copies and disappeared altogether when the Prayer Book was again revised in Queen Elizabeth's reign.

2. To the Daily Services, which formerly began with the Lord's Prayer and service of praise, an introductory part was added, like the

porch to a church. It consisted of the opening sentences, exhortation, general confession and absolution. With this addition no fault can be found, reminding the worshippers, at it does, that only those who have in penitence realised and confessed their sins and accepted the authoritative message of God's forgiveness can join aright in the service of praise.

3. A change was made in the dress of the clergy by a rubric which directed that "the bishops should wear only a rochet and the other clergy a surplice." The rochet only differs from the surplice in having narrow sleeves.

4. The Ordination Services were added to the Prayer Book, and proper lessons for divers feasts and other days were inserted in the Kalendar.

5. The following ceremonies were omitted :  
In Baptism—dipping the child three times in the water, the white robe after baptism, and anointing.

In the Visitation of the Sick—the anointing, directions for hearing the confession of the sick person, and for giving him Holy Communion.

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In the Burial Service—prayers for the dead, and the special Collect, Epistle and Gospel, for Holy Communion.

This Prayer Book, however, never came into general use, and was very short-lived. It was printed in 1552, and ordered to be used on All Saints' Day in that year, but the work of printing was so badly done that on September 27 all further issue of copies was forbidden. King Edward died in July 1553, and with his death and the accession of Queen Mary, both the Prayer Books of Edward VI.'s reign were withdrawn. All copies were called in and burned, and the Sarum Use in Latin was ordered to be restored in all churches as before the first English Prayer Book was drawn up. The foreign reformers fled the country. Archbishop Cranmer, with others who had taken a leading part in revising the Service Books, were imprisoned in the Tower and soon after put to death.

But once again on Queen Mary's death, only five years later, when Elizabeth became queen, the work of restoration was resumed, and it was decided at once to give back an English Prayer Book to the people. But which Prayer Book was it to be? the first or

the second? The queen and some of the leaders of Church and State preferred the former, but some of the bishops and clergy who had sought shelter abroad during Mary's reign, and had become familiar with the ways and teaching of the Protestant reformers, returned when all danger was over and clamoured to have the second Book. The difference was at last settled, at least outwardly for a time, by appointing a committee of divines with instructions to the president "to compare the books issued in Edward VI.'s reign, and from them both to frame a book for the use of the Church of England by correcting and amending, altering or adding and taking away, according to his judgment and the ancient liturgies."

Under the wise guidance of Archbishop Parker only a few changes were made, and these were for the most part such as restored as far as possible and desirable the older book.

1. The words used at the administration of Holy Communion, which had been cut out in the first book, were put back and added to those in the second, as we have them in our Prayer Book to-day.

2. The names of saints were inserted as

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we have them in the Kalendar, selected from a large number which were formerly in it. Some of these were chosen to commemorate saints of old both in our own land and throughout the world, and some as marking convenient dates for courts of law or fairs and feasts in towns and villages.

3. Instead of wearing only the surplice a rubric was inserted ordering the clergy should "at the time of the Communion, and at all other times in their ministrations, use such ornaments in the church as were in use in the second year of King Edward VI.," and this rubric you will find in our Prayer Book on the page before Matins.

4. The Black Rubric (see p. 154) was omitted.

5. The proper lessons for Sundays were added.

This Prayer Book was first used in St. Paul's Cathedral on May 15, 1559, at which service Queen Elizabeth was present.

But the discontent of the Puritans, as they came to be called, who refused to agree to the Prayer Book issued in Queen Elizabeth's reign still continued. They found fault with surplices, organs, the use of the cross at

## HOW IT HAS BEEN ALTERED 159

baptism, the ring in marriage, bowing at the name of Jesus, bishops, Saints' Days. Above all, they protested against communicants kneeling at Holy Communion as being an act of idolatry, and advocated sitting instead. At last they began to give up going to church, and met for prayer in private houses, and made ministers of their own.

When James I. became king he attempted to pacify them, and for this purpose held a conference at Hampton Court in 1604, with Churchmen and Puritans, but he was so annoyed at the obstinacy of the Puritans that he dismissed the conference, and nothing was done beyond a few verbal alterations in the Prayer Book, while some occasional prayers for fair weather, plenty, peace, &c., were added, as well as the last part of the Catechism on the Sacraments.

On the death of the martyred king, Charles I., the Revolution put Cromwell at the head of the Commonwealth. A law was passed in 1645 which forbade the use of the Prayer Book in private as well as in public under a penalty of fine and imprisonment and the "Directory for the Public Worship of God in the three kingdoms" was ordered



to be used in its place, and thousands of clergy were ejected from their livings because they would not obey and use the book. This book was not a book of services, but only of directions to the ministers as to what they might or might not do.

But on Cromwell's death all this came to an end. With the restoration of the monarchy came the re-establishment of the Church, and the day after Charles II. landed in England in 1660 the Prayer Book was used once more in Canterbury Cathedral.

A conference was held in the Savoy Palace in 1661, at which there were twelve bishops and twelve Presbyterian ministers, with nine coadjutors on either side.

The object of the conference was "to review the Book of Common Prayer, comparing the same with the most ancient liturgies, to advise and consult upon the several objections which are raised against it, and to make such reasonable and necessary alterations as shall be agreed upon to be needful and expedient for giving satisfaction to tender consciences."

