

The Prayer Book Dictionary

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DEDICATED BY PERMISSION
TO
THE MOST REVEREND
RANDALL THOMAS DAVIDSON
ARCHBISHOP OF CANTERBURY

PREFACE

THIS Prayer Book Dictionary is an attempt to provide for the Book of Common Prayer a volume as full of information and of illumination as are the excellent Dictionaries of the Bible now at the disposal of students of Holy Scripture.

Recent historical research and the revival of liturgical study have produced a wealth of fresh knowledge on almost all subjects connected with the Prayer Book, which it is in every way most expedient should be made current coin, and brought within the reach of the clergy and laity, who have little leisure for the independent examination of original authorities. The proposed revision of the Prayer Book has awakened a widening and deepening interest in its history and contents, and has increased the necessity for some accurate and trustworthy Book to which reference can be made on all matters which are under discussion. If this volume helps Church-people to set a higher value on their great Book of Devotion (one of the most precious results of the English Reformation), to understand it better, and at the same time to realise where it needs enrichment and adaptation to modern needs, it will fulfil in part at least its mission.

The Editors and Writers claim for the contents neither infallibility nor finality, but they have steadily kept in view a threefold aim and have laboured unremittingly to attain to it.

1. *Comprehensiveness of range.* They have striven to cover the whole ground of the history and contents of the Prayer Book, so that those who consult this Dictionary may find some measure of light thrown on any subject upon which they may need guidance or help.

2. *Fairness in controversial questions.* Complete freedom of expression has been accorded to each writer. While none have concealed their own opinions on controverted points, they have endeavoured to state clearly and fairly the facts and arguments on both sides of the question.

3. *Fulness and accuracy of data.* No pains have been spared to collect all the information that was available on the subjects treated up to the moment of publication, and to present it in a clear and readable and trustworthy form.

The Editors have been singularly fortunate in securing the assistance of a

large and representative list of Contributors, many of whom are recognised authorities in their own line of learning, while not a few of our younger scholars have here given to the world for the first time the results of their reading and research.

My sole excuse for accepting the invitation of the Editors to write this brief Preface is to be found in the fact that no fewer than twenty-three of the contributors are clergymen or laymen in the Diocese of Liverpool. It is a matter for great thankfulness that, in the midst of their incessant and exacting work, so many Churchmen in South-west Lancashire should have found time not only for honest and persevering study, but also for giving to the public in such an excellent form the fruits of years of careful reading and of long thought. At a time when the English Church is not always credited with a superabundance of learning, and when the clergy especially are supposed to prefer the absorbing claims of parish work to the no less important but less exciting and prominent duties of the study, it is reassuring to find that there are still so many real students (of whom the writers in this Dictionary are but representatives) who are as ready to serve the Church with their pen, as they are to devote themselves to the work of the pulpit and to pastoral visitation.

That the blessing of God may rest upon this book, and that it may tend to confirm the faith and the loyalty of many, to remove ignorance and prejudice, and to commend the truth, is the prayer with which it is sent out into the world by the Editors and their helpers.

F. J. LIVERPOOL.

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INTRODUCTION

1. SCOPE

THE Prayer Book Dictionary deals with the origins, history, use and teaching of the several authorised editions of the Book of Common Prayer within the Anglican Communion, including the Thirty-nine Articles and the Table of Kindred and Affinity. Its scope embraces all accompanying ceremonies and supplementary rites, the ornaments of the Church and of all ministers, Church structures and fittings in their relation to worship, ecclesiastical persons and bodies, and the legislative judicial or administrative authorities now or heretofore empowered or exercising powers in regard to the above.

2. GENESIS

The idea of such a Dictionary was brought before the Liverpool Diocesan Council of Sacred Study in June, 1908, by Canon Harford as Diocesan Warden of C.S.S.S., at the suggestion of Canon Stevenson, who is Chairman of the Council and Diocesan Representative of the C.S.S.S. At the instance of this body the proposal was next introduced at the appropriate session of the Pan-Anglican Congress with the cordial consent of the late Bishop Collins as Chairman of the section. The encouragement then and later received induced the Editors to lay the scheme in full outline before the Publishers. From them, and in particular from Mr. Arthur Reynolds, Literary Director of the firm, they have received every facility and consideration. They were also fortunate enough to secure as Assistant Editor one who is an unusually well-read patristic scholar, and an original member of the Henry Bradshaw Society, the Rev. J. W. Tyrer. The general scheme was, moreover, reviewed in some detail by an advisory committee in Liverpool, consisting of the following:—the late Canon Keating, D.D., formerly Sub-Dean of St. Mary's Cathedral, Edinburgh, author of *The Agapè and the Eucharist*; the Rev. F. S. Guy Warman, D.D., Principal of St. Aidan's College; Canon Grensted, M.A., Diocesan Inspector of Schools; the Rev. J. T.

Mitchell, B.D., Hon. Secretary of the Board of Biblical Studies ; and Canon Howson, Examining Chaplain to the Bishop of Liverpool. Other friends in the south have assisted in a more or less formal way, by advising upon the details of the scheme, or by suggesting names of contributors. Among many others special mention may be made of the Rev. T. A. Lacey, the Rev. Wm. C. Piercy, Dean Beeching, Prebendary Reynolds, and Canon Pearce. Further, the Bishop of Liverpool readily consented to write the Preface, and the Archbishop of Canterbury, who at an early stage had expressed his sympathy with the enterprise, in accepting the dedication of the book wrote thus :—

“That a work of this kind can ever be so constructed as to satisfy everybody is not to be expected, but I have not any doubt that it will serve a high and useful purpose, and I am very glad that my name should be connected with it.”

3. PROCEDURE

The suggestion of the idea came, as is stated above, from Canon Stevenson. The detailed plan of the Dictionary, as set forth in this Introduction, with the classification of its contents, was drawn up by the present writer ; and the first lists of some twelve hundred titles of articles, and of about a hundred names of possible contributors, came from the same hand. Advice has been freely sought at every stage, and most generously given ; but the Joint Editors, in consultation with the Assistant Editor, are alone responsible for plan, policy, and particular details of execution. In the case of articles on controversial topics the contributors have been left complete freedom of treatment. The aim, however, has been to present an objective and historical view of all the data involved. The writers have not concealed their own convictions, but they have sought fairly to exhibit the grounds upon which others have been led to different conclusions ; and the Editors have, wherever it appeared desirable, inserted notes on facts or arguments which seemed to need inclusion in order to secure a well-balanced treatment of the case.

4. SCALE

In the general interests of readers the scope of the Dictionary has been deliberately made very wide. In order therefore that this should not defeat the main object of the Editors, that of treating with adequate fulness all matters directly arising out of the Prayer Book, severe compression has been necessary in the case of those topics which are less strictly relevant. In regard to these it may be said that a select ecclesiastical glossary has been incorporated with the longer articles on the specific Prayer Book subjects.

5. TEXTS AND SOURCES

In a few important instances, as in the case of the Collects and the XXXIX Articles, the Latin text has been given, as well as the English text with variorum notes. In other cases, as in the Canon of the Liturgy, it has been thought sufficient to supply the original text. Frequently, however, it has only been possible to present an analysis of older sources. By the kindness of the Publishers in permitting an increase in the size of the work, it has been possible to include (under RITUAL, §§ 14–53) a Variorum Synopsis of the successive Prayer Books, together with the full text of the Rubrics and other directive contents, which will, it is hoped, be found serviceable for comparison, though necessarily compressed.

6. CEREMONIES AND ORNAMENTS

The articles grouped under this head in the Appendix, R, fall into two classes, according as they relate to ceremonial, or to craftsmanship and design. In regard to the former, the aim has been to compile a concise Directorium Anglicanum, not laying down any law of impracticable uniformity, but describing alternative reverent ways of doing necessary things, elaborations which cannot claim authority or obvious relevance being omitted. Partly, such guidance is offered in separate articles, partly in the supplementary notes under RITUAL, iv.

7. DOCTRINE AND ETHICS

Certain of the articles under these heads demanded somewhat full treatment, from their special connection with the Prayer Book. Instances will be found under Baptism, Church, Lord's Supper, Orders, Repentance. A few subjects, fundamentally underlying the Prayer Book, but more general in character than those last named, have also been handled at some length, such as Authority, Man, Order, Religion. Other topics are more succinctly handled, and with stricter limitation to the Prayer Book treatment of them. Under Ethics the pastoral work of the Church has been included. This group of articles describes and discusses the best methods actually in effective use for carrying out the Prayer Book system in parishes of various kinds. In regard to specifically ethical subjects, a double aim has been kept in view, (1) to bring out the essentially *practical* nature of religion, as the peculiar genius of the Church of England conceives it, and (2) to reflect the tendency of our Church to throw responsibility on the mind and conscience of the individual or the community, and its guarded resort to the mere dictation of authority.

8. ARRANGEMENT

Every endeavour has been made to give information under the titles most likely to be referred to, Prayer Book terms being, however, uniformly preferred. Where it has been necessary to collect material in longer articles, cross-references direct the reader to the subsidiary topics included. A comprehensive Table of Contents in Prayer Book order serves, moreover, as a Subject Index, and at the end of each article reference is made to the section of this Appendix where kindred topics are mentioned. Thus the full resources of the Dictionary under any head can be readily unlocked.

LIST OF CONTRIBUTORS

- Addis, Rev. W. E., M.A., Vicar of All Saints',
Knightsbridge.
Rome (Church of), Trent (Council of).
- Aitken, Rev. W. H. M. H., M.A., Canon of
Norwich.
Mission (A Parochial).
- Allen, H. P., Mus. Doc., Organist of New
College, Oxford.
- Arden, T. H., Deputy-Registrar for the Diocese
of Liverpool.
Banns, Licence, Patron.
- Armour, Rev. S. C., D.D., Hon. Canon of
Liverpool.
Social Life.
- Ball, Very Rev. Thomas I., LL.D., Provost of
Cumbrae.
Altar, Colours, Elements, Fraction, Manual Acts.
- Barber, Ven. E., M.A., Archdeacon of Chester.
Induction, Institution.
- Bardsley, Rev. H. J., M.A., Vicar of Barton,
Preston.
Courts, Established Church, Parliament (Authority of).
- Batterbury, Rev. H. C., B.A., Assistant Diocesan
Inspector for London.
Harvest Festival.
- Battersby Harford, Rev. J., M.A., Canon of
Ripon, Principal of Ripon Clergy College.
Articles of Religion, Baptism, Covenant, Deacon, Sacraments
- Baylay, Rev. A. M. Y., M.A., Vicar of Thur-
garton, Notts.
Breviary, Chancel, House of Prayer.
- Bell, Rev. M. F., M.A., Vicar of St. Mark's,
Regent's Park.
Antiphonal Singing, Hymn, Hymn Tune.
- Bernard, Rt. Rev. J. H., D.D., Bishop of
Ossory.
Fasting Communion, Resurrection, Virgin Birth.
- Berry, Rev. T. S., D.D., Prebendary of St.
Patrick's Cathedral, Dublin.
Ireland (Church of), Ireland (PB History in).
- Bishop, Rev. W. C., M.A., Rector of Orsett.
Ante Communion Service, Epistle, Gospel, Lectionary, Lights
Proper Lessons, Proper Psalms, Psalter (Liturgical Use of).
- Bridger, Rev. (the late) J., Hon. Canon of
Liverpool.
Commendatory Letters.
- Bridges, Robert, M.A., M.B., Chilswell, Oxford.
Chant (Anglican), Chanting.
- Bullock-Webster, Rev. G. R., M.A., Hon. Canon
of Ely, Rector of St. Michael's, Paternoster
Royal.
Expenses (Church), Finance (Church), Intercession.
- Burgess, Francis.
Music (Liturgical), Plainsong.
- Burn, Rev. A. E., D.D., Prebendary of Lich-
field, Vicar of Halifax.
Creed, Quicunque Vult.
- Carlyle, Rev. A. J., M.A., D.Litt., Rector of
St. Martin and All Saints, Oxford.
Orders (Holy).
- Carter, Rev. C. Sydney, M.A.
Calvinist, Dissenters, Nonconformist, Puritans.
- Carter, Rev. G. Foster, M.A., Rector of St.
Aldate's, Oxford.
Augsburg Confession, Foreign Influences on Prayer Book,
Propheysings.
- Catlin, Rev. G. E.
Independents.
- Cecil, Lord Hugh, LL.D., M.P.
Franchise.
- Chapman, Rev. E. W., M.A., Hon. Canon of
Carlisle.
Visitation of the Sick, Visitation (Pastoral).
- Coop, Rev. J. O., M.A., Vicar of St. Catharine's,
Liverpool.
Bowling, Chasuble, Cope, Hood.
- Creighton, Deaconess Beatrice.
Deaconess.
- Darby, F. M., Mus. Bac.
Motet.
- Darbyshire, Rev. J. R., M.A., Vice-Principal of
Ridley Hall, Cambridge.
Asceticism.
- Day, Rev. E. Hermitage, D.D.
Chalice, Emblem, Fresco, Paten.
- Dennis, Rev. H. Wesley, M.A., Hon. Canon of
Southwark, Principal of St. John's College,
Battersea.
Saints' Days (Rationale of Services for).
- Ditchfield, Rev. P. H., M.A., Rector of Barkham,
Berks.
Monuments, Painting, Sculpture.
- Dowdall, H. Chaloner, M.A., B.C.L., Chancellor
of the Diocese of Liverpool.
Acts of Uniformity.
- Dowden, Right Rev. J., Lord Bishop of Edin-
burgh (the late).
Foreign Influences affecting Prayer Book, Quignon's
Breviary, Te Deum.
- Driver, Rev. S. R., D.D., Canon of Christ Church,
Regius Professor of Hebrew in the Univer-
sity of Oxford.
Penitential Psalms, Psalter.
- Drury, Rt. Rev. T. W., D.D., Lord Bishop of
Ripon.
Dead (Prayers for the), Elevation, Lord's Prayer.
- Du Bose, Rev. W. P., M.A., S.T.D., Professor
of Exegesis in the University of the South,
U.S.A.
Christ, Incarnation, Jesus.

- Eeles, F. C., F.R.Hist.S., F.S.A.Scot., Diocesan Librarian of Aberdeen.
Candlesticks, Communion (Manner of), Lord's Table.
- Eves, Rev. R. S., B.A., LL.B., St. Anselm's House, Cambridge.
Canon Law.
- Fausset, Rev. W. Y., M.A., Prebendary of Wells, Vicar of Cheddar.
God, Grace, Trinity.
- Feltoe, Rev. C. L., D.D., Rector of Ripple.
Collects.
- Firth, Rev. E. H., M.A., Rector of Houghton, Hants.
Diocese.
- Fisher, Rev. J., B.D., Rector of Cefn, St. Asaph.
Welsh Version of the PB.
- Fowell, R. W., Office of the Ecclesiastical Commission.
Ecclesiastical Commission, Orders in Council.
- Freshfield, Edwin H., F.S.A.
Flagon, Plate.
- Fuller-Maitland, J. A., M.A., F.S.A.
Canon (music), Carols.
- Galpin, Rev. F. W., M.A., Vicar of Hatfield Regis, Essex.
Bands (Church).
- Gamon, Hugh R. P., Barrister-at-Law.
Burial, Cemetery, Property (Church).
- Gayford, Rev. S. C., M.A., Vice-Principal of Bishop's College, Cheshunt.
Death, Examination, Invocation of Saints, Purgatory.
- Gee, Rev. H., D.D., Master of University College, Durham.
History of the Prayer Book.
- Gore, Rev. A., D.D., Canon of Chester.
Pension.
- Grensted, Rev. F. F., M.A., Hon. Canon of Liverpool, Diocesan Inspector for Liverpool.
Calendar, North Side of Table, Punctuation of PB.
- Harford, Rev. D., M.A., Vicar of Emmanuel, West Hampstead.
Mysticism.
- Harford, Rev. G., M.A., Vicar of Mossley Hill, Hon. Canon of Liverpool.
Authority, Body, Canons (Sources of), Catechism (Revision of), Christian Religion, Doctrine, History, Knowledge, Man, Order, Ornaments Rubric, Religion, Revision of Prayer Book, Ritual, Ritual Law, Scripture, Truth, Union.
- Harford, Rev. J. Battersby. *See* Battersby Harford.
- Hart, Rev. S., D.D., Principal of Berkeley Divinity School, Middletown, Connecticut.
American PB.
- Headlam, Rev. Arthur C., D.D., Principal of King's College, London.
Apostolic Succession, Episcopacy.
- Heap, J. S., M.A., Bath.
Anthems.
- Hobhouse, Ven. W., M.A., Archdeacon of Birmingham, Professor of Theology, Queen's College, Birmingham.
Church, Heresy, Reunion, Schism, World.
- Hobson, Rev. E., M.A., Prebendary of St. Paul's, Principal of St. Katharine's College, Tottenham.
Abution, Preparation (for Baptism, etc.).
- Holmes, Rev. T. Scott, D.D., Canon and Chancellor of Wells.
Cathedral, Chapel, Rubrics.
- Horan, Rev. F. S., M.A., Vicar of St. Paul's, Prince's Park, Liverpool.
Sea (Forms of Prayer).
- Howson, Rev. G. J., M.A., Vicar of St. Andrew's, Southport, Hon. Canon of Liverpool.
Aisle, War.
- Jackson, Rev. Percival, M.A., Prebendary of Exeter, Vicar of King's Teignton.
Common Prayer, Daily Prayer (Obligation of), Shortened Services Act.
- James, Montague Rhodes, M.A., Litt.D., F.B.A., Provost of King's College, Cambridge.
Glass.
- Johnston, Rev. J. S. Spence, B.A., Domestic Chaplain to the Bishop of Salisbury.
Apostles' Creed, Nicene Creed.
- Joyce, Rev. Gilbert, D.D., Cursal Canon of St. Asaph, Warden of St. Deiniol's Library, Hawarden.
Casuistry.
- Keating, Rev. (the late) J. Fitz-Stephen, D.D., sometime sub-dean of St. Mary's Cathedral, Edinburgh.
Gloria in Excelsis, Kyrie, Post-Communion Prayers, Preface.
- Kempthorne, Rt. Rev. John A., D.D., Lord Bishop of Hull.
Conscience, Conversion, Curate, Duty, Parish, Repentance.
- Lacey, Rev. T. A., M.A., Chaplain to the London Diocesan Penitentiary.
Archbishop, Hierarchy, Patriarch.
- Lambert, Rev. Edgar, M.A., Vicar of Wye, Kent, formerly Hon. Canon of Liverpool.
Seamen.
- Langhorne, Rev. R. W. B., B.A., Deputy Priest-Vicar of Exeter Cathedral.
- Lea, Sir T. Sydney, Bart., M.A.
Laity, Old Catholics.
- Lias, Rev. J. J., M.A., Chancellor of Llandaff Cathedral.
Non-communicating Attendance.
- Maclean, Rt. Rev. A. J., D.D., Bishop of Moray and Ross.
East (Turning to), Eastern Churches, Fast, Festival, Week (The Christian).
- Maclean, Rev. Douglas, M.A., Rector of Codfold St. Peter.
Coronation, Tithe.
- Macnamara, Rev. H. D., M.A., Priest-in-Ordinary to the King, Rector of St. James', Garlickhithe.
Banners, Images, Incense, Relics.
- Marriott, Rev. H., M.A., Vice-Principal of Bishop's Hostel, Liverpool.
Catechumen, Lay Baptism.
- Massey, Rev. E. R., M.A., Rector of Marsh Gibbon.
Rural Dean.

- Millard, Rev. F. L. H., M.A., Vicar of St. Aidan's, Carlisle.
Epiphany (Rationale of Services), Suicide.
- Miller, Rev. P. A., M.A., Vicar of Prenton, Birkenhead.
Eastward Position, Forms of Prayer.
- Mitchell, Rt. Rev. A., D.D., Lord Bishop of Aberdeen.
Scottish Church, Scotland (PB History in).
- Mitchell, Rev. J. T., M.A. (Oxon.), B.D. (Dublin), Rector of Wavertree, Liverpool.
Learning, Study.
- Montgomery, Rt. Rev. Bishop H. H., D.D., Secretary of the S.P.G.
Foreign Missions.
- Morison, Rev. E. F., M.A., Sub-Warden of St. Deiniol's Library, Hawarden.
Apocrypha, Canonical Books, Priesthood, Sacrifice.
- Moule, Rt. Rev. H. C. G., D.D., Lord Bishop of Durham.
Exhortations, Hope, Means of Grace, Regeneration.
- Moulton, Rev. W. Fiddian, M.A., Sheffield.
Methodist.
- Nicholson, Sir Charles A., Fellow of R.I.B.A.
Architecture, Font, Nave.
- Ottley, Rev. H. Bickersteth, M.A., Hon. Canon of Canterbury.
Sunday.
- Owen, Rev. G. Vale, Vicar of Orford.
Fittings.
- Papillon, Rev. T. L., M.A., Hon. Canon of St. Albans.
Bells, Belfry.
- Pass, H. L., M.A., St. Anselm's House, Cambridge.
Anglican Orders, Ordinal, Re-ordination.
- Powell, Rev. James Baden, M.A., sometime Precentor of St. Paul's, Knightsbridge.
Choir, Precentor.
- Rawnsley, Rev. H. D., M.A., Vicar of Crosthwaite, Canon of Carlisle.
Arts and Crafts.
- Redman, Rev. S., M.A., Vicar of Holy Trinity, Walton Breck.
Book-rest, Faldstool, Fall.
- Reynolds, Rev. Bernard, M.A., Prebendary of St. Paul's, Diocesan Inspector for London, Rector of St. Mary, Aldermary.
Alms, Litany.
- Robertson, Rt. Rev. A., D.D., Lord Bishop of Exeter.
Injunctions (Royal), Præmunire, Supremacy (Royal), Traditions of the Church.
- Rogers, Rev. C. F., M.A., Lecturer in Pastoral Theology, King's College, London.
Congregation, Godparents, Minor Orders, Poor (Care of).
- Romanes, Mrs.
Children (Training of), Marriage.
- Sampson, Rev. G. E., Community of the Resurrection, Mirfield.
Instructions.
- Sanders, Rev. H. M., M.A., Vicar of St John's, Highbury.
Trinity Season (Rationale of Services for).
- Scott, Rev. H. E., M.A., B.D., Vicar of St. Mary's, Carlisle.
Burial Service, Marriage Service, Meditation, Praise, Prayer, Sick (Order for the Visitation of).
- Sherlock, F.
Easter Offerings.
- Simpson, Rev. J. G., D.D., Canon of St. Paul's.
Lord's Supper.
- Simpson, Rev. W. J. Sparrow, M.A., B.D., Chaplain of the Hospital of St. Mary, Ilford.
Angels, Resurrection of Christ, Scottish Canon Office.
- Smith, Rev. H. Gibson, M.A., Vicar of Allerton, Hon. Canon of Liverpool.
Cemetery Chapel, Churchyard.
- Smith, Rt. Rev. Lucius F. M. B., D.D., Lord Bishop of Knaresborough.
Bidding Prayer, Homilies, Preacher.
- Smith, Rev. M. Linton, M.A., Vicar of Blundellsands.
Benedicite, Benedictus, Evening Communion, Magnificat.
- Smith, P. Vernon, LL.D., Chancellor of the Diocese of Manchester.
Churchwarden, Faculty.
- Staley, Rev. Vernon, sometime Provost of Inverness Cathedral; Rector of Ickford, Thame.
Black-Letter Days, Cross, Habit of Clergy (Outdoor), Ornaments of Minister, Position and Posture of Minister and People, Procession, Surplice.
- Stevenson, Rev. Morley, M.A., Hon. Canon of Liverpool, Principal of Warrington Training College.
Catechising, Catechism, Reading, Schools, Sunday School.
- Stock, Eugene, D.C.L.
Anglican Communion.
- Stocks, Ven. J. E., D.D., Archdeacon of Leicester.
Convocation.
- Swallow, Rev. J. E., M.A., Chaplain of the House of Mercy, Horbury.
Chaplain, Clerk, Consecration of Churches and Churchyards Dispensation.
- Swete, Rev. H. B., D.D., Litt.D., F.B.A., Regius Professor of Divinity in the University of Cambridge.
Fathers.
- Thompson, T., M.A., St. Anselm's House, Cambridge.
Bibliography of the Prayer Book, Laying on of Hands, Prayer Books (Various).
- Tisdall, Rev. W. St. Clair, D.D., Lecturer at C.M.S. College, Islington.
Versions of the PB (Older), Versions of the PB (Modern).
- Tyrer, Rev. J. W., M.A., sometime Vicar of St. Luke the Evangelist, Walton.
Baptismal Offices, Benediction, Bible in the PB, Doxology, Eucharistic Consecration, Mixed Chalice.
- Vernham, J. E., Professor of Music, King's College, London.
Singing.
- Wace, Very Rev. H., D.D., Dean of Canterbury, Primitive Church.
- Wakeford, Rev. J., B.D., Precentor of Lincoln.
Holy Week (Rationale of Services for), Eastertide (do.), Ascensiontide (do.), Whitsuntide (do.), Preaching.

Walters, H. Barron, M.R.I.B.A.
Church (Building of).

Warman, Rev. F. S. Guy, D.D., Principal of
St. Aidan's College, Birkenhead.
Sign of the Cross, Temperance.

Warren, Rev. F. E., B.D., Hon. Canon of Ely,
Rector of Bardwell.
Canon of the Liturgy, Communion (Holy).

Watkins, Rev. O. D., M.A., Vicar of Holywell,
Oxford.
Divorce, Marriage (Christian), Prohibited Degrees.

Welch, Rev. E. A., D.C.L., LL.D., Hon. Canon
and Vicar of Wakefield.
Diocesan Bishop.

Wesley, Rev. E.A., M.A., Rural Dean of South
Liverpool.
Discipline, England (Church of), Free-Will, Morality, School-
men, Vulgate.

Whitham, Rev. A. R., M.A., Principal of Culham
College, Oxford.
Fasting, Original Sin, Sin.

Whitley, Rev. W. T., LL.D., Preston.
Baptist.

Whitwell, R. Jowitt, M.A.
Canons of 1604, Clergy Discipline Act, Consistory Court,
Excommunication.

Wickham, Rev. W. A., Vicar of St. Andrew's,
Wigan.

Archives, Books (Care of), Parsonage, Pew, Pulpit, Reredos.
Wilsden, Rev. J. S., M.A., Rector of Plumpton,
Towcester, Hon. Canon of Newcastle.
Dilapidations, Insurance.

Winstanley, Rev. E. W., M.A., B.D., Diocesan
Inspector of Schools, Lichfield.
Confirmation, Eternal Life, Holy Ghost, Judgment.

Wood, Rev. E. G., M.A., B.D., Vicar of St.
Clement's, Cambridge.
Archdeacon, Benefice, Incumbent, Ordinary, Priest.

Wordsworth, Rev. Christopher, M.A., Prebendary
and Sub-dean of Salisbury Cathedral.
Books (Liturgical), Pie, Pontifical, Reservation, Use.

Worley, G.
Council, Notices in Church.

List of Abbreviations and Typographical Devices

THE list is not exhaustive. The more usual abbreviations are assumed to be familiar.

Books of the Bible are often cited as commonly contracted in reference Bibles.

Two sizes of Arabic numerals are used, without separating point, for chapter and verse, or for volume and page: e.g., Rom. 12 6-10 (in a few cases, e.g., *Basil On the Holy Ghost*, and the *Canons of Hippolytus*, the two sizes of numerals refer to the sections into which the work is divided according to two different systems).

The Psalms are usually cited from the Prayer Book version.

Cross-references are indicated by printing the title of the article referred to in small capitals.

The title words are represented by initial capitals in the body of each article.

Reference marks (e.g., H3²) point to the Appendix, *Contents in PB order* (or, in refs. to rubrics, etc., to the corresponding sections under RITUAL, iv. *Variorum Synopsis*).

A.	= Answer	DB ('09)	= do.—1 vol. edition	Ord. ^{1, 2, 3}	= Ordination (or Consecration), (1) of Deacons, (2) of Priests, (3) of Bishops
Abp.	= Archbishop	DCA	= <i>Dictionary of Christian Antiquities</i>	OT	= Old Testament
Absol.	= Absolution	DCB	= ——— <i>Biography</i>	PB	= Prayer Book
Access.	= Accession Service	DCG	= <i>Dictionary of Christ and the Gospels</i>	PBAH	= <i>Prayer Book, Articles and Homilies</i>
Adv.	= Advent	DECH	= <i>Dictionary of English Church History</i>	PH	= <i>Parson's Handbook</i> , 1909
aft.	= after	eccles.	= ecclesiastical	pr.	= prayer
Ang.	= Anglican	ed.	= edited by, editor, edition	Pref.	= Preface (1 "The Preface," 2 Concerning the Service of the Church, 3 Of Ceremonies, 4 Order how the Psalter is to be read, 5 rest of Holy Scripture)
Ap.	= Apostle	Eng.	= England, English	PS.	= Parker Society edition
art.	= article (in Dictionary)	EP	= Evening Prayer	Ps.	= Psalm
Art.	= Article (one of the 39 Articles)	EP	= <i>Ecclesiastical Polity</i>	Q.	= <i>Question</i>
Asc.	= Ascension	Ep.	= Epistle	QV.	= Athanasian Creed
AV, AVm	= Authorised Version,—margin	Epiph.	= Epiphany	R	= Royal
bapt.	= baptism,—al	esp.	= especially	R.	= Response
Bapt. ^{1, 2, 3}	= Baptismal Offices, (1) Public, (2) Private, (3) Adult.	Euch.	= Eucharist,—ic	Rel. Cer.	= <i>Principles of Religious Ceremonial</i>
BCP	= Book of Common Prayer	exh.	= exhortation	RV, RVm	= Revised Version,—margin
bef.	= before	f. (or ff.)	= following verse(s) or paragraph(s)	sacr.	= sacrament,—al
Bp.	= Bishop	G.	= <i>Guardian</i>	Sar.	= Sarum
Brev.	= Breviary	Gel.	= <i>Gelasian Sacramentary</i>	SCO.	= Scottish Communion Office
Bur.	= Burial Service	gen.	= general,—ly	sent.	= sentence
c.	= chapter	Greg.	= <i>Gregorian Sacramentary</i>	Te D.	= Te Deum.
c.	= circa	HBS	= <i>Henry Bradshaw Society</i>	th.	= thanksgiving
cant.	= canticle	HC	= Holy Communion	Trin.	= Trinity
Cat.	= Catechism	HE	= <i>Ecclesiastical History</i>	V.	= Versicle
CAT	= <i>Church Association Tracts</i>	Hom.	= Homily	v. (vv.)	= verse (verses)
CCR	= <i>Church Congress Report</i>	ib.	= the same	VAI	= <i>Visitation Articles and Injunctions</i> , ed. Freere and Kennedy
cent.	= century	Injn.	= Injunction	Vis.	= Visitation
Ch.	= Church (the society)	JTS	= <i>Journal of Theological Studies</i>	VS	= Visitation of the Sick
ch.	= church (the building)	Lit.	= Litany	Whit.	= Whitsunday—tide
Coll.	= Collect	lit.	= literal,—ly	Z.L.	= <i>Zurich Letters</i> , in the Parker Society Series
Comm.	= Commandment	Lit. Ref.	= <i>Some Principles of Liturgical Reform</i>	*	= For general readers
Commn.	= Communion Service	LXX	= Septuagint	†	= For advanced students
Conf.	= Confession	Mar., Matr.	= Marriage Service	(²)	= 2nd edition
Confirm.	= Confirmation	MEP	= Morning and Evening Prayer	^{1, 2, 3}	= 1st, 2nd, 3rd; or foot-note 1, 2, or 3
Consecr.	= Consecration	min.	= minister	[]	= editorial additions
Conv. Ca., Yk.	= Convocation of Canterbury or York	MP	= Morning Prayer		
cp.	= compare	n. (or n.)	= note		
CQR	= <i>Church Quarterly Review</i>	NED	= <i>New English Dictionary</i>		
ct.	= contrast	NT	= New Testament		
DA	= <i>Documentary Annals</i>	OCM	= <i>Ornaments of the Ch. and the Mins.</i> , 1908		
DAC	= <i>Dictionnaire d'Archéologie Chrétienne</i>	OHC	= Order of HC, 1548		
DB	= <i>Hastings' Dictionary of the Bible</i> —5 vols.	OR	= Ornaments Rubric		

ADDENDA

AMERICAN CHURCH, THE.—"That portion of the Catholic Ch. known in law as *The Protestant Episcopal Ch. in the U.S.A.*" (*Am. Ch. Almanack*) is the lineal successor of the Ch. of Eng. in America before the Revolution. After vain attempts to secure the consecration of a bp. in Eng., Bp. Seabury was consecrated in 1784 by three bps. of the Scottish Ch., and Bps. White, Provoost, and Madison were, three yrs. later, consecrated in Eng., these four bps. transmitting the succession thenceforward. The general lines of the constitutional settlement which ensued naturally followed the course adopted in the political sphere, and, although a general convention for U.S.A. was given important central functions to discharge, the federal principle prevailed in the main, and the autonomy and equality of the constituent dioceses were carefully safeguarded. Practically, however, a large measure of uniformity both of constitution and procedure has resulted from the binding rule of loyalty to the PB, and proposals are in active discussion for the introduction of the provincial system. The AC. is numerically a small minority, but its importance is out of all proportion to its numbers. Its loyal adherence to Catholic Doctrine and Church Order, and its resolute maintenance of reverent liturgical Worship, give it a central position which may make it a pivot of reunion in the future.

For interesting particulars as to its position in regard to ritual, see the Bishop of Albany's evidence bef. the R. Com. on Eccles. Dis. (3 316-326). From this it appears that ornaments and ceremonies are regulated mainly by custom, subject to episcopal control, the resulting burden, however, upon the bishop being recognised as unfair and excessive. See further AMERICAN PB; *Diocesan Bp.*, § 10.—AI. G. HARFORD.