Baxter, the chief spokesman of the Presbyterians, proposed a new book of his own

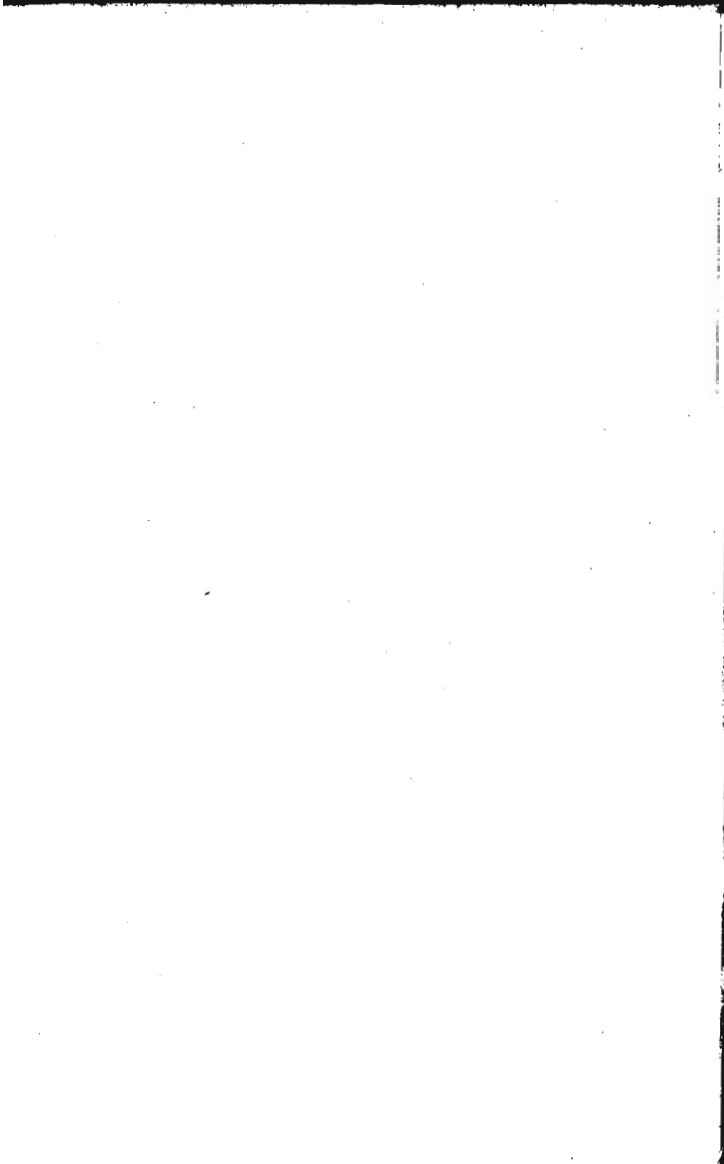
compilation, containing nothing in common with the existing Prayer Book, which he had put together in fourteen days.

This conference collapsed, and was followed by a committee of Convocation appointed to revise the Prayer Book, the chairman of which was Bishop Cosin. Five hundred changes were made, great and small. An Office for the Baptism of adults was prepared, owing to the neglect of Baptism during the Commonwealth. Prayers for the Ember Days, Parliament, and all sorts and conditions of men were added. In the Communion Service the last clause in the Church Militant Prayer commemorating the saints departed was inserted, together with forms of prayer, for January 30, the martyrdom of Charles I.; May 29, the accession of Charles II.; November 5, the Gunpowder Plot; those at sea; and the psalms and lessons in the Burial Service.

Such the Prayer Book has remained until the present day with some slight alterations, for the Church still retains authority to make changes when necessary, with the assent of the State. Since that time the Kalendar of Lessons has been rearranged, so that the

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readings of holy Scripture are not limited by chapters but by the sense of the passage. The services for January 30 and November 5, inserted in 1662, have been omitted and some alterations have been made in the Accession Service on May 29. But with these exceptions the Prayer Book of to-day may be said to be identical with that of 1661, as drawn up by Convocation.



# The Catechisme.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine which the Lord hath commanded to be receibed.

Question.

What is the inward part or thing signified?

Answer.

The body and blood of Christ, which are verily and indeed taken and receibed of the faithful in the Lords Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

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

Question. who

What is required of them which come to the Lords Supper?

Answer.

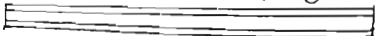
To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

¶ The Curate of every parish shall diligently upon Sundays, & Holy Daies after y<sup>e</sup> second Lesson at Evening Prayer openly in y<sup>e</sup> Church instruct, & examine so many Children of his parish sent unto him, as he shall thinke convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Servants shall cause their Children, Servants, & Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, & obediently to heare, & receive by y<sup>e</sup> Curate, until such time, as they have learned all, that is here appointed for them to learn.

¶ So soon as the children can say in their mother tongue the <sup>Creed</sup> ~~articles~~ of the faith, the Lords prayer, the ten commandments, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoint them in what order they shall be brought to the Bishop, or one that shall be chosen by Godfather, or Godmother, that every childe may have a witness of his confirmation. And the Bishop shall confirm them in this wise.

¶ 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 **CONFIRMATION** in writing with his hand subscribed therunto, the Names of all such persons within his parish, as he shall thinke fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.



**THE ORDER OF CONFIRMATION,**  
or laying on of hands, upon those that are baptiz'd, & come to years of Discretion.

¶ Upon y<sup>e</sup> day appointed, all that are to be then confirmed, being placed & standing in order before y<sup>e</sup> Bishop: He (or some other Minister appointed by him) shall say the prayer following.

To the end that Confirmation may be ministered to the more shipping of such, as shall receive it: The Churchman that shall be sent to the Bishop, that know howsoever shall be confirmed, his hands as can be by y<sup>e</sup> Curate, y<sup>e</sup> Lords Supper, and

Page from the Black Letter Prayer Book corrected of 1662

## CHAPTER XI

### WHAT IS THE PRAYER BOOK NOW?

SUCH is the story of the Prayer Book from its earliest beginnings. Through such vicissitudes it has come down to us, linking this Church of England with the Church of gone-by days by a chain of common worship. As we use our Prayer Book we are celebrating the same Sacraments, singing the same praises, repeating the same creeds, praying the same prayers as those who lived in the days that are past. We are one with that long procession of Christian worshippers who, journeying on their way to the Eternal Home, have loved to pay reverent and loving homage to the one God and Father of all, as He is made known to us in Jesus Christ by the working of the Holy Spirit.