ANNEXED BOOK.—Some notes on the MS. PB annexed to the Act of 1662, and subscribed by Convocation in 1661, may be of interest. They may be taken as supplementary to the *Variorum Synopsis* in RITUAL iv, to which the reference marks correspond. A facsimile edition of the AB was published in 1891.

|| B27-9] Written on a new leaf, without heading, a blank space preceding.

|| D1-3] On separate page, facing opening of MP, after a blank page.

|| D17, E17] After the *Amen* following the *Absolution* two black lines are ruled across the page, as, though marking the close of the Preparation.

|| D21] *Thy will be done in earth as it is . . .* without comma, initial capital, or space.

|| D29] The 1st clause of the Creed is punctuated, *I believe in God, the Father Almighty*, and the Min. may conveniently present to the word *God*, the choir and people beginning again, and continuing without break.

|| D31 E31] After *Then the Priest standing up* the following words have been erased: *and so continuing to the end of the service*. This favours the inclusion of the Min. in *All* (observe initial capital) *kneeling* (cp. D32 n. ||).

|| D39] The heading is only *A Prayer for* and there is a break of two blank lines between *bless* and *Endue*; similarly in the Litany.

|| F1] After *Ordinarie*: has been erased *The Min. and People all kneeling*.

|| F65] A blank line precedes *Then shall the Priest*. . . Cp. F1 n. ||, and F6 n. ||.

|| F7] A blank line separates the Pr. from *O Lord arise*. . .

|| F8] ¶ *Priest* is written by itself in the centre of the line.

|| H3 end] Addition *And the Ordinary . . . the Canon*.

|| H4] The wording bef. alteration was: *shall stand in the most convenient place in the upper end of the Chancel (or of the body of the Church where there is no Chancel). And the Priest standing at the north part of the Table*. . .

|| H17] Bef. alt. *Let us pray for the good estate of the catholic Church of Christ*. (And so under H51.)

|| H18] The sentence after *increase your damnation* was added in the margin, being transferred from H21.

|| H22] First written *Draw near in full assurance of faith*.

|| H28] Semicolon in rubric after *take the cup into his hands*;

|| H29] *Consecrated* is erased bef. *bread* at the end of the first rubric.

|| H6] An addition, written very closely, and across the red ruling of the page.

|| I23] Erased *And here all the congregation shall kneel*.

|| I81] *Covenanted* and erased bef. *promised*.

|| I91] *persons* alt. to *children*.

|| K61] *or some other at his appointment* erased after *The Curate of every Parish*.

|| L52 (Coll. aft. LP.)] *for these thy children (or servanis)* was first written.

|| L6] *or unto Matrimony* erased aft. *Communion*.

|| M14] Doxology added to Lord's Pr. in closer handwriting.

|| O5] *out of the miseries of this life* erased after *departed*.

|| P1] *according to the accustomed manner* added aft. *the Litany ended*.

|| T2 end] Added: *or hath had formerly episcopal Consecration or Ordination*.—BI. G. HARFORD.

The Prayer Book Dictionary

Ablution]

ABLUTION.—A. is the name applied to the ceremonial washing of persons or things, such as was practised by the Jews (Ex. 30 18-21, Mark 7 3, 4, John 2 6; cp. John 13 10), this A. implying a symbolical cleansing from contracted pollution. It was also used to indicate exemption from guilt, as when Pilate washed his hands as a disclaimer of responsibility for the death of our Lord (Matt. 27 24).

The PB contains no express directions for such ceremonial ablutions, but there are two occasions in the Service of HC, where, following ancient custom, such A. is frequently practised.

2. At HC. (1) The *Lavabo* at the Offertory. (See LAVABO and HANDS, § 1.)

(2) At the conclusion of the Service, when the sacred vessels are ceremonially cleansed. The direction of the rubric, *If any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same*, is held to imply some A. of the vessels to remove any particles of the consecrated elements which may have adhered to them, and the consumption of these As. by the priest or other communicants.

The Lambeth Judgment (1890) affirmed that "the cleansing of the vessels appears to be not an improper completion of this act (of consumption) which is ordered to follow the close of the service without any break or interval," and adds, "The Rubric gives a general direction as to what is to be done in the way of consuming what remains after the service, and is not so minute as to go beyond this, our Book having abandoned many over-niceties of regulation. If a conscientious scruple is felt as to not 'carrying out of the church' slight remnants even into the vestry, it is not the duty of this Court to override it." The Judgment suggests that the Credence is the most fitting place at which the As. should be performed (following the use of the Eastern Liturgies); but the more usual practice is for the As. to be taken at the altar.—R2.

E. HOBSON.

[Absolution

ABSOLUTION.—[This art. refers to Liturgical forms only. For doctrine, etc., see REPENTANCE.] In the Pre-Reformation services the A. first pronounced by the congregation when the officiant had made *his* CONFESSION of sin, and then in his turn by the officiant over the congregation, was: "Almighty God, have mercy upon thee (*or* you), and forgive thee (you) all thy (your) sins; deliver thee (you) from all evil, preserve and stablish thee (you) in all good, and bring thee (you) to everlasting life. Amen."

"Misereatur tui (vestri) Omnipotens Deus, et dimittat tibi (vobis) omnia peccata tua (vestra); liberet te (vos) ab omni malo, conservet et confirmet in bono, et ad vitam perducat aeternam. Amen."

The officiant aft. saying this added: "The Almighty and merciful Lord grant unto you A. and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Ghost. Amen."

"Absolutionem et remissionem omnium peccatorum vestrorum, spatium verae poenitentiae, et emendationem vitae, gratiam et consolationem Sancti Spiritus, tribuat vobis Omnipotens et Misericors Dominus. Amen" (*Sarum Missal*, etc.).

There was considerable variation in the form for giving A. to individuals aft. private Conf. The first of the above two short precatory forms was often said, and sometimes both: then followed the more definitive A. in some such form as this: "Our Lord Jesus Christ of His great pity absolve thee: and I, by the authority of the same our God and Lord Jesus Christ, and of the blessed Apostles Peter and Paul, and by the authority committed to me, absolve thee from all these thy sins which with contrite heart and mouth thou hast confessed to me, and from all other thy sins which thou gladly wouldst confess if thou hadst them in memory: and I restore thee to the Sacraments of the Church. In the Name of the Father," etc.

"Dominus noster Jesus Christus pro sua magna pietate te absolvat: et ego, auctoritate ejusdem Dei et Domini Jesu Christi, et beatorum Apostolorum Petri et Pauli, et auctoritate mihi tradita, absolvo te ab omnibus peccatis his, de quibus corde contrito et ore mihi confessus es, et ab omnibus aliis peccatis tuis

de quibus si tuae occurrerent memoriae libenter confiteri velles: et ad sacramenta Ecclesiae te restituo. In Nomine Patris, etc." (*Sarum Manual*). The forms given in the *Sarum Brev.* (1531) and in Myrk's *Instructions to Parish Priests* (c. 1450) differ considerably from the above. The following form of benediction was also often added, either bef. or aft. the pronouncing of the definitive A.: "The merit of the Passion of our Lord Jesus Christ, the prayers of our holy Mother the Church, the good that thou hast done and that by the grace of God thou shalt do hereafter, be to thee for the remission of thy sins": "Meritum Passionis Domini nostri Jesu Christi, suffragia sanctae Matris Ecclesiae, bona quae fecisti et quae per Dei gratiam facies, sint tibi in remissionem peccatorum tuorum." This is from the *Sarum Brev.* (1531). The form given by Myrk is somewhat different.

In the First PB of Edw. VI (1549) a form of A. was given, based on the first-mentioned Latin formula, and has been retained ever since in the Communion Service of the PB. The direction that this A. is to be pronounced by the bishop, if present, first appears in 1552. In 1552, to the new form of Conf. bef. MP was attached the long A. still to be found there. In the rubric bef. this A. the words "or remission of sins" were inserted in 1604, and "Priest" was substituted for "Minister" in 1662. In the VS the first PB (1549) provided a form of A. which followed the ancient forms pretty closely. This has remained unchanged ever since: but the direction—"the same form of A. shall be used in all private confessions"—was struck out in 1552. In the "Forms of Pr. to be used at Sea" (1662), the A. from HC is given; to be pronounced by "the Priest if there be any in the ship."—PB.

A. M. Y. BAYLAY.

ABSTINENCE.—See FAST, § 2.

ACCESS, PRAYER OF HUMBLE.—See HUMBLE ACCESS.

ACCESSION SERVICE.—The present three-fold form of A. service was first authorised by royal warrant on Nov. 9, 1901 (the birthday of Edward VII), having previously received the approval of Convocation. The earlier form dated from the A. of James II. It was intermitted in the next *de facto* reign, but revived by proclamation of Anne, Feb. 7, 1704. A royal warrant prescribed its use at the beginning of each subsequent reign. It lacked the synodical and quasi-parliamentary authorisation given in 1661-2 to the services for Nov. 5, Jan. 30 and May 29, owing to the circumstance that the legal A. day of Charles II was the day of his father's martyrdom, viz., Jan. 30. But the anniversary of the A. of each sovereign since the Reformation had been observed with special supplications. The forms put out in 1576 and 1578 are printed in *Elizabethan Liturgical Services* (Parker Soc.), pp. 548 ff. Canon 2 of 1640 enjoined the observance of Charles I's A., and recognised a particular form of pr. (Cardwell, *Synodalia* 1 392).

1. History of Accession Service.

The form appointed in 1685 was a new one, and was considerably modified in 1704. The

2. The Earlier Form.

Pr. for Unity was added at the A. of the House of Hanover, and Josh. 1 1-9 substituted for Prov. 8 13-36 as 1st Lesson. This form followed the general outline of such occasional services, viz.: Special opening Sentences; a Cento of verses from the Pss. in place of *Venite*; Proper Pss. and Lessons; special Suffrages after the Creed; an appropriate Coll.; and special prs. in the end of the Lit. In the Communion Service a special Coll. took the place of the Colls. for the King and for the day; the Ep. was 1 Pet. 2 11-17, the Gospel Matt. 22 16-22; the Pr. for Unity followed that for the Church Militant.

At the A. of Edward VII a number of liturgical scholars petitioned Convocation for a new form. The form now authorised

3. The Present Form.

is threefold—(1) a Service of Mattins, Lit. and Evensong, including Proper Pss. and Lessons, Suffrages and Colls.; (2) a special Coll., Epistle and Gospel; (3) *Te Deum* (printed in three divisions); Lesser Lit.; Suffrages; three special Colls.; Pr. for Unity, etc. In these forms two of the earlier prs. have no place, but a modified form of the ancient Coronation Coll. *Deus qui populis* is introduced into all three.

The new A. services, avoiding the strained phraseology of the closing 17th cent. and endeavouring to assimilate the ideas expressed to those of modern times, have been criticised as emasculated and weak. An example of modernisation is the omission of the words, "Blessed Lord, Who hast called Christian princes to the defence of Thy Faith and hast made it their duty to promote the spiritual welfare together with the temporal interest of their people." Again, the "spirit of wisdom . . . to govern this kingdom wisely" is not asked for the King, but only that "under him this nation may be wisely governed."—S2.

DOUGLAS MACLEANE.

ACOLYTE.—(Gr. ἀκόλυθος, Lat. *acolythus*, a follower, attendant.) The highest of the minor orders in the Latin Ch. (Conc. Carthag. iv, can. 6). His work was to light the candles on the altar, to carry them in procession, especially at the Gospel, to prepare wine and water for the chalice, and otherwise assist the higher clergy in the services of the Church. *Card. Bona* (c. A.D. 1660), *R.L.* i. 25 r8, notes that, while this order was still conferred on candidates for the priesthood, its duties had been for 500 years performed by boys or untonsured men. (See SERVER and COLLET.)—R2.

J. E. SWALLOW.

ACTS OF UNIFORMITY.—The Acts of Uniformity beginning with that of 1549 were directed to two ends: first,

1. Introductory.

to secure uniformity of doctrine and worship within the Ch. of Eng., and, secondly, to secure conformity to that doctrine and worship by all persons inhabiting the realm of England and Wales. The first of these objects has been more or less attained, the second has not; for, although every person inhabiting the realm is still obliged under penalty of eccles. censure to attend the Ch. of Eng. services on Sundays and Holy days, that obligation is

inapplicable to Roman Catholics and to Dissenters usually attending their own chapels, and may not in any case be enforced by pecuniary fine.

The following is an epitome of the principal Acts of Parliament bearing on the subject. Provisions which have been repealed are printed in italics; all references are to the official edition of these statutes.

ACT OF UNIFORMITY, 1549 (2 & 3 Ed. 6, c. 1), recites—Ancient diversity in forms of common

2. First Act of Ed. VI.

prayer, viz., the uses of Sarum, York, Bangor and Lincoln; Recent increase in diversity in the forms of Mattins, Evensong, Holy Communion and other Sacraments; That some are pleased and some offended; That the King and Council having failed to secure uniformity had appointed a Commission who having regard both to Scripture and to primitive usage had prepared the Book of Common Prayer.

And enacts—(s. 1) Indemnity for past offences, but from and after Pentecost, 1549, the PB forms are to be used regularly and exclusively in every cathedral, parish ch. and other place.—(s. 2) Imposes penalties on any parson, vicar, or minister failing to use the PB services, or using any other, or preaching against or depraving the PE.—(s. 3) Imposes penalties on any person who by plays, songs or words depraves the PB or procures any person to say prayer openly or minister a sacrament otherwise than in PB form or to interrupt a parson complying therewith.—(s. 4) Offences triable at Assizes.—(s. 5) Bishops may associate themselves with the justices of Assize.—(s. 6) Prayers may be said privately and at the Universities in Greek, Latin or Hebrew.—(s. 7) Public use of psalms and prayers from the Bible allowed.—(s. 8) Prayer books to be provided in churches.—(s. 9) Offences to be prosecuted at the Assizes immediately following the offence.—(s. 10) Peers to be tried by peers.—(s. 11) Mayors of London and of places where there are no Assizes may act instead of Justices of Assize.—(s. 12) Eccles. jurisdiction preserved.—(s. 13) But no offence to be punished twice.

ACT OF UNIFORMITY, 1552 (5 & 6 Ed. 6, c. 1), recites that people do not come to ch.; and enacts:—

3. Second Act of Ed. VI.

(s. 1) All persons inhabiting the realm, in default of lawful or reasonable excuse, must endeavour to resort to their parish ch. or chapel accustomed on Sundays and Holy Days to attend the Ch. services upon pain of punishment by Ch. censure.¹

(ss. 2 and 3) Require Bishops, etc., to put in force the Act.—(s. 4) Substitutes the PB of 1552 for that of 1549.—*The remaining sections imposing penalties on any inhabitant of the realm attending any other form of public prayer or sacrament and requiring the Act to be read publicly every year were repealed by 9 & 10 Vict., c. 59.*

ACT OF UNIFORMITY, 1559 (1 Eliz., c. 2).—(s. 1) Repeals 1 Mary, st. 2, c. 2, which had repealed

4. Act of Elizabeth.

5 & 6 Ed. 6, c. 1, and reimposes the PB of 1552 with four specified alterations.—(s. 2) Imposes penalties on any minister in any cathedral or parish ch. or other place who fails to use the PB services or who uses any other form of public prayer or who privately or publicly uses any other form of celebrating the Lord's Supper.—

¹ Note that 7 & 8 Vict., c. 102, exempts Roman Catholics, and 9 & 10 Vict., c. 59, exempts Dissenters attending their own chapels and provides that in no case is any fine to be inflicted for not attending church.

(s. 3) Imposes penalties on any person depraving or despising the PB by plays, songs or rhymes, and on persons causing any minister to use any service made illegal by s. 2, and on persons interrupting service conducted according to the PB. *The remainder of this section (which requires every inhabitant of the realm and of any other of the Queen's dominions to attend his parish ch. or chapel accustomed every Sunday and Holy day under pain of eccles. censure and of a fine of 12 pence) was repealed by 9 & 10 Vict., c. 59.*—(s. 4) Bishops, etc., to enforce the Act by censures.—Ss. 5, 6, 8, 9, 10 and 11 practically repeat ss. 4, 5, 9, 10, 11, 12 and 13 respectively of 5 and 6 Ed. 6, c. 1 (*supra*).—(s. 13) Provides for retention of ornaments of First PB until other order is taken by the Queen with the advice of her commissioners for eccles. causes or of the metropolitan of the realm; and if there is contempt or irreverence by misuse of the orders appointed in the PB the Queen may with the like advice publish further ceremonies or rites (see further ORNAMENTS RUBRIC).—(s. 14) Repeals laws establishing or authorising any other service or administration of sacraments or common prayer.

ACT TO REFORM CERTAIN DISORDERS TOUCHING MINISTERS OF THE CHURCH, 1571 (13 Eliz., c. 12).

5. Subscription Act of 1571.

(s. 1) *All priests and Ministers instituted, consecrated or ordained otherwise than in form authorised temp. Ed. 6 or Eliz. are to subscribe the 39 Arts. before Christmas, 1571. Repealed 26 & 27 Vict., c. 125.*—(s. 2) Any person ecclesiastical or having ecclesiastical living, who advisedly maintains or affirms any doctrine directly contrary or repugnant to any of the 39 Arts., may be deprived by the Bp. or Ordinary or commissioners for eccles. causes if he refuses to revoke his error, or after revocation reaffirms the same.

(s. 3) No person is to be admitted to any benefice with cure unless 23 years old and a deacon.—*The rest of the section and the corresponding part of s. 4 requiring subscription to the 39 Articles, etc., before admission are repealed by 28 & 29 Vict., c. 122, s. 15.*—(s. 4) None to be made minister or admitted to preach or minister the sacraments under 24 years of age, nor unless he bring to the Bp. from men known to the Bp. to be of sound religion a testimonial of honest life and of profession of the 39 Arts., nor unless he can answer and render to the Ordinary an account of his faith in Latin according to the said Arts., or have special gift and ability to be a preacher.—(s. 5) None shall have benefice with cure of £30 value unless he is Bachelor of Divinity, or licensed by a Bp. within the realm or by Oxford or Cambridge University.—(s. 6) Avoids appointments and dispensations contrary to the Act.—(s. 7) Requires six months' notice to be given by the Ordinary to the patron before presentation to a vacancy occurring by deprivation.

ACT TO RETAIN SUBJECTS IN DUE OBEDIENCE, 1581 (23 Eliz., c. 1). *This Act made it treason to be reconciled with Rome, and also*

6. Act to Enforce Attendance, 1581.

imposed penalties on anyone over sixteen failing to attend Ch. of Eng. services, and on anyone keeping a schoolmaster not so attending or not licensed by the Bp. There was exemption for

persons having the established form of service in their own houses and occasionally coming to Ch. (The Act was repealed by 7 & 8 Vict., c. 102.)

ACT OF UNIFORMITY, 1662 (14 Car. 2, c. 4), recites—Excellence of the PB of 1559; wilful and schismatical abstinence from public worship of a great many people in all parts of the realm; great and scandalous neglect of ministers to use the PB services; Royal Commission of 25 Oct., 1660, to revise the PB; revision of the PB by Convocations and publication thereof; King's approval of the same.

And enacts—(s. 1) All ministers in cathedrals and chapels and places of public worship throughout the realm are to say and use the prayers and sacraments as prescribed by the PB of 1662.—(ss. 2 & 3) All parsons, vicars, and ministers to assent to the PB before St. Bartholomew's Day, 1662.

(s. 4) All persons put into ecclesiastical livings to declare their assent to the PB. (Repealed by 28 & 29 Vict., c. 122.)—(s. 5) The resident incumbent of any living who keeps a curate must himself (unless prevented by some impediment allowed by the Ordinary) at least once a month read MP and EP and, if there be occasion, administer each of the Sacraments and other rites in the ch. or chapel of the living. Penalty, £5 fine, recoverable before justices of the peace.—(ss. 6, 7 and 8) Required all Clergymen, University Fellows, etc., schoolmasters and private tutors to subscribe the declaration (a) against taking arms against the King, (b) of conformity to the established liturgy, and (c) until 25 Mar., 1682, against the Solemn League and Covenant. (The form of the declaration was altered by 1 W. & M., sess. 1, c. 8, s. 11, and the whole provision repealed by 28 & 29 Vict., c. 122, and 34 & 35 Vict., c. 26.)—(s. 9) Deprived all beneficed clergy not then episcopally ordained priest or deacon. (Repealed by 26 & 27 Vict., c. 125.)—(s. 10) No person may be admitted to any parsonage, vicarage, benefice or other eccles. promotion or dignity nor shall administer the Sacrament of the Lord's Supper unless ordained priest in manner prescribed by the PB or unless formerly episcopally ordained. Penalty £100 and disability for priest's orders for one year.—(s. 11) Penalties of the Act do not apply to aliens of foreign reformed Churches allowed by the King.—(s. 12) Offices avoided *ipso facto* under the Act not to be filled until six months' notice given by the Ordinary to the patron or sentence of Deprivation publicly read in the church.—(s. 13) PB forms to be alone used in the Colleges of Universities and at Westminster, Winchester and Eton. The heads of the said Colleges to publicly subscribe the 39 Arts. and assent to the PB and if in Orders to read the services in chapel at least once a quarter. (This section except as to Westminster, Winchester and Eton was repealed by 34 & 35 Vict., c. 26.)—(s. 14) Services in the said Universities and Colleges and in Convocation may be read in Latin.—(s. 15) No person to lecture or preach in any church, chapel or other place of public worship unless licensed by the archbishop or bishop. (The rest of the section as to lecturers signing the 39 Arts., etc., was repealed by 28 & 29 Vict., c. 122.)—(s. 16) Contains a proviso as to lectures preached in cathedrals, etc.—(s. 17) Provides penalties against persons preaching if disabled or prohibited from doing so (see 15 Car. 2, c. 6, s. 6).—(s. 18) Lecturer to be present while service is conducted.—(s. 19) Exemption of University sermons and lectures.—(s. 20) Former

Acts of Uniformity confirmed and applied to the PB of 1662.—(s. 21) Names of King, Queen and royal personages may be altered in the PB as occasion requires.—(s. 22) True printed copies of the PB to be provided in all parishes and churches.—(s. 23) PB to be translated into Welsh for use in parishes where Welsh is commonly used.—(s. 24) Copies of this Act and of the PB exemplified under the great seal to be got by deans and chapters of Cathedrals and Collegiate Churches and copies to be deposited at the Law Courts and at the Tower.—(s. 25) Personal—(s. 26) Art. 36 of the Arts. of Religion to be read with reference to the revised form of ordination.

NOTE.—The time for subscribing to this Act of Uniformity was extended from St. Bartholomew's Day, 1662, to Christmas Day, 1663, by 15 Car. 2, c. 6. The same Act makes further provision as to the person before whom the oaths might be taken and modifies s. 17 *supra*.

Act for exempting Protestant dissenters from certain penalties, 1688 (1 W. & M., c. 18).

The effect of this Act was to relieve Protestant dissenters from the obligation of conformity to the Ch. of Eng.

The Act having achieved its object, and other legislation having been passed, it was finally repealed by the Promissory Oaths Act of 1871, with the exception of s. 5, which allows dissenters objecting to the oaths of certain parochial and ward offices to act by deputy, s. 8, which relieves dissenting ministers from jury service and parochial and ward offices, and s. 15, which imposes penalties for disturbing services of the Ch. of Eng. or services legalised by the Act.

Act for securing the Church of England as by law established, 1706 (5 Anne, c. 5). Provides

that "All Acts now in force for the establishment and preservation of the Ch. of Eng. and the doctrine, worship, discipline and government thereof shall remain and be in full force for ever." This Act is incorporated with the Act of Union, 5 Anne, c. 8.

Roman Catholic Penal Acts Repeal Act, 1844 (7 & 8 Vict., c. 102), formally repeals those sections of the above Acts in so far as they impose the obligation of conformity on Roman Catholics.

Act to relieve subjects from certain penalties and disabilities in regard to religious opinions, 1846 (9 & 10 Vict., c. 59). This Act, besides repealing the provisions of the above Acts as noted above, also repeals a number of other penalties and disabilities on the ground of religious opinion. It also places Jews in respect of schools, worship, education and charities in the same position as Protestant dissenters and provides penalties for the disturbance of any lawful assembly for religious worship.

Statute Law Revision Act, 1863 (26 & 27 Vict., c. 125), repeals certain obsolete provisions, including those noted above.

Clerical Subscription Act, 1865 (28 & 29 Vict., c. 122), repeals provisions as to oaths and declarations by clergy as noted

10. Subscription Act of 1865 above, and enacts—(s. 1) A statutory form of "Declaration of Assent" to the 39 Arts. and the PB.—(s. 2) A form of "Declaration against Simony."—(s. 3) A form of "Stipendiary Curates Declaration."—(s. 4) Every person about to be ordained priest or deacon must before ordination make in the manner prescribed the "Declaration of Assent" and take the "Oath of Allegiance" (the form of which is now prescribed by the

7. Act Imposing Present PB.

8. Toleration Act, 1688.

9. Sundry Acts.

10. Subscription Act of 1865.

Promissory Oaths Act, 1868, 31 & 32 Vict., c. 72, ss. 2 and 8).

(s. 5) Every person about to be instituted or collated to any benefice or licensed to any perpetual curacy, lectureship or preachship must make the "Declaration of Assent" and the "Declaration against Simony" and take the "Oath of Allegiance."—(s. 6) Every person about to be licensed to a stipendiary curacy must make the "Stipendiary Curates Declaration."

(s. 7) Every person instituted or collated to any benefice or licensed to a perpetual curacy must on his first Sunday of officiating, or such other Sunday as the Ordinary allows, publicly read the 39 Arts., followed by the "Declaration of Assent," the words "which I have now read before you" being inserted after the words "Articles of religion." The penalty is forfeiture, but the vacancy is not to be filled without six months' notice.—(s. 8) Every person licensed to a stipendiary curacy must subscribe the "Declaration of Assent," and read the same in church on first officiating, under pain of his licence being avoided.

(s. 9) No other oath or declaration than those provided by the Act is necessary for ordination or licence to a stipendiary curacy or on or as a consequence of presentation to any benefice, perpetual curacy, lectureship or preachship.—(s. 10) On any other occasion on which any person in Holy Orders appointed to any eccles. dignity, benefice or office is required to make any declaration or subscription to the 39 Arts. or to the PB or-Liturgy, the "Declaration of Assent" is to be used instead of any other form, and if an oath against simony is to be taken the "Declaration against Simony" is to be substituted.—(s. 11) No oath is to be taken during the services for the ordering of priests and deacons and the consecration of bps. and abps.—(s. 12) Nothing in the Act is to affect the oath of canonical obedience to the bp. or of due obedience to the abb.

Promissory Oaths Acts of 1868 and 1871 (31 & 32 Vict., c. 72, and 34 & 35 Vict., c. 48) provide a form of oath of allegiance and repeal oaths and declarations not in force.

University Test Act, 1871 (34 & 35 Vict., c. 26), effects among other repeals those above noted.

Act of Uniformity Amendment Act, 1872 (35 & 36 Vict., c. 35). For this see **SHORTENED SERVICES ACT**. [Cp. *DECH* on *Uniformity*.]—A4.

H. C. DOWDALL.

ADDITIONAL SERVICES.—See **SERVICES, ADDITIONAL.**

ADMINISTRATION, WORDS OF.—See **WORDS OF ADMINISTRATION.**

ADMONITION.—(1) In general sense applied (*Ord. Pr. and Deac.*, last Q.) to any direction given by an Ordinary or other ecclesiastical superior.

(2) *Spec.*—**MONITION**, now the more usual technical term.—A5.

R. J. WHITWELL.

ADOPTION.—The word A. occurs in the PB in the Christmas Coll., in Bapt. 1, 2, and in the Epistles for the Sunday after Christmas Day (Gal. 4 5) and for the 8th Sun. after Trinity (Rom. 8 15; cp. 8 23, 9 4, and Eph. 1 5). It is only found in the NT in the above passages in St. Paul's Epistles.

The word *viðœtia* is not used in classical Greek, but "no word is more common in Greek inscriptions of the Hellenistic time" (E. L. Hicks, *Studia Biblica* 4 8). The practice of A. is rare

amongst us and has no place in our laws. Among the Jews it was still more rare; the Law makes no provision for it; family records were carefully kept. But among Greeks and Romans A. was common and was carefully regulated by their laws. It is significant that the word is used by a Greek-speaking Jew, who was a Roman citizen, and who was addressing Churches in Rome, Ephesus and Galatia. According to Roman law the ceremony took the form of a public sale with scales, ingot of brass, and seven witnesses. The adoptor publicly paid a price and claimed the lad as his son. The lad publicly called his adoptor "father." Result—the former family connection absolutely ceased; his own previous personality lost, he became a new man with a new name; debts previously contracted became legally extinct; he was member now of the new family as if born into it, and entitled to inheritance.

In Bapt. God called us sons; by our proxies we called Him Father. Confirmation teaches

2. Christian Use.

us, when we are old enough to understand, to look in faith to our Heavenly Father, who sent His Son to redeem us. And therefore, because we are sons, God sends forth the Spirit of His Son into our hearts, crying, Abba, Father (Gal. 4 4-6). Do men doubt our adoption? We have a Divine Witness (Rom. 8 14-17) to the fact: "we are children of God . . . heirs of God and joint-heirs with Christ."—Id.

J. BATTERSBY HARFORD.

ADORATION.—See **PRAYER, § 5.**

ADORATION OF THE HOST, CROSS, etc.—The practice of worshipping or adoring the Host,

or the consecrated elements of bread and wine, was unknown until

the 12th cent., and was the direct result of the general acceptance of the doctrine of **TRANSUBSTANTIATION**, which had been first propounded by Paschasius Radbert in 831, and had become the authorised teaching of the mediæval Ch. in 1216. The belief that, when the priest pronounced the words, "This is my body," "This is my blood," the elements were transubstantiated into the Body and Blood of Christ soon led to the custom of elevating the Host for worship as soon as these words proclaimed that Christ was truly and substantially present on the altar. Thus the Synod of Exeter (1287) forbade the priest to elevate the Host until he had said the words "This is my body," "lest the creature be worshipped by the people for the Creator." In 1264 Pope Urban IV instituted the Feast of Corpus Christi, to be celebrated on the Thursday aft. Trin. Sunday, when the Host, after being worshipped in church, was to be carried in procession and adored by the faithful as Christ Himself.

A. of the Host is distinctly forbidden by the Ch. of Eng., which declares that Transubstantiation "overthroweth the nature of a Sacrament," and that the Lord's Supper "was not by Christ's ordinance carried about, lifted up, or worshipped" (Art. 28). The BLACK RUBRIC at the end of the Communion service also states that, by the reverent custom of kneeling at the reception of the Sacr., "no adoration is intended or ought to be done unto the Sacramental Bread and Wine" . . . which "remain still in their very natural substances and therefore may not be adored."

The "A. of the Cross" is a service performed in the Roman Ch. on Good Friday, during which a cross, unveiled by the priest, receives the adoration of priests and people by prostration, kissing, and the offering of prayers and hymns. The sanction given by the Second Council of Nicaea to a subordinate form of veneration and worship of images and pictures was gradually extended until Thomas Aquinas (1224-74) declared "that the Cross and image of the Cross and of Christ must be worshipped with the self-same supreme worship, *latría*, with which Christ Himself is worshipped" (*Summa Theolog.* 325). Abp. Arundel also ordered in 1408 that "all henceforth preach up the veneration of the Cross and of the image of the Crucifix and other images of saints." The Council of Trent directs images to remain in churches, because "by means of the images which we kiss and bow down to we adore Christ and reverence the saints whose likeness they bear" (*Sess.* 25).

The A. of the Cross or of any image is directly contrary to the teaching of the Ch. of Eng., as expressed in the *Homily against Peril of Idolatry*, and in Art. 22, which declares "the worshipping and adoration of Images . . . a fond thing vainly invented" and "repugnant to the Word of God."—
R2. C. SYDNEY CARTER.

ADULT BAPTISM.—See BAPTISM, § 6; BAPTISMAL OFFICES, § 32, 33.

ADVENT.—A season of preparation did not at once follow the establishment of the festival of the Nativity (whether

1. History. Dec. 25 or Jan. 6: see FESTIVAL, § 4-7); it seems not to have been commonly observed before the 5th or 6th cent. But the Council of Cæsar Augusta (Saragossa) in Spain, A.D. 380, appointed the period from xvi kal. Jan. (Dec. 17) to viii id. Jan. (Jan. 6, the Epiphany) as a solemn season of prayer and church-going, though not as a fast. At this Council there seems to have been no festival of Dec. 25 (see FESTIVAL, § 5, 6). By the end of the 5th cent. we find a fast before Christmas, as in the Calendar of Perpetuus, Bishop of Tours, A.D. 491, and at the Councils of Mâcon, A.D. 581 (can. 9), and of Tours, A.D. 567 (can. 17). The latter orders monks to fast daily from Dec. 1 to 25. The Council of Mâcon orders the laity to fast three days a week (Mon., Wed., Fr.) from Nov. 11 to Dec. 25 ("St. Martin's Quadragesima"). But at Rome A. seems never to have lasted more than five Sundays and to have been reduced to four; and this is our present usage, though the services of the last Sunday after Trinity give it a certain A. colour. In the

Gelasian Sacramentary (7th cent.) there are five Sundays. Fasting in A. did not last long in the West, but it has survived in the East. The Greek Church has a forty-days' fast, from Nov. 15 (Shann, *Euchology*, p. 498); but this was not a well-established custom till the 11th cent. The E. Syrians fast from Dec. 1 to 25; the season is called *Sübârâ*, i.e., "Annunciation" or "Proclamation," often vernacularly "the little fast." There are four Sundays of Subara.

Advent Sunday is always the Sunday nearest to St. Andrew's Day (PB). In the West and among

2. Advent Sunday. the E. Syrians it is the beginning of the liturgical, though not of the civil, or even always of the ecclesiastical, year (see NEW YEAR'S DAY). As the beginning of the liturgical year it has superseded other dates, notably the Vigil of Christmas. The Greeks begin their cycle of Eucharistic lessons at Easter (Shann, p. 480). In the Sarum Breviary the *Te Deum* is forbidden during A. (ed. Procter and Wordsworth, 129)—GR. A. J. MACLEAN.

ADVENT (RATIONALE OF SERVICES FOR).—As A. is not a season of primitive

origin, there is no special Preface in the Communion Service. The special *Lessons* for the first Sunday are from Isaiah 1 and 2 (or 4 2); these passages deal with judgment to come, its cause, its certainty, and the way of escape. The key-note of the Sunday, as seen in the services as a whole and especially in the *Collect*, *Epistle* and *Gospel*, is *Humility*, the necessary forerunner of *Repentance*. This we must have because of: (1) the coming of Christ to judge the world; (2) the end of the world which is approaching; (3) our need of Conf., leading to forgiveness. So in the Coll. we pray that we may cast away the works of darkness, and put on the armour of light. The Epistle (Rom. 13 8) tells us how this which we pray for may be effected. The Gospel (Matt. 21 1) provides us with the picture of our great Example coming in meekness and humility and casting out the works of darkness.