What a wonderful story of a wonderful book it is, having its likeness as we have

seen in the history of the old cathedral whose foundations were laid in the far-off centuries, and whose tower or spire points us upwards and bids us "seek those things that are above, where Christ is seated on the right hand of God."

It is a wonderful story as we turn over the pages of the days that are past since the first foundation-stones of Christian worship were laid by the great Founder of the Church in the Upper Room. What ups and downs it has passed through, how carefully and reverently watched over, how roughly treated by the hands of those who have tried to destroy it. But through all it has stood fast, rising higher and higher until it is ours to-day in all its beauty and stateliness, a monument of the power of God to bring good out of evil.

The story is like the tale told us by the guide in the cathedral as he points out its special features and relates to us its past history. As we listen, the very stones seem to speak to us and to spell out all that has happened to the building since it was begun hundreds of years ago.

What a wonderful book it is ! Perhaps we have never yet realised how wonderful. We

have been like people who have all their lives worshipped in some old church. They have grown so accustomed to it that they have never taken in its beauty. The exquisite proportions of the building, the harmony of its different parts, the blending of its various styles of architecture, the delicate tracery and carving, all these are familiar to them by the use of years. They have taken them as a matter of course and never given them any special thought.

But one day a friend comes to stay with them who has studied church architecture, and understands its method and meaning. He tells them something of the story of the church, when and how it was built and what has happened to it since. He points out to them its chief beauties and most striking features. And as they listen the eyes of their minds, which hitherto have been blind to all this, begin to open, and they look at the old familiar church which they think they know so well, and yet really know so little, in a new light, for they see the present in the light of the past. They take a fresh interest in it, for its stones tell them how it has been made what it is by the events of centuries,



and has been restored by loving hands and they learn to value it as they never did before.

And this is just what the story of the Prayer Book ought to do for us as we study it. It should not only make us interested in the events through which it has passed, but also help us to see the book as it is in the present, and to realise what a wonderful book it is, not only in its history but in itself. It is so ancient and yet so helpful. It is made up of many parts, yet they all fit in together in such perfect harmony ; like the different styles of architecture in the same building, which blend together and make one beautiful whole.

And as we hear of the loving skill of the men who in the past have laboured to make the Prayer Book what it is to-day, and who have restored it by removing what was erroneous and out of place, and bringing back all that is really old and good, may we not learn to prize it more highly, and try to use it more reverently, and determine that we too in our day and generation will do our best to keep it true and pure as it has been given to us ?

Have you ever tried to study the Prayer

Book as it is now ? It is well worth studying. There is not a service in the Book which has not a striking history of its own. There is not a page that may not teach us something worth learning, if we will only take the pains to look into it.

Let us try, now that we have read its story, to understand the order in which the services come, and to enter into their meaning.

Look for instance first at the title of the Book. Perhaps you have never thought of reading it, and yet it is full of interest. It is like the doorway through which we pass into the porch of the cathedral. The words of the title are the carving of the doorway, put there by those who thought out what they were doing.

It has not always been the same. In the Prayer Book of 1549 it was much shorter, like the door with less carving on it, made in earlier days when tastes were simpler and words were fewer. It was as follows:—  
 “The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of the Church ; after the use of the Church of England.” How much it teaches us about our Church services. Common prayer, or prayer together, as

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Christ himself told us His people ought to pray, the Sacraments of Holy Baptism and Holy Communion ordained by Christ, other rites and ceremonies instituted by the Church of Christ for the benefit of those who come to worship—these make up the Prayer Book, and it is these the Church of England has arranged in one Book for the use of her children, for “every national church,” we are told in the Thirty-fourth Article, which you will find among the Thirty-nine Articles at the end of the Prayer Book, “hath power to ordain . . . ceremonies or rites, so that all things be done to edifying.”

In the Prayer Book of 1552 the title was changed, and the words “of the Church” were cut out, as you sometimes see part of the carving of an old church has been knocked off, not always by accident, but sometimes on purpose. Those who took away the words did not remember, or did not want to remember, that the Church of England is not a new Church set up in this land like a shrub planted in a garden, but a branch of the Church which Christ placed in the world, the tree which beginning so small was to grow and spread forth its

## THE PRAYER BOOK NOW 169

branches far and wide. It did not matter to them if the worship was the old worship handed down by the early days of the Christian Church, or a new made thing. In fact some of them said plainly that they preferred what was new to what was old, as the second preface (which is really much older than the first preface) of the Prayer Book says very quaintly, "Some be so new-fangled that they would innovate all things, and so despise the old, that nothing can like them but that is new."

Happily in the revised Prayer Book of 1661, the words "of the Church," which linked our worship to the worship of the Church of Christ in all ages and all lands, were restored to their old place in the title. At the same time other words were added which remind us that in the Prayer Book, besides the regular services and administration of the Sacraments, we have the Psalter or Psalms of David, of which each verse is divided by a colon into two parts, to make it easier to sing the Psalms; and we have also the Ordinal or Services for consecrating bishops and ordaining priests and deacons. You will perhaps remember that the Psalter and Ordinal were

at one time separate Service-books. This title, then, is the door which leads us into what we may call the porch of the Prayer Book.

In olden days the porch was a very important part of a church. We sometimes find the porch of even a small church much larger than we should expect, and fitted up with stone benches. And we are told that long ago any who were unbaptized, or who for some good reason were forbidden for a time to come to Holy Communion, used to sit in the porch until they had been made Christians in Baptism, or were allowed to take part again in the Communion Service.

Though not now used in this way these porches have their use. We often see people resting in the porch while the service is going on, or sheltering in it from the storm. In the porch, too, we expect to find notices about the services, and other information about the church and parish which people can read as they enter.

And so immediately after the title of the Prayer Book, we have that part of it which we may call the porch, in which we are told about the services and other matters connected with them. It would be a very good

thing if we were sometimes to study this Introduction. We might do so when we are waiting for the service to begin. It would be much more profitable than looking about, or watching the people coming in and taking their places.

If you turn back to the beginning of the Prayer Book before the daily services, you will find several pages taken up with very useful information.

There are two prefaces. The first was added in 1661, the second, older still, was inserted in the Prayer Book of 1549. These are followed by some short paragraphs telling about the "ceremonies" which are used in church, and directions as to the order in which holy Scripture is to be read in church, which was altered as lately as 1871, when the new Lectionary was drawn up.

Then comes the Kalendar with the Tables of Lessons for (1) Sundays, (2) Holy-days, and (3) ordinary days throughout the year. Rules are given for finding out on what day in each year Easter falls, a list of all the Fasts and Feasts to be observed. And last of all we have information which we ought to read if we want to use the Prayer Book intelligently, and

as dutiful children carry out the directions which our Mother Church lays down for us.

But as we do not stop in the porch, but pass through it into the church to which we are come to worship God, so we must not be satisfied with reading what we are told in the prefaces and introduction of the Prayer Book, but must pass on and learn what we can about the services in it.

Two things we ought to notice about them. First, we learn how many services there are. Have you ever tried to count them? Let us do so now. We need not turn over all the leaves of the book in order to find out what we want to know, for we are told what we are looking for on the page which comes immediately after the title, and is headed "The Contents of this Book." You will see there that the part of the book which contains the services is made up of nineteen divisions.

Secondly, we notice that these divisions are not printed anyhow, but are arranged in their proper order.

We find (1) the two daily services, like the nave of the church into which we pass from the porch when we worship with the congre-

gation; Matins and Evensong, which "all priests and deacons," as you see in the directions at the beginning of the Prayer Book, "are to say daily, either privately or openly, not being let by sickness or some other urgent cause," and every curate, *i.e.* clergyman that has the cure or charge of a parish, is to "say the same daily services in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word and to pray with him."

These daily services in 1549 began with the Lord's Prayer and ended with the Third Collect, and the parts which come in our Prayer Book before the Lord's Prayer and after the Third Collect were added later.

The Exhortation that comes after the opening sentences, which are taken from the Bible and all speak about sin, tells us that these services for daily use are made up of five distinct parts, *viz.*, confession of sin, thanksgiving, praise, hearing God's word, and prayer. And if you look through the services you will find all these five parts in which you are bid to join.

I wonder if you have ever noticed that in



the rubric which comes before the Confession, we are told that it is "to be said by the whole congregation *after* the minister, while the Lord's Prayer is to be repeated *with* the minister." The reason for this difference was that when the general Confession was added to the Prayer Book in 1552 it was quite new to the people, and as most of the people had no Prayer Books, and could not read, the only way they could learn what to say was by the clergyman saying a sentence first and the people saying it *after* him. But the Lord's Prayer was familiar to them; they had learned it in English in their Primers or easy books of religion from their childhood, and so they were to say it *with* the clergyman.

2. After these daily services there is "the confession of our Christian faith, commonly called the Creed of St. Athanasius."

Perhaps we wonder why this comes next. The reason is evidently because it is used in Matins and Evensong instead of the Apostles' Creed, on thirteen days in the year. Before the English Prayer Book was revised it used to be recited in Latin at the daily service of Prime, one of the Seven Hours of

Prayer which was said at six o'clock in the morning, but when these Hours were changed into two services in 1549, it was ordered to be said on the six great Festivals of the Christian year, and in 1552 seven Saints' days were added, making its use about once a month.

It is called by the name of St. Athanasius, not because he wrote it, for this is not the case, but because he was a great champion of the particular truths which this hymn, as it really is, was written to defend. It is not a creed, for the word "creed" means a form which begins "Credo," or "I believe," but rather it is a hymn and is therefore written in verses. There are many in our day who do not think it is suitable for a congregation to use. The Church in Ireland does not use it in her services, though she has kept it in the Prayer Book, and the Church in America has left it out of the Prayer Book altogether, neither is it used by the Eastern Church.

3. Next follows the Litany.

The word "Litany" is a Greek word meaning "supplication" or earnest entreaty. At first it meant a service made up of prayers,

private or public, but later it came to be used of services of prayer which were said or sung in procession. The word "Rogation," by which the three days before Ascension Day are named is in Latin, what "Litany" is in Greek. And so on Rogation Days in old times, and it is still done in a few parishes, litanies were sung by clergy and people going in procession round the fields and asking God to bless the crops which had been sown, for these Rogation Days always come in the spring.

The Litany as it is in the Prayer Book was the first of our services to be translated into and said in English. It is curious that in the time of Charles II., the Puritans objected to the Litany because it was divided into several short prayers with a response to be said after each by the congregation. They asked that it might be made into one long prayer by the minister alone.

It evidently occupies its present place in the order of the services because it is directed to be said after the Third Collect in morning prayer on three days in the week, Sundays, Wednesdays, and Fridays.

Immediately after the Litany follow prayers

and thanksgivings to be said on several occasions before the last two prayers of the Litany and of morning and evening prayer.