That Repentance which is the outcome of the A. message prepares the soul to use rightly the Word of God. Consequently, the 2nd Sunday in A. is Bible Sunday.

2. 2nd Sunday. The *Collect* reminds us that it is by patient reading of that Word, and by the comforting assurance which that reading brings, that "we embrace and hold fast the hope of Everlasting Life" therein set forth, and so reap the fruits of repentance. The *Epistle* (Rom. 15 4) shows how the Scriptures give hope to Jew and Gentile alike, while the *Gospel* (Luke 21 25) emphasises the assurance of that hope in the midst of the great final cataclysm.

The teaching of Holy Scripture is entrusted to human instruments—the ministers of the Word. We need to pray for the Ministers of the Word, and to test them also to see that they are true and faithful. The 3rd Sunday in A., therefore, gives us in the *Collect* the beautiful

pr. for the "Ministers and Stewards of Thy mysteries." The *Epistle* (1 Cor. 4 1) deals with the same subject, and the *Gospel* (Matt. 11 2) relates the incident when Our Lord's own Ministry was questioned, and the proofs of its truth were furnished by Him. On this Sunday notice has to be given of the Ember Days, the following Wednesday, Friday and Saturday, when we pray for those about to be admitted to the ordained Ministry of the Word.

The 4th Sunday in A. is the last before the coming of the King. Hence the *Collect* looks

4. 4th Sunday.

forward to His immediate arrival and the removal of anything in us which may hinder our participation in its full benefit. The *Epistle* (Phil. 4 4) takes us into the hour that precedes His A., and the *Gospel* (John 1 19) recognises it in the confession and declaration of the Baptist. The glories of that A. and the removal of all that hinders it form the subjects of the First *Lessons*.—GI.

F. L. H. MILLARD.

ADVOWSON.—The right of nominating, or as it is technically called presenting, a clergyman to the Bp. to be instituted or inducted into a Parochial Benefice, and so to become the Priest of the Parish, is called an A. It is a perpetual right, and can, according to English law, under certain reservations, be sold; and can be bequeathed by will. Sometimes this right is attached to a manor, so that whoever is the Lord of the Manor is also owner of the A.; in such case the A. is called an "A. appendant." It may be, however, severed from it; in such case it is called an "A. in gross." The word is, says Godolphin (*Rep. Can.*, c. 19), "a kind of bastard French word, sometimes called 'advocatio Ecclesiae,'" because the owner of the A., that is the Patron, is, as it were, the protector of the ch. and parish, inasmuch as on him lies the obligation of finding and presenting to the Bishop a fit and proper person to be the parish priest. In the Canon Law this right is called *Jus Patronatus*. The Canon Law regards the A. as a temporal thing annexed to a spiritual, viz., the cure of Souls, and therefore condemns the sale of an A. as simony. The English law regarding it as a temporal right, triable in the King's Court and not in the Eccles. Courts, permits the sale provided that the benefice is not vacant, and that more than a year has elapsed since the last institution to the benefice (*The Benefices Act*, 1898). (See PATRON, INSTITUTION, INDUCTION).—TA. E. G. WOOD.

AFFINITY is relationship through marriage. Such relationship in the nearer degrees has commonly barred marriage in

1. Widespread Recognition. widely different human communities. In the code of Lev. 18, out of 14 (15) marriages forbidden to the man, 8 (9) are relationships of affinity. (See the table in PROHIBITED DEGREES.)

The ancient Roman law barred the marriage of a man with his mother-in-law or his stepmother, and with his daughter-in-law or his stepdaughter. It did not bar marriage with a deceased wife's sister till this was done by a law of Constantius II and Constans in A.D. 355, almost certainly as the result of Christian influences. The law of the Sui Musalmáns again bars the marriage of a man—(1) with his wives' female ascendants and descendants, (2) with his sons' wives or the wives of his male issue how low

soever, (3) with his father's wives, or with the wives of his male ascendants how high soever. Also by the same law in polygamous marriage a man may not have as his wives at the same time either two sisters, or two women so nearly related that they might not marry one another if one of them were a man. While, however, prohibitions of marriage in cases of near A. may thus be found in the legal systems of widely different peoples, the grounds assigned for the prohibitions vary. Thus, the familiar principle of the Roman law was the principle of household modesty. The interesting theory of *sapinda* relationship is accepted among the Hindus.

The principle of Holy Scripture is that a man and his wife are one *bāsār*, flesh or kin. This principle is unreservedly stated in the account of the creation in Genesis (Gen 2 24), in the provisions of Leviticus (Lev. 18 8, 16), in the teaching of our Lord (Mt. 19 5, Mk. 10 8), and in that of St. Paul (1 Cor. 6 16). Marriage with a stepmother is forbidden in these terms: "the nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness." The father and the father's wife are one *bāsār*.

The degrees within which marriage is prohibited in the Church of England are enumerated in the table usually printed at the end of the PB. This table was first put forth by Abp. Parker in 1563, and was adopted by the 99th canon of 1603. Of sixty relationships enumerated forty are relationships of affinity. The 99th canon declares them "prohibited by the laws of God." The English table does not include many more distant relationships of affinity which came under ecclesiastical prohibition before the Reformation, nor does it, like the Eastern Church, recognise any bar in "affinities of two marriages," such as the relationship of a man to his brother-in-law's wife.

The case of the deceased wife's sister has recently been the subject of much attention. If the principle of one *bāsār* is maintained, marriage is in this case clearly barred; though it cannot be affirmed that it is certainly prohibited by Lev. 18 18, or that the Israelites in practice abstained from such unions. The Christian Church has pronounced against such marriages for Christians from the earliest formulation of the question. Nor is there any case of dispensation for such an union prior to the case of the Count de Foix dispensed by Martin V in 1427. No such dispensations have been admitted in England since the Reformation, and till 1907 the law of England was in the matter of prohibited degrees identical with the law of the Church. In that year the Deceased Wife's Sister Act, which gave civil recognition to such marriages, created a situation of contrast. Nothing has been done ecclesiastically to alter the position of Churchmen, who must be understood to have the same obligations *quod* Churchmen as they had before.—MA.

O. D. WATKINS.

AFFIRMATION.—The solemn declaration, with prescribed formalities, of the truth of facts

alleged by the declarant, substituted for the declaration of those facts on OATH (as formerly requisite in all courts of law and legal proceedings generally), for the relief of those who conscientiously object to the use of oaths.

Article 39 of 1571, "Of a Christian mans othe," superseded Art. 38 of 1553 (titled "Christien menne maie take an Othe"), aimed in practically the same words at the Anabaptists' literal construction of such passages as Matt. 5 34, etc. The protest against oaths was continued by some of the Puritans, strongly revived by the Quakers during the Interregnum, and continued under the Restoration. Primarily in their interest, statutory forms of asseveration were provided and modified from time to time: "I A.B. doe sincerely promise and solemnly declare before God and the World" (Toleration Act, 1689); "I A.B. declare in the Presence of Almighty God the Witnessse of the Truth of what I say" (7-8 Will. III, c. 34); "I A.B. do solemnly, sincerely, and truly declare and affirm" (8 Geo. I, c. 6). This formula was, however, not available for witnesses in criminal cases, for jurors, or for place in the government. In 1833 this restriction was removed (3-4 Will. IV, cc. 49, 82), and Quakers, Moravians and Separatists (and later, 1-2 Vict., c. 77, former members of those bodies) allowed to make such a declaration in all cases whatever. In 1854, a witness, satisfying the court of "sincere conscientious motives" against swearing, had the same relaxation; and by the Oaths Act, 1888 (51-2 Vict., c. 46), "every person objecting to be sworn and stating as the ground of such objection that he has no religious belief, or that the taking of an oath is contrary to his religious belief," is entitled to affirm in lieu of taking an oath.—A4.

R. J. WHITWELL.

AFFUSION.—The method of administering the Sacrament of Baptism, by pouring water on the head. (See BAPTISMAL OFFICES, §§ 19, 20, 21.)—1c.

J. W. TYRER.

AGE, CANONICAL.—1. *As regards Holy Orders.* We find no trace of any regulation as to the minimum age required in the recipient of Holy Order during the first three centuries. The earliest legislation on the subject was by the Council of Neocæsarea (314-325); canon 11 enacts that no one shall be ordained presbyter under 30 years of age, and gives as a reason that it was at that age that our Lord began His three years' ministry. Pope Siricius (385-398) in his *decretal epistle* to Himerius (Migne, *PL* 13 1142), lays down that the minimum age for the diaconate was 30, for the priesthood 35, and for the episcopate 45. Canon 4 of the third Council of Carthage (397) enacted that the age for the diaconate was to be not less than 25; this canon is reproduced in the *Excerptis* of Egbert, Abp. of York (740). The Council of Agde (506) fixed 25 as the age for deacons. The second Council of Toledo enacts that a subdeacon must be 20 years of age. The Quini-Sext, or Council in Trullo (691), ordained that the age for ordination to the diaconate should be 25, and to the priesthood 30; that is still the law of the Eastern Church.

The rule prevailing in mediæval England is given in the *Pupilla Oculi*, a treatise written by John de Burgo, who was Chancellor of the University of Cambridge in 1384. He says, 7 4a, "according to the *ius novum* (i.e., the law subsequent to the era of the *False Decretals*, cent. 9; the law previous to that being called by the Canonists *ius antiquum*) a man can be ordained

subdeacon who is over 17, deacon if over 19, and priest if over 24, but according to the *ius antiquum* the age for a priest was 28, and for a Bishop 30." Gratian, *dist.* 77, recognises 25 for a deacon and 30 for Priest or Bp. The latter rule was laid down by Clement V in the Council of Vienne (1311) and is incorporated in the *Corpus Juris Canonici*, I Clem. vi. 3. The age for a deacon was raised to 21 by the Preface of the Ordinal of 1550, and the age for a Priest was altered to 24. By canon 34 of 1604 the age for the diaconate was again raised to 23, while that for the priesthood remained at 24. In 1662 the Pref. of the Ordinal was brought into conformity with the canon, and a proviso was added, with regard to a deacon, "unless he have a faculty"; that is to say, unless he has obtained a DISPENSATION; and it would seem that this should be from the Abp. of Canterbury.

The Council of Trent fixed 22 for the subdiaconate, 23 for the diaconate, 25 for the priesthood, and 30 for the episcopate. This is interpreted to mean that a man must have completed his 21st, 22nd, and 24th years respectively.

2. *As regards Marriage.* The Canon Law regards want of age as an impediment to marriage. It adopted from the Roman Civil Law, that is, the law of the Roman Empire, the age of 12 for a girl and of 14 for a boy as necessary to enable them to contract marriage. But if a marriage contract was entered into by parties who had not reached the legal age, that did not necessarily invalidate the marriage. The question of fact as to their physical and intellectual capacity could be tried in the Courts. Under the age of seven it was generally held that the contract would be invalid. Cp. Panormitanus, *de despons impub.*, and Esmein, *Le Mariage au Droit Canonique* 1 211.

3. *As regards Discretion.* The presumption in Canon Law is that under the age of seven a child is not *doli capax*, is not of years of discretion; between 7 and 14 the child may be so, but over fourteen it is presumed to have arrived at that age.—7a (A4).

E. G. WOOD.

AGNUS DEI.—After the Pr. of Consecration, it has been customary since the 7th cent., in many places in the West, to sing or say a three-fold repetition of the words "O Lamb of God, that takest away the sins of the world, have mercy upon us." In later times—not before the 10th cent.—the phrase "grant us thy peace" was substituted at the third repetition; and about the same time the *Agnus* was inserted in the Lit. The *Agnus* was appointed in the First PB to be sung by the clerks in the Communion time. This order was omitted in 1552, and has not been re-inserted. But Abp. Benson (*Lincol. Judg.*, § 6) found that the singing of the *Agnus* in English, "being a well-known Hymn or Anthem used in the Lit., and forming part of the *Gloria in excelsis*, in words taken out of the Bible (John 1 29 and Ps. 51 1, *et passim*)" . . . "could only be condemned on the ground that any and every hymn at this place would be illegal, which cannot be maintained in the face of concurrent, continuous and sanctioned usage. To condemn the singing of that text here as

unsound in doctrine would be contrary to the real force of Ridley's injunction, and to other unexceptional Protestant teaching."

N.B.—Ridley's injunction was the forbidding of the "*Minister . . . saying*" (privately) "the *Agnus* before the Communion"; "lest the people should be edified," is Foxe's sarcastic note, quoted by the Archbishop. (See further, RITUAL, v.)—H2. MAURICE F. BELL.

AISLE.—In 333 Constantine's basilica was erected at Jerusalem. Eusebius gives some interesting particulars. It had double porticoes or, as we should say, As. (*διπλῶν στοῶν*—*Vita Constanti.* 3 37), and two rows of pillars with colonnades which stretched through the whole extent of the temple. The normal formation of a church seems to be nave with two As. and CHANCEL or Choir with two As., the As. at first being colonnades on either side, affording passage room north and south. Subsequently they were enlarged until the time came when accommodation was required, and these As. were widened and a passage down the centre of the nave was formed. A very common mistake in nomenclature is to call that central passage "*the middle A.*"; A. being derived from *ala* (contraction from *axilla*), a wing, can never be in the centre of the body. The Greeks called a temple possessing colonnades *διπρεπος* or *πεπυρεπος*, with the common notion of a wing. The nave As. were used by lay persons to view processions, and at Norwich the rings remain in the pillars through which the ropes were drawn on such occasions. (See Walsh's *Sacred Architecture*, Parker, Bloxam, etc.)—R6.

G. J. HOWSON.

ALB or ALBE.—A robe made of white linen, the length of a cassock but much fuller in construction, with close-fitting sleeves, worn by the celebrant and occasionally by the servers and other ministers at the service of HC. The A. is undoubtedly derived from the Roman tunic, and, like other vestments, originally formed part of the ordinary dress of the Roman citizen. Its use as an ecclesiastical vestment dates back to primitive times, and, although the exact date at which it came into use in the Christian Church cannot be fixed, it is referred to, together with other vestments, at the 4th Council of Toledo (A.D. 633) as being generally worn. Those who still wear it in the Church of England¹ declare that they derive their authority from the ORNAMENTS RUBRIC.—R3.

J. O. COOP.

ALLEGIANCE.—See OATH.

ALLELUIA.—This Hebrew word A. (= "Praise the Lord"), which begins and sometimes ends a number of the Pss. (e.g., Pss. 146-150), was, like *Amen* and *Hosanna*, adopted without translation in the Christian Church. Its occurrence in the NT (Rev. 19 1, 3, 4, 6) was no doubt the cause of this. It was used as a shout of praise or victory (so in Rev.—cp. Sozomen, *HE* 7 15; Bede, *HE* 1 20). Hence it was early employed in the services of the Ch. In the West and among the Copts its use was

¹ The A. was still in use in 1783 at Bledlow Church, Bucks, and is mentioned in the churchwardens' accounts. (See Dr. Wickham Legg in S.P.E.S. Trans., v, pp. 229-50.)

considered specially appropriate for Easter—so Augustine, *Ep.* 55 Ben., *ad Januarium*. In the 1st PB an A. was appointed to be said after the first *Gloria Patri* at MEP "from Easter to Trinity Sunday," and it also occurred in the Easter Anthems; in each place it was unfortunately omitted in 1552. As early as the 4th cent. A. was sung after the GRADUAL on certain Festivals, and afterwards it supplanted the Gradual altogether on these occasions. From the prolongation of the last syllable of the A. was derived the SEQUENCE. In the Irish PB an A. is permitted to be sung after the Gospel as an alternative to "Thanks be to thee, O Lord." (See arts. *Alleluia* in *DCA* and Cabrol's *DAC*; also art. *Hallelujah* in Hastings' *DB.*)—D2. MAURICE F. BELL.

ALL SAINTS.—See FESTIVAL, § 40; SAINTS' DAYS (RATIONALE), § 21.

ALL SOULS' DAY.—The day (Nov. 2nd) next after All Saints', observed in the West from the 10th cent. downwards as a day of special pr. for all departed Christians, but abrogated in Eng. at the Reformation.—C2. J. W. TYRER.

ALMS.—That which is given out of pity; from the Gk. *ἐλεημοσύνη* (pity). From six syllables the word has dwindled into one through the older form *almesse*. The word is singular,

"asked an alms," Acts 3. Alms-

giving has always been considered a part of worship. In Dan. 4 27 (Gk. 4 24) the word *righteousness* is translated in the LXX *alms*: "Break off thy sins by righteousness (alms) and thine iniquities by showing mercy to the poor." Trumpet-shaped alms-boxes were in the temple, and the man laid at the beautiful gate of the temple is lying there still. In the Sermon on the Mount our Lord mentions almsgiving as a recognised duty, "When thou doest alms." St. Paul was always collecting A. and enjoining it on others (1 Cor. 16 2). The subject is often mentioned in early Christian writings from Justin Martyr (155) downwards; cp. Cyprian's treatise *Of Work and Alms-deeds* (Benson, *Cyprian* 246 ff.). It is to be noticed, as was acknowledged even by Julian the Apostate, that the mercy of the Church was not confined to its own members (for instances. cp. *DCA*, p. 58). The alms-box of the Christian Church succeeded the alms-box of the temple. Institutions, like that of St. Basil at Cæsarea, were supported by the Church for the old and for orphans as well as hospitals for the sick and strangers. The offerings of the Church were in the West generally divided into four: (1) for the bishop, (2) for the clergy, (3) for the poor, (4) for church repairs; or (1) church, (2) clergy, (3) poor, (4) strangers. Offerings were often made in kind as they are still in some countries; see the details of an interesting collection at Rorke's Drift in Rivington's *Handbook to PB* 279. In the Roman Mass the bread to be consecrated was selected from that offered by the people. Special offerings were often made, and were connected with fasting days and penance. We are reminded of them by the word "*briefs*" in the Communion Service.

Briefs are royal Letters Patent for collections for special purposes. They were frequent in the 17th cent. and are often noticed in parish registers, e.g. at Porlock, "for the Protestant churches in Lithuania, 8s. 8d.," "for Mrs. Darmond, the wife of Dr. Darmond in Ireland, 5s." Briefs were sent out "for the sad fire in London," for "the redemption of slaves in Algeria"; but none have been issued since 1854 (cp. *Hook's Church Dict.*, s. v.).

The method of collecting A. was in the earlier times for the poor to wait outside the church.

2. Method of Collecting. Also there was an alms-chest, with a slot in the lid, at times in the church porch. See an interesting description of such a chest in Heckfield Church in Cox and Harvey's *English Church Furniture* 294 ff., a book which is very helpful on this subject for the illustrations as well as the text. The chest in question is possibly of the date of King John, when Innocent III ordered such chests to be put in English churches for the collection of money for the Crusade. In the time of Edward VI many of these chests were taken away. Still there remained "the poor men's box," and it is interesting to notice the changes with regard to the offering of A. in our PB. In 1549 the rubric was: ". . . *Whiles the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box, every one according to his ability and charitable mind.*" This system of collection was evidently found inconvenient, so in 1552 the rubric was altered to: "*Then shall the Church wardens or some other by them appointed gather the devotion of the people, and put the same into the poor men's box.*" It was not till 1662 that our present rubric appeared, following the Scottish Liturgy of 1637 which directed that ". . . *the deacon or (if no such be present) one of the churchwardens shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the presbyter, who shall humbly present it before the Lord, and set it upon the holy table.*" This was a return to the usual custom of the Latin Service-books, which directed that the A. should be taken up by the people to the Altar steps after the oblation of the elements, "first the men, then the women."

Alms boxes originally stood not longwise but upright, sometimes merely hollowed out of a rough

3. Receptacles for Alms. There are a few left from pre-Reformation times, and these are illustrated in Cox and Harvey, *op. cit.* 240 ff., and a list and description given of such as remain.

Offeratory boxes were for special devotions; they continued the custom of the slot in shrines. All wooden examples of these have disappeared, but some stone ones remain (cp. Cox and Harvey, 243 sqq.).

Collecting boxes were made of wood with a handle of about 9 to 12 in. long. Some interesting examples remain, and one belonging to Holy Trinity, Guildford, is illustrated in Cox and Harvey, *op. cit.* 247.

Alms dishes are of Post-Reformation date. Some

very interesting specimens are illustrated in Mr. E. H. Freshfield's book on the *Communion Plate of the Churches of the City of London.*

Alms bags are quite a modern but convenient device for obeying the injunction of Matt. 6 3, 4. Canon 84 should be studied on this subject; its references to the Injunction of Edward VI are marked, though the Injunction is not quoted.—Hr.

BERNARD REYNOLDS.

ALMS BOX.—See ALMS, § 3.

ALMSGIVING.—A. (*ἐλεημοσύνη*, pity) may be defined as "something freely given, in money or in kind, to the needy from motives of pity towards the recipient and of love towards God";

1. A Duty. or more shortly as "a material service rendered to the poor for Christ's sake." The duty of sharing with others the material things which God has given to man is prominent in the Mosaic Dispensation (cp. Lev. 19 9, 10, 23 22, Deut. 15 11, 24 19, etc.). The obligation thus early impressed on the Jewish Ch. sank deep into the national conscience, and passages from the Deutero-canonical books show how important a place A. grew to occupy in the religious life of the Jews, being regarded as not only a sacred duty, but as having far-reaching effects, e.g., "delivering from death" (Tob. 4 7, 11), "purging from sin" (Tob. 12 8, 9, Ecclus. 3 30), "delivering from affliction" (Ecclus. 29 12, 13).

Our blessed Lord in impressing upon the Ch. of the New Dispensation the duty of A. accepts the earlier teaching of the OT, and assumes, without argument, its continued obligation. The maxim of Tobit (12 8), "good is prayer with fasting and alms," He takes up and enlarges in His Sermon on the Mount where He treats A. (Matt. 6 1-4) in close association with Pr. (Matt. 6 5-15) and Fasting (Matt. 6 16-18). The Master's teaching was fully recognised by the first members of the Ch., and its sacred obligation constantly insisted upon and consistently carried out (Acts 11 27-30, 20 35, 1 Cor. 16 1, 2, 2 Cor. 9). Indeed in the earliest days of the Ch. of Jerusalem an attempt was even made to establish a community of wealth (Acts 4 34, 35). And, though this effort gained no further footing, the Ch. has never ceased to teach that A. stands side by side with Pr. and Fasting among the three Notable Duties.

There are two questions which are matters of grave concern to every Christian. (1) What

2. Method of Fulfilment. amount of money should the Christian dedicate to Almsgiving? (2) On what principle should the

Alms so dedicated be expended? The answer to (1) can only be finally determined for each man by the judgment of a well-instructed conscience; that to (2) must vary as the conditions of social life vary from age to age. It may, however, be pointed out that the rule of devoting one-tenth of our substance to God finds a conspicuous sanction in the Holy Scriptures. Abraham in offering a tenth of the spoils to Melchisedech (Gen. 14 20) seems to be following a custom already long established, and this

custom received sanction and enforcement in the Mosaic Dispensation. Those who adopt it have found that it secures consistency and generosity in giving, and leaves one point only to be solved—how the money dedicated to God may be best distributed. This raises the second question above referred to. The social circumstances of the present day make it impossible to follow in the letter the Divine precept, "Give to every one that asketh thee" (Luke 6 30), without doing a serious injury to the community at large. We must read it in connection with other Divine precepts as insistent, e.g., "Blessed is he that *considereth* the poor and needy" (Ps. 41 1), *i.e.*, inquires into their individual circumstances; and again, "If any will not work neither let him eat" (2 Thess. 3 10). Probably the most effective way of A. in the present day, apart from relieving cases of poverty and suffering known to be deserving, is to support Institutions which have for their object either the organised relief, or the prevention, of poverty, distress and suffering.—K3⁹. J. R. BULLOCK-WEBSTER.

ALMUCE (*Amess*, or *Amyss*).—Not to be confused with the **AMUCE**; the *almuce* is a cape with tippet, or a hooded-scarf of fur, worn by dignitaries and other clergy during the Choir Offices. The tippet-ends of the A. hang down in front, after the manner of a stole. This vesture appears originally to have been worn for warmth, when churches were not artificially heated. We find illustrations of clergy carrying the A. over the arm. The academical hood and the modern black silk scarf appear to have been derived or evolved from the ancient A. The A. is identical with the "tippet of sables." There is good evidence that the fur A. was worn in Q. Elizabeth's reign. (See Atchley in *Some Principles of the PB*, pp. 2, 3; *Hierurgia Anglicana*, new ed., 1, Index. For illustrations of the *almuce* see *St. Paul's Eccles. Soc. Trans.* 4 214, 216; De Moleon, *Voyages Liturgiques*, p. 48.)—R3. V. STALEY.

ALTAR.—The structure on (or at) which the Euch. is celebrated cannot be said, with certainty, to be directly named in the NT. The "Lord's Table" in 1 Cor. 10 21 seems to mean the Holy Food on the Table rather than the Table itself; and neither Catholic nor Protestant commentators agree among themselves as to exactly what the "altar" in Heb. 13 10 is to be taken to mean. But as early as the 3rd cent. we find the Euch. Table called by terms which signify a place for sacrifice or oblation. The Latin Fathers in this connection favoured the word *altare*. In the East, terminological development took a similar, though not absolutely identical, course; Eastern usage has had however so little influence on the language and structure of our PB that it will not be worth while to consider it further here, or subsequently in this art.¹ It is easy to understand how the term A. came to be applied to the Euch. Table.

¹ [In the East "Table," with some adj. such as "Holy" annexed, is the usual name for the A. And it is quite possible this fact influenced the compilers of the PB. Cp. Lk. 22 21, Jn. 13 28.]

The influence of the principle contained in the maxim that "Sacred Signs are called by the names of the things which they represent" may be discerned in the language of the OT; certainly it worked powerfully in the formation of Christian ecclesiastical terminology from the earliest times. Hence, it is easy to understand (without it being necessary to inquire for deeper theological reasons) how it came to pass that the Sacr. in which is made "the continual remembrance of the Sacrifice of the Death of Christ" was itself termed a Sacrifice, and so the Table at which it is celebrated would naturally be termed an A. The transference of sacrificial terms to the Euch. and its accessories came into the Church "without observation," and excited at its origin neither comment nor controversy.

All authors agree that the earliest As. were movable slabs or tables of wood, but by the 4th cent. stone As. were in use; we read also about that period of As. of the precious metals. Stone As. became before long the rule in the Latin Church, though the use of wooden As. lingered on. There is no evidence that the change of material was motivated by any development of Euch. doctrine; it was caused simply by a change in ecclesiastical fashion.

Fixed stone As. usually assumed one of two forms. They consisted either (a) of a slab supported on other slabs, or on one or more columns; or (b) of a slab laid on a hollow or solid tomb-like erection of brick, marble, or stone, ornamented with carving, or plain. Both these forms can claim a high antiquity. The origin of the table-like stone As. is obvious; the origin of the tomb-like As. raises questions to which the learned have not yet found conclusive answers. It is known that from very early times, in the Roman catacombs and elsewhere, a slab placed over the burial-place of a martyr served as an A. for the celebration of the Euch. Did the tomb-like As. take their origin from this custom? The learned are not agreed as to this.

It is said that there is no evidence for the consecration of an A., distinct from the consecration of a Church, before the 6th cent.; such consecrations, however, became customary in course of time, and by the Middle Ages they had become a ceremony of extraordinary complexity. It is certain that sometimes As. were consecrated without enshrining in them what were assumed to be relics of saints; eventually, however, the enshrining of relics became very generally an integral part of the ceremony of consecration. The origin of this rite will be clear from what has been said above about the practice in the Catacombs and elsewhere.

At the beginning of the 16th cent. every A. in our English churches was of stone and fixed; all had been consecrated with the elaborate mediæval rite; all, or nearly all, were supposed to contain relics, of one kind or another; most of the principal As. were of the tomb-like form built of plain stone, dressed or plastered over; carved and sculptured As. were not unknown. These As. were arrayed in frontals of more or less costly stuffs, and were commonly enshrined within curtains suspended at their sides. On

2. Material and Shape of Altar.

3. Altars in England.

the A. slab during time of Divine Service stood at least two candlesticks with tapers, and between them there usually was a Cross or CRUCIFIX.¹ Such were the As. which the Edwardian Reformers found in our churches.

From the first it was evident that men of two very different tendencies existed among

these Reformers. Conservative influence is very evident in the PB of 1549. To pass by other particulars, the Communion Service therein is described as "commonly called the Mass," and the rubrics explicitly recognise "the A." *eo nomine*. But, in 1550, even while As. were recognised as lawful by the rubrics of the authoritative PB, the Privy Council issued an Injunction ordering their general destruction. The order was obeyed.² During Mary's brief reign As. were restored. But their removal was again provided for by Royal Injunction, under Elizabeth.

When the Conservatives gained some influence during the succeeding reigns nothing was more marked than their line of action with regard to As. The Puritans accused them of setting up As. again; the accusation was true. Whenever they had the opportunity they erected fixed As. of marble or stone; few, if any, of these structures survived the devastations of the Great Rebellion. After the Restoration, though movable Tables became, or continued to be, the rule, yet fixed As. of marble or stone were not infrequently erected without prohibition or censure.

This state of things came to an end in 1845 through the imprudence of an architectural society which superintended the restoration of St. Sepulchre's, Cambridge, and sought to compel the Vicar to allow, against his own judgment, the erection of a fixed stone A. as part of the restoration. Sir H. Jenner Fust, in the Court of Arches, ordered the A. to be removed, mainly relying for the legal determination of the case on the fact that As. had been taken away, under Royal Injunctions, issued in Queen Elizabeth's reign. Subsequently, in the St. Barnabas', Pimlico, case in 1857, the Privy Council practically adopted Sir H. Jenner Fust's judgment and its reasons, and ordered the removal of a fixed stone A.; and there, as far as legal pronouncements go, the matter remains.

Though the Church of England has abundantly recognised the lawfulness of the primitive custom of using a movable wooden Table for the celebration of the Euch., yet by no canonical or official pronouncement has the Church ever repudiated the term A. as suitable to the Lord's Table; this use of the term has never died out in the usual written or spoken parlance of Church of England men, and it has found a place in official or quasi-official documents of one kind or another. Neither has the Church

ever synodically condemned the use of fixed stone As., which were removed without lawful canonical authority. It is to be regretted that the character of the chief ornament of our churches should be held to be ruled by action taken more than 300 years ago at a peculiarly disturbed period, when everything in Church and State differed from everything as it exists now. Common sense and history alike assure us that no doctrine concerning the Euch., false or true, is in fact involved in the material of the structure at which it is celebrated, or in its fixity or the reverse. [See further, LORD'S TABLE.]—R3. T. I. BALL.

ALTAR CLOTH.—See CARPET.

ALTAR LINEN.—See CORPORAS, FAIR LINEN CLOTH, PALL (iii), PURIFICATOR.

ALTAR PIECE.—See REREDOS, § 2.

AMBO, the ancient form of the modern pulpit. One or more *ambones* were provided in the early basilicas as adapted for Christian worship, from which the Scripture lessons were read and sermons preached. That on the North side of the church was reserved for the Gospel, and that on the South side for the Epistle, at the Eucharist.—R3. V. STALEY.

AMBROSIAN MUSIC.—AM. is the earliest system of M. used in Ch. worship of which we have any account, so called because introduced by St. Ambrose (Bp. of Milan, 374-397) into the ch.'s of his diocese during a persecution by the Arian Empress Justina, "lest the people should wax faint through the tediousness of sorrow" (Augustine, *Conf.* 9 7). Bef. the time of St. Ambrose such slight inflexions were used in singing or chanting that, as St. Augustine tells us of the Ps.-singer at Alexandria, "the effect was more like distinct reading than singing" (*Conf.* 10 33). But St. Ambrose, borrowing from the Greeks in this as in the matter of ANTIPHONAL SINGING, adopted their more melodious musical system for the services of his Ch. From the Greeks St. Ambrose borrowed four "modes" corresponding to the four (perhaps seven) white notes on our modern pianofortes that follow D, E, F and G respectively. These four modes differ from one another, like our major and minor scales, in the places of their semitones, and therefore the melodies formed from them vary considerably in "atmosphere," and were classified by old writers as being characteristically *joyous, grave, exulting, or sweet*. Many of these A. melodies were undoubtedly rhythmical; the hymns written by St. Ambrose for them were composed in a variety of metres. The study of AM. is of interest because it largely contributed to the formation in after years of the Roman Ch. Song finally codified by St. Gregory (c. 600) and brought into England by St. Augustine and his monks in 597.—Q2 MAURICE F. BELL.

AMEN.—A Hebrew word signifying "firmly," which was employed as a form of solemn agreement to religious formulæ (Deut. 27 15 ff., Neh. 8 6). From the Jews it passed unchanged into the Christian Ch., and has been used ever since NT times by the people at the end of prs. to express their assent (1 Cor. 14 16; Justin Martyr, 1 *Apol.* 65, etc., etc.—see Cat. Ans. aft. Lord's Pr.). It occurs also at the end of Doxologies (Rom. 9 5, etc.), Hymns and Creeds, where it is a strong asseveration of belief in what has just been said. (See art. *AMEN* in *DCA*, Cabrol's *DAC*, and Hastings' *DB*.)—B2. J. W. TYRER.

¹ [But see Cross, § 3, 4.]

² See Dixon's *History of the Church of England* 3 200, etc.

AMERICA.—See UNITED STATES, PROTESTANT EPISCOPAL CHURCH OF.

AMERICAN PB.—In the American Colonies along the Atlantic coast, from the foundation of Jamestown in 1607 until the

1. Use before 1776. Declaration of Independence in 1776, the English BCP was used by the members and adherents of the Eng. Church. No edition of the book was printed in the Colonies, though parts of it were published in a translation for the use of converted Mohawk Indians, and a modified edition of certain parts was printed for the followers of the Wesleys. As the Mother Ch. sent no bps. to America, all candidates for Ordination were obliged to run the risks of a voyage across the sea and endure its dangers with those of pestilence and the violence of enemies, and no colonial churchman could receive Confirmation unless he was called for some reason to cross the ocean. It is said that the omission of the short Exh. at the end of the office for the Bapt. of Infants was the only variation which the clergy of those days allowed in the PB services, so strict was their definition of conformity.

When the War of Independence broke out, and as it was protracted for seven years, the practice of the clergy varied. A few read the services in public as before, with no omission or change even in the State Prs.; a few, with like convictions as to the obligation of their oaths of allegiance, when they found that they could not use all that was in the PB, made no use of it at all, but gathered their people together for a service taken entirely from Holy Scripture; while no inconsiderable number, convinced that a lawful change had been made in their allegiance, read the old services with modifications in the words which spoke of the civil authority. As there were several Colonies, federated rather than united, which declared their independence, and as Great Britain at the end of the war acknowledged them severally to be independent, so there was for a while the possibility of separate action on the part of churchmen in different districts of the country; there was a critical period in Ch. as well as in State. The line of separate action was, owing to reasons which cannot be stated here, that which separated New England from New York and the states farther south. The churchmen of Connecticut, with whom their neighbours to the north and east were in harmony, were not willing to act without a bp.; and, in March, 1783, when the war was practically over, yet eight months before the British evacuated New York, they chose a bp. and sent him across the ocean to seek consecration in England, or, failing there, in Scotland. He came back in 1785—Bishop Samuel Seabury, with the “free, valid, and purely ecclesiastical episcopacy” which Scottish bps. had imparted to him; and after conference with his clergy he set forth in a broadside certain necessary changes in the

PB which he charged them to make. The clergy and laity of New York, New Jersey, Pennsylvania, and other States in 1785 drafted an “ecclesiastical constitution,” framed a petition to the English authorities for the gift of the episcopate, and proposed an amended form of the PB. This latter was intended to be on the lines of the proposed revision of 1689 in England, but it was so radical that it found no favour on either side of the ocean. Other and wiser action followed, the proposed book being practically withdrawn; and early in 1787 two bps. were consecrated in Lambeth Palace Chapel for American sees—William White for Pennsylvania and Samuel Provoost for New York.

Meanwhile Bp. Seabury had set forth and recommended to his clergy the form of the Communion Office which he had found in Scotland, resembling that in the First PB of Edward VI, but conformed in its order to the

3. The Revision of 1789. primitive and Oriental uses.¹ By God’s blessing on the patience and wisdom of Bps. Seabury and White, Drs. Smith and Parker, and others, the Ch. in the United States came together into one in the year 1789; and a revision of the Eng. PB was soon set forth for use in that Church. The work was done rapidly, but not without preparation. In fact, it is evident that thoughtful men had had in mind desirable verbal alterations and needed adaptations in the use of the several services, and that thus their earnest purposes were found to be in accord. Some omissions were made of varying importance, the most noticeable being probably that of *Magnificat* and *Nunc Dimittis*, with the abbreviation of *Benedictus* to four verses; some freedom of choice was given, of which the most serious instance was that of allowing the Apostles’ Cr. to displace the Nicene on any day in the year. The Lit. was shortened by condensing into one all the petitions for civil rulers and magistrates; many repetitions were removed; permission was given for shortening the Bapt. Office under certain conditions; the Ornaments Rubric disappeared, as did the mediæval Absol. in the VS; the “Athanasian” hymn was omitted, though some wished it retained without any order for its recitation; Tables of Lessons were inserted more serviceable than those which had been in use. Some additions were made, as of three non-penitential Sentences at the beginning of MEP, several much needed special Prs. and Thanksgivings, our Lord’s summary of the Law (for discretionary use) after the Ten Commandments, and a service for a day of Thanksgiving for the fruits of the earth. But the great change, made with general approval and in its value far outbalancing any losses that were incurred, was the adoption in the Communion Office of the Pr. of Consecration from Bp. Seabury’s service, with one modification in the Invocation; this brought the

¹ A collation (made by the writer of the present art.) of the Scottish Communion Office with Bp. Seabury’s will be found in Dowden’s *Annotated SCO.*, App. F.

Amer. Office into historical and spiritual harmony with the Ch. of primitive days, while it lifted the great act of Eucharistic worship above the storms of controversy, and became a bond of union in this Ch. for all time. Apart from the points specially noted, the revision in America in 1789 was notably parallel, in its methods and value, to that in England in 1661-2. The Ordinal was set forth in 1792, the form of Consecration of a Ch. in 1799, and the Office of Institution of Ministers (rarely used) in 1804; the Arts. of Religion were appended in 1801.

The PB, thus adapted for the use of the Amer. Ch. and established by constitutional and canonical provision, served without modification for more than a century. Proposals for the authorisation of shorter services and for the relaxation of certain rubrics were made at several times, but failed to meet with approval; and a strong spirit of loyalty to established order constantly prevailed.

In 1880, as the first cent. of the work of the fully organised Ch. in the United States was drawing to an end, the General Convention, on the motion of the Rev. Dr. William R. Huntington, appointed a committee of bishops,

4. The
Revision of
1892.

presbyters, and laymen to consider the matter of proposing "alterations in the BCP in the direction of liturgical enrichment and flexibility of use." This committee as its first act declared that it would make no proposal which might affect the Ch.'s principles or statements of doctrine, and then proceeded, practically on the lines of 1661-2 and 1789, to consider a large number of changes and additions, many of which had been for some time in the minds of men, and printed with its report a *Book Annexed* showing the PB with all the alterations which it recommended for adoption or serious consideration. The work of revision and of proposals for revision continued for twelve years, and was closed by the setting forth of a new *Standard Book*, carefully edited, in 1892. No change was made, or indeed could have been made, which did not have the approval of two consecutive General Conventions in the vote of the three Orders; and very few changes were made for which the final vote was not practically unanimous. The Ch. was willing to trust herself to the guidance of the Holy Spirit, and the work was accomplished to the great satisfaction of all. Many of the changes were for the correction or amplifying of rubrics or the readjustment of certain occasional Offices, and call for no notice here. *Magnificat* and *Nunc Dimittis* were brought back to their old place, and *Benedictus* was restored to its full form; the Nicene Cr. was ordered to be used at least on the five great festivals of the year; more Invitatory Sentences, chiefly adapted to the Ch.'s seasons, were prefixed to MEP, and provision was made for shortening these services, practically to their original English form; a Penitential Office was inserted, in place of the three prayers from the Communion

Service which had thus far been retained; occasional Prs. for Missions, for Unity, and for use at Rogation-tide, were added; the festival of the Transfiguration was placed in the Calendar on Aug. 6 and provided with proper Pss., Coll., Ep. and Gospel; provision was made for a first Communion on Christmas and Easter; permission was given to omit the Decalogue (the Summary being read in its place) except once on each Sunday, and the long Exh. when it has been read on one Sunday in the month; a form of presentation of candidates and a Lesson from Acts 8 were provided for use at Confirm.; provision was made for abbreviating the Communion of the Sick and the Bapt. of Adults in cases of necessity; in the Marriage Service, which was and is much shorter than that in the English Book, some phrases were restored in the Exh.; three additional Prs. were placed at the end of the Burial Office; Proper Pss. were assigned for ten days in addition to the former six; and twenty selections of Pss.—there had been ten before—were provided for use at any service which has not proper Pss. of its own.

Thus the PB, received from the Eng. Ch., adapted to the needs of the independent Ch. in the United States at the time of its organisation, again carefully revised with very general consent to meet possibilities of service for a new cent., is offered to the people of the great republic by the body whose special use it is. It holds a strong position as its use is sanctioned by canonical provision; but its place in the affections of those who use it is increasingly more strong.

—BI. SAMUEL HART.

AMESS, AMYSS.—See ALMUCE.

AMICE.—This vesture is not to be confused with the *Amess*, *Amyss*, or *Almuce* (see ALMUCE). The A. is a square or oblong linen vesture, with an apparel or collar attached to one edge, at first used to cover the neck and shoulders of the priest at the Communion. It was originally a covering for the head, as well as for the neck and shoulders. The custom still survives of letting the A. rest momentarily upon the head, and adjusting it to fall back upon the neck when the rest of the Eucharistic vestments—the alb, girdle, stole, maniple and chasuble—have been assumed. The A. is thus the first of the vestments to be put on. See *Hierurgia Anglic.* 1, Index.—R3. V. STALEY.

AMPULLA.—(1) The vessel in which is kept the consecrated oil or holy cream for chrism, unction, or coronation. The *ampulla* is always used for anointing the English sovereign at coronation. This English vessel is of gold, shaped like an eagle with outspread wings, and is about 9 in. high. (2) The pair of cruets (*ampullae*)—one for wine, one for water—used in preparing the chalice, and in rinsing the paten and chalice at HC. Both of these ceremonies were ruled to be legal in the English Church by Archbp. Benson in the Lincoln Case, A.D. 1890.—R3. V. STALEY.

ANABAPTISTS.—The earlier sects on which this name was bestowed held varying views of a revolutionary, fanatical, and heretical nature, and sprang up in Germany, Switzerland and Holland about 1521. They all agreed in their

condemnation of the practice of infant baptism, and the majority of them expected the immediate establishment of Christ's millennial reign, which they endeavoured to inaugurate by attempting to overthrow existing civil institutions. The leaders of the Peasant Revolt in Germany in 1525 were inspired with these theories. Their tenets, besides tending to subvert the general order of society, often degenerated into unbridled licentiousness and immorality. A number of fanatical A. obtained control of the city of Munster, in Westphalia, in 1533, and committed fearful excesses until the city was besieged and taken in 1536 and many of their leaders tortured and executed.

They usually advocated a community of goods and universal equality, the unlawfulness of oaths, vows and holding of civil offices by Christians, while they maintained the superiority of the inspired utterances of their visionary preachers over the written Word of God. Some even advocated polygamy and affirmed that those who were truly regenerate were incapable of sinning. Many denied the doctrines of original sin, the atonement and the divinity of Christ, and declared that salvation was the reward of virtuous conduct and in no way connected with faith. They were vigorously persecuted by both Romanists and Protestants, and often suffered death for their opinions. Some of these early A. came to England and made some converts, and in 1541 a very severe Act was passed against them.

A second and more moderate party started about 1536 largely owing to the teaching and labours of Menno Simonis of Friesland, an ex-Romish priest, and many congregations were formed in Germany and the Low Countries. These "Mennonites," at first usually composed of the earlier A. who had been disgusted with the excesses of their leaders, slavishly adhered to the letter of the Scriptures, and were at first very strict and austere in their manner of living. They were strongly opposed to precise dogmatic definitions, considering piety the surest index of a true Ch. Besides their denunciation of infant baptism, they strongly objected to the use of oaths and the holding of civil offices. A more moderate section, however, called the "Waterlanders," soon arose and drew up a Confession of Faith in 1580, and, as they gradually modified their views, their tenets soon differed but little from the Confessions of other Reformed Churches, while their discipline was similar to that of the Independents.

The first congregation of English "General" or "Arminian" Baptists appeared soon after 1610, and probably derived many of their opinions from the Continental Mennonites. The "Particular" or Calvinistic Baptists trace their origin from an Independent congregation in London in 1616, from which they formally separated in 1633, and their teaching has nothing in common with the peculiar views of the original A. except on the question of infant baptism. (See further, BAPTISTS.)

See Mosheim's *Ecc. Hist.*, cent. 16, sect. 3, pt. 3, c. 3; Hardwicke's *Hist. of Reformation*, c. 5; Ridley's *Works*, p. 367; Parker Soc., *Original Letters*, pp. 65 and 87; Neal, *Hist. of Puritans* 5, c. 14 (1822 ed.).
—A.
C. SYDNEY CARTER.

ANAPHORA.—In the Eastern Liturgies the Euch. service is divided into *Pro-anaphora*, i.e., the earlier part up to the *Sursum Corda*; and A. ("offering-up"), or most solemn part of the service. The latter includes (1) Thanksgiving, (2) Recital of Institution, (3) Great Oblation, (4) Invocation (Epiclesis), (5) Intercession for the Church, (6) Communion. See Liturgies of St. Clement, St. James, etc. (Brightman, *Eastern Liturgies*).—H2.

J. F. KEATING.

ANCIENT PARISH.—See PARISH, ANCIENT.

ANDREW, ST.—See FESTIVAL, § 26; SAINTS' DAYS (RATIONALE), § 1.

ANGELS.—(i) The credibility of the existence of A. depends greatly on our presuppositions. 1.

**1. Angels
Credible.**

The belief requires the conviction that the ultimate reality is spirit. It is based on a spiritual conception of the Universe. 2. The suggestions of evolution confirm it. Fiske assures us that "in the long series of organic beings man is the last; the cosmic process, having once evolved this masterpiece, could thenceforth do nothing better than perfect him" (*Through Nature to God*, p. 85). But, as Prof. Laurie says, "Only within his own orb is man the crown of things. To say more is arrogance" (*Syntheticæ* 2 56). Can reason justify the assumption that the whole Universe contains no nobler creature than a man? Is there no more perfect form of created self-expression in existence than this inadequate mortal animal human frame?

"They who have flesh, a veil of youth and strength
About each spirit, that needs must bide its time
Living and learning still as years assist,
Which wear the thickness thin, and let men see."

But there may well be created beings who have no flesh, who need not bide their time before they see. Scientific writers are prepared to recognise this; witness Sir Oliver Lodge, *The Substance of Faith allied with Science*, ed. 3, p. 60: "Are there any beings higher in the scale of existence than man? Man is the highest of the dwellers on the planet earth, but the earth is only one of many planets warmed by the sun, and the sun is only one of a myriad of similar suns. . . . We may reasonably conjecture that in some of the innumerable worlds, circling round those distant suns, there must be beings far higher in the scale of existence than ourselves; indeed we have no knowledge which enables us to assert the absence of intelligence anywhere. . . . The existence of higher beings and of a Highest Being is a fundamental element in every religious creed. There is no scientific reason for imagining it possible that man is the highest intelligent existence—there is no reason to suppose that we dwellers on this planet know more about the universe than any other existing creature. Such an idea, strictly

speaking, is absurd." The same author scouts the denial of higher intelligences than man as only an instance of the self-glorifying instinct of the human mind: a provincialism which science should dispel. "It is possible to find people who, knowing nothing or next to nothing of the Universe, are prepared to limit existence to that of which they have had experience, and to measure the cosmos in terms of their own understanding. Their confidence in themselves, their shut minds and self-satisfied hearts, are things to marvel at. The fact is that no glimmer of a conception of the real magnitude and complexity of existence can ever have illuminated their cosmic view" (p. 63).

3. This leads one to add that intrinsically an Angel is a more credible being than a man. An ethereal race might find excellent reasons for disbelieving in the possibility of a being half spirit and

half clay. It might, apart from experience, be plausibly affirmed that the existence of unconscious material by itself was credible, or the existence of rational spirit by itself; but a weird combination of both, a compound of flesh and spirit, was unthinkable. Such an existence, it might be said, could only be expressed in paradox. It could think, for it was spirit: it could not think, for it was matter. How could these incompatible elements be fused into unity and yet retain their characteristics? An Angel would have much better reasons for denying the existence of a man than man can find for denying that of angels.

(ii) The distinctively modern objection to the doctrine of A. comes from the student of the history of Religions. Angelology is prevalent in many ancient beliefs. It is suggested that the doctrine was taken over into Israel from foreign sources, and adopted by our Lord just as He adopted other contemporary assumptions.

1. On the other hand, there is an intrinsic fitness in the part assigned to A. in the life of Christ corresponding with His uniqueness, and in perfect keeping with their rank in the scale of being. "The Angels who sung 'Glory to God in the highest, on earth peace, goodwill toward men,' were the fitting choir for such a song," wrote Macleod Campbell (*Memoirs*, 2 101). He adds: "But we rather believe that they were angels who so sung than that the song is divine because they sung it." The point is that there is an unearthly grace and dignity about their movements and their messages. The Gospel account of them has been the inspiration of the most graceful and ethereal work of painters and poets.

2. Ultimately for us Christians the belief in the existence of A. rests on the Authority of Jesus Christ. It is difficult to say that our Lord took over a contemporary religious conception without correcting it: for surely in every great religious truth which He adopted He divested it of misleading elements and enriched

its contents. Moreover He seems to go out of His way to mention Angels: e.g., the A. of the children, the reapers are the A.; and again in the Lord's Prayer: "Thy will be done in earth as it is in Heaven." Wendt particularly notes that Christ actually disengaged the doctrine of A. from prevailing misconceptions, so that the Angelology of Jesus is vastly superior to that of His contemporaries (see *Teaching of Jesus*). And Bousset says of Christ's teaching: "What He attacked He branded for all eternity; what He respected He made eternally precious" (Bousset, *Jesus*, p. 200). Now He respected the doctrine of A. Has He thereby made eternally precious what is after all untrue? Surely His reassuring words apply here: "If it were not so I would have told you."—K2⁶.

W. J. SPARROW SIMPSON.

ANGLICAN COMMUNION.—This phrase AC. is a modern one. *Ecclesia Anglicana*, in Magna Charta, is the Church of

1. **Meaning** England only; but as the Church spread to other countries, both within and without the British Empire, and became organised, more or less independently, in those countries, a term was required to indicate the aggregate of Churches, or branches of the Church, thus formed; and "AC." has proved to be a convenient designation.

That such a phrase is needed in the modern circumstances of the Church was scarcely realised half a century ago. The existence of the Scottish Episcopal Church and of the American Church was of course recognised, but not that they, with the Mother Church of England itself, were parts of a great whole; the Irish Church was integrally united with the English Church; and the Colonial Dioceses were regarded as simply extensions or branches of the Home Church. Three events led to a clearer understanding of the actual condition of things: (1) the decisions of the Judicial Committee of the Privy Council (not sitting as an Ecclesiastical Court of Appeal, but as the Court of Appeal in all colonial cases, secular as well as religious), which pronounced the Letters Patent granted by the Crown to bishops in self-governing colonies to be null and void (1863-65), and thus virtually freed them from the control of the Home Church; (2) the first Lambeth Conference, which brought together Anglican bishops from all parts of the world (1867); (3) the Disestablishment of the Irish Church (1869). The term "Pan-Anglican" was actually used of the first Lambeth Conference, not officially, but colloquially. From about that period, the phrase "AC." came into general use; and the Pan-Anglican Congress of 1908 presented once for all a picture of the great Federation or Union of Churches so described.

"The AC.," said Bishop E. J. Palmer, of Bombay, in his very able preliminary paper circulated before the Pan-Anglican Congress, "is not the Church. Neither is it a Church. It is a federation of National Churches." Yet the

word *Federation* is not strictly correct, as it implies the federating of bodies originally independent, which was not the case with all the branches of the AC.

The AC. may be said to comprise six different groups of Churches or Branches of the Church.

(a) The CHURCH OF ENGLAND, **2. Constituent Paris.** the only Church which is (in a certain sense) "established by law." (But see *e* below.)

(b) Three entirely independent Churches, viz. : the Church of IRELAND, the SCOTTISH EPISCOPAL CHURCH, and the Protestant Episcopal Church of the UNITED STATES. These three are in no way under, or responsible to, the authorities of the Established Church of England, but are self-governing in all respects, *e.g.*, all three have PBs differing, however slightly, from the English PB and from those of each other.

(c) Five Churches in self-governing Colonies or Dominions, viz. : in Canada, Newfoundland, South Africa, Australia, and New Zealand. These also are self-governing, but by their constitutions they have linked themselves in varying degrees to the Mother Church. (See §§ 4-8 below.)

(d) Branches or outlying extensions of the Church of England in the Crown Colonies and Protectorates. Whatever they had for a time of establishment and endowment, this has now ceased, although they still, in varying degrees of connection, belong to the Home Church. In the West Indies, the Church is partly self-governing. In Ceylon, the only real connection with the Home Church is through the Metropolitan of India, the Diocese of Colombo being in his Ecclesiastical Province. In West Africa and Uganda, the Church has local Diocesan Constitutions, but the bishops are under the Archbishop of Canterbury; as also are those of the other outlying dioceses within the Empire.

(e) The Church in India, which stands alone in a different category from all the rest, being in a sense "established," most of the bishops being still appointed by the Crown (the only case remaining outside England), and some of them paid from State funds; and having no formal independent constitution. (See § 10, below.)

(f) The Church in countries outside the British Empire, consisting mainly of converts from heathenism. These are found in lands under European rule, as Turkish in Palestine, French in Madagascar, German in East Africa; also in independent Asiatic States, Persia, China, Japan. Japan has an organised Church, partially autonomous; and the Dioceses in China are making beginnings in the same direction. The bishoprics are as yet dependent on Canterbury.

Some brief particulars will now be given of the polity and constitutions of the sister and daughter Churches of the Church of

3. Polity. England. In varied circumstances and degrees of development, we see the Church in at least three stages of polity, well described by the Rev. J. J. Willis, of

Uganda (Pan-Anglican Preliminary Paper S.F. iii *b* in vol. vii of *Report*), as Associated Enterprise, the earlier missionary stage; Limited Autonomy, as in West Africa and other fields; Self-government, in the great Colonies. And one other stage might be added, Complete Independence, as in Ireland, Scotland, and the United States. In this art. are included what are commonly called the Colonial and Missionary Churches.

Church organisation in the Dominion of Canada dates from 1851, when the bishops of the four then existing dioceses

4. Canada. met at Quebec, and affirmed the importance of diocesan and provincial organisation. In the same year the Bishop of Toronto held an informal Diocesan Synod, the first in all the Colonies. In 1854 the Canadian Legislature disendowed the Church, secularising the revenues of the Clergy Reserves; and in 1856 it passed another Act authorising the bishops, clergy, and laity to frame a Church constitution. In 1861, a General Synod of the Province of Canada drew up a constitution and canons.

The Province of Rupert's Land, comprising the Dioceses of the North-West beyond the boundary of Eastern Canada, was organised in 1875; and in 1893 a General Synod for all Canada was formed, and its constitution settled. The dioceses in British Columbia have so far remained extra-provincial, but they have individually joined the General Synod.

The whole number of Canadian dioceses is now twenty-three, viz. : ten in the Province of Eastern Canada, nine in the Province of Rupert's Land, and four that will presently form the Province of Columbia.

The General Synod at its first meeting in 1893 declared that the "Church of England in Canada" is "in full communion with the Church of England throughout the world, as an integral portion of the Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds, as maintained by the undivided Primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and NT, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; and worship One God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth." It also accepted the PB and Articles. It further disclaimed any intention or right to interfere with the powers of the Diocesan Synods, or with the system of Provincial Synods. All the Synods, Diocesan, Provincial, and General, comprise bishops, clergy, and laity; and the voting is by orders.

The Constitution of the Province of Canada,

adopted in 1861, and that of the Province of Rupert's Land, first adopted in 1875 and subsequently modified, make similar declarations of fundamental principles, and go into further details. The former "maintains the ancient doctrine" "that the Queen (or King) is rightfully possessed of the chief government and supremacy over all persons within (her) dominions, whether ecclesiastical or civil." The latter reserves the right to accept "any alteration of the Bible or the Formularies of the Church which may be adopted by the General Synod," and to permit special services, etc., authorised by the bishop of any diocese.

No canon passed by the General Synod is operative in any province or diocese until it has been accepted by such province or diocese. On the other hand, in the Province of Rupert's Land, no regulation of any Diocesan Synod has force in any diocese if it conflict with any enactment of the Provincial Synod.

Each Province is free to elect its own bishops and metropolitan in its own way; but the Bishops of the Upper House of the General Synod decide which of the two metropolitans shall be Primate of All Canada. The metropolitans have the title of Archbishops.

The Church in the independent colony of Newfoundland remains also independent, and has not joined the Church of Canada. It

5. Newfoundland. comprises only one diocese, which includes also part of Labrador and the Island of Bermuda. Its Constitution declares its fundamental principles in language similar to that of Canada. The diocese elects its own bishop. In Bermuda the Church is still "established," and receives certain grants from the Colonial Treasury.

Although the Church in Canada and Australia and New Zealand had taken steps towards self-

6. South Africa. organisation before the Church in South Africa, it was the litigation that ensued upon certain acts of Bishop Gray, of Capetown, that eventually settled the question of the Status of Colonial Churches generally. The Judicial Committee of the Privy Council decided, in two cases in 1863-65, that Letters Patent for the erection of bishoprics granted by the Crown in self-governing Colonies were null and void; and that the Church of England, in places where there is no Church established by law, could adopt rules for its own administration like any other religious body, which rules would only be binding on those who expressly or by implication had assented to them.

In 1870 a Provincial Synod representing four dioceses assembled. The Diocese of St. Helena, which island is a Crown Colony, declined to join, and the Constitution then adopted (and amended in 1876) makes special provision for this case. That Constitution affirms the same fundamental principles of identity with the Church of England as have been noticed above in the case of Canada; but the title of the Church is not "the Church of England in South

Africa," but "the Church of the Province of South Africa"—"this title not being intended to exclude other titles (such as English or Anglican Church) under which this Church or any portion of it may be known."

The Constitution has three provisos not exactly parallel in the case of other Churches: (1) that the Church may accept any alterations in the Formularies (other than the Creeds) which may be not merely adopted by the Church of England, but "allowed by any General Synod, Council, Congress, or other Assembly of the Churches of the AC."; (2) that any adaptations of Services made by the Province shall be liable to "revision by any General Synod of the AC. to which this Province shall be invited to send Representatives"; (3) that the Church is not "bound by decisions in questions of Faith and Doctrine other than those of its own Ecclesiastical Tribunals or of such other Tribunals" as it may accept. This third proviso is important, as it has been held, both by the civil courts in the Colony and by the Judicial Committee of the Privy Council, that it practically separated the Church from the Church of England in a sense sufficient to prevent it from claiming property given for "the Church of England as by law established." But this difficulty, which was serious in Natal, has been settled by a legislative Act recently passed there.

The Preliminary Resolutions of 1870 also contain a clause specially laying stress on the expediency of the Laity being represented in the Synods.

The Constitution, unlike those of Canada and Australia, subordinates the Diocesan Synods to the Provincial Synod, which is the supreme authority. As there is only one province, and no extra-provincial dioceses, there is no place for a General Synod, such as exists in the two other Colonial States just mentioned.

The Province now comprises ten Dioceses, including that of St. Helena; and an eleventh, Walfisch Bay, is projected.

The Bishop of each Diocese is elected by the Clergy of the Diocese, "with the assent thereto of the representatives of the Laity." But St. Helena is an exception, its bishop being appointed by the other bishops, who at the last vacancy "empowered" the Archbishop of Capetown to select the man.

The case of Australia is markedly different. In 1850 the Bishop of Sydney, Dr. Broughton,

7. Australia. invited the bishops of the four other dioceses then recently formed, viz.: Adelaide, Melbourne, Newcastle, and Tasmania, and also Bishop Selwyn of New Zealand, to meet and consider the steps to be taken towards Church organisation. Bishop Perry, of Melbourne, was the first to act upon the resolutions come to, convening a Diocesan Conference in 1851; and in 1854 he obtained from the Legislature of the Colony of Victoria an Act authorising the bishops, clergy, and laity to meet in Synod. In 1855 Bishop

Short, of Adelaide, organised a Diocesan Synod without applying to the Legislature of his colony, South Australia. In 1866 the three Dioceses in New South Wales framed a provincial constitution under an Act of the Legislature of that Colony. This constitution was modified in after years, and the present form of it only dates from 1907. Meanwhile the other Australian Dioceses had independently organised themselves.

In 1872 the first General Synod was held, there being ten Dioceses, five of which were in the Province of New South Wales under the Bishop of Sydney as Metropolitan, while the other five were separate and independent. The General Synod, however, was so framed as to have little supreme authority. No enactment or resolution was to have force in any diocese without the consent of the diocese. The Bishop of Sydney was *ex-officio* Primate.

The subsequent multiplication of dioceses has since enabled two other Provinces to be formed for the Colonies respectively of Victoria and Queensland, with the Bishops of Melbourne and Brisbane as Metropolitans. This was done in 1905. The three Metropolitans now bear the title of Archbishop. Of the twenty-one dioceses, sixteen are in the three Provinces, and five still extra-provincial, viz.: Adelaide, Tasmania, Perth, Bunbury, and North-Western Australia. Each diocese elects its own bishop.

The Primacy of the whole Australian Church remained with the see of Sydney until lately; but there has always been an objection on the part of the other dioceses to an arrangement which gave the power of electing the Primate to the electors of one diocese only. It is now arranged that, while the Diocese of Sydney still, in electing its own bishop, elects the Metropolitan of New South Wales, the bishops of all the dioceses choose which of the three Metropolitans shall be Primate.

The Solemn Declaration at the beginning of the Constitution of the General Synod contains substantially the same statements as that of Canada already quoted. The Church is described as "the Church of England in Australia and Tasmania," and as "a branch of the AC., an integral portion of the Mystical Body of Christ united under One Head, and in fellowship with the One Holy Catholic and Apostolic Church." It holds "the one Faith revealed in Holy Writ, defined in the Creeds, as maintained by the Church Catholic in the undisputed Ecumenical Councils." It "receives the Canonical Scriptures of the Old and NT as containing all things necessary to salvation," and "partakes of the Divinely Ordained Sacraments through the Ministry of the Apostolic Orders." It accepts the PB, and reserves the right to accept "such alteration of the books and formularies as may from time to time be adopted by full lawful and canonical authority of the Church of England."

Although preliminary steps towards Church organisation had been taken in Canada and

Australia earlier than in New Zealand, the New Zealand Church, under Bishop Selwyn's leadership, was the first to agree upon a regular Constitution, in 1857.

8. New Zealand.

By this step the Church virtually announced its separation from Australia, with which it had previously been regarded as connected. The Constitution was revised in 1865. Its opening clause affirms the expediency of the members of the Church of England in the Colony being "associated together by voluntary compact as a branch of the said Church." There being only one Province, and no extra-provincial dioceses, there is, as in South Africa, only one Synod over the Diocesan Synods; but, unlike South Africa, this is not called the Provincial but the General Synod. It consists, as elsewhere, of bishops, clergy, and laity. The statement of fundamental belief is substantially the same as elsewhere, though shorter. The liberty to accept changes in Formularies or in the Version of the Bible adopted by the Mother Church is expressed as applying to such changes as are made "with the consent of the Crown and of Convocation." Power is also reserved for the General Synod to make alterations in the event either of Church and State in England being separated, or of New Zealand being separated from the Mother Country.

The General Synod, like the Provincial Synod in South Africa, is the chief authority in a fuller sense than in Canada and Australia. The General Synod elects the Primate (as the metropolitan is called) from among the bishops, but if after three ballots no bishop obtains a majority of all three Orders, the senior bishop becomes Primate.

There are seven dioceses, including the missionary diocese of Melanesia. Each diocese in New Zealand elects its own bishop. Missionary bishops may be nominated by the members of the Mission, subject to the approval of the General Synod.

The New Zealand Church was the first to adopt the principle of a joint board of diocesan and parochial nominators for the appointment of clergy to cures, which has since been widely adopted, notably in Ireland.

The General Synod of 1874 changed the title of the Church to "The Church of the Province of New Zealand, commonly called the Church of England."

The new bishopric of Polynesia is under the Archbishop of Canterbury.

The West Indian dioceses, viz.: six in the islands, with Honduras and Guiana on the

9. West Indies.

mainland, form a Province. The bishops are appointed by the dioceses, with certain conditions owing to the position of the Dioceses of Barbados and Guiana in connection with the civil power. All make a declaration rendering "all due honour and deference" to the Archbishop of Canterbury. The Metropolitan, who is called Primate, is elected by the bishops from among themselves, and bears the title of Archbishop

of the West Indies, in addition to his local diocesan title. Thus, the present Primate, whose diocese is Jamaica, is not Archbishop of Jamaica, but Bishop of Jamaica and Archbishop of the West Indies.

The Constitution of the Province was adopted in 1883, and amended in 1897. It is peculiar in this respect, that, in view of the difficulty of the clergy and laity assembling from such great distances, the Provincial Synod consists only of the bishops; but its decisions affecting the dioceses must be referred to the several Diocesan Synods for approval. On the other hand, any decision of a Diocesan Synod "altering or modifying the operation of any Article or Rubric of the Church of England" must be confirmed by the bishops of the Province and the Archbishop of Canterbury; while any such decision of the Provincial Synod must also be referred, not only to the Diocesan Synods, but to the Archbishop of Canterbury.

The British dominions in India and Ceylon form a Province of which the Bishop of Calcutta

is Metropolitan, and an appeal in case of need lies from him to the Archbishop of Canterbury. The Bishops of Calcutta, Madras, Bombay, Lahore, Rangoon, Lucknow, and Nagpur, are appointed by the Crown, that is in effect by the Secretary of State for India; and the first three of these are paid by the State. The Church in India is to that extent "established," and its position is therefore unlike that of any other branch of the Church abroad. The seven dioceses named are territorial. The Bishops of Chota Nagpur and "Tinnevely and Madura" have no territorial dioceses, their spheres lying within Calcutta and Madras Dioceses respectively, and their appointment resting with the bishops of those dioceses; and their jurisdiction is consensual—as also is that of the Bishop of Lucknow in respect of part of his sphere which is within the diocese of Calcutta. Travancore and Cochin is a missionary diocese wholly in native states, and the bishop is appointed by the Archbishop of Canterbury. Ceylon has one diocese, Colombo, and, the Church in the island having been disestablished in 1885, this diocese has a constitution of its own, and elects its own bishop. It is hoped soon to arrange for one or more Indian assistant bishops in the Diocese of Madras.

India, apart from Ceylon, has no Church Constitution, nor Diocesan Synods with constitutional powers. Several of the Dioceses have Diocesan Conferences, but they are voluntary bodies without authority, like those in England. The Provincial Synod of Bishops, however, meets regularly, and has attained great and just influence. Local Church Councils have been formed for various groups of native Christian congregations, for the administration of their own Church funds, and of the grants to such funds from the missionary societies. But there is no difficulty, other than linguistic, in Indians and Europeans working together; and

most educated Indians know and speak English. See an interesting report from the present Bishop of Calcutta in the second *Annual Review* issued by the Central Board of Missions.

Japan is the only foreign mission-field in which the Anglican Church has been regularly organized. In 1887 the English and

11. Japan. American missionary bishops, with the missionaries of the English and American Churches, the Japanese clergy, and Japanese lay delegates, formed the "Nippon Sei-kokwai," literally "Japanese Church," but usually rendered "Holy Catholic Church of Japan." A Constitution and canons were agreed upon; and the General Synod meets decennially. The English PB, slightly modified in translation to agree partially with the American PB, has been adopted "for the present." Six dioceses or episcopal jurisdictions have been formed, four for the English Missions and two for the American. The bishops for the four are appointed by the Archbishop of Canterbury, and those for the two by the American House of Bishops; but in each case the name is submitted to the Synod of the Nippon Sei-kokwai for approval. It is hoped ere long to see some Japanese bishops appointed, but the plans for this desirable consummation are not yet settled. The Missionary Bishop of Korea will no doubt be eventually associated with the Church in Japan.