4. Next come the Collects, Epistles, Gospels, which were once a book by themselves.

We may, perhaps, wonder why they are put here, but on second thoughts it will be seen a most appropriate place for them. They come after Matins and Evensong because the Collect forms part of the daily services, while they come before the Communion Office because Collect, Epistle, and Gospel from very early times have been an important feature of the Office.

We might say that, if the daily services are as the nave, these parts of the Prayer Book which follow them are like the transepts, opening out of the nave, north and south.

5. If this is so, then we can see why the Communion Service follows immediately after these.

The reason is not far to seek or hard to find. Matins and Evensong were put first in the Prayer Book because they were said daily, the Litany follows, because it was said in Matins and not less than three times a week. The Communion Service is next in order,

because it is to be celebrated at least every Sunday and Holy-day. To go to Matins and Litany on Sunday and not to go to Holy Communion is like a person walking about the nave and transepts but leaving the Church without entering the choir.

For what the choir is to a cathedral the Communion Office is to the Prayer Book. All the other services lead up to it. And just as when you go to see a cathedral or church you are not content with looking at the nave or the transepts, but you want to see the choir, so the service of Holy Communion is always saying to Christian worshippers, "Draw near with faith and take this Holy Sacrament to your comfort." And as in the choir the altar is the chief object, raised on steps so that all far and near can see it, so in the Communion Service the Consecration of the bread and wine with the very words and acts of Christ is the centre of the whole Office.

Many alterations have been made in other parts of this Service since Jesus instituted it in the Upper Room, some of them doing honour to the ordinance, some of them degrading and injuring it. The ante-Communion, which

begins with the Lord's Prayer (without the doxology) and comes before the Consecration, and the post-Communion, which also begins with the Lord's Prayer (with the doxology) and comes after the Consecration, have often been changed. Yet just as old choirs have been restored in good or bad taste but in every choir there is the Altar or Holy Table, so in the Communion Office, whatever else may be changed there is always the Consecration of the bread and wine in the very words and acts of Christ. Without these there could be no true communion, as a choir would not be a real choir which we could use for worship if there were no Altar in it.

6. But the choir has its aisles and chapels, and so the Communion Service is followed by certain services which are used whenever the occasions require them.

These services have to do with each great step we take on our way to the Father's home.

Holy Baptism is for the babe, but we must not forget that though the Puritans tried to cut it out, we have also a Baptism service for the grown up persons too, who have not been baptized in infancy.

The Catechism is for the child when it is old

enough to be instructed in the Christian Faith.

Confirmation is for the boy or girl that, strengthened by the Holy Spirit, they may not enter the battle of life unarmed.

Marriage is for those who are grown up and want to have God's blessing when they are married.

The Visitation of the Sick brings a message of peace and, if need be, the Sacrament of dying love to the suffering and dying.

The Order for the Burial of the Dead lays the dead body reverently in the grave, and commends the never-dying spirit into the hands of the eternal Father.

Two other services there are—the Thanksgiving of a mother after the birth of her child, and the Communion Service to be used once a year on Ash Wednesday.

7. Later on, three services were added, viz. the Psalter; the Forms of Prayer to be used at Sea, which were inserted in 1661 when England began to be powerful on the sea; and the Ordinal, or services for consecrating and ordaining the clergy.

8. There have been various other services added to the Prayer Book at different times,

like additions made to an old cathedral. Among these were the services for the 5th of November, or Gunpowder Plot ; for the 30th of January, or the death of Charles I. ; for the 29th of May, or the restoration of Charles II. ; and for the Accession of the reigning sovereign. Only the last of these remains in our Prayer Book, as the others were removed in 1859. It is the oldest of them all, and was added to the Prayer Book by order of Convocation without the authority of Parliament. It falls now on January 22.

9. Once more before we close our Prayer Book, there is something which still remains. What is it? It is not a service, but its heading is, "Articles agreed upon by the Archbishops and Bishops of both provinces and the whole Clergy in convocation." They are like the chapter-house of a cathedral which is not always part of the building but close to it, where the Chapter meet for consultation in their work of taking care of and using the cathedral. They are not really part of the Prayer Book at all, neither have they to do with worship, so that we need not say any more about them in the story of the Prayer Book.



## CHAPTER XII

### HOW OUGHT WE TO REGARD AND USE THE PRAYER BOOK ?

THESE are questions which are the more necessary for us to ask, and to try and answer, because the Prayer Book is such a familiar book to us. We have used it from our childhood. I suppose the first book given to most children after a Bible, when they have learned to read, is a Prayer Book. And quite little children before they can read properly like to have a Prayer Book to bring with them to church, and they ask mother to find the places for them. But as we said at the beginning of the story this familiarity may become bad for us, unless we are on the watch against misusing the book. How then ought we to regard the Prayer Book? What should we try to feel about it?

1. We must prize and value it. We must

look on it as a treasure, even though we can buy a Prayer Book so cheaply nowadays. There was a time when a Prayer Book cost a great deal of money. In olden days, before there was such a thing as printing, good men and women used to spend months and years copying the services of the Prayer Book, and illuminating them with beautiful colours and exquisite pictures, showing how much they valued them. And even if printing has made a Prayer Book very cheap, we must not forget how precious a book it is. It is like an heir-loom preserved in a family, and treasured up because it has been handed down through many generations, or like the sealed Prayer Book I told you about in the fraternity in Carlisle, which we guard so carefully lest it should be injured or lost.

And why ought we to prize the Prayer Book?

First, we must prize it because most of it is so old. Its beginnings have come to us from the long ago days, brought to us across the sea from France, perhaps even from Ephesus. It is not a new book written in the time of the Reformation, but an old book rearranged and translated into English, so that

it may be more useful and helpful to us when we come to church to worship God.