In 1909, the Missionary Bishops of the English and American Churches working in China, with delegates representing the mission-

12. China. aries and the Chinese clergy and laity, adopted a Constitution for the Anglican Church in China provisionally, which was to be referred for consideration to the various Diocesan Synods or Conferences, and to the authorities of the English, American, and Canadian Churches. Local schemes for Diocesan Synods and administration have been provisionally adopted in the dioceses of Che-kiang and Fuh-kien, and are being prepared in others. The Chinese congregation at Hong Kong (which is a Crown Colony of Great Britain) also has a local constitution under the Bishop of Victoria (Hong Kong). The Bishop of Victoria (Colonial) and the English missionary bishops of North China, Shantung, Che-kiang (late Mid-China), Western China, Fuh-kien, and "Kwang-si and Hu-nan," are appointed by the Archbishop of Canterbury. The American bishops of Shanghai and Hankow are appointed by the American House of Bishops; and the Bishop of Ho-nan by the Canadian Church.

In the dioceses of Sierra Leone and Western Equatorial Africa there are local Constitutions and Diocesan Synods, the African clergy and laity being numerous and the congregations to a large extent self-supporting. The bishops are appointed by the Archbishop of Canterbury, and are English; but there are negro assistant bishops in Western Equatorial Africa. The missionary bishop for the Gold Coast (Accra) is

also appointed from Canterbury. So also are the missionary bishops on the Eastern side of Africa, for the Dioceses of Uganda, Mombasa, Zanzibar, Likoma, and Northern Rhodesia. In Uganda, a local Church Constitution has been adopted.

The Colonial and Missionary Dioceses or Episcopal Jurisdictions of Gibraltar, Jerusalem (with its Asst. Bp. at Khartum), Singapore, Labuan and Sarawak, Korea, Mauritius, Madagascar, Polynesia, the Falkland Isles, Argentina, are under the Archbishop of Canterbury, and have no synodical government. Nor have the outlying Episcopal Jurisdictions of the American Church: Haiti, Cuba, Porto Rico, Brazil, Cape Palmas, Honolulu, the Philippines.

Mutual relations between the different constituent parts of the AC. can scarcely be said

to exist at present, *e.g.*, the Church of South Africa and the Japanese Church have no mutual relations beyond the bare fact that both are members of the one Communion. Nor can it be said that even *common relations* exist, that is, of all the parts to the whole, because the circumstances of the several parts, the stages of development at which they have severally arrived, differ widely: *e.g.*, the independent Churches, as of Ireland or the United States, can take a position in the Communion as a whole not yet belonging to an embryo Church like that of West Africa, which is only a part of the whole through being a part, so far, of the Church of England. Nevertheless, the equality which would be the ideal is foreshadowed by the equality of status enjoyed by all the bishops when assembled in the Lambeth Conference.

The great problem of the AC. is the degree of independence which may be claimed by the several parts, and the degree of interdependence between them. If we imagine the Churches of the great colonial States, and the Churches of such mission fields as India and East and West Africa within the British Empire, and China and Japan outside it, as in the future all completely organised and autonomous, we can at once see the reasonableness of the principle expressed in the 34th Art.: "It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. . . . Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

The question of the degree of liberty to be enjoyed by each autonomous Church, and of the influence which a Central Representative Authority should exercise, was largely debated at the Pan-Anglican Congress of 1908 (see the discussions of Section F, in *Report*, vol. 7). It is

acknowledged that a great independent Church like that of the United States will brook no interference. It is highly probable that circumstances will at some time arise that would evoke the assertion of a similar independence by colonial Churches like Canada and South Africa. And, although at present the missionary Churches in Africa and Asia are more dependent upon the Home Church, it is certain that an Indian or Chinese Church will in the future claim, and justly claim, liberty to work out its own destiny. The Bishop of Gibraltar asked two questions, and then answered them.

(1) Can the whole Communion direct the single Churches in any matter? Of course it can command, but it cannot enforce its commands, and they will not be obeyed unless they commend themselves to the individual Churches. (2) Can an individual Church do as it thinks good? Of course it can, provided that it is prepared to face the consequences—which might be schism. Then he urged that the right principle to be adopted is "the very ancient one, first stated in its present form in the Institutes of Justinian, brought into England through the Roman law, enunciated by Edward I in the writ by which he summoned our first House of Commons, and repeated again and again for hundreds of years, that 'what touches all should be by all determined.'" *E.g.*, the marriage law, or the terms of Communion: these "touch all" and should be "determined by all."

If a "Central Authority" is to exist at all, it must be *representative* and *consultative*: should it also be *authoritative*? To this question different answers are given. Anyway, such Central Body should not be confounded with the Home Church. All agree that the centralisation of Rome is to be avoided. There is to be no Anglican Papacy at Canterbury. No doubt the Churches derived from the Home Church hold it in affectionate respect as their Mother, while maintaining their local autonomy. Such a Church, like the colony speaking in Kipling's words, would say, "Daughter am I in my Mother's house, but mistress in my own." But the future relation will be rather that of Sister Churches, and the voice of the Central Body would not be the voice of the Church of England, but the voice of the whole AC. The weight of its voice, however, would depend very much upon the care with which all kinds of purely local questions were avoided, including in them such reasonable alterations and adaptations of modes of Divine worship and the like as would suit local and national circumstances. If the Central Body confines itself to great fundamental Catholic principles and the practical application of them, and to questions touching the relations of the Churches, or of Ecclesiastical Provinces, to each other, its resolutions will have great moral power. The decennial Lambeth Conference already exercises important influence in this way; and a small and definitely representative Body, meeting more frequently, would undoubtedly fulfil useful and unifying functions.

14. Other Dioceses.

15. Inter-Relations.

16. A Central Authority.

The Lambeth Conference of 1908 arranged for the appointment of such a body, but the American Church has not yet signified its approval of the scheme. Bishop E. J. Palmer, of Bombay, in the paper before mentioned, affirmed that we need (1) a General Synod of the Anglican Communion, (2) an Executive Council, (3) a Supreme Ecclesiastical Court of Appeal. None of these is proposed at present. No. 1 would make decisions on questions of doctrine and discipline which should bind the whole Communion, and this Bishop Palmer does not advocate. For No. 2 he suggests an interesting scheme, which has not been yet considered. No. 3 involves difficult controversial questions.

The AC. occupies a middle position, between the Roman and Eastern Churches on the one hand and the Protestant Churches and denominations on the other.

17. External Relations.

Apparently, therefore, any possibilities of the future Re-union of Christendom are dependent upon the growth of its influence. De Maistre himself, ultramontane as he was, and viewing the Anglican Church at almost its least efficient period, the end of the 18th cent., wrote of her thus:

"Si jamais les Chrétiens se rapprochent, comme tout les y invite, il semble que la motion doit partir de l'Eglise d'Angleterre. Le presbytérianisme fut une œuvre française, et par conséquent une œuvre exagérée. Nous sommes trop éloignés des sectateurs d'un cult trop peu substantial: il n'y a pas moyen de nous entendre; mais l'Eglise Anglicane, qui nous touche d'une main, touche de l'autre ceux que nous ne pouvons toucher; et quoique sous un certain point de vue, elle soit en butte aux coups des deux partis, et qu'elle presente le spectacle un peu ridicule d'un révolté qui prêche l'obéissance, cependant elle est très-précieuse sous d'autres aspects, et peut-être considérée comme un de ces intermèdes chimiques, capable de rapprocher des éléments inassociables de leur nature" (*Considérations sur la France*, chap. 2).

Mr. Gladstone, quoting this passage in his long letter to Bishop Blomfield in 1850 on the Royal Supremacy (*Gleanings*, vol. v), draws encouragement from the fact of "a stranger and an alien," "a stickler to the extremest point for the prerogatives of his own Church," and "nursed in every prepossession against ours," "turning his eye across the Channel," and although only seeing the Anglican Church "in the lethargy of her organisation and the dull twilight of her learning," discerning that there is "a special work written of God for her in heaven," and that she is "very precious to the Christian world."

Two special advantages the AC. enjoys. The first was emphasised at the Pan-Anglican Congress by Chancellor P. V. Smith. We can link, he said, the Past with the Present, and the Present with the Future. The Eastern Church represents the early Past; the Roman Church, a more extended Past, recognising the principle of growth and development of doctrine; but Rome "continually forges fresh theological chains which impede the freedom of the Present and have barred in advance the rightful liberty

of the Future." On the other hand, the other Churches of the Reformation and still younger religious bodies have "failed to maintain sufficient connection with the past to qualify them for taking the lead in linking together the Past, Present, and Future of Christendom." But the AC. is "united to the first ages of the Church by a double strand which has never been severed." Through its "Continental element" it was allied to the West; through its "ancient British and Celtic element" with the East. And, repudiating infallibility, it can look forward with hope and confidence to the Future.

The other advantage was dwelt upon by Bishop Palmer, in the paper before mentioned. It is the nature of the Anglican polity. If Christendom is ever to be united, will its constitution be Congregationalism, Monarchy, or Federation? The first is impossible. It would mean, not union, but chaos. The second has been tried by Rome, and has failed; the reason of failure being—so the bishop urges—the ignoring of the principle of nationality. But the third, Federation, combines union with freedom; and so the constitution for which the AC. stands is the ideal constitution for the Universal Church.

The fundamental conditions or basis of Re-union are contained in what is called "the Quadrilateral," framed by the American Church (inspired by the late Dr. W. R. Huntington), and adopted by the Lambeth Conference in 1888. They are: (a) The Holy Scriptures, OT and NT; (b) the Apostles' and Nicene Creeds; (c) the two Sacraments, Baptism and the Lord's Supper; (d) the Historic Episcopate, "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."—
AI, 2.

EUGENE STOCK.

ANGLICAN ORDERS.

- INTRODUCTORY, § 1.
- CONSECRATION OF ABP. PARKER, § 2.
- CONSECRATION OF BP. BARLOW, § 3.
- OTHER LINES OF SUCCESSION, § 4.
- THE MATTER OF ORDERS, § 5.
- THE FORM OF ORDERS, § 6.
- THE ENGLISH FORM, 1550-1662, § 7.
- THE PRESENT FORM, § 8.
- THE INTENTION, § 9.
- BIBLIOGRAPHY, § 10.

The position of the English Church with regard to Holy Orders may be gathered from the authoritative statements on this subject contained in the Ordinal.

Introductory. Art. 36 of Religion (*Of Consecration of Bishops and Ministers*), Art. 26 (*Of the Unworthiness of the Ministers*), and Art. 23 (*On Ministering in the Congregation*). This position may be best summarised in the words of the Pref. to the Ordinal of 1550, in which it is stated: (1) that it is evident the three Orders of Bishops, Priests and Deacons have existed within the Ch. from the Apostles' time; (2) that no man might presume to execute any of

them until, after examination of his fitness, he had been admitted thereunto by public prayer and imposition of hands; (3) that it is requisite no man should exercise his ministry in the Ch. of England until he has been admitted thereto in the manner set forth in the Ordinal (the only exception to this being the case of one already ordained Bp., Priest, or Deacon). The modifications introduced into the language of this Pref. in 1662 merely serve to emphasise this position and to distinguish yet more clearly between the ministry of the Ch. and that of the separated non-episcopal bodies. It is further stated in Art. 36 that the Ordinal "set forth in the time of Edward the Sixth. . . doth contain all things necessary to such consecration and ordering: neither hath it anything that of itself is superstitious and ungodly." It is therefore decreed that all who have been ordained according to this rite "be rightly, orderly and lawfully consecrated and ordered." The purpose of this art. is to investigate this last statement and to show that the English Ch. has faithfully carried out the intention expressed in the Pref. to the Ordinal—that of *continuing* in valid succession the Ministry which has been in Christ's Church "from the Apostles' time." We must first make three inquiries. (a) What is generally agreed to be requisite to this end? (And in order to do this it will be best to ascertain what is considered necessary for this purpose by those who have disputed the validity of Anglican Orders.) (b) How far these demands can be said to have been legitimately satisfied by the practice of the English Church? (c) How far these demands are in themselves right and reasonable when compared with the practice of the universal Ch. from Apostolic times, as far as this can be determined?

The requisites for the validity of Holy Orders may be divided into three heads. (I) An uninterrupted chain of succession must be maintained by episcopal ordination—every ordaining bp. having himself been validly consecrated. (II) The right *form* and *matter* must be used in conferring Orders. (III) The *intention* of those who minister the rite must be in accord with the mind of the universal Church.

(I) It has been objected that the English Ch. has not maintained a valid succession. This is a matter which is capable of historical investigation, and the controversy has centred round the consecration of Abp. Parker. The reason for this is that at the time of his consecration, in 1559, a large number of sees were vacant; and it may be admitted, at least for the purpose of this argument, that Parker is the main source through whom our Bps. derive their succession.¹ In 1604, 29 years after Parker's death, a Roman controversialist, John de Sacrobosco (Holywood), circulated a story, afterwards known as the *Nag's Head Fable*, stating that those who had

been nominated to the vacant bishoprics assembled at the *Nag's Head* (a tavern in London), and that Scory laid his hands upon them, and that they in turn did the same to him. For this absurd story there is not a shred of evidence, and it is no longer accepted by anyone. On the other hand, there is abundant evidence that Parker was consecrated on Dec. 17th, 1559, in the Chapel of Lambeth Palace. Of this we have not only the official record, but also contemporary witness in the *Zurich Letters*, Machyn's *Diary*, Parker's own *Diary*, and a MS. still extant presented by him to Corpus Christi College, Cambridge. Further, we have the evidence of the Earl of Nottingham in 1616, in which he claims to have been present at the ceremony. From this evidence we learn that Parker was consecrated by four Bps., viz., Barlow (formerly of Bath and Wells, then elect of Chichester), Scory (late of Chichester, then elect of Hereford), Coverdale (late of Exeter), and Hodgkin (Suffragan of Bedford). It is beyond dispute that the Latin PONTIFICAL had been used at the consecration of three of these Bps., viz., Scory, Coverdale, and Hodgkin, and it is therefore impossible to call into question the validity of their Orders. Difficulty has, however, been raised in the case of Barlow, as the official record of his consecration is not forthcoming. But even if it were proved (for which there is not a shred of evidence) that Barlow had not himself received episcopal consecration, this would not affect the validity of Parker's Orders. It is clearly stated that all the Bps. present not only laid their hands upon him, but also that each of them repeated the accompanying formula; and, consequently, he received imposition of hands from at least three Bps., and thus fulfilled in this respect the requirements for episcopal ordination, as laid down in the earliest canons dealing with this subject (see *Apostolic Constitutions* 3 20; Van Espen, *Jus. Eccl. Univ.*, pt. 1, bk. 15).

But, when we come to investigate the case of Barlow, we find the following facts. (1) We have the record of the King's ^{3.} *Consecration of Ep. Barlow.* *Comgé d'Élire* for his election to the Bishopric of St. Asaph, dated Jan. 7, 1535. (2) We have the certificate of his confirmation at the church of St. Mary-le-Bow. (3) We have the record of his confirmation to the see of St. David's in 1536. (4) We have the royal writ, dated Apr. 26 of the same year, by which the temporalities of that see were restored to him. (5) He took his seat in the House of Lords on Friday, June 30, in the 20th year of Henry VIII, and his name appears in the Parliaments of 1541, 1542, 1543, 1546. (In this connection it should be observed that no Bp. since the days of Edward III has ever taken his seat in the House of Lords bef. consecration, and that for this purpose he must be introduced by two Bps. as witnesses of his consecration.) (6) He was present at the Provincial Synods of 1536, 1537, 1540, 1552. (7) He assisted as Bp.

¹ See, however, § 4.

at the consecration of the Bp. of Bangor in 1541. (8) He is referred to by Gardner as "my brother of St. David's." (9) There was no suggestion in 1554, when he was deposed by Queen Mary, nor at any other time, that there was any flaw in his consecration. On the other hand, the official record of his consecration is missing from Cranmer's *Register*. It should, however, be noted that his is not a solitary case. For example, neither Gardner's confirmation nor consecration is recorded in the *Canterbury Register*. A careful consideration of this evidence will probably lead to the conclusion that there can be no doubt whatever as to Barlow's valid consecration. If, however, for purposes of argument, we choose to allow this to remain an open question, it remains certain that Abp. Parker at his consecration received imposition of hands from at least three Bps. who had themselves been validly consecrated, and that each of these recited over him the formula of consecration. As we have said, the present Bps. of the English Ch. trace their succession through Abp. Parker, and consequently in this respect it may be safely asserted that the English Ch. has maintained a valid succession in accordance with the demands of the Universal Church.

It must, however, be added that, since the consecration of Abp. Parker, two other lines of succession have been introduced into the English Episcopate. In 1617, George Montaigne, Bp. of London, was consecrated by Abbot, Bp. of Canterbury, assisted, among other Bps., by Mark Antonio de Dominis, Bp. of Spalato. Montaigne assisted at the consecration of both Abp. Laud, and Williams, Bp. of York. Of the eight Bps. surviving at the Restoration in 1660, six had received consecration from Laud, one from Juxon who had himself been consecrated by Laud, and one from Williams. Thus all the Bps. of the English Ch. can trace an Italian line of succession through Mark Antonio de Dominis. Theophilus Field, Bp. of Llandaff, also assisted at the consecration of Laud and Williams. Field had been consecrated by Abp. Abbot, assisted among others by George, Bp. of Derry, and thus introduced the Irish line of succession. Thus three lines, the English, Italian and Irish, meet in the succession of the English Episcopate, a threefold cord which cannot easily be broken.

(II) We have now to consider the second question, viz., how far the Ordinal of the English Ch. will be found to comply with the requirements of a valid ordination to the Orders of Bp., Priest, and Deacon. For this purpose we shall confine our attention chiefly to the Ordinal of 1552, which, with one modification, was restored under Elizabeth in 1559. It would, indeed, appear impossible to doubt the sufficiency of the form employed since 1662. If, therefore, the argument holds good for the form used in 1552, it will *a fortiori* apply to the later form. If, however, that of 1552 is insufficient, it must be admitted that the alterations made in the later Ordinal could not be used as an argument in favour of the validity of Anglican Orders. It is usual, in considering

any sacrament or sacramental rite, to distinguish between the *matter* and the *form* employed in its administration. It is now very generally agreed by theologians that the matter of Holy Orders is the imposition of hands. This view is, however, contrary to that which was held in the West in the later Middle Ages, when it was considered that the matter consisted of the ceremony of the Porrection of the Instruments. Thus Pope Eugenius IV, in his decree addressed to the Armenians at the Council of Florence in 1439, writes as follows:—"Sextum sacramentum est ordinis, cuius materia est illud per cuius traditionem confertur ordo: sicut presbyteratus traditur per calicis cum vino et patenae cum pane porrectionem; diaconatus vero per libri evangeliorum dationem." But it was impossible to maintain this view for any length of time, and it was sufficiently refuted by Morinus and Pope Benedict XIV. As a matter of fact, the ceremony of Porrection of the Instruments was not introduced into the Roman rite itself until the 10th cent.; it was of Gallican origin, and appears to have been used from the 6th cent. onwards at ordinations to the Minor Orders in Gallican countries (for particulars, see ORDINAL and INSTRUMENTS). On the other hand, imposition of hands is the only ordination ceremony mentioned in the NT and the early Fathers, and it has been universally employed in the Christian Church.¹ It will therefore be seen that the English Ch. uses the necessary *matter* in conferring Orders.

The *form* of ordination consists of suitable prayer, and should accompany the *matter*, or be separated from it at most by a very brief interval. It has been contended that the *form* employed in the Ch. of Eng. is insufficient.

One objection is that the *form* ought to contain explicit mention of the office conferred, and that, since the English Ordinals of 1550 and 1552 did not contain in the formula which is used with imposition of hands at the ordination of Bps. and Priests an explicit mention of the office conferred, the rites were invalid. It must, however, be remembered that the Prs. used at an earlier point did contain explicit reference to the office which was to be conferred, and therefore of themselves defined the intention of the above formula. Thus, at the close of the Lit., a Pr. was used in which the words occur, "Mercifully behold these thy servants now called to the office of Priesthood," "Mercifully behold this thy servant now called to the work and ministry of a Bishop." It is significant to observe in this connection that, when in 1662 the words, "for the office and work of a priest, etc.," were inserted in the formula used at the imposition of hands in the Ordering of Priests, the position of the Pr. just referred to was changed; it was no longer placed at the end of the Lit., but was appointed as a special Coll. for the Communion Office. It is not, however, necessary to press this point, for two reasons. (1)

¹ See ORDINAL, § 13.

4. Other Lines of Succession.

6. The Form of Orders.

5. The Matter of Orders.

It has not been proved that such explicit mention of the office conferred has always been employed by the Church. (2) A careful examination of the formula used in the English Ordinal will show that it is in itself sufficient. With regard to the first point, it should be remarked that the recently-discovered *PB of Bp. Sarapion*, which contains one of the oldest forms of Ordination in our possession, does not in the Pr. at the "laying on of hands of the making of Presbyters" make any explicit reference to the office conferred. The same is also true of the very ancient form in use among the Abyssinian Jacobites. The *PB of Bp. Sarapion* cannot be later than about the middle of the 4th cent., and we may quote the late Bp. of Salisbury's words with regard to the above-mentioned Pr. :—"The office of a steward and ambassador, and the ministry of reconciliation, are all touched upon; but the *order of priesthood* is not mentioned, and there is no reference to any sacramental acts, except that of reconciliation" (*Bp. Sarapion's Prayer Book*, p. 51, ed. by John Wordsworth, London, SPCK, 1899).

We now pass to the consideration of the formula employed in the Ordinals of 1550 and 1552. In the case of Priests,

**7. The
English
Form.
1550-1862.**

it runs as follows:—"Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of His Holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." It will be observed in the first place that these words are entirely scriptural. They begin with a quotation from John 20 22, 23:—"Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them: whosoever sins ye retain, they are retained." Seeing that this was spoken by our Lord Himself, it has been argued that it would of itself constitute a sufficient form, as the Church cannot reasonably claim anything more than was done by Him to be necessary. But the English formula has added other words which render it still more explicit. They are based in the first place on 1 Cor. 4 1, 2:—"Let a man so account of us as of ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful." In conferring the office of priesthood the English Ch. therefore expresses the intention of conferring that which St. Paul describes as the essential part of his own and his fellow-apostles' ministry. Further, it should be observed that the word "*myster-ies*" is translated "*sacraments*," thus defining the Church's interpretation of the apostolic stewardship. Finally, there is a reference to the ministry of the word. For this we should look to Acts 6 2, 4, where, before the ordination of the first deacons, the twelve, addressing the multitude, say, "It is not fit that we should forsake the word of God and serve tables. . . .

But we will continue steadfast in prayer and in the ministry of the word." It would therefore appear that, by including this reference to the ministry of the word in the formula of ordination, the Ch. is employing the very phrase by which the apostles distinguished their own ministry from that of the diaconate. Further, it should be noticed that in the service itself a number of explicit references occur to the office of priesthood, viz.:—(1) when the candidates are presented to the Bp.; (2) when they are presented by him to the people; (3) in the Pr. at the close of the Lit.; (4) in the first Interrogation.

It has also been contended that some explicit reference is necessary to the priestly function of offering the Eucharist. This is, however, sufficiently covered:—(1) by the reference to the administration of the Sacraments contained in the formula of ordination; (2) by the formula which accompanied the delivery of the Bible, "Take thou authority to preach the Word of God and to *Minister the Holy Sacraments*, etc."; (3) by the words of the third Interrogation, "Will you then give your faithful diligence always so to minister the doctrine, and sacraments and the discipline of Christ as the Lord hath commanded, etc." It is impossible to doubt that these sufficiently cover the Euch., and it may be held that the Reformers were justified in refusing to isolate any one Sacr., however important, from the rest of the priestly office. Further, in view of such documentary evidence as we possess about the forms employed in the early Ch., it is absolutely impossible to contend that an explicit reference to the Euch. sacrifice is necessary to the validity of ordination to the priesthood.

What has already been said as to the sufficiency of the form employed at the ordination of Priests will be seen to apply *mutatis mutandis* to that employed at the consecration of Bishops. This form in 1550 and 1552 was as follows:—"Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and of soberness." This formula is also entirely scriptural, the words, "Take the Holy Ghost," being derived from John 20 22, and the remainder being based on 2 Tim. 1 6, 7:—"For the which cause I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands: for God gave us not a spirit of fearfulness, but of power and love and discipline." It was commonly believed in the 16th cent. that in these words St. Paul referred to the ordination to the episcopate which St. Timothy had received at his hands. Thus the Ch. expresses her intention of conferring that which was conferred by the apostles and which had been transmitted through their successors to the ordaining Bishops. As in the case of the priesthood, the intention is further made manifest by explicit references to the episcopate which occur earlier in the service, viz., when

the Bp. elect is presented to the Abp., and in the Pr. at the close of the Litany.

We have now to consider the chief alterations made in 1662.

At that date the words, "for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands," were inserted in the formula of ordination to the priesthood, and the words, "for the office

8. The Present Form.

and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands, in the Name of the Father and of the Son and of the Holy Ghost. Amen," in the form of consecration to the episcopate. It has been asserted that the insertion of these words implies that the English Ch. recognised that the previous form was insufficient. As a matter of fact, the alteration was made to meet the argument of the Puritans, that on account of the similarity of the formulæ employed no clear distinction was made between the episcopate and the priesthood. The Ch. had sufficient reason for the conviction that the formulæ employed since 1550 were sufficient in themselves, and that the scriptural references which they contained were entirely adequate to make clear the distinction between the offices conferred. Nevertheless, it was felt that, since this distinction was not clear to the mind of those who had rejected the tradition of the Ch. on this head, it would be safer to expand the formulæ in such a manner as to leave no doubt in the mind of any one that the English Ch. was following Catholic tradition and had dissociated itself from any body which had rejected the threefold apostolic ministry.

(III) In dealing with the question of the adequacy of the form and matter found in the Edwardine Ordinal, we have been obliged to allude from time to time to the subject of *Intention*.

9. The Intention.

This must now be considered by itself, because it has been alleged that, even if the form and matter of the Edwardine Ordinal can be proved to be sufficient, it is clearly defective in *Intention*. By *Intention* is meant the *purpose* with which an act is performed; and it is generally agreed among theologians that the necessary intention in conferring any sacrament or sacramental rite is the purpose to do that which the Ch. means and does in this action. Thus, if the necessary form or matter were employed in jest or on the stage, nothing would have been conferred. Nevertheless, validity cannot in any sense be held to depend on the private opinion or the interior disposition of the minister. In this view the Council of Trent (*Sess. VII.*, canons 11, 12) is in agreement with Art. 26, and that it is correct can scarcely be doubted. Were it otherwise, there could be no assurance that any sacr. had been validly celebrated. The only legitimate test is external. If the minister uses the matter and form prescribed by the Ch. in a grave and serious manner, it is universally held that the faithful may be assured

of the validity of his action. Thus, when individual Bps. or Priests outwardly conform to the use of the Ch. in conferring a sacrament or sacramental rite, their private opinions can in no sense be regarded as affecting its validity. It is therefore quite beside the point to quote from the writings of Anglican theologians who have expressed opinions contrary to those generally held by the Church. In conferring Holy Orders according to the form prescribed by the English Ch., they have outwardly expressed their acceptance of its intention. This view is clearly set forth in Art. 26 ("Of the unworthiness of the Ministers which hinders not the effect of the Sacrament"). Now the *Intention* of the Ordinal is so clearly expressed that it leaves no room whatever for doubt. The familiar words of the Preface, stating that it is evident unto all men that the three Orders of the ministry have been in Christ's Church from the Apostles' time, and that the purpose of the Ordinal is that "these Orders may be continued and reverently used and esteemed in the Church of England," are in themselves a sufficient guarantee of the intention to continue what was already in existence and not to introduce something that was new. The practice of the Ch. also has faithfully carried out the directions contained in the Preface. Never at any time has the English Ch. re-ordained one who had already received valid consecration or ordination, for example, a priest of the Greek or Roman Communion who desired to exercise his ministry in the English Church. On the other hand, it has been her practice to ordain those members of other Christian bodies who have joined her before they could be admitted to her ministry, even though these had been fully recognised as ministers by the various bodies to which they belonged.¹ Whatever may have been the opinion of individual Reformers as to the ministry, the authoritative view of the English Ch., as set forth in the Pref. to the Ordinal and in Art. 36 "Of the Consecration of Bishops and Ministers," is a sufficient safeguard of her intention in this matter. It is, therefore, idle to assert, as certain Roman controversialists have done, that the mind of the Reformers was so opposed to the Ch. that they clearly intended something different from that which the Ch. intends. We reply that the Anglican formularies contain a categorical denial of this assertion, and that the unbroken practice of the English Ch., in the face of great opposition from Presbyterians and other Puritan sects, ought to convince any impartial person of the sufficiency of her intention to continue in unbroken succession the three Orders of the Apostolic Ministry.

(1) *Apostolicae Curae, A Treatise on the Bull* (Church Historical Society 19, London, SPCK, 1896); (2) Bailey, T. V., *Ordinum Sacrorum in Ecclesia Anglicana Bibliography*. *Defensio*, London, 1870 (c. 1 contains the documents relating to the consecration of Abp.

¹ The evidence for this statement will be found in Mr. Denny's pamphlet *The English Church and the Ministry of the Reformed Churches* (see § 10).

Parker referred to above, and c. 3 those relating to Barlow and other Bps. consecrating Parker); (3) Benedict (XIV, Pope), *de Synodo Diocesana* (bk. 8, c. 10, relates to the matter of Ordination, and gives the Roman arguments and authorities on both sides); (4) Boudinhon, A. (in a number of articles quoted in Appendix IV in Lacey's *Roman Diary*); (5) Brightman, F. E., *What objections have been made to English Orders?* (Church Historical Society 61, London, SPCK, 1896); (6) Bulgakoff, A., *The Question of Anglican Orders* (Church Historical Society 55, London, SPCK, 1899—a treatment of the subject from the point of view of the Eastern Ch.); (7) Dalbus Fernand (= Portal, F.), *Les Ordinations anglicanes*, Arras, 1893-4; (8) Denny, E., *The English Church and the Ministry of the Reformed Churches* (Church Historical Society 57, London, SPCK, 1900); (9) Denny, E. and Lacey, T. A., *De Hierarchia Anglicana*, London, 1895; (10) Dixon, R. W., *History of the Church of England*; (11) Estcourt, *The Question of Anglican Ordinations discussed*; (12) Frere, W. H., *The Marian Reaction*, London, 1896; (13) Gams, P. B., *Series episcoporum ecclesiae catholicae*, Ratisbonae, 1873; (14) Gasparri, P., *Tractatus Canonice de sacra Ordinatione*, Paris, 1893-4, and *De la valeur des ordinations anglicanes*, Paris, 1895 (see *Revue Anglo-Romaine*, vol. 1); (15) Gore C., *The Church and the Ministry, also Orders and Unity*; (16) Haddon, A. W. (in vol. 3 of Bramhall's *Works in Library of Anglo-Catholic Theology*); (17) Lacey, T. A., *A Roman Diary and other Documents*, London, 1910 (contains the Latin text of the Bull *Apostolicae Curae, the Responsio Archiepiscoporum Angliae*, and Pope Leo XIII's *Epistola ad Archiepiscopos Angliae*, together with a very full Bibliography of the controversy on Anglican ordinations); (18) Le Courayer, P. F., *A Dissertation on the Validity of the Ordinations of the English and the Succession of the Bishops of the Anglican Church*, Oxford, 1844 (a discussion of the subject by a divine of the French Ch., translated first from the original in 1724); (19) Moberly, R. C., *Ministerial Priesthood*, London, 1905; (20) Morinus, P., *De Sacris Ordinationibus*, Paris, 1665, Antwerp, 1695 (pt. 3 contains a discussion of the matter of ordination); (21) Morse, H. G., *Apostolical Succession*, 1887; (22) Palmer, Sir W., *Origines Liturgicae*, Oxford, 3rd ed., 1839, also *A Treatise on the Church of Christ*, London, 3rd ed., 1842; (23) Puller, F. W., S.S.J.E., *Les Ordinations anglicanes et le sacrifice de la messe*, Paris and London, 1896; (24) *Revue Anglo-Romaine*, 3 vols., Paris, 1895-6 (contains a number of important articles on the subject of ordinations); (25) Stubbs, W., *Registrum Sacrum Anglicanum*, Oxford, 1897; (26) Swete, H. B., *On the Bull Apostolicae Curae*, Cambridge, 1896; (27) Wordsworth, J., *Ministry of Grace*, London, 1902, *Responsio ad Batavos (de validitate ordinum Anglicanorum)*, Salisbury, 1894, *Ordination Problems*, SPCK, London, 1909, *Bishop Sarapion's PB*, SPCK, London, 1899. [Add Brightman, F. E., *Ordinations, Anglican in DECH*, 1912.]—T.D.

H. LEONARD PAss.

ANNUAL CHARGES ON BENEFICE.—

I. Taxes—(a) Property; (b) Income; (c) House Duty; (d) Land Tax. 2. Rates (see RATES and TAXES). 3. Other charges—(a) Fee Farm Rent; (b) Quit Rent; (c) TITHES; (d) PENSION (if any) to previous Incumbent; (e) Statutory charges, payable to a daughter or neighbouring parish; (f) Cost of collecting income; (g) DILAPIDATIONS;

¹ Prob. rent paid for lands originally held under a religious house.

² Prob. rent paid for lands originally held under the Crown

(h) INSURANCES; (i) Stipend of Curate, or portion of it, where necessary for the minimum of services required.—A6.

J. S. WILSDEN.

ANNUAL VALUE OF BENEFICE.—The value of a Benefice is frequently quoted, without distinction being made between gross and net income or reference to charges and obligations (ANNUAL CHARGES ON BENEFICE). The gross income is the sum total accruing from all sources, which it is the duty of the incumbent to administer; the net income is what remains after the charges on the benefice have been satisfied. It would be a more complete definition to quote the gross and net income respectively, and to add (if such be the case) that there is an official residence, which the incumbent is bound to occupy and to maintain in tenantable repair, subject to the periodic inspection and approval of the Diocesan Surveyor (DILAPIDATIONS).

Even then it would be unsafe to infer that the net income represents the amount which the incumbent can deal with for his own use and benefit. Local custom and sentiment often influence a timid and sensitive man, and constrain him to contribute unduly to Adverse Balances, and sometimes to Ch. Expenses, for which the parishioners, not the clergyman, are legally and morally responsible.—A6.

J. S. WILSDEN.

ANNUNCIATION.—See FESTIVAL, § 14; ADVENT, § 1; SAINTS' DAYS (RATIONALE), § 9.

ANTE-COMMUNION SERVICE.—At the end of the HC Service in the PB are found certain

Rubrics, the first of which is as follows: "Upon the Sundays and other Holy-days, if there be no Communion, shall be said all that is appointed at the Communion until the end of the general prayer 'for the whole state of Christ's Church Militant here on earth,' together with one or more of these collects last rehearsed, concluding with the blessing."

In the former revisions the wording had run—"until the end of the homily, concluding with the General Prayer," etc.; but in the First PB it ran: "till the end of the Offertory"—the General Prayer not being ordered to be said, as in that book it came later in the service; and the direction to use the AC. service was extended to all other days "whenever the people be customably assembled to pray in the church, and none be disposed to communicate with the priest."

This Rubric is quite plain for days when there is no Communion; but it has been very commonly evaded of late and the AC. Service omitted at the midday Service, on the plea that a celebration of the HC at an early hour is a sufficient compliance with the Rubric, and that this obviates the necessity of saying the AC. Service at midday. The AC. Service ought certainly to be said at every Communion, and its use at an early Communion Service is doubtless a compliance with the letter of the Rubric, but it is quite contrary to its spirit and intention. This may be seen from the facts: (1) that all notices are to be given out during the AC. Service; (2) that there is no provision for a sermon except at this Service; (3) that on certain days the Gospel

is a continuation of the 2nd Lesson at M P; (4) that the most authoritative writers on the P B uphold this conclusion, e.g., Bishop Sparrow says: "The Morning Service is to be said at the beginning of the day . . . The Communion Service is to be some good distance after the Morning Service. . . . The Litany is . . . no part of the Morning Service," but is "a kind of Preparative to the Communion" (*Rationale* 1684). It is doubtful whether any celebration of the HC should come before M P; it is certain that at least the AC. Service should always come after it.

And this usage of the Church of England is in strict accordance with the law and custom of the Church both East and West, as will be seen presently: whilst there is no ancient or even mediæval precedent for utilising an office like Mattins as the chief popular Service of the day, when it is not possible to have the complete service of the HC at the hour of the principal Service.

For what is the AC. Service, and what is its origin and history? The one service of the first Christians, the "Liturgy" *par*

2. History. *excellence*, was what we call the Communion Service. But then, as now, it contained far more than the parts which had to do with the actual communion. It consisted of two divisions, the former part being in substance the old Synagogue Service; and the latter part being the specially Christian addition of the breaking of the bread, *i.e.*, the fulfilment of Christ's command to "do this." In the primitive Church this first part of the service was called the Liturgy of the Catechumens (*Missa Catechumenorum*), the latter part the Liturgy of the Faithful (*Missa Fidelium*); because the catechumens were allowed to be present at the first part, but the faithful only at the second. It is thought indeed by some (see Cabrol, *Origines Liturgiques*, App. J) that these two divisions were at first two separate services (perhaps those of Saturday and Sunday) which were very soon fused together. However this may be—whether the *Missa Fidelium* was ever used alone or not—it is certain that the *Missa Catechumenorum* (or AC. Service) was used alone in the early ages, and has continued to be used both in East and West as the normal type of people's service when the full Eucharistic Liturgy could not be used. (1) Socrates (*Hist. Eccles.* 5.22) tells us that it was the ancient custom of the Alexandrian Church on Wednesdays and Fridays to have all the usual Liturgy except the actual Consecration and Communion. (2) In the Ambrosian rite on every week-day in Lent except Saturdays there were *Missæ Catechumenorum* both morning and afternoon. (*Missa Fidelium* was subsequently added to the afternoon services but not to those held in the mornings.) These *Missæ Catechumenorum* existed already in the time of St. Ambrose and the morning ones are still said regularly in Milan Cathedral, though the evening ones have been dropped. A similar series of *Missæ Catechumenorum* was said in the Mozarabic rite. Until

recent times another set of *Missæ Catechumenorum* (twelve on each day) was said at Milan on Rogation days; and similar services existed in the Mozarabic rite. It is quite possible that in the Roman rite also the daily Lenten Masses were originally only *Missæ Catechumenorum* for the instruction of the candidates for Bapt., the *Missa Fidelium* being added about the 6th cent. In the Byzantine rite a similar series of *Missæ Catechumenorum* is still said in Lent, and the *Missa Fidelium* cannot be added to these, as in Lent it is only on Saturdays and Sundays that consecration of the Euch. is allowed. At other times of the year also, whenever the Euch. cannot be celebrated, a service called "Typica" is substituted for it, which is simply the AC. Service with the addition of some concluding devotions. This custom (which has always been the regular rule of the East) was followed also in the West with all the authority of the Papal Curia up to the Reformation, and it was dropped in the Pian Missal, in all probability only because objection had been taken to an abuse to which it had been perverted, *viz.*, that certain priests took the fee for saying a mass and said nothing but *Missa Sicca* (as it was called), *i.e.*, *Missa Catechumenorum* together with the Lord's Pr. and certain other portions of the *Missa Fidelium* but without Canon or Consecration. Indeed the (so-called) *Missa præsancificationum* used in the Roman rite on Good Friday is nothing but *Missa Catechumenorum*, to which Communion with the reserved Sacr. has been subsequently added; and the Liturgy of the Præsancified which is used in the East throughout Lent except on Saturdays and Sundays is of precisely similar character.

The AC. Service, the Christian adaptation of the old Synagogue service, consisted originally of Lessons from (1) the Law; (2) the Prophets; **3. Contents.** to which we find (3) a Ps. added (1 Cor. 14.26); and then lessons from (4) the Epistles (1 Thess. 5.27, Col. 4.16); and finally (5) the Gospels. A lesson from Acts preceded the Epistle at certain seasons. (This may be taken as the general scheme subject to local variations.) These lessons were followed by the Sermon and possibly certain Intercessions, though the principal intercessions belonged rather to the *Missa Fidelium*. In Post-Nicene ages various chants were added before the lessons, but soon after, if not before, first the lesson from the Law and then that from the Prophets began to be dropped in many places. The lesson from the Law has survived during parts of the ecclesiastical year in the Persian, Mozarabic and Ambrosian rites; and also (for the Lenten *Missa Catechumenorum*) in the Byzantine rite. The prophetic lesson has disappeared from the Byzantine rite, and (except for the week-days in Lent with a few other instances) from the Roman rite—probably in both cases from about the 5th century.

It will be convenient to give at this point a few references to passages in early Christian literature in which the reading of Scripture-lessons is alluded to, first premising that these allusions to Scripture-lessons in the popular services have reference to their use in the Eucharistic Liturgy, the Liturgy of the Catechumens, or a Vigil-service similar to the Easter-Vigil, and not to any of the services which

were afterwards embodied in the Brev., as these services were monastic in origin. Justin Martyr, 1 *Apol.* 67, speaks of the Sunday Liturgy, at the beginning of which "the memoirs of the Apostles or the writings of the Prophets are read as long as time allows." Tertullian, *de Anima* 9, speaks of the reading of Scripture and singing of Ps., and, in *Apol.* 39, of the reading of Scripture in the ordinary worship; in *de Præscript. Hæret.* 36, he mentions the reading of the Epistles; and in other passages appears to allude to lessons from the Prophets and Gospels. Origen has many allusions to the reading of both OT and NT books in the services. Cyprian, *Eps.* 38 (33) 2 and 39 (34) 4, 5, alludes to the Gospel as read by a lector from the pulpit. Augustine and Chrysostom frequently allude to lessons from the Prophets, Epistles and Gospels.

The adaptation of these lessons to the days and seasons of the ecclesiastical year could not be earlier than the rise of the ecclesiastical year itself, which dates in the main from the 4th cent., bef. which period little more was recognised than the festival of Easter, with the Paschal fast preceding it and the fifty days of Eastertide following it, and perhaps some period of preparation for Bapt.; also the festival of the Epiphany. It seems pretty clear from the writings of Chrysostom, Ambrose, Augustine and the *Peregrinatio Etheriae* (= *Silviae*) that by the end of the 4th cent. the special lessons assigned to the principal holy-days and seasons had already acquired the sanction of tradition and use; but it is equally clear that (in the West and probably also in the East) there was still a great deal of liberty as to the choice of lessons for the rest of the year when no great holy-day required a special selection. Even bef. the 4th cent. it had apparently become customary to read certain books during the fast bef. Easter, and it is possible that the still-remaining series of lessons bef. Easter intended for the instruction of catechumens may be substantially earlier than the cycle of the (strictly) ecclesiastical year, viz. Genesis (or the Law), Proverbs (or Sapiential Books)—and (in the West) St. John's Gospel. Besides these books, in Eastertide Acts was almost universally read, and in the West (except at Rome) Revelation—it being hardly read at all in the East.

The Passion from Matt. appears to have been universally read on Good Friday—except at Rome; and the Resurrection from Matt. to have been everywhere the original Easter Gospel. The selection of lessons for ordinary Sundays was the latest portion of the lesson-cycle.

Aft. the lessons came the Sermon, and aft. that the dismissal of the catechumens and penitents, this

dismissal being made the occasion of an intercession for them. (At Rome alone the catechumens were dismissed before the Gospel.) These dismissals ended in strictness the *Missa Catechumenorum* or AC. Service; but in the Middle Ages, aft. there had ceased to be any catechumens to dismiss, when the *Missa Fidelium* did not follow entire, portions of it were nevertheless included—omitting of course all that related to the consecration; and this service was called *Missa Sicca* (or by the Carthusians, who still practise it, *Nudum Officium*), of which service our AC. Service is the exact equivalent.

As this service consisted originally of little more than lessons and a sermon, it was not said at the altar. Even the Coll. bef. the lessons

6. **Ceremonial.** in the Roman Mass (which was really the completion of the Lit.) was not originally said by the pontiff at the altar, but at his throne. The lessons (and the Ps., which was sung

by a soloist and counted among the lessons) were read by the readers in the place provided for them, i.e. the pulpit or ambon;¹ and the sermon was preached by the bishop not from the pulpit but from his throne. The deacon's announcements and dismissal of catechumens and penitents were also pronounced from the pulpit, the rest of the clergy occupying their usual seats or positions. (See INCENSE, LIGHTS.)

At the Reformation a return was made to this primitive custom. In the Injunctions of Edward VI (1547) it was ordered that "In the time of High-Mass . . . he that saith or singeth the same shall read or cause to be read the Epistle and Gospel of that Mass in English and not in Latin, in the Pulpit or in such convenient place as the people may hear the same," and there is abundant evidence to show that this custom was put in practice and continued under the PB's both of Edward VI and Elizabeth. (The alternative "convenient place" was evidently intended only to cover cases like college chapels and cathedral choirs, where there was no pulpit.) This direction applied also to the chapter of OT and NT at MP and EP; that it was a conscious and deliberate reversion to primitive custom is shown by the draft of Cranmer's original suggestions for the reform of Divine Service; where we find "Et legendas sive lectiones non intra cancellos ut hodie, sed foris a suggestu ut apud veteres fieri consuevit censemus recitandas" (see Gasquet and Bishop's *Edward VI and the Bk. of CP*, p. 375). This direction has never been superseded by any subsequent direction, nor is any other place for reading the Epistle and Gospel or the lessons at MP and EP recognised in the rubrics or official documents of the Church of England. (See PULPIT, LECTERN, AMBO.)

That the Epistle may be read by the parish clerk, and has been so read by continuous custom in the Church of England, is shown in C. Atchley's *The Right of the Parish Clerk to Read the Epistle* (Alcuin Club Publicns.) and in Dr. J. Wickham Legg's *Clerk's Book of 1549* (HBS).

On subject of AC. Service generally, see Dr. J. Wickham Legg's *Three Chapters in Liturgical Research* (Ch. Hist. Soc., S.P.C.K.).

7. **Bibliography.** For information with regard to ancient Lectionaries, see DCA, art.

Lectionary, which gives a good account of the Byzantine Epistles and Gospels, the Lenten lessons from Gen. and Prov. not included; paper by De Lagarde in *Abhandlungen d. historisch-philologischen Classe*, Göttingen, for Coptic Lectionaries; Wright's *Catalogue to Syriac MSS. in B. Museum and Forshall's do.*, for Syriac do.; Maclean's *East Syrian Offices* (*Appx.*), for Nestorian do.; Mozarabic *Missal and Brev.*, also G. Morin's *Liber Comicus*, for Mozarabic do.; Mabillon's *De Liturgia Gallic.*, for Gallican do.; *Auctarium Solesmense*, vol. 1, and Magistretti's *Manuale Ambrosianum*, for Ambrosian do.; Ranke's *Kirchliche Pericopen-system*, and Thomasi, *Opera*, for Roman do.—H. W. C. BISHOP.

ANTEPENDIUM.—The vesture which hangs in front of the holy table—the altar cloth; the word is sometimes inaccurately used of the *Frontlet*, or narrow strip of fringed material, which hangs from the front edge of the altar, and hides the top of the altar frontal.—R.3. V. STALEY.

ANTHEM.—Etym. merely an Englishing of the Lat. *antiphona* (ANTIPHON); but in current English it designates a piece of sacred vocal

¹ The people stood originally for all the lessons; afterwards for the Gospel only. See Cyprian, *Ep.* 39 (34) 5, and Eusebius, *Martyr. Palest.* 13 8.

music performed in the course of Divine service, but not forming part of the liturgical office itself. This use of the word is, however, quite modern. Bef. the Reformation free use was made of such pieces of vocal music, but they were called *Motets*. In the PB the word occurs in the following places. (1) In the Pref., "Concerning the Service," etc., where anthems are grouped with responds, etc., as among the things cut off in order to simplify the service. Here the word is clearly the equivalent of *antiphon*. (2) In the rubric bef. *Venite* (introduced in 1662)—"Except on Easter Day, upon which another A. is appointed." Here the word = "Canticle." N.B.—In the rubric on Easter Day the word is used in the plural, and in 1549 these texts of Scripture were actually *antiphons*, to be sung "afore Matins." It was in 1552 that they were put in the place of *Venite*, and in 1662 the *Gloria Patri* was added. This use of a series of texts to form a Canticle no doubt suggested the similar compositions in the old Accession Service, and in the other State services now suppressed. (3) In the rubric aft. the 3rd Coll. at MP and EP: "In quires and places where they sing, here followeth the A." This rubric was first inserted in 1662, at which date it may be assumed that the word "A." had acquired its present meaning.—Q2.

A. M. Y. BAYLAY.

ANTHEMS.—The present article is intended to cover both Anthems and Services (*i.e.*, musical settings to the Canticles and Communion Office). The Anthem was a

1. **Introductory.** normal element of the old Latin services in the greater churches, and at the Reformation directions were early given (see below) for substituting English words. Moreover, the absence of Hymns in the English PB at this time, together with the disappearance of the Antiphons to the Psalms and Canticles, roused a strong feeling of need for music, which was met by the provision contained in the 49th Injn. of 1559 to the effect that in certain churches, music, in the form of a Hymn or Anthem, be permitted at the beginning or end of MEP. England during this period certainly claimed to be a musical country, for Henry VIII was a composer, and Queen Elizabeth used her practical influence to maintain music in the Ch. Service. Excepting during the Great Rebellion when Organs and Ch. Music Books were the objects of wilful destruction, the Anthem has ever since held a place in the Choral Service, and from the time of the Reformation all the eminent musicians of this country have contributed to the wonderful and varied store of Ch. Music now in our possession. [Cp. *DECH on Musicians*.]

The growth of the Anthem may be divided into 4 periods.

2. **Periods.** 1st Period (1520-1625). Here are found the Musicians who may justly be termed the founders of English Church Music:—Redford, Tye, Tallis, Byrd and Gibbons. The Anthems of these famous men were in all probability accompanied by a small portable Organ, together with some stringed instruments

which played in unison with the voices, and were in each case "Full." We look to Cathedrals to set the example of preserving these compositions, and thus preventing them falling into oblivion, for they are far more suitable to the Cathedral Service than to the average parish church.

2nd Period (1650-1720). Pelham Humphrey, Wise, Blow, Henry Purcell, Croft, Weldon, Jeremiah Clarke. The A. in this Period undergo a great change, chiefly owing to the introduction of Solos and Verses, due to the influence of Henry Purcell, whose writings will ever remain amongst the most treasured of all Ch. Music. The free accompaniments and daring harmonies used by these masters paved the way for what was to follow.

3rd Period (1720-1845). Greene, Boyce, Hayes, Battishill, Attwood, Walmisley, Goss, Smart, Wesley, Elvey. Little difference at the commencement of this period is to be noticed in the way of absolute novelty, but Solo and Verse Anthems grow in favour. The influence of Handel is conspicuous in the later Anthems of this Period.

4th Period (the Modern Anthem). Ouseley, Garrett, Barnby, Stainer, Sullivan, Martin, Stanford, etc., etc. The A. of this period are so well known and so extensively used that little need be said. Perhaps the elaborate, and, in many cases, the entirely independent accompaniments constitute the most noticeable feature of these compositions. These A. are a delight to the qualified organist of the present day, for, if he be the fortunate possessor of one of the many excellent organs now to be found almost everywhere, it is quite natural that he should select these Anthems in preference to those in which he has nothing more to do than to accompany the voices, note for note, though this fact does not afford him any excuse for shunning the A. of the old Masters which will always hold their own.

A few remarks, dealing with the selection of suitable A. for Church Service, together with a classification of the same, may, it is hoped, be found helpful.

3. **Practical.** (1) The capabilities of the Choir should first be studied. Nothing is more distressing for a congregation than having to listen to a Choir manfully struggling through long and difficult A., which in reality are far too advanced. Such A. as these should be left entirely to the most efficient and highly trained Choirs, for in these days members of congregations are only too prone to find an excuse for looking upon A. as merely a "Performance by the Choir," and bad or indifferent singing will tend to furnish this excuse more than anything else. On the other hand, carefully selected A., well within the capabilities of the Choir, devoutly and adequately rendered, are a great addition to the Ch. Service; and there should be no difficulty in fulfilling the purpose of Queen Elizabeth's Injunction, namely, "that the sentence of the Hymn may be understood and perceived."

(2) The words should be suitable to the particular Sunday or Ch. Festival, and should in every case be provided for the congregation. If Church funds cannot run to the purchase of Anthem Books or separate printing, then A. should be chosen with words taken from the Pss. or Hymns, to which the congregation can readily turn.

(3) Organists with small organs at their disposal should avoid A. with very elaborate accompaniments, e.g.:—"It came even to pass" (Ouseley). All the massive Choruses from the Oratorios should be avoided. Quite an erroneous impression of the composition is displayed by a Cathedral Choir of, say, 12 boys and 6 men, when they sing, with whatever technical correctness, such Choruses as "For unto us," or "Worthy is the Lamb" or the "Amen" Chorus from the Messiah. Only a large body of voices can give the proper effect.

(4) Always make use of good, wholesome music. The taste displayed in the selection of music by organists of some of the smaller churches is truly lamentable, for they seem quite content to limit the resources of their repertoire to the compositions of about two men, and use music which no thoroughly competent or cathedral-trained organist would even look at. Organists would do wisely to stick almost exclusively to the publications of established firms. These issue classified lists of Services and Anthems which every choirmaster should possess.

(5) No A. which take longer than 6-8 minutes should be used in ordinary parish churches. In village churches, when a short Anthem is sung on a Festival, it is a good plan to follow this up by a Hymn given out at the same time with the Anthem. The congregation is not then deprived of a Hymn, and should therefore have no just cause for complaint.

An excellent selection of A. may be made from the Works of the following Composers:—Tye (1510-1572); Tallis (1520-1585); Palestrina (1524-1594); Farrant (1530-1580); Gibbons (1583-1625); Rogers (1614-1698); Wise (1638-1687); Creighton (1639-1736); Humphrey (1647-1674); Purcell (1658-1695); Clarke (1670-1707); Weldon (1676-1736); Croft (1678-1726); Greene (1695-1755); Kent (1700-1776); Hayes (1707-1777); Boyce (1710-1779); Nares (1715-1783); Attwood (1765-1838); Goss (1800-1880); Mendelssohn (1809-1847); Smart (1813-1879); Wesley (1814-1875); Walmisley (1814-1856); Elvey (1816-1893); Ouseley (1825-1889); Stainer (1840-1901); Sullivan (1842-1900); Martin (1844).

The following Classification of A. may be found useful by Precentors and Choirmasters.

5. Anthems Classified. It contains selections for special seasons and occasions, the items being marked A, B, C, according as they are suitable for—(A) Village and Ordinary Town Choirs, singing Anthems on special occasions; (B) Better Town Choirs, with Choral Service on Sundays; (C) Cathedral and College Chapel Choirs, and others rendering a daily Choral Service.

- ADVENT.**
- | | | |
|------|---------------------------|--------------|
| A. | Doth not wisdom cry | Haking. |
| A.B. | Hearken unto Me | Sullivan. |
| B. | Sleepers, wake | Mendelssohn. |
| B. | Prepare ye the way | Garrett. |
| B. | It is high time | Barnby. |
| B. | Rejoice greatly | Gadsby. |
| B.C. | Rejoice in the Lord | Purcell. |
| B.C. | Comfort ye, And the glory | Handel. |
| B.C. | Who is this | Arnold. |

- ADVENT—contd.**
- | | | |
|------|------------------------|----------|
| B.C. | Praise His awful name | Spohr. |
| B.C. | Awake, awake | Stainer. |
| B.C. | Hosanna in the Highest | Stainer. |
| C. | Rejoice in the Lord | Redford. |
| C. | Hosanna to the Son | Gibbons. |
| C. | Ascribe unto the Lord | Travers. |
- CHRISTMAS.**
- | | | |
|------|--------------------------|-----------|
| A. | Let us now go | Hopkins. |
| B. | In the beginning | Thorne. |
| B. | While shepherds watched | Best. |
| B. | Drop down, ye Heavens | Barnby. |
| B. | Sing, O daughter | Gadsby. |
| B.C. | In dulci júbilo | Pearsall. |
| B.C. | Sing and rejoice | Harwood. |
| B.C. | God, Who at sundry times | Bairstow. |
| C. | Methinks I hear | Crotch. |
- EPIPHANY.**
- | | | |
|------|-----------------------|--------------|
| A. | Arise, shine | Elvey. |
| A. | From the rising | Ouseley. |
| B. | Behold the Lord | Thorne. |
| B.C. | Lo! star-led chiefs | Crotch. |
| B.C. | Say, where is He born | Mendelssohn. |
| B.C. | Send out Thy light | Gounod. |
- SEPTUAGESIMA.**
- | | | |
|------|-------------------------|---------------|
| B. | The glory of the Lord | Goss. |
| B.C. | Whoso dwelleth | Martin. |
| B.C. | It is a good thing | J. F. Bridge. |
| C. | The Heavens are telling | Haydn. |
| C. | The Lord is very great | Beckwith. |
- SEXAGESIMA.**
- | | | |
|------|---------------------------|----------|
| A. | Teach me, O Lord | Rogers. |
| A. | Teach me, O Lord | Attwood. |
| A.B. | How dear are Thy Counsels | Crotch. |
| B.C. | O where shall wisdom | Boyce. |
- QUINQUAGESIMA.**
- | | | |
|------|--------------------|--------------|
| B.C. | See what love | Mendelssohn. |
| B.C. | Blessed be the God | Wesley. |
- LENT.**
- | | | |
|--------|-----------------------------|--------------|
| A. | Lord for Thy tender mercies | Farrant. |
| A. | I will arise | Creighton. |
| A. | Incline Thine ear | Himmel. |
| A. | Turn Thy face | Attwood. |
| A. | Turn Thee again | Attwood. |
| A. | Comfort, O Lord | Crotch. |
| A. | God so loved the world | Goss. |
| A. | Lead me, Lord | Wesley. |
| A. | O Lord my God | Wesley. |
| A. | Lord I call upon Thee | Ouseley. |
| A. | Ponder my words | Colborne. |
| A.B. | God so loved the world | Stainer. |
| A.B.C. | O Saviour of the world | Goss. |
| B. | Come and let us return | Goss. |
| B.C. | By the waters of Babylon | Boyce. |
| B.C. | As pants the hart | Spohr. |
| B.C. | Judge me, O God | Mendelssohn. |
| B.C. | By Babylon's wave | Gounod. |
| B.C. | Remember now thy Creator | Steggall. |
| B.C. | Lead kindly light | Stainer. |
| B.C. | Yea though I walk | Sullivan. |
| C. | Give ear unto my prayer | Arcadelt. |
| C. | Bow Thine ear | Byrd. |
| C. | I wrestle and pray | Bach. |
| C. | Hear my prayer | Stroud. |
| C. | Call to remembrance | Battishill. |
| C. | My soul is weary | Beckwith. |
| C. | Hear my prayer | Mendelssohn. |
- EASTER.**
- | | | |
|----|---------------------|--------|
| A. | Christ our Passover | Goss. |
| A. | Christ is risen | Elvey. |

EASTER—*contd.*

- | | | |
|------|-------------------------------|-----------|
| A. | Why seek ye | Hopkins. |
| A. | They have taken away | Stainer. |
| B. | If we believe | Goss. |
| B. | O give thanks | Goss. |
| B. | The Lord is my strength | Goss. |
| B. | The Lord is my strength | Smart. |
| B. | Sing praises | Gounod. |
| B. | I will sing | Sullivan. |
| B. | Who is like unto Thee | Sullivan. |
| B.C. | Since by man | Handel. |
| B.C. | Thou wilt keep him | Wesley. |
| B.C. | The Lord will comfort
Zion | Hiles. |
| B.C. | Thou wilt keep him | Jekyll. |
| B.C. | I will mention | Sullivan. |
| C. | I know that my Redeemer | Handel. |
| C. | Christ is risen | Ouseley. |
| C. | As we have borne | Barnby. |
| C. | Rejoice in the Lord | Martin. |

ASCENSION.

- | | | |
|------|-------------------------|------------|
| B.C. | God is gone up | Croft. |
| B.C. | O clap your hands | Stainer. |
| C. | O God the King of glory | Walmisley. |
| C. | King all glorious | Barnby. |

WHITSUNTIDE.

- | | | |
|------|------------------------|-------------|
| A. | Come, Holy Ghost | Attwood. |
| A. | O taste and see | Goss. |
| A. | O taste and see | Sullivan. |
| B. | The Lord descended | Hayes. |
| B. | O give thanks | Elvey. |
| B.C. | God is a Spirit | S. Bennett. |
| B.C. | God came from Teman | Steggall. |
| B.C. | O for a closer walk | Foster. |
| C. | Sing to the Lord | Smart. |
| C. | The Spirit of the Lord | Elgar. |

TRINITY.

- | | | |
|------|-----------------------|----------|
| A. | Lord of all power | Mason. |
| A.B. | In humble faith | Garrett. |
| B. | Holy, Holy | Crotch. |
| B. | Come up kither | Spohr. |
| B. | I am Alpha | Stainer. |
| C. | I was in the Spirit | Blow. |
| C. | Blessing, glory | Bach. |
| C. | Ascribe unto the Lord | Wesley. |
| C. | I saw the Lord | Stainer. |

ALL SAINTS' DAY.

- | | | |
|----|------------------|-----------|
| A. | What are these | Stainer. |
| A. | O love the Lord | Sullivan. |
| C. | I beheld, and lo | Blow. |
| C. | These are they | Dykes. |

HARVEST.

- | | | |
|------|--------------------------------|----------|
| A. | Thou visitest the earth | Greene. |
| A. | Ye shall dwell in the
land | Stainer. |
| B. | Fear not, O land | Goss. |
| B. | The Lord hath done | Smart. |
| B. | The Lord is loving | Garrett. |
| B. | While the earth remaineth | Tours. |
| B.C. | O praise the Lord of
Heaven | Goss. |

DEDICATION FESTIVAL.

- | | | |
|------|---------------------------------|----------|
| A. | Blessed are they | Tours. |
| B. | I was glad | Elvey. |
| B.C. | How lovely are Thy
dwellings | Spohr. |
| B.C. | Praise the Lord | Goss. |
| B.C. | It came even to pass | Ouseley. |
| B.C. | How goodly | Ouseley. |
| C. | I have surely built | Boyce. |
| C. | How lovely is Thy
dwelling | Brahms. |

THANKSGIVING.

- | | | |
|------|-------------------------------|----------|
| A. | O praise God | Weldon. |
| A. | O praise the Lord, laud
ye | Goss. |
| A. | Sing a song of praise | Stainer. |
| B.C. | They that go down | Attwood. |
| B.C. | The Lord is great | Best. |
| C. | O sing unto the Lord | Purcell. |
| C. | Give thanks, O Israel | Ouseley. |
| C. | Lord, Thou art God | Stainer. |

EVENING.

- | | | |
|------|--------------------|------------------|
| B. | I will lay me down | Hiles. |
| B. | The radiant morn | Woodward. |
| B.C. | O gladsome light | Sullivan. |
| C. | O Lord the Maker | King Henry VIII. |

BURIAL.

- | | | |
|------|------------------------|----------|
| A. | Thou knowest, Lord | Purcell. |
| B. | Brother, thou art gone | Goss. |
| B. | I heard a voice | Goss. |
| B.C. | Blest are the departed | Spohr. |
| B.C. | Comes, at times | Oakeley. |

GENERAL.

- | | | |
|----|--|-----------------------------|
| A. | Thine, O Lord | Kent. |
| A. | I will lift up (Confirma-
tion) | Clarke-Whitfield
Barnby. |
| A. | Sweet is Thy mercy | |
| B. | How lovely are the mes-
sengers | Mendelssohn. |
| B. | (Ember Seasons and Saints' Days) | |
| B. | Father of Heaven | Walmisley. |
| B. | The Lord is my shepherd
(Morning) | Ouseley.
Stewart. |
| B. | Thou, O God | |
| B. | The righteous shall flour-
ish (Saints' Days) | Calkin.
Hopkins. |
| B. | I will wash my hands | |
| B. | Come, my soul (Ember
Days) | Martin. |
| B. | Bread of Heaven (Com-
munion) | German. |
| C. | Plead Thou my cause
(Missions) | Mozart. |
| C. | O praise the Lord
(Michaelmas) | Elvey. |

SERVICES, Suitable Settings. (These are not classified, as the range of variation in difficulty is not so great as in the case of anthems, and they are usually, and very properly, not attempted except by the better trained choirs.)

TE DEUM.

Alcock in B flat; Aldrich in G; Attwood in F; Barnby in E; Boyce in A, in A (with Verse), and in C; Calkin in B flat; Clarke-Whitfield in E; Croft in A; Dykes in F; Garrett in D, in E, in F, and again in F (small); Gibbons in F; Harwood in A flat; Hopkins in A, in C, and in F; King Hall in B flat; Lloyd in E flat; Mendelssohn in A; Nares in F; Noble in B mi; Ouseley in E; Rogers in D; Smart in F; Stainer in A, in B flat, and in E flat; Stanford in A, in B flat, and in C; Tours in F, also in F (Unison); Turlle in D; Wesley in F.

COMMUNION.

Barnby in E; Calkin in G; Dykes in F; Elvey in E; Eyre in E flat; Garrett in D, in E, in F, and in F (Unison); Harwood in A flat; Lloyd in E flat; Martin in C; Merbecke; Ouseley in A, and in E; Parker in E; Smart in F; Stainer in A, in E flat, and in F; Stammers in E flat; Stanford in B flat, and in C; Thorne in E flat; Tours in C, and in F; Wesley in E; Woodward in E flat.

MAGNIFICAT AND NUNC DIMITTIS.

Arnold in A; Attwood in C, and in F; Barnby in E; Bennett in G; Bridge in C; Calkin in B flat; Chipp in A; Clarke-Whitfield in E; Colborne in A; Cooke in C; Dykes in F; Elvey in A; Foster in A; Gadsby in C; Garrett in D, in E flat (E Service), in F, and in F (small); Gibbons in F; Goss in E; Harwood in A flat; Hatton in E; Hopkins in F; Iliffe in G; Kelway in A mi, in B mi, and in G mi; King Hall in E flat; Lloyd in A; Macfarren in E flat; Nares in F; Noble in B mi; Ouseley in B flat, and in E; Reay in F; Rogers in A mi, and in D; Smart in B flat, and in F; Stainer in A, in B flat, in E flat, and in E; Stanford in A, in B flat, and in C; Steggall in C; Tours in F; Turle in D; Walmisley in C, and in D mi; Wesley in F.—Q2.

J. S. HEAP.

ANTINOMIAN.—Antinomianism had been advocated as early as the 14th cent. in Flanders by the "Brethren of the Free Spirit," and also at the time of the Reformation by the "Spirituals" in Flanders, and by John Agricola, a Lutheran divine; but it was not until the Commonwealth that a sect of Antinomians arose in England. They usually held an extreme and perverted form of Calvinism and their views varied. Some held that it was unnecessary to exhort Christians to obey the moral law of God, because the "elect" would, by a divine impulse, lead holy lives, and that those who were "reprobate" could not obey the law. Others taught that the elect cannot commit sin because they can do nothing displeasing to God. Their main contention was that, as Christ had taken the place of the elect and perfectly obeyed the law, it could have no further demands on them. These opinions were strongly condemned by the Westminster Assembly in 1643. Some of the more fanatical of the early Quakers also used their doctrine of special divine illumination as a cloke for licentiousness.

[The word A. (= one who is against law) was first coined by Luther to stigmatise Agricola, who, against Melancthon, taught that faith came before repentance and that not the knowledge of moral law, but the knowledge of the love of God, produced repentance. The accusation implied by it is however as early as St. Paul's days. St. Paul's teaching of justification by faith, of grace abounding and grace ruling, led him to be accused of saying: "let us do evil"—(1) that good may come, *i.e.*, that God may be glorified and that grace may more abound, (2) because law is no longer our master (see Rom. 3 7, 8, 5 20-6 1, 6 14, 15). His answer (see Rom. 6 2-14, 16-23) is: To become a Christian means a great change like dying and rising again. We are alive in Christ, how can we live in sin? To obey sin is to own sin as master. We were made free, how can we go back to slavery? Charges of Antinomianism have been frequently made against Calvinists because of their disparagement of "deadly doing" and of "legal preaching." Cp. Fletcher's *Checks to Antinomianism* (A.D. 1771-1775)].