Secondly, we must prize it because it has been handed down to us with so much trouble and difficulty. The story of the Prayer Book is the story of good and holy Christians who have toiled and suffered, and some who have died rather than give up the Prayer Book. If we knew the history of the Prayer Book we might almost see on many of its pages the blood-stains of those who died to make or keep it as we have it to-day.

Thirdly, we ought to prize it because it has to do with us all our lives through. It began with us in our Baptism at the font when we were little babies and each was "made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." When we were children we found in the Prayer Book the Church Catechism to teach us our duty to God and man. When we became girls and boys there was the Confirmation Service in which the strengthening grace of the Holy Spirit was given to us to help us to keep our baptismal promise and fight manfully against sin, the world and the devil. At Confirmation we

learned that the Communion Service was not only for a few grown up people who were very good, or only to be used now and then, but for all who have been confirmed to come as often as they like to be fed with heavenly food for their soul's sustenance. And so all through life we find the services of this Book fitting into our lives, in joyful or sorrowful times, in bright or cloudy days, until the day comes when we shall leave this world again, and those who love us will use the beautiful Burial Service of the Prayer Book as they lay our bodies in the grave, and thank God that our spirits, if we have died in God's faith and fear, are at rest in Paradise.

How can we help prizing this Prayer Book once we learn all the treasures that are to be found in it, and what was the price men of old paid in order that they might pass it on to us that should come after them?

2. We must take care of it and guard it from harm. We must not tamper with it, or pick and choose parts of it, and refuse to use the other parts. No, we must take it as a whole. I am sorry to say there are a great many Prayer Books sold now which are what

I call mutilated books. A great deal is left out in order to make the Prayer Book as small a book as possible and easier to carry. But it is a great pity to cut out parts of the Prayer Book. It is all good from beginning to end, and we cannot do without any of it. So I hope when you buy one you will always take care it is the whole Prayer Book, and not only selections from it.

3. We must study it. It is not only a good Book, but it is a wise Book. It has been put together by men who prayed and read and knew a great deal about Church services. They took much trouble to leave out what was false and only to keep what was true. They pulled up the weeds of error which had found their way into the services, and preserved all that was good and beautiful, and placed them in their right order as a gardener when he has weeded the garden arranges the plants carefully and wisely, so that the colours may agree together.

And we must not take all this as a matter of course, but must try and learn what the services are, and why they come in the order in which we find them and how we are meant to use them.

4. We must be loyal to the Prayer Book. We are members of the Church of England, and the Prayer Book is our book of marching orders, telling us when and how we are to worship in church. We must be faithful and true, and we must not say, "I do not believe that," or "I will not use this service," but we must be obedient children of the old Mother Church and do what she tells us, and be quite sure she knows best what is good for us to do and believe and pray and sing.

But there is one more question we ought to ask and find out the right answer to before we stop. How ought we to use the Prayer Book?

1. We must use it intelligently. We must think of what it tells us to do and say. We must take care not to use it mechanically; I mean, not like machines that do certain work and make certain movements, but are only machines, and cannot think why or what they are doing. God has not made us to be machines. We have got brains and minds; and when we stand or sit or kneel, when we listen to what the clergyman is saying or reading, when we join in the Lord's Prayer or Creed or say the responses, we must do it

all intelligently, thinking what we are doing, remembering where we are, recollecting the presence of God among us Who reads the thoughts and knows whether we are trying to be in earnest and to mean what we are doing.

2. We must use it reverently. It is a sacred book, full of words for us to say or sing or hear, which have to do with God. We ought never to forget that He sees and hears and knows all, and we must ask Him to help us so to worship Him that we may not be like those who the prophet Isaiah tells us used to draw near with their lips while their hearts were far from God.

You will find it a great help really to use your Prayer Book. I do not mean only that you should bring a Prayer Book with you to church and find the places; you must take care always to do that. But you will find it a great help to keep your eyes on the Book, and follow the words of the service. Nothing helps so much as this to check wandering thoughts and prevent inattention. For, instead of looking about and noticing the people or what is going on, your eyes will be occupied by the words you see printed on the pages

before you, and will make it easier to be attentive and reverent.

3. We must take our part in the services, and not think that the choir will do it all for us, and we need only listen. It is a Book of Common Prayer, *i.e.*, is to be joined by all in common, or together.

The Church again and again reminds us of this. She tells us when to stand and kneel and sit, and we must be careful to do as she directs. In the rubric before the general Confession she directs all the people to kneel and say the words after the minister.

In the rubric after the Absolution she orders that the people shall say here, and at the end of all other prayers, Amen. That is the reason why, when the Amen comes after a prayer which has been said by the minister alone, it is printed in italics to show us it is to be said not by the minister but by the people. What a pity we do not join more heartily like the early Christians, of whom we are told by St. Jerome in the fourth century that they said the Amen so heartily and together that it was like a clap of thunder. I am afraid in a great many of our churches it would not be heard at all if it were not for the choir.

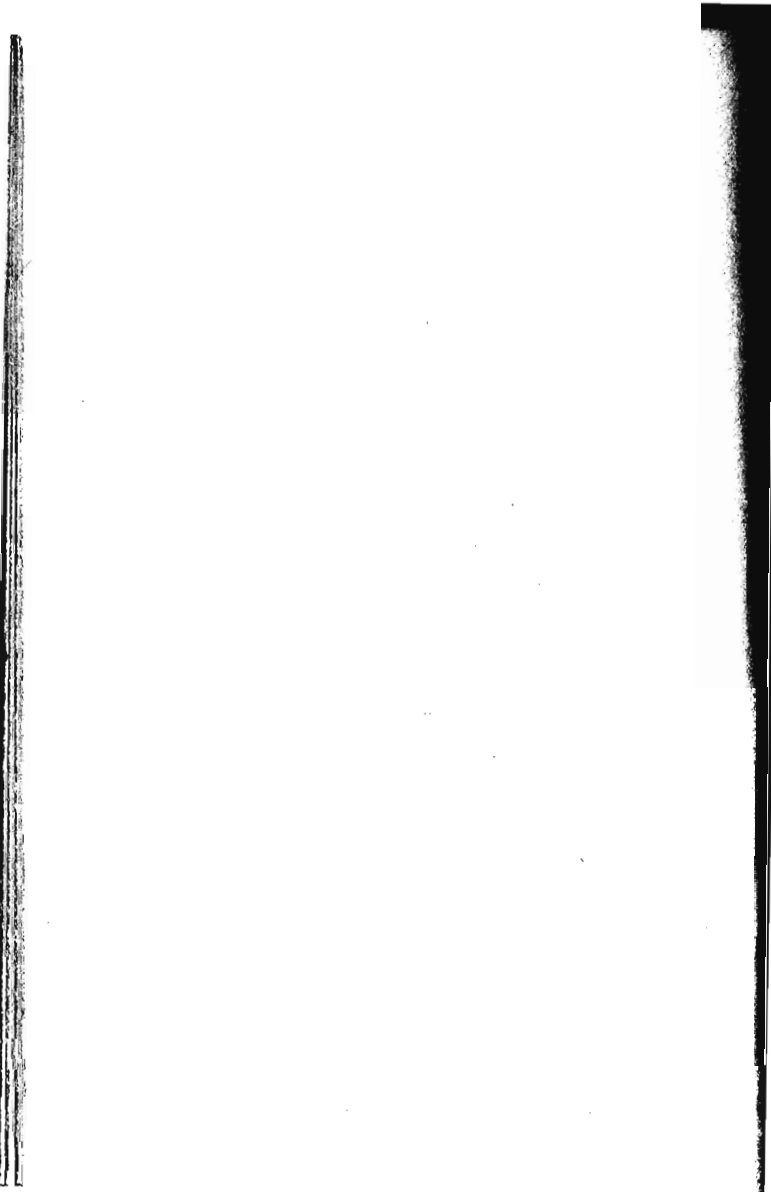


4. We must not multiply ceremonies and think only of ourselves. It is selfish to do things in a church when we go to worship which are not the custom there and are not ordered in the Prayer Book. It is very often a selfish thing to do, because it disturbs people who are not used to them. And it will be more humble if we leave those things undone even if we are accustomed to them in the church to which we go regularly.

5. We must use the Prayer Book regularly. We must make it our constant companion, and get to know it thoroughly. Much of it is suited to our everyday life and we can use many of its prayers and praises in our daily prayers. Above all, do not let us go to places of worship where we do not want our Prayer Book. We shall never get any good by going about from one place to another. It only unsettles us, and we are so occupied noticing the differences between what is being done and our own Church service that it does us more harm than good.

6. Lastly, we must never forget that the Holy Communion Service is the chief and best as well as the oldest of all the services. If we find that we are neglecting to take

part in that Service, then we may be sure there is something amiss in all our worship. There must be, if we are content to turn our back and refuse to use the great Service which Jesus Himself gave His Church when He was here on earth, and which He told us to "do in remembrance of Him." How can we be worshipping Him aright if we are disobeying His last command and neglecting His dying gift? Nothing can take its place. Whatever other services we attend, we must not be satisfied unless the Holy Communion is, at least, the Service of every Sunday as it was with the early Christians.



## A TABLE OF DATES AND EVENTS TO BE REMEMBERED

A. D.

- 30. The Institution of Holy Communion and the first Whitsunday or Birthday of the Church.
- 45. First Missionary Journey of St. Paul.
- 58. The Christians met at Holy Communion in Troas. Acts xx.
- 110. Letter from Pliny to Emperor Trajan telling how the early Christians met and bound themselves together by what they called a Sacrament.
- 140. Account given by Justin Martyr of the Service of Holy Communion as observed on the first day of the week, or the Lord's Day.
- 314. Bishops and Clergy of the ancient British Church attended the Council of Arles.
- 429. Germanus, a Bishop of Gaul, visited Great Britain.
- 597. Augustine landed in Kent on his mission to England.
- 1066. The Norman Conquest.
- 1085. Osmund, Bishop of Salisbury, drew up the Sarum Use.
- 1380. First English Bible translated by Wycliffe from Jerome's Latin Version.

A.D.

1400. The Prymer in English, containing Creed, Lord's Prayer, and Ten Commandments, &c. was published.
1471. Caxton invented Printing.
1539. The Great Bible set up in St. Paul's Cathedral and all churches.
1544. The Litany used in English in churches.
1548. English Office of Holy Communion printed and used.
1549. The first complete English Prayer Book in Edward VI.'s reign published and used.
1552. The Second Prayer Book issued, but little used.
1553. Accession of Queen Mary, and the English Prayer Book forbidden.
1558. Accession of Queen Elizabeth.
1559. Revised Prayer Book.
1571. The forty-two Articles of Religion originally put forth in 1553, revised and reduced to thirty-nine, as in our present Prayer Book.
1603. Accession of James I.
1604. Hampton Court Conference.
1611. The Authorised Version of the Bible published.
1645. The Directory, or book ordered by Cromwell to be used instead of the Prayer Book.
1649. The Execution of Charles I.
1660. The Restoration of Charles II. and of the Church.
1661. Savoy Conference.
1662. The Prayer Book revised and restored, and Sealed Books placed in charge of the Dean and Chapter of every cathedral, as well as at Westminster Abbey and the Tower of London.
1871. The new Lectionary.