See Mosheim, *Ecl. Hist.*, cent. 16, sect. 3, pt. 2, c. 1, § 25 and c. 2, § 38; and cent. 17, sect. 2, pt. 2, c. 2, § 23; Neal, *Hist. of Puritans* (1822 ed.) 3 55.—K1.

C. S. CARTER.

[J. BATTERSBY HARFORD].

ANTIPHON.—The word means "something said in reply," and it was originally used to denote the fixed phrase recited by the cong. aft. each verse of a Ps. or Cant. had been chanted by the reader, in the early Church services.

This repetition of the A. was in course of time

gradually diminished in frequency, until at last it was only sung bef. and aft. each entire Ps., except in the case of the A. to *Venite* (INVITATORY). In the meantime the monks had early introduced the practice of having the Pss. chanted, not by a single reader, but by two choirs in alternate verses. To this the name of "antiphonal singing" is commonly applied, but this latter term has no connection with the original meaning of A. The As. were also made use of apart from the Pss. and Cants. to which they belonged, being sung in various parts of almost every service, and especially in processions. From this independent use of the A. has come the modern meaning of its English equivalent **ANTHEM**. At the Reformation the use of As. with the Pss. and Cants. was discontinued; but a good many are retained in the Burial Service. The "Offertory Sentences" in the Communion Service are in reality As. (*vide rubric*, 1549), and at the present day are not uncommonly sung as such. In 1549 they were balanced by another set of Post-Communion As. at the end of the Service. In the Lit. we find the A., "O Lord, arise," retained in connection with the first verse of Ps. 44, to which it belonged.—Q2. A. M. Y. BAYLAY.

ANTIPHONAL SINGING.—In the worship of the Tabernacle and Temple, arrangements were made for the "service of song in

1. **Origin.** the house of the Lord" according to some method of responsorial chant (1 Chron. 6 31 ff. and 25 1-7). The structure of Pss. 24 and 134 implies such a method of AS. Philo tells us that certain Jewish or Christian ascetics of his day at Alexandria sang their hymns, partly in alternation of men's and women's voices, and partly in unison: and Pliny (*Ep.* 10 96) writes of the Bithynian Christians chanting a hymn before sunrise by turns (*secum invicem*). In all probability this method of chanting was adopted by Christians in the earliest ages of the Ch., though tradition ascribes its introduction to St. Ignatius, who "saw a vision of angels hymning in alternate chants the Holy Trinity" (Socrates, *HE* 6 8). Socrates adds that Ignatius consequently adopted that mode of S. in the Antiochene Ch. "whence it was transmitted by tradition to all the other churches." Antioch seems, at any rate, to be the place where it was most in vogue and the centre from which it spread over the Churches of the East.

St. Augustine tells us that St. Ambrose, in the West, adopted his new method of chanting from the East ("secundum morem

2. **Methods.** *Orientalium*"—*Conf.* 9 7). The meaning of this expression, according to some, is that the men and women singers at Milan chanted in their own registers in octaves, for Aristotle defines the word *Antiphon* as "the accord of an octave." But tradition is against this theory, and AS. may be defined, with St. Isidore, as "vox reciproca; duobus scilicet choris alternatim psallentibus ordine commutato" (*Origines* 6 18).

There are three ways of carrying out this A. method of chanting. (a) The alternate S. of Ps. or Cant., verse by verse, by two choirs. (There is a variation of this method employed in some churches of to-day, where only half the verse is sung by the *Decani* and the other half by the *Cantoris* section)

of the Choir.¹) (b) The insertion, between each verse, of an ANTIPHON or refrain, usually taken from the Ps. itself, which is an invariable comment of the second choir upon the verses sung by the first choir (cp. the Responses to the Commandments in the PB). In later times this Antiphon was sung only before and after the Ps. In our PB the only Antiphon to a Ps., out of the many that were sung in our services in Pre-Reformation times, is "O Saviour of the World" in VS. (c) As directed in the Rubric before the Cants. once appointed to be said instead of the *Venite* in the English STATE SERVICES; one verse by the priest and another by the clerk and people. This is a modern usage, not without justification in places where the Pss. are read and not chanted, but it is evidently contrary to the true spirit of AS. which calls for a balance of parts.—Q2.

MAURICE F. BELL.

APOCRYPHA (Deutero-canonical Scripture).

—(1) *The Meaning of the Term.* It is necessary to distinguish between "the Apocrypha," by which the Ch. of Eng. understands certain non-canonical

1. Introductory.

books of the OT, and the adjective "apocryphal," used as equivalent to "spurious" or "rejected," and applying equally to NT or OT.

(2) *History.* The books of the Apocrypha are enumerated in Art. 6 [see ARTS. OF RELIGION, § 7, for detailed list]. They owe their place in the Christian Bible to the fact that, while not included in the Hebrew, or Palestinian, OT, they occur in the LXX, or Alexandrine Canon of Scripture. The Old Latin Versions were made from the LXX, and so the Apocr. came to be included in the Vulgate, as revised by St. Jerome. (There are, however, certain exceptions. The Roman Ch. regards 3 and 4 Esdras and the Prayer of Manasses as apocryphal, and in the Vulg. they are printed as an Appendix after the NT.)

The term *Apocrypha* was not at first used in a derogatory sense. We know that the Jews possessed certain "hidden" books. These were either books of mystical or esoteric significance, such as Apocalypses, or books which were withheld by the Jewish authorities from public reading on account of their contents. Thus the Rabbis wished to "hide" Ecclesiastes because of its heresies. The Christian Ch. did not, in its early days, make books apocryphal by excluding them from the Canon, but decided that they were not to be considered as on the same level as the sacred Scriptures. The Apocrypha was really deutero-canonical. But, inasmuch as publicity and universality were regarded as marks of genuineness and truth, there was a tendency to consider all secret books as apocryphal or false. Thus the original significance of the term *Apocrypha* was forgotten, and it came to mean "not accepted by the Ch. as being of obscure or doubtful origin."

(3) *Attitude of Ch. of Eng. towards Apocrypha.* The position of the Ch. of Eng. is that of the

primitive Ch. She regards the Apocr. as eccles., though non-canonical, and she gives it a place in her Bible. In Art. 6 she says: "And the other books (as Hierome saith) the Ch. doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." The Homilies frequently quote from the Apocrypha.

The Roman Ch., in spite of St. Jerome, joins the books of the Apocr. with the other books of the OT as canonical. The Eastern Ch. has no consistent or formulated practice with regard to the Apocr. The Protestant Chs. have gradually tended to reject the Apocr., though both Luther and Calvin gave it a place in their Bibles. The Westminster Confession says it is "no part of the Canon of the Scripture, and therefore . . . of no authority in the Ch. of God." The Puritans in 1661 demanded the exclusion of the Apocr. from the English Bible, and from the services of the Church.

(4) *Use of Apocrypha in PB.* The desire of the Reformers for a "scriptural" PB led to an excision of all refs. to the Apocr. in the wording of the services. (In 1549 two such refs. remained, *i.e.*, in Matr. and VS to Bk. of Tobit [RITUAL, M8² n. 2, N2² n. 1], but they were both removed in 1552.) As regards the Lectionary, the tendency has been to diminish the lessons from the Apocrypha. In the Calendars of 1561 and 1661, and down to 1872, there were more than 100 lessons, including portions of Bel and the Dragon, and the Story of Susanna, which can scarcely have been edifying for public reading. The new Lect. has lessons for 21 days only, exclusively from Wisdom, Eccclus., and Baruch. The Ch. of Ireland, in contrast with the Episc. Ch. of Scotland, has abolished all lessons from the Apocrypha. In any future revision of the PB the question will naturally arise as to how far the Apocr. is to be used. If we are to remain true to the traditional treatment of the Apocr. in the Ch. of Eng., we shall have to see that it retains a proper place in public reading, and we may listen to Hooker when he says, "Should the mixture of a little dross constrain the Ch. to deprive herself of so much gold?" (*Ecccl. Pol.* 5 20). [See also CANONICAL BOOKS.]

Cp. *Apocrypha* in DB, DB (1909), and Hook's *Ch. Dict.* (14th ed.); Gibson, *Thirty-nine Arts.*, vol. 1, 1896; Procter and Frere, *New Hist. of BCP*, 1901.—B5. E. F. MORISON.

APOSTLES' CREED (in MP, EP, Bapt., Cat., VS).—Several reasons have been assigned for the title which the AC. bears.

1. Title and Character. (1) Rufinus of Aquileia, in his *Commentary* on the C. (c. 400), records the tradition that it was so called because each of the App. before leaving Jerusalem had contributed one of its twelve articles. The tradition is, of course, disproved by history, since some of the articles did not appear till several centuries after Apostolic times. (2) Others have found

¹ [The aim of this is to reproduce the effect of the Hebrew parallelism, and it should therefore not be applied to the *Te Deum* or the *Gloria*.]

the origin of the title in the fact that the C. contains the body of doctrine taught by the App. (Schaff, *Creeeds* I 22). (3) A third theory is that, since this is the C. of the only church of the West founded by an Ap., it is called the Apostolic or AC., as the see was called the Apostolic see.

The English reformers did not accept the legend of the apostolic authorship. In the first PB the document is simply called "the creed" without further description. In the 42 Arts. of 1553 it is described as "that which is commonly called the AC." Not till 1662 was the title "the AC." given a place in the rubrics of the PB.

The AC. is a purely Latin Creed and is not recognised in the Greek Church to-day. It reflects the practical and unspeculative character of the W. Church and presents a sharp contrast to the Nicene Creed, the characteristic product of the E. Church. While the AC. confines itself strictly to the bare record of historical facts, the Nic. Cr. deals also with the "ideas" of Christianity and supplies a reason for the facts. Only in one art. does the AC. furnish a reason, namely, that on Christ's return hereafter, "From thence He shall come to judge the quick and the dead." "Very characteristic is it of the intensely practical W. that this thought of judgment to come should from the first find a prominent place in its Creed, and that this should be the single article in which it unites with the E. Church in giving a reason for the statement made" (Gibson, *The Three Creeds*, 1908, p. 34). It may be also noted that asyndeton is characteristic of the W. type of creed, polysyndeton of the Eastern.

Our present AC. is the final product of a varied and complicated history, whose beginnings go back into the earliest age of the Church. In its first stages the C. was growing in secret like the seed in the parable, and we can only trace its history dimly through hints and allusions. As it is a document of composite origin, we can only understand its history by reference to the earlier creed-forms out of which it has grown. Attempts have been made to find a definite Creed in the NT. Though there are many creed-like expressions, especially in the Pauline Eps. (Richmond, *The Creed in the Epistles*, 1909), there is no evidence of a fixed and formal Creed. Yet there were fairly defined *types of preaching* in Apostolic times, and it will be necessary to ascertain how these are related to the later creeds. It is clear that the Faith was stated in two quite different ways. (1) There was the brief confession made by the disciple at Baptism. (2) There was also the fuller statement of the truth in the deposit committed to the teacher. As regards (1) we know three simple forms of Bapt. confession. (a) "Jesus is Lord" (1 Cor. 12 3, Rom. 10 9); this is the Pauline type. (b) "Jesus is the Son of God" (1 Jn. 4 15, Heb. 4 14); this is the Johannine type. (c) There is also the type found in Palestine; it is taken from

the Baptismal commission of Christ in Matt. 28 19. (2) But beside these simple confessions there was a fuller deposit committed to the teachers of the Church (which St. Paul calls a "pattern of wholesome words" or the "tradition"); this fuller teaching was given to those under instruction before and after Baptism.

The *enlargement of the Creed* was mainly due to the gradual insertion of parts of this wider body of teaching into the shorter Creed which the Catechumens were required to confess at Baptism (Bp. Wordsworth, *The Baptismal Confession and the Creed*, 1904). The causes of this gradual expansion were probably various. Kattenbusch thinks the object was mainly catechetical, the desire for greater fulness and precision in teaching. But there is little doubt that the growth of heresy and the need of safeguarding the truth by further definition had also much to do with the process. It has been well said that every clause of the Creed marks the tombstone of a buried heresy. But at the root of all this development we can discern very definite lines of *structure*. The AC. "was clearly in origin a combination of the Trinitarian confession of the Church of Palestine with the Pauline and Johannine confessions of the central truth as regards our Lord. All existing Creeds have this double basis. All have the Trinitarian framework. All present the second part (the person and mission of the Son) in a more extended form than the first and third" (Bp. Wordsworth).

The first great landmark in the history of the AC. is the appearance of R., the local Creed of the early Church of Rome. Our present received text (T.) of AC. is a later recension of this earlier form, which runs thus:

3. The Old Roman Creed (R.).

"Credo in Deum Patrem omnipotentem; Et in Christum Jesum, unicum Filium eius, Dominum nostrum; Qui natus est de Spiritu Sancto ex Maria virgine, crucifixus sub Pontio Pilato et sepultus; tertia die resurrexit a mortuis, ascendit in coelos, sedet ad dexteram Patris; inde venturus est iudicare vivos et mortuos. Et in Spiritum Sanctum, sanctam ecclesiam, remissionem peccatorum, carnis resurrectionem."

This version of R. is taken from Rufinus of Aquileia (c. 400). An earlier authority for R. is the *Ep.* of Marcellus of Ancyra to Julius of Rome, A.D. 341. Following indirect evidence we can trace R. back to the writings of Felix, Bp. of Rome (A.D. 269-74), and Dionysius, Bp. of Rome (c. 259). Still earlier we can trace it back to Tertullian (c. 200), and through him (*Adv. Marc.* 5 4) to the Gnostic Marcion (c. 150). It is now generally agreed that R. cannot have been composed later than 150. Harnack puts it between 140 and 150, while Kattenbusch dates it a little before or after 100.

Some hold that R. is the work of a single hand, and was deliberately composed to meet a felt want of the Church (Kattenbusch, Bp. Gibson, *op. cit.*, p. 50). Others maintain that it was a gradual compilation and represents the

"crystallisation of floating formulae" in use in the Church (Harnack).

(1) *I believe in God (the) Father Almighty.* It is possible that "Father" (*Patrem*) was not found in the earliest form of R.

4. **Clauses in Detail.** Marcellus and Tert. appear to omit it, but it stood in the Creed known to Novatian and Cyprian. Probably therefore it was in symbolical use before the end of the 2nd cent. It seems likely (as Harnack thinks) that in the 2nd cent. the Fatherhood was understood chiefly of the paternal relation of God to the creation (*i.e.*, Father of the universe). The personal Fatherhood (*i.e.*, in relation to the Son and to members of the Church) was, however, also recognised, though it was natural that the cosmic Fatherhood should have been specially emphasised in opposition to the Gnostic doctrine of creation by the Demiurge or inferior deity. Almighty (*omnipotens*) is *παντοκράτωρ*, not *παντοδύναμος*, the All-Ruler rather than the Almighty (Swete, *Ap. Cr.*, p. 21; the distinction is very fully dealt with by Westcott, *Historic Faith*, note V).

(2) *And in Christ Jesus* (note the order) *His only Son our Lord.* "Only" (*unicum*, for which *unigenitum* is sometimes substituted) represents *τὸν μονογενῆ*—"only-begotten" (as in English Bapt. Creed). This term refers clearly to a pre-existent sonship and not, as Harnack thinks, to a sonship by adoption predicated merely of His Incarnate life (Swete, p. 26).

(3) *Who was born of the Holy Spirit and the Virgin Mary.* This clause belongs in substance to the earliest form of R. The belief itself is found (outside NT) in Ignatius (*Eph.* 19), Justin (*Apol.* 1 *xi*, *Dial.* 43).

(4) *And in the Holy Ghost.* It is noteworthy that, while in the arts. on the Father and the Son the name is followed by a further definition, the art. on the Holy Spirit does not go beyond the bare mention of the name. (On this point cp. the art. in the Constantinopolitan Creed.) The doctrine of the Holy Ghost was not elaborated in the Church till after the heresy of Macedonius (*c.* 380). Against Harnack's view that the Holy Ghost is to be interpreted in the Creed not as a Person, but as an impersonal gift, see Gibson, *op. cit.*, pp. 87 ff.

(5) *The Resurrection of the Flesh.* In its allusions to the general resurrection, NT clearly favours the phrase, "resurrection of the dead" (*ἀνάστασις νεκρῶν*), cp. 1 Cor. 15. In the contest with Docetism the idea of a physical resurrection was emphasised (cp. Ign., *Smyrn.* 3), and the more definite phrase forced on the Church. The creed of Aquileia went farther and prefixed *huius* to *carnis*—probably a relic of some sharper struggle with Gnosticism. "The resurr. of the dead" is the wording of the E. creeds ("σάρκός" is absent from all known revised E. Creeds," Hort, *Two Dissertations*, p. 91). The difference represents a characteristic divergence of E. and W. thought. The Eng. PB translation of the Creed in the Daily Offices substitutes

the more Biblical term "body" (for the significance of this *vide* Swete, *op. cit.*, p. 97).

Our present AC. (T.) is a recension of R. It contains a number of new clauses: *Maker of heaven and earth, conceived, suffered, dead, He descended into hell, God (the Father) almighty, catholic, the communion of saints, the life everlasting.* In its present complete form T. meets us first in Primitivus (*c.* 750). But we shall find that the added clauses taken singly are of very much earlier date.

(a) *Where was this Recension made?* Opinion is still divided on this point. Dr. Sanday (*JTS* 39) thinks we may most reasonably "connect the origin of T. with some such literary centre as the great school of Lerinum in Gaul, throughout all the first half of the 5th cent. the most active focus of learning in the W." T. would therefore be not Roman but Gallican in its origin. Kattenbusch inclines to the Church of Burgundy (Vienne or Lyons) as the place of origin. Burn (*Introd. to the Creeds*, p. 230) thinks Rome the more likely place. This fuller Creed (which was regarded not as a new Creed but as an expansion of R.) gradually superseded R., mainly through the influence of Charlemagne in the 8th cent. (for the work of the Celtic missionaries in disseminating T. see Barns, *JTS* 7 *501* ff.). T. reached England *c.* 850.

(b) *The Added Clauses.* Several of the new arts. in T. were added simply in a catechetical interest: *conceived, suffered, dead, God . . . Almighty, the life everlasting.* The others will be dealt with singly.

(1) *Maker of heaven and earth.* This clause is found in the recently discovered *Apol.* of Aristides (*c.* 120). It was probably at first directed against the Gnostic doctrine of creation. It is difficult however to see why it should have been added in later days to the Creed of the W. Church when Gnosticism was no longer a danger. Possibly it was added to make the Baptismal Creed conform more closely to the Nicene (Gibson, *op. cit.*, p. 62).

(2) *He descended into hell.* The first Baptismal Creed known to contain this clause is that of Aquileia (commented on by Rufinus *c.* 400), but we find it earlier in the conciliar Creeds of Sirmium (359), Nice (359), and Constantinople (360), and in the *Fides Hieronymi* (? *c.* 377), and the idea had been presented in Christian tradition from the earliest times (*e.g.*, Ignatius, *Magn.* 9). Swete (*op. cit.*, p. 61) thinks that in the Creed of Aquileia the clause must be much older than the time of Rufinus, and was probably adopted about the end of the 2nd cent. to guard against a Docetic view of Christ's humanity. Sanday thinks it arose simply out of a natural desire to complete the thought of burial (*JTS* 39). This is also Harnack's view (*Ap. Creed*, ET., p. 87).

This clause, while emphasising the obvious fact that Christ fulfilled all the conditions of death, may have had reference to 1 Pet. 3 19 concerning the preaching to the spirits in prison. Swete (p. 58),

however, doubts this allusion. The clause was probably of E. origin. (For influence of E. Creeds on those of the W. by way of the Danube see Barns, *JTS* 7 501 ff.) The American Liturgy prefaces the AC. with this rubric: "And any churches may, instead of the words, 'He descended into hell,' use the words, 'He went into the place of departed spirits.'" This liberty however is said to be seldom taken. [Cp. Art. 3, text, note, under ARTS OF RELIGION, § 7.]

(3) *Catholic*. This term (which is not found in NT) dates back to sub-apostolic days (Ign., *Smyrn.* 8). When adopted in Gaul as part of the revised Creed it was probably an importation from the E., where its use was very general. Its meaning (as Harnack points out) probably underwent a gradual change. By an inevitable development (in the face of heresy and schism) the word acquired the secondary meaning of "orthodox" in addition to its original sense of "universal." The term became exclusive as well as inclusive (Swete, p. 80).

(4) *The communion of saints*. Recent research has modified the old view that this article was not found anywhere until the 5th cent., and that it was to be met with only in the W. Creed. Now it seems certain that it is much earlier. It is also probable that it came originally from the E. It is found in the Creed of Niceta of Remesiana which belongs to the 4th cent. and may perhaps be dated c. 375 (vide Burn, *Niceta of Remesiana*, 1905). It is also contained in the recently discovered *Fides Hieronymi*, c. 377 (vide Dom Morin, *Sanctorum Communionem*, Macon, 1904).

There is some difference of opinion as to the meaning of the clause. (a) The genitive in *sanctorum communionem* (*ἀγίων κοινωνίαν*) may be neuter, "participation in the holy things," i.e., the Sacrament; this view has recently been revived by Zahn, and partly favoured by Kattenbusch. (β) The traditional interpretation is "holy persons," and the clause is taken as explanatory of *sanctam ecclesiam*.

Again, the exact meaning of "saints" is not easy to determine. (a) Harnack, connecting the introduction of the words into the Creed with the growing cultus of the saints (especially in Gaul, as witnessed, e.g., in Faustus of Riez who died c. 492), takes the clause to mean "communion with the martyrs and the chosen saints." (β) The traditional interpretation applies the word in the wider sense to the union of the faithful, living and departed. It is so explained in Niceta (*De symb.* 10). This view is the accepted one in England, and is found in the Sarum *ordo ad visitandum infirmum*, in which the priest is directed to say: "Dearest brother, dost thou believe . . . in the communion of saints, that is, that all men who live in charity are partakers of all the gifts of grace which are dispensed in the Church, and that all who are in fellowship with the just here in the life of grace are in fellowship with them in glory?" (Maskell, *Mon. rit.* 1, p. 76).

There is also doubt as to the reason for the insertion of the clause. (a) Some (Swete) think it was directed

against the Donatists; (β) others (Dom Morin and Bishop Gibson) believe it was first aimed at the Novatianists and Montanists; (γ) Harnack holds that it is due to the rising cultus of the Saints and is anti-Vigilantian.

The primary use of the AC. was, of course, in connection with Baptism. As Infant Baptism spread, it became necessary how-

6. Use by the Church.

ever to teach the Creed after Baptism, and in course of time the AC. came to be regarded as one of the essential things which every Christian, as he grew up, ought to be taught. Thus Bede's letter to Egbert, Abp. of York (A.D. 734), enjoins this duty and states that the Creed has for this purpose been translated into English. (The Council of Clovesho, A.D. 747, and the canons of Aelfric, c. 957, bear similar witness.)

It is in the 9th cent. that we first meet the Creed in the Hour Services. It was first introduced into Prime, subsequently into Compline, and into the introduction to Mattins. In this last case it was said privately, while in Prime and Compline it was said privately up to the two last clauses which were said aloud. Being essentially "the people's Creed," it naturally found a place in the Primer, and was also known in a metrical form given in the *Lay Folk's Mass Book* (13th cent.).

From the Hour Services it passed into MP and EP. In the First PB of Edw. VI (1549) the AC. was introduced into VS. (The Sarum use had already introduced questions to be asked of the sick man somewhat on the lines of the AC.)

The translation of the Creed which we find in the Catechism and in MP and EP was probably the work of Cranmer, since it bears a close resemblance to the Creed set forth in the "King's Book" of 1543, a work with which Cranmer was connected.

The translation of the Creed (A) given in the Baptismal Office and in VS differs in some few points from that (B) found in MP and EP and Catechism. A. has "only-begotten," B. "only"; B. omits "(come) again at the end of the world"; A. has "the resurrection of the flesh," B. "the resurrection of the body"; A. has "everlasting life after death," B. "life everlasting." There are other minor differences.

The First PB directed in MP and EP that the Creed should be said "by the minister"; the Second PB "by the minister and the people." The reciting of the AC. in the public worship of the Anglican Church is thus a congregational act.

This Creed "is the only formulary of faith to which a formal assent is ever asked from the laity of the Church of England. To the AC. a definite act of assent is required as a condition of Baptism. This, too, is the final test proposed, when the hour of death draws near, that the sick man remains sound in the faith" (Bp. Gibson, *op. cit.*, p. 84).

Burn, *An Introduction to the Creeds (1899).
 † *The Apostles' Creed* (1906), a brief and convenient handbook; † Swete, *The Apostles' Creed* (last ed., 1908), gives succinct reply to recent destructive criticism; Bp. Gibson, † *The Three Creeds* (1908), in the Oxford

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J. SPENCE JOHNSTON.

APOSTOLIC SUCCESSION.—“The doctrine of Apostolical Succession means that, according to the institution of

1. Definition. Christ, a ministry ordained in due form by (Episcopal) succession from the Apostles, and so from our Lord Himself, is an integral part of that visible Ch. of Christ upon earth to which Christian men are to be joined. It implies, further, that the ministry so ordained is not a merely external office of convenience and of outward government, but involves also the transmission of special gifts of grace, in order to the carrying on in the Ch. of the supernatural work of Christ by His Spirit” (Haddan. *AS. in the Ch. of Eng.*, p. 1). The above represents the older Tractarian view ; a more modern statement is found in Gore, *The Ministry of the Christian Ch.*, p. 70 : “It was thus intended that there should be in every Ch., in each generation, an authoritative stewardship of the grace and truth which came by Jesus Christ, and a recognised power to transmit it, derived from above by apostolic descent. The men who from time to time were to hold the various offices included in the Ministry and the transmitting power necessary for its continuance might, indeed, fitly be elected by them to whom they were to minister. In this way the Ministry would express the representative principle. But their authority to minister in whatever capacity, their qualifying consecration, was to come from above, in such sense that no ministerial act could be regarded as *valid*—that is, as having the security of the divine warrant about it—unless it was performed under the shelter of a commission, received by the transmission of the original pastoral authority which had been delegated by Christ Himself to His Apostles.” And he goes on further to define his meaning (p. 72) : “It is a matter of very great importance. . . . to exalt the principle of the Apostolic Succession above the question of the exact form of the ministry. . . .” And again (p. 73) : “No one, of whatever part of the Church, can maintain that the existence of what may be called, for lack of a distinctive term, *monepi:copacy* is essential to the continuity

of the Church.” It will thus be seen that the later statement lays stress on the idea of succession only, the older statement emphasises also the form of the ministry. The doctrine as thus stated implies certain historical facts and a dogmatic position based upon these facts. It will be convenient therefore to treat it under two headings : (1) the historical basis of AS., (2) the doctrinal significance.

I. THE HISTORICAL BASIS OF APOSTOLIC SUCCESSION. By the 4th canon of Nicaea it is laid down that no fewer than

2. The Rule of Episcopal Consecrations. three Bps. shall take part in the consecration of a Bp., and since then this has been the rule of the

Church.

So Pelliccia, *Eccles. Polity* I. ii. 9 3 (Eng. Trans., 1883, p. 80) : “According to the statutes of ancient Councils, the consecration of a Bp. ought to be conducted by the Metropolitan, or, if he is unable to take the service himself, he must issue his mandate of consecration to all the Bps. of the Province ; of these (all if possible, but if not) three at least must be present at the consecrations, according to the most ancient rule of Ch. discipline ; and it was also the rule in some places to summon the Bps. of the neighbouring Province. The reason of this was, that, if there were not so many as three Bps. belonging to the same Province, three of the neighbouring Province were to be called in to consecrate.” (See also *Corpus Juris Canonici*, Decret. I 65.)

The original intention of this rule was probably to secure the presence of adequate witnesses representing the whole Ch., but its effect has been to give almost complete security to the fact of succession. It has been the generally received opinion (although some scholastic divines and controversialists have doubted it) that each of the Bps. joining in the service is a consecrator, and therefore joins in giving the succession ; the result is that the preservation of the succession is guarded with almost mathematical precision. There is a well-known attack on the doctrine of AS. by Macaulay in his *Essay on Gladstone on Ch. and State* (extending, apparently, an argument of Chillingworth's) in which he maintains that the chances against the succession having been maintained are overwhelming. He points out the danger of some consecrating bishop having received no valid baptism, and therefore no Orders, or the possibility of the chain being broken by the presence of an impostor. Considering the carelessness with which Sacraments have been administered in many periods of Ch. History, such a contingency is not improbable. But that would not affect the continuity of succession, for the chances against any improperly consecrated bp. being associated with two others would be very remote, and the chances against the bp. thus consecrated who would have no valid orders being associated with two others without valid Orders would be so great as to be almost inconceivable. (See Gore, *op. cit.*, pp. 107-9 ; Gladstone, *Ch. Principles*, pp. 235, 236 ; and a paper by Father Puller, SSJE, in *The English Ch. Review* I 11.) The criticism

implies a purely mechanical view of succession which is probably seldom held, but even on that basis it is quite valueless. It may be safely said that there is no reasonable doubt as to the historical character of the succession from the 4th cent. onwards.

It is necessary now to follow the succession back into Ante-Nicene times. Eusebius, the great depository of the tradition of the Ch. in his day, tells us that it was part of his purpose to give the eccles. successions. He

gives lists of Bps. as successors of the Apostles in Jerusalem, Alexandria, Antioch and Rome, and we may take it as certain that at the beginning of the 4th cent. the Bps. were regularly looked upon as the successors of the Apostles. The evidence is equally clear for the 3rd cent. Cyprian speaks of the Bps. who succeed the Apostles by "vicarious ordination" (*Ep.* 66 4: "*Christus dicit ad Apostolos ac per hoc ad omnes praepositos qui Apostolis vicaria ordinatione succedunt*"). And similar language is used by Firmilian (Cyp., *Ep.* 75 16) and by one of the Bps. at the Council of Carthage, A.D. 256 (*Sent. Episc.* 79: "*Apostoli quibus nos successimus eadem potestate ecclesiam Domini gubernantes*"). Somewhat earlier, Hippolytus tells us how the Apostles had received the Holy Spirit and transmitted it to those who rightly believe, and then goes on, "but as being their successors and as participating in the same grace, high-priesthood and office of teaching" (Hippolytus, *Refutatio, Proœmium*). There is also evidence that the custom already prevailed, although it may not have been universal, of requiring the presence of at least three Bps. at a consecration. When Novatian was consecrated schismatic Bp. of Rome, the ceremony was, we are told, performed by three rural Bps., who, it was alleged, had been made drunk, and did not know what they were doing (Euseb., *HE.* vi. 43 8, 9). This proves that in Rome in the middle of the 3rd cent. three Bps. from other churches were required for a consecration. Cyprian also several times states that the presence of the Bps. of the province is requisite for a proper consecration (Cyp., *Epp.* 55 8, 59 11, 67 5).

The evidence of the 2nd cent. requires more careful examination. From the year

170 and onwards we have a considerable amount of information, and we may take it that at that time the Churches were governed by single Bps., that it was believed that this form of government had prevailed from the times of the Apostles, and that ambiguous passages in the NT were interpreted as implying it. For instance, Irenæus speaking of St. Paul's discourse at Miletus talks of the *Bps. and Presbyters* who came from Ephesus and the adjoining cities (*Cont. Haeres.* iii. 14 2). These Bps. were looked upon as the successors of the Apostles, and on that depended their authority. Irenæus speaks of the "successions of the Bps.,

to whom the Apostles delivered the Ch. in each separate place" (iv. 33 8). "We can recount," he tells us, "the number of those who were appointed by the Apostles as Bps. in the Churches and their successors to our own time" (iii. 3 1). "We must obey them who are the elders in the Ch., those who, as we have shewn, have the succession from the Apostles; who with the succession of the episcopate have received also the sure gift of truth (*Charisma veritatis*) according to the will of the Father" (iv. 26 2). The theory of Irenæus is that in each Ch. there was a visible series of Bps., going back in the case of Apostolic Churches to the Apostles themselves, and that this open succession is a guarantee of the truth of their teaching. The succession meant also the possession of spiritual gifts. He himself enumerates the succession of the Bps. at Rome, and refers to those of the churches of Asia, and we have evidence then, or shortly afterwards, of similar lists at Antioch, Alexandria and Jerusalem. This opinion of Irenæus is repeated with great emphasis by Tertullian, and prevailed generally at the end of the 2nd cent. We have no direct evidence as to the rule of consecrations, but Tertullian by his contrast with the actions of heretics claims that the consecrations of the Ch. were orderly and regular (*De Praescr.* 41).

Earlier than this our evidence is more fragmentary. Ignatius gives us no information as to the appointment of the Ministry which he exalts so high.

Great stress has been laid on the fact that he compares the presbyters with the Apostles: "the bps. presiding after the likeness of God, and the presbyters after the likeness of the council of the Apostles, with the deacons also who are most dear to me, having been entrusted with the diaconate of Jesus Christ" (*Ad Magn.* 6). Elsewhere the Bp. is given the authority of Christ (*Ad Trall.* 2). The idea in the writer's mind is apparently the Bp. sitting surrounded by his presbyters, as our Lord was surrounded by his Apostles, and the analogy does not exclude the idea of "succession" any more than Cyprian's statement that the Bp. was the *antistes* of Christ (*Ep.* 66 5). At the same time, although Ignatius exalts the ministry almost more than any other Christian writer, and although he probably looked upon their appointment as part of the ordinances of the Apostles (*Ad Trall.* 7, cp. Lightfoot *in loc.*), he is also conscious of the gulf between his own position and that of an Apostle (*Ad Rom.* 4).

The testimony of Clement of Rome is more definite.

In cc. 42, 44 he writes: "The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order. Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the

3. The Ante-Nicene Period.

5. The Apostolic Fathers.

4. The Second Century.

kingdom of God should come. So preaching everywhere in country and town, they appointed their first fruits, when they had proved them by the Spirit, to be bps. and deacons unto them that should believe. . . . And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the bp.'s office. For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those, therefore, who were appointed by them, or afterward by other men of repute with the consent of the whole Ch., and have ministered unblameably to the flock of Christ in lowliness of mind, peacefully and with all modesty, and for a long time have borne a good report with all—these men we consider to be unjustly thrust out from their ministration. For it will be no light sin for us, if we thrust out those who have offered the gifts of the bp.'s office unblameably and holly. Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest anyone should remove them from their appointed place."