## WORDS IN THE PRAYER BOOK EXPLAINED

- Anthem.*—A hymn sung in parts, and appointed to be sung after the third collect at Matins and Evensong.
- Apostle.*—One who was chosen and sent by our Lord to teach and preach and baptize.
- Articles of Religion.*—Thirty-nine statements of doctrine and practice drawn up by the Bishops and clergy of the Church in the reign of Queen Elizabeth.
- Baptists.*—A sect that began in the sixteenth century. Their real name is Antipædo-baptists, which means those who object to children being baptized.
- Benedicite.*—The name given to the hymn, “O all ye works of the Lord,” in the Prayer Book, which may be used instead of the Te Deum. In the Prayer Book of 1549 it was ordered to be sung in Lent. It is taken from the Apocrypha.
- Benedictus.*—The song of Zacharias, sung after the second lesson at Matins, so called because it is the Latin for “Blessed.”
- Breviary.*—The book containing the Seven Daily Services in use before the Reformation, which had been shortened. Hence the name.
- Canticles.*—Songs taken out of the Bible which we sing in our services.

## 196 EXPLANATION OF WORDS

*Catechism.*—Comes from a Greek word, which means teaching by question and answer.

*Cathedral.*—The chief church of the diocese, so called because the Cathedra or Bishop's Throne is in it.

*Catholic.*—This is a Greek word meaning throughout the world, or universal, and means the whole Christian Church—not any one part of it.

*Chalice.*—The cup used at Holy Communion.

*Chancel.*—The east end of the church, so called because it was separated from the body of the church by lattice-work, or cancelli, as they are called in Latin.

*Common Prayer.*—Used in common by all.

*Christen.*—The same as baptize, because then we are made Christians.

*Church.*—(1) All baptized Christians. (2) The building in which Christians worship.

*Clergy.*—From a Greek word, which means a portion, and is given to those who have been set apart for God's service. There are three kinds—Bishops, Priests, Deacons.

*Commination.*—This is the Latin word for God's warnings against sin. It is the name given to the service for Ash Wednesday.

*Convocation.*—The Parliament of the Bishops and other clergy. It is older than the Lay Parliament and meets at the same time, but only for a few days, as the clergy cannot be long away from their work.

*Credence.*—The table near the altar on which the vessels and book and bread and wine for Holy Communion are placed.

*Curate.*—In the Prayer Book he is one who has the cure or charge of a parish, but we often use it as a name for the clergyman who helps the Rector or Vicar.

## EXPLANATION OF WORDS 197

*Deacon.*—The lowest order of the clergy. It is the Greek word for one who assists or helps.

*Doxology.*—Words of praise. Either a song or hymn like the Gloria, or a prayer of praise, like the last words of the Lord's Prayer: "Thine is the kingdom," &c.

*Elements.*—The bread and wine which are used in Holy Communion.

*Episcopacy.*—The recognition of Bishops (in Greek, Episcopos, or overseers), as coming down from the Apostles.

*Eve or Vigil.*—The day before certain Holy-days.

*Hades or Hell.*—The unseen world, or place of departed spirits, good and bad.

*Homilies.*—Two volumes of short Sermons or Homilies which were published during the Reformation, to be read on Sundays and Holy-days when there was no Sermon. The first was issued in the reign of Edward VI. and the second in the reign of Elizabeth.

*Intone.*—To say the Service not on one note, which is called monotoning, but on different musical notes. There are three words used in the Prayer Book: "say" the prayers, "read" the Lessons, or "sing." The Creed is "to be sung or said."

*Laity.*—Church people who are not clergy.

*Liturgy.*—The name given in the early days of Christianity to the Service of Holy Communion.

*Martyr.*—One who is "a witness" for Christ; generally used of one who witnesses by his death.

*Nave.*—The central body of a church, so called from the Latin word *navis*, a ship, as distinguished from the aisles or wings.

*Oblations.*—The bread and wine which are offered to God and placed on the altar at Holy Communion.



## 198 EXPLANATION OF WORDS

- Offertory.*—The sentences said while the alms are being collected at Holy Communion. It is now often used for the collection itself.
- Paten.*—Means an open dish, and is used for the plate on which the bread is placed in Holy Communion.
- Pica or Pie.*—The table of Lessons, &c., so called either from a Greek word meaning a board or framed sheet, or from a Latin word for a party-coloured bird, because it was partly in black and partly in red ink.
- Pope.*—A name which comes from the Greek word for "Father." All clergy in the Greek Church are called by it. It is given to the Bishop of Rome.
- Protestant.*—A name now generally used for all who protest against the errors of the Roman Catholic Church, but originally was given to those who objected to a decree given by the Diet of Spires in 1529. It is not used anywhere in the Prayer Book.
- Quinquagesima.*—The Latin for 50, and is the name given to the Sunday next before Lent, which is exactly 50 days (omitting Sundays) before Easter.
- Rite.*—An act of religious worship.
- Rogation Days.*—The three days before Ascension Day, when there used to be processions and Litanies sung. The word means "asking," and is taken from the Gospel for the Sunday before Ascension Day.
- Rubrics.*—Rules for conducting the services, which were formerly in red ink to distinguish them from the services themselves. Rubric is the Latin for "red."
- Sidesmen.*—Their real name is Synodsmen. They are church officers appointed at the Easter Vestry to help the churchwardens.

## EXPLANATION OF WORDS 199

*Transept.*—The cross divisions of a church, running at right angles between the nave and chancel.

*Whitsunday.*—Originally the Feast of Pentecost, and is so called because on it the Early Church was filled with Whit or Wisdom by the gift of the Spirit of God. Some think that "whit" means white, because it was a great day for baptism, and those who came to be baptized were dressed in white, but this is not its real meaning.

THE END

Printed by BALLANTYNE, HANSON & Co  
Edinburgh & London.