In this passage it is clear that the language is early, and that, as far as we can judge, the terms *ἐπισκοπος* and *πρεσβύτερος* were applied to the same persons. But the passage seems clearly to suggest that it was believed at the close of the 1st cent. that the existing Ch. order was established by the Apostles, and that those who held office did so by commission direct or indirect from Apostles or other men of authority.

The statement of Clement is corroborated by the NT. The Acts of the Apostles tell

us how St. Paul appointed presbyters in the Churches (Acts 14 23), and there is sufficient evidence to show that the usual government of the local communities in Apostolic times was by a body of presbyters, who were also called *ἐπισκοποι* or *ποιμένες*. We also see how other men of repute such as Timothy and Titus (belonging probably to that body of missionaries called Evangelists) did the same. What we know of in particular instances we may assume was the general rule, and this alone will account for the conditions prevailing in the 2nd cent. The NT writings also show the importance ascribed to the laying on of hands, or, as we should call it, ordination. In three important instances it is referred to directly, in the case of the Seven, in the sending forth of Barnabas and Saul, and in the case of Timothy. We find here appointment to an office by solemn laying on of the hands of those in authority with prayer and fasting, and the belief that thus the gift of the Holy Ghost for the office or work was conferred. The LAYING ON OF HANDS was inherited from Judaism, where it had the authority both of the OT and of Rabbinical usage. Its establishment at so early a date (as proved by the NT) accounts for it being the eccles. custom of a later period. Without therefore at present touching in any way on doctrine, the above facts suggest that the custom of ordination and the original establishment of the

Christian Ministry go back to the Apostles, and that since then there has been a succession of ministers in the Ch. always appointed by their predecessors, who had authority so to appoint them according to the Ch. rules of ordination.

It remains now to consider certain limitations of this statement and certain facts

7. Conflicting Facts.

which are sometimes believed to be inconsistent with it. (a) There is no clear proof of the universal prevalence of the rule of episcopal ordination, as it was fixed apparently from the beginning of the 3rd cent. onwards, during the 1st or 2nd cent. Up to the time of Clement the succession may have been merely through the body of Presbyter-Bps., and this may have been continued to a later date, as for example in the Ch. of Alexandria, where the evidence possibly implies that the Bp. was consecrated by the presbyters. (See, on the Alexandrian ministry, Gore, *op. cit.*, who does not, however, accept the statement of Eutychius, and Wordsworth, *Ministry of Grace*, 2nd ed., p. 135, who does.) These facts, which cannot, however, be considered firmly established, are inconsistent with the view of Apostolic Succession as defined above by Had-dan, but not with the definition of Gore. (b) Emphasis has been laid on the special position of Confessors, *i.e.*, those who had remained faithful under torture or danger of death. There is no doubt that in many churches they were, as is natural, treated with great respect, that they had a seat in Ch. amongst the clergy, and were looked upon almost as an Order. They claimed also certain spiritual privileges such as that of readmitting penitents to communion. In certain *Ch. Orders* it is definitely stated that the Confessor shall not be ordained, "his confession is his ordination," but the meaning of this statement varied. Normally, it meant that he could hold all the privileges of a Confessor without ordination, in certain cases he might be a presbyter without further ordination, in all cases it is stated that he must be ordained if he is to be a Bishop. There seems to be no evidence that this represents a primitive custom; it rather suggests the rise of a special body of men who are granted special privileges inconsistent with the established order. It also shows that the early Church did not apply its regulations in a rigid or mechanical way. (c) A point is also made of the position of the Prophets in the primitive Church. It is maintained that here we have a body of persons who were clearly not ordained, who owed their positions to purely personal gifts or *χαρίσματα*, and who exercised all the functions of an ordained ministry. There is a good deal of assumption in these statements, and the present writer has very grave doubts as to their correctness, but assuming that they are true it may be pointed out that they have little or no bearing on the present question. The Prophets, if this theory be true, owed their position and gifts to the special gifts of the Spirit which were given at

the beginning of the Ch., just as the twelve and St. Paul had received a special appointment by Christ. They were associated with the Apostles and the "other men of repute" to whom the Ch. owes its Orders, and they ceased to exist as an order when the special gifts of the Spirit ceased.

So far as the historical facts go, it is reasonably certain that the officials of the Christian Church have from the beginning been appointed by laying on of the hands of those who have been themselves so appointed. The fact of historical succession going back to the Apostles or "other men of repute" of the Apostolic time is probably true. On the other hand, a succession through a monarchical episcopacy cannot be held to be proved. The language of Clement of Rome, while strongly supporting the fact of succession, is most naturally interpreted of succession through a body of Presbyter-Bishops.

II. THE DOCTRINAL SIGNIFICANCE OF APOSTOLIC SUCCESSION.

Anyone reading the somewhat cursory historical survey that we have just given will have noticed that, although the fact that Bishops are successors of the Apostles is almost universally held, the meaning of that fact varies considerably.

1. It is pointed out by Dr. Hatch (*Bampton Lectures*, p. 106) that the word *succession* may be used in the ordinary sense employed by civil historians to designate the succession of civil officers, "one officer being appointed in another's place, as governor succeeded governor in a Roman province, or as chancellor succeeds chancellor in our own University." He would apply this explanation to the language of Eusebius, and of Firmilian who speaks of the "vicaria ordinatio." There is no doubt this idea was prominent especially in Irenæus who contrasts the open succession of the Ch. with the secret succession of the heretics. Officials duly appointed had succeeded one another openly in the same Ch., and this was a guarantee of the due succession of true doctrine and apostolic custom. But it is not possible to believe that this was all he meant. They are not only the successors of the Apostles, but with the succession they have received the *charisma veritatis*, and the *charismata Domini* are associated with those who have the Church's succession from the Apostles. The essential point which to a certain extent distinguishes Irenæus from later writers is that what he lays stress on is the succession in a single Ch., while at a later date what is emphasised is the idea of transmission of gifts through a network (so to speak) of succession.

2. A second idea may be that of *commission* derived ultimately from the Apostles. This seems to be the idea of Clement of Rome who considered that the *Episcopi* of Corinth had been appointed by the Apostles or after their

death by "others of repute" in the Church. The idea is often present in modern writings where stress is laid on the continuity of an Apostolic ministry, namely, one which owes its commission ultimately to Apostolic appointment. The same idea may be present in Cyprian's phrase "vicaria ordinatio."

3. Thirdly, the Bps. may be the successors of the Apostles, because they have performed the functions of the Apostles in the Ch. since the Apostolic age. This is the normal and accepted meaning of the term.

It will be found laid down by Van Espen i. 16 r. He distinguishes two functions or powers of Apostles, the one abnormal and miraculous including the powers given them for their special work of founding the Ch., the other normal and necessary for the continuance of the Church. It is to these last that Bps. have succeeded, they have *idem officium et mandatum, cum eadem potestate Ministros eligendi simili auctoritate instructos: idque continuata successione usque ad consummationem sæculi*. This is also the opinion of the Council of Trent, *Sessio xxiii, Cap. iv: Proinde sacrosanctus synodus declarat, præter cæteros ecclesiasticos gradus, episcopos, qui in Apostolorum locum successerunt, ad hunc hierarchicum ordinem præcipue pertinere, et positos, sicut idem Apostolus ait, a Spiritu Sancto super ecclesias Dei; eosque presbyteris superiores esse, ac sacramentum confirmationis conferre: ministros ecclesiae ordinare, atque alia pleraque peragere ipsos posse, quarum functionum potestatem reliqui inferioris ordinis nullam habent*.

This claim certainly goes back to the time of Hippolytus, and has been the normal teaching since that time.

4. Fourthly, this idea is combined with a further one, that of the transmission of the Holy Spirit from the Apostles' time to our own day through the due consecration of Bishops. The Apostles gave the Holy Spirit to the Bps. they ordained, and they have handed it on in the Church ever since. It is through Bps. and Bps. only that the Holy Spirit is given. This is the meaning which is generally attached to *Apostolical Succession* at the present time, and the form in which it is always attacked by its opponents. But it is not the meaning which ordinarily attaches to the term in the authoritative documents of the Church. There has been so much confusion that it is somewhat difficult to say how far it has been held at different periods. With the possible exception of the passage of Hippolytus quoted above, it does not seem to be held at all in the Patristic period, and is inconsistent with the theory of Orders then prevailing. Hatch quotes a Council of Paris held in 829 as the earliest date for the later theory of succession, but even here we do not find *transmission* definitely mentioned, although it may be implied: the words are "*Solis Apostolis eorumque successoribus proprii officii tradere Sanctum Spiritum*" (Mansi, *Concilia* 14 556; Labbe 9 719, *Conc. Paris*, 829, 1 37). How far the

10. Succession as Apostolic Commission.

11. Succession as Continuity of Function.

12. Succession as Transmitting Grace.

transmission theory prevailed in the Middle Ages the present writer is unable to say. At the Reformation the Council of Trent is, as we have seen, vague as to the subject of *succession*: and nothing is said of *transmission*. In Cranmer's *Catechism* of 1548, while *Apostolic* succession is not explicitly mentioned, Orders are made wholly to turn on the transmission of the Holy Ghost from the Apostles onward. But in the catena of Anglican writers given in *Tracts for the Times*, No. 74, while all mention succession, only once or twice is there any idea of transmission. It is in Anglican theology of the nineteenth cent., and even still more in the opponents of Anglicanism, that the idea of *transmission* occupies so prominent a place.

In order to arrive at a sound conclusion it will be convenient first to examine the Patristic theory of Orders. A careful and probably typical example is given in the form of consecration in *Apostolical Constitutions* 8 5. In the consecration prayer we have:

13. Patristic Theory of Orders.

"Thou who didst appoint the rules of the Church, by the coming of Thy Christ in the flesh, of which the Holy Ghost is the witness, by Thy Apostles, and by us the Bps., who by Thy grace are here present; who hast fore-ordained priests from the beginning for the government of Thy people. . . . Do Thou, by us, pour down the influence of Thy guiding Spirit through the mediation of Thy Christ, which is committed to Thy beloved Son; which he bestowed according to Thy will on the Holy Apostles of Thee the Eternal God. Grant by Thy name, O God, who searchest the hearts, that this Thy servant, whom Thou hast chosen to be a Bp., may feed Thy holy flock, and discharge the office of an high priest to Thee, and minister to Thee unblameably night and day; that he may appease Thee and gather together the number of those that shall be saved, and may offer to Thee the gifts of Thy holy Church. Grant to him, O Lord Almighty, through Thy Christ, the fellowship of the Holy Spirit, that so he may have power to remit sins according to Thy command, to ordain clergy (*διδόσαι κληρικούς*) according to Thy ordinance, to loose every bond according to the authority which Thou hast given unto the Apostles. . . ."

There can be no doubt that the writer would look upon the Bp. as successor of the Apostles, and that his idea of the ministry would be what we call "high," but there is no idea of transmission. The grace of Orders (if we may use the term) is given by God in answer to the prayers of the Ch. through the hand of the Bishops. This is probably the almost universal teaching of the Patristic period, it was only in the Middle Ages that the power of the Bps. was exaggerated.

According to Art. 23, the rule of the Ch. of Eng. as to Orders is that "those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation to call and send Ministers into the Lord's vineyard." These words—apparently ambiguous, really quite explicit—state that all Ministers should receive their

commission from those who have authority to give such commission in the Church. These, we have seen, are by universal Ch. law Bishops.

If we combine the Patristic theory of Orders with the rule of ordination, we shall be able to put the idea of Apostolic Succession into its right place. It is really a deduction from the right theory of Orders, and the mistake has been to make Orders depend upon Apostolic Succession and transmission.

15. Apostolic Succession a Fact, not a Doctrine.

The authority to consecrate and ordain, or to perform all spiritual offices, resides in and comes from the Ch., to which God gives his Holy Spirit. From the beginning this work of the Ch. has been exercised by those who have received a commission for it, and the rule of the Ch. has been that that commission should always be given by those who have received authority from others with a similar commission. The historical fact, therefore, of Apostolic Succession has resulted from the rule of the Church being always regularly carried out. If this be correct, the following further deductions may be made.

1. The idea of *transmission* is an additional and late conception which, instead of expressing the idea of Succession, has by its exaggeration of it led to a rigid and mechanical theory of the Ministry.

2. As the grace of Orders depends upon the authority of the Ch. and not upon a mechanical transmission, all objections from supposed irregularities of ordination are beside the point, and the opinions of churchmen and others who have maintained that in certain circumstances a presbyter may ordain are explained. Ordination depends upon the authority of the Ch., and not the Ch. on Ordination.

3. The idea of Succession, which results from the Church's rule of ordination, is an historical fact, and not a doctrine. It represents an external connection with the first beginnings of Christianity of infinite value for the Ch.; and nothing should be done to break such a connection, as it acts like a link for binding together the Churches as parts of a living whole.

4. One part of the work of Christian reunion should be to restore and secure the links of Succession throughout the whole Christian world; but no rigidity or mechanical theory of Orders need compel us to deny divine grace to those separated from us.

The principal works on Apostolic Succession in English are, among older ones:—*Apostolical Succession in the Church of England*,

16. Bibliography. by Arthur W. Haddan, 1869; among more recent ones:—*The Ministry of the Christian Church*, by Charles Gore, 1889, and *Orders and Unity*, by the same, 1909; *Ministerial Priesthood*, by R. C. Moberly, 1897; *The Ministry of Grace*, by John Wordsworth, 1901. Among works critical of the doctrine may be mentioned:—*The Organisation of the Early Christian Churches*, *Bampton Lectures*, by Edwin Hatch, 1880 (cp. the German edition of the same by A. Harnack, *Die*

Gesellschaftsverfassung der Christlichen Kirchen im Alterthum, 1883); *The Church and the Ministry in the Early Centuries*, by Thomas M. Lindsay, 1902. Among older works the most valuable probably is Morinus, *De Ordinationibus*. There is no really good history of the Christian Ministry, and the different theories that have been held about it. A catena of passages from Anglican writers will be found in *Tracts for the Times*, No. 74; and a useful selection of early passages on the Ministry has been edited by Dr. Darwell Stone in *Pusey House Papers*.—td.

A. C. HEADLAM.

APPARELS.—Pieces of silk or other rich material or embroidery attached to the amice and alb, and to other vestures, for the purpose of ornamentation. On the amice the apparel forms the collar, and on the alb the A. are fastened to the cuffs of the sleeves and on the skirt front and back. The "white albe plain" of the rubric of the PB of 1549 is held by some authorities (RIT. LAW, Table I 49, and *Case for Incense*, p. 124) not to exclude the A. See *H. Ang.* 1, Index; *Dearmer, P. H.*, pp. 156, 157, and *Ornaments of the Ministers*, Index.—R3.

V. STALEY.

APPARITOR.—(Lat. *apparere*, in the sense of "attend upon".) (1) In classics, an official attendant on some superior officer, e.g., a "licitor." (2) An official (Chaucer, "sompnour") of an eccles. court, whose business was to cite the parties to a suit, to serve any process of the court, and to execute its sentence. He was sometimes called "beadle" or "crier." (3) An official (in A.D. 1440 there were at Lincoln two "app. jurati") of the Dean of a cathedral, commissioned to summon to a meeting the members of the chapter. At the election of a Bp. (1885), "the A. made proclamation in the accustomed manner." (4) Sometimes used as equivalent to VERGER.—A3.

J. E. SWALLOW.

APPEAL.—See COURTS; ARCHBISHOP, § 7.

APSE.—A semicircular or polygonal SACRARIUM. The disposition of this, the traditional termination of the earliest Christian Churches, is probably derived from that of the semicircular tribunes which were attached to the secular basilicas of the later Roman empire and were used as law courts.

The primitive A. was surrounded with one or more rows of seats having an elevated bishop's THRONE behind the ALTAR, which

2. Position. stood free under a canopy. At first the A. was commonly at the West end of the Church, the celebrant facing eastwards, i.e., towards the people, across the altar, which was veiled with curtains during the consecration of the Sacrament. Subsequently the orientation of churches was reversed, the EASTWARD POSITION of the celebrant being retained, and, later still, the simple A. became, in Western Europe, a "chevet" encircled with its procession path and ring of chapels.

The earliest British churches were square-ended, probably because an A. is not easily built of rough logs or stones. And,

3. Usage. although many apses were built in England after the mission of Augustine and again after the Norman invasion, the native tradition eventually asserted itself,

and thus the normal termination of an English church is rectangular and not apsidal.—R6.

C. A. NICHOLSON.

ARCHBISHOP.—The Archbishop is mentioned in the PB in two connections. (i) In the Ordinal, "the Archbishop, or some other Bishop appointed," is responsible for the consecration of a bishop.

(ii) In Pref.², after provision made for the resolution of ritual doubts by the bishop, it is added: "And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

The title is one of prerogative, not of order, an A. being distinguished from an ordinary bishop by the possession of certain privileges and dignities attaching to his see. (See HIERARCHY.)

The term A. is ancient, but was not originally used in its present sense, nor is it so used in the Eastern Church. It first appears in the 4th cent. as a title of respect indeterminately conferred on the Bishop of the greatest Churches, as Rome and Alexandria. It is so used in the Acts of the Council of Chalcedon, as also in the disputed canons 28-30 of that Council where it is given also to the Bishop of Constantinople. It thus appears to correspond to the later title of PATRIARCH. It afterwards descended, in the Eastern Church, to the position of a mere honorific title attaching to certain sees, without any implication of superior authority, and this use still continues. In the Western Church it became the customary style of *Metropolitans*, and it is so used in the PB. We have, therefore, to consider the institution of *Metropolitans*. The organisation of the greater part of the Christian Church followed the lines of civil administration in the Roman Empire, which was divided, towards the end of the 3rd cent., into *Provinces*, each province containing a city known as the *Metropolis*, which was the chief seat of government. The bishops of the cities within a province naturally assembled for counsel, and the bishop of the metropolis as naturally took the lead. In the African provinces, the senior bishop (known as *episcopus primae sedis*) seems to have acted as Metropolitan, but he was forbidden by the Council of Hippo in 393 to assume any honorific title (Hefele, 2 399). The 4th, 6th and 7th canons of Nicaea recognised the provincial organisation and the prerogative of the Metropolitan bishop as actually existing, and the system was more definitely ordered by the 9th canon of the Council of Antioch in 341. The functions of an A. or Metropolitan may be traced from this beginning.

(i) First, in relation to the election and consecration of bishops. The 4th canon

of Nicaea declares that a bishop should be promoted by all the bishops of the Province; if they cannot all conveniently assemble, three at least should meet with the written consent of the rest, and proceed to election. "But," it is added, "the confirmation (*κῆπος*) of what is done should be committed to the Metropolitan." This seems to imply a further reference to the Metropolitan after the election, but it may mean only that his consent was required for a legitimate election, either at the time or afterwards. The 6th canon provides that no bishop should

be recognised as such if promoted without the judgment (*γυδών*) of the Metropolitan. Nothing was here said about the election of the Metropolitan himself. The 7th canon of Sardica (343-4) in the extant Greek text appears to direct the assembly of bishops of a neighbouring province for this purpose; but the text is probably corrupt (Hefele 2 130). With the rise of the Patriarchal system it became customary for the Patriarch or EXARCH of one of the greater Churches to appoint the Metropolitans of the provinces subject to him. This practice was recognised by the Council of Chalcedon, which by its 28th canon assigned to the " Archbishop " of Constantinople the right in question throughout certain specified provinces. In Africa, it appears, from an obscure point in the Donatist controversy, that the Church of Carthage, which, in the absence of local Metropolitans, alone had any special eminence, was provided with a bishop by the neighbouring bishops, " as the Church of Rome is provided for, not by a Metropolitan Bishop, but by the neighbouring Bishop of Ostia " (Augustine, *Brev. Coll.* 3 16).

Hitherto we have spoken in general terms of the process by which a bishop or Metropolitan was chosen, approved and consecrated. For the further development of Western practice it is important to discriminate. The Bishop of Rome, as Patriarch, presided over the promotion of Metropolitans. It is difficult to discern the original limits of his patriarchate, if they ever were definitely settled, because the rapid extension of his authority in the 9th cent. established a fairly uniform system throughout Western Christendom. Distance made direct action impossible; the claims of princes to control elections could not be set aside, but the Roman Pontiff was able to insist on the necessity of his approval for the lawful appointment of a Metropolitan. The PALLIUM came to be regarded as the instrument of this approval; to take possession of a Metropolitan see without the receipt of this badge was considered an act of intrusion and schism. In England, the case of Stigand in 1052 was conclusive. In this way the Popes may be said to have secured the right of *confirming* the election of a Metropolitan; his consecration, if he was not already bishop, was usually received from neighbouring bishops at his own choice. The Metropolitan, or A., thus appointed, normally confirmed the election of bishops within his province and provided for their consecration, the Nicene requirement of the concurrence of all the comprovincial bishops having fallen into desuetude. The development of the Pontifical Canon Law in the Middle Ages drew this matter also to the immediate cognisance of the Pope, and the process of archiepiscopal confirmation was practically superseded by the issue of Bulls of Provision.

The older practice, however, was not forgotten. During the latter years of the Great Schism the English Church, like other Churches, refused to recognise any of the rival Popes, and in 1416

the Archbishop of Canterbury, fortified by a Royal Writ issued with the concurrence of Parliament, confirmed the election of a Bishop of Norwich and some others (Rymer 9 337, 450, 539). The precedent then set was closely followed in 1533, when the papal authority was renounced; after a brief interval, it was revived in 1559, and the resultant practice still continues. The ELECTION of a bishop by a chapter is confirmed by the A. acting in his provincial court and usually by his VICAR-GENERAL; he afterwards, with at least two assistant bishops, consecrates the elect, either personally or by a bishop delegated. In the case of bishops elected directly by the Crown, the process of confirmation is not used, and the A. proceeds immediately to consecration. An A. elect is confirmed, and if necessary consecrated, by another A. with two bishops, or by at least four bishops of the province.

(ii) The Metropolitan, or the African PRIMATE, makes an early appearance as president of a synod of bishops. The 35th of the code known as the Apostolic

6. Jurisdiction of Archbishop.

Canon forbids anything of common interest to be done without his approval. The 9th canon of Antioch adds the correlative that neither must the Metropolitan act without the advice of the other bishops. A principal function of such synods had been defined in the 5th canon of Nicaea, which orders a meeting twice a year for the purpose of examining and revising censures pronounced by the several bishops. The control of a single bishop by the collective episcopate, which in St. Cyprian's day involved much correspondence and mutual arrangement, was thus organised, and there grew up in consequence a regular system of ecclesiastical Appeals. In the 6th cent., as appears from the legislation of Justinian, appeals were in some cases carried to the Metropolitan alone, and he also received at first instance complaints against a bishop; but the control of the Provincial Synod seems to have gone on concurrently in a rather confusing manner. In the West appeals from the provinces to the Pope, whether in person or as presiding in a Roman Council, became general under a doubtful interpretation of the 6th canon of Sardica; and after the 9th cent. the acceptance of the *Forged Decretals* caused a great transfer of direct control to Rome as at first instance. During the succeeding centuries the policy of the Popes led to a multiplication of provinces and a diminution of the dignity and authority of Metropolitans, but simultaneously the codification of the sacred canons into a legal system (CANON LAW) established their remaining powers on a basis of regular jurisdiction which still subsists in England. The determining of appeals involves the interpretation of law, and a considerable defining power has thus accrued to Metropolitans and their judicial officers, apart from the Provincial Synod.

The power of determining ritual doubts, attributed by Pref.^s to the A., rests on this

foundation. It was due to the novel conditions of the 16th cent. Ritual rules appear to have been

7. Ritual Appeals.

made from the first by each bishop for his diocese, and the almost universal spread of the Liturgies of Rome and Constantinople throughout the West and East respectively did not prevent local variations in points of detail; but the adoption of an uniform ritual for the two provinces of the English Church made it necessary to recognise a directive authority superior to that of the bishop. It is uncertain how far this authority of the A. extends. In 1899 the two As. of Canterbury and York jointly considered some points referred to them by bishops, and gave decisions which were received rather as advisory than as definitive, the several bishops making orders in consequence with considerable diversity.

England has two Metropolitans bearing the title of A. Ireland once had four, now two.

8. Anglo-Saxon Metropolitans.

Scotland, once in the Province of York, was formed into two separate provinces in the 15th cent., but since the end of the 17th cent. the metropolitan system has been disused, the bishops of the country choosing one of themselves to preside, under the title of *Primus*, with limited functions. The Church of the United States of America has no provincial organisation, the bishops of the whole country acting together under the presidency of the senior by consecration. Other churches founded by mission from England have been organised in provinces, and most of their Metropolitans have within the last twenty years received the title of A., but the dignity is not in all cases attached to a particular see.

The actual functions of a Metropolitan may be summarised thus. He convokes the Provincial Synod and presides over it,

9. Summary. Ensign.

nothing being done therein without his consent; he confirms and consecrates bishops elect; he receives in his court appeals from the courts of the diocesan bishops; he can in certain cases hear complaints against a diocesan bishop, and admonish him accordingly, but it is doubtful whether he can, apart from the Provincial Synod, proceed to further censure; he can grant DISPENSATIONS in certain matters, including marriage, valid throughout the province; he can regulate or supersede the administrative functions of a bishop in certain matters as provided by law.

The ensign of an A. or Metropolitan is the Cross-staff carried erect before him within his own province. By special privilege, dating from 1350, the As. of Canterbury and York share this honour in both provinces. The Pallium, though no longer worn, is represented with the Cross-staff in the armorial bearings of Canterbury.

(Bingham, *Antiquities*; Barrow, *Treatise on the Pope's Supremacy* 5 10; Duchesne, *Early Hist. of the Christian Ch.*, Eng. Tr.; Harnack, *The Mission and Expansion of Christianity*, Eng. Tr.; Hefele, *Hist. of the Christian Councils*, Eng. Tr.; Robertson, *Hist. of the Christian Ch.*)—T2. T. A. LACEY.

ARCHDEACON.—An A., as the name implies, was originally the chief of the deacons attached to the Bp. in what we should now call his Cathedral ch. He is referred to as such by St. Jerome (*Ep.* 140, *ad Evangel.*—PL 22 1194, Migne), where he says the A. is chosen by the deacons. In the *Statuta Antiqua* (commonly called the 4th Council of Carthage—398) the A. is spoken of as having the care of the poor and as assisting the Bp. in the conferring of Minor Orders. The functions of the A. were originally to attend upon the Bp. when he celebrated the Euch. and to superintend the other lesser ministers in the conduct of divine service. Evidence of this will be found in the *Ordo Romanus* I (Mabillon). To this was joined the care of the goods of the ch., including all the necessary accessories of divine worship; and also the care of the poor. The legend of St. Lawrence, A. of Rome, 258, as narrated by St. Ambrose, St. Maximus and St. Leo, illustrates these duties. The A. thus, as time went on, became the Bishop's right hand and naturally began to be employed by him in a variety of ecclesiastical business. We find As. present with their Bps. even in Ecumenical Councils. Little by little the power of the As. increased, until, from being only the servants of the Bps., they began to claim independent jurisdiction. They had their own tribunals and claimed almost episcopal authority, so that *Devotus* (*Institutiones Canonicae* i. 8 71) says "they at length, instead of mere delegated jurisdiction which left them absolutely dependent on the Bp., acquired a proper and ordinary jurisdiction of their own, and even invaded the rights proper to the Bps. themselves." One result of this was that As., instead of remaining in the diaconate, began after the 10th cent. to be advanced always to the priesthood—see Hincmar's letters "ad archidiaconos presbyteros." By the 12th cent. matters had gone so far that it was found necessary to restrain the excessive claims of the As.; evidence of this is to be found in the Decretals. Alexander III tells the A. of Ely that he has no right to institute to benefices, and to the Bp. of Worcester he writes that an A. cannot of common right promulgate any sentence, he can only do so by direction of the Bp. Innocent III and Honorius III insist on other restrictions. It would seem that the English As. were particularly ambitious. Lyndwode has occasion to lay down that they cannot excommunicate with the freedom that they seemed to assume. There is evidence that the Archidiaconate in the Middle Ages failed indeed to obtain the respect that ecclesiastics should by their general conduct attract to themselves. It became the practice to appoint very young men to the office, who then went chiefly to Bologna to study the Civil and the Canon Law, and whose lives were anything but edifying, giving rise to the famous saying of John of Salisbury, "Can an A. be saved?" (See Bp. Stubbs' *Lectures on Mediæval and Modern Hist.* 300 f.) The most effectual means by which the excessive claims of the As.

were curbed was the institution of the office of VICAR-GENERAL. To this office became attached those powers which the A. had wrongfully claimed. Added to this was the development of the scope of the Bp.'s own Court, which acted in the direction of restricting the judicial functions of the A. On the Continent this process of restriction proceeded to a greater extent than it did in England. The Council of Trent took away from As. the cognisance of matrimonial and criminal causes, and nearly all their privileges became transferred to the Vicars-General, so that now the A. is a dignitary and little else. When the Roman schismatic hierarchy was established in England in 1850 under Cardinal Wiseman, the archidiaconate was not revived.

The A. was originally, as has been said, a cathedral dignitary, and had no territorial jurisdiction, there being only one in each diocese. In England during the Saxon period there is no trace of more than the one attached to each Bp. But with the re-arrangements that took place in eccles. matters at the Norman Conquest a change was made. Thus Remigius, when he removed the see from Dorchester to Lincoln, divided his immense diocese, extending from the Humber to the Thames, into eight archdeaconries. Most other dioceses were similarly divided by the Norman Bps. into two or more archdeaconries. In consequence of this, the A. acquired a local or territorial jurisdiction. He had his own Court, his "official" or judge of the Court, his registrar and apparitor. To his Court both laity and clergy could be cited for criminous conduct, and even matrimonial causes were in time tried in it. From the A.'s Court there was an appeal to the Bp.'s Court. This was recognised by the Statute of Restraint of Appeals, 24 Henry VIII, c. 12, though at one time the As. claimed that the appeal should be to the Court of the Province. The A.'s Court was full of business up to the 18th cent., and even later. A recent monograph by S. L. Ware, (*Johns Hopkins University Historical Studies*, 26 7, 8. Baltimore, 1903) contains a large collection of such cases in the Elizabethan period. It would seem, however, from the *Reformatio Legum* that it was intended, had that project of law been adopted, to have abolished these Courts, as the A. (p. 101, ed. Cardwell) was forbidden to punish any matter himself, but was simply to report to the Bp. The Court still exists, though it has long since ceased to be used, except for the annual admission of churchwardens and the receiving of their presentments. This session of the Court is called the A.'s Visitation, though that expression is not strictly accurate. The jurisdiction of the As. and the Bp.'s Courts is concurrent; that is to say, a cause might be cited into either one or the other. Thus the proceedings indicated in the rubric concerning the repelling of notorious evil livers from ORDINARY might be taken in either Court. [See ORDINARY.]

The powers of an A. are, however, as Van

Espen points out, regulated by custom and by the authority of the Bp. rather than by law, and the *Reformatio Legum* (p. 200) speaks to similar effect. Thus it is the duty of an A. to visit his archdeaconry, but he does so not *jure communi*, but only by way of "simple scrutiny" as the Bp.'s delegate. Such visitation consists in his visiting each parish, inspecting the fabric of the ch. and ascertaining that all things necessary for Divine Service are duly provided, that the goods of the ch. have not been wasted, and that the incumbent is duly resident and in the performance of his duties. That is his visitation properly so-called. Besides this, as already said, As. hold what they call General Visitations; that is, they cite the churchwardens of the various parishes to meet them at a certain ch. within the archdeaconry and send them a paper of questions to answer, and at the place appointed admit the new churchwardens to office. They sometimes also cite the clergy to appear at such General Visitation, but their power to do so is, to say the least, exceedingly doubtful. This citation of the clergy is, in fact, a mere imitation of the episcopal visitation, which itself is a remnant of the now disused Diocesan Synod. In some Dioceses the A. could, however, cite the clergy to an Archidiaconal Synod. Practically speaking, the duties of an A. are now chiefly those of inspection, in this way enabling the Bp. to have a better knowledge of the condition of the diocese. To the A. appertains the duty of inducting an incumbent into his benefice after he has been instituted to office by the Bp. A mandate addressed to the A. for this purpose is issued by the Bp. in each instance. The A. does not always perform the function personally, but delegates it to any beneficed clerk of the diocese. As. also sometimes appoint SURROGATES for the purpose of granting marriage licences. In addition to this, there are duties he has to perform in connection with the working of the provisions of various Statutes relating to the administration of Ch. property and Ch. affairs. One other most important duty formerly was the examination into the fitness of candidates for Holy Orders and the presentation of them to the Bp. as provided in the Ordinal. This, however, is in practice largely, and sometimes entirely, superseded by the work of the Bishop's Examining Chaplains. As. are in all cases appointed by the Bp. and are by custom styled "Venerable." [Cp. Watson in *DECH.*].—A3. E. G. WOOD.

ARCHITECTURE (ENGLISH CHURCH).—

Christian missionaries came to England long before Christianity became the

1. Sources. established religion of Rome, and we derive several peculiarities of our national church A. from Asiatic and Greek sources, since the British Church, insulated from the rest of the civilised world after the conquest of the country by the English, preserved many old traditions of Church arrangement which had been discarded by other churches in closer

touch with the centralising influence of Rome. Ireland and Western Britain are the cradle of this native ecclesiology, from which we derive our square-ended chancels and the custom of screening our chancels.

After the mission of Augustine many churches were built "in the Roman manner," that is,

with fairly broad spacious interiors, wide chancel arches, crypts and apses. Such are the Saxon churches at Brixworth and Wing, while the older British ideals are illustrated at Deerhurst and Bradford-on-Avon, the latter example being a small square-ended aisleless church with rudimentary transepts and a very narrow chancel arch.

The architectural detail of all these early buildings, whether planned on British or on Roman lines, was debased Roman, the only style then used in Europe, and their workmanship is rustic and provincial, with imitation carpentry in stone as in Earl's Barton tower, and heavy turned balusters doing duty as shafts.

The Norman builders of the 11th and 12th cents. had evolved from this debased Roman work a distinct style of A.

3. Norman Work. After the Conquest they rebuilt practically all our English cathedral and abbey churches and many of our parish churches also. Here, as in Normandy, the larger churches had apses, an innovation which only lasted till the 13th cent. in England. But the Normans taught us to build central towers, a custom we preserved down to the time when Wren built the dome of St. Paul's. It is curious to observe that in our parish churches native traditions reasserted themselves quite early in the 12th cent., for at Winchfield (Hants.) and Adel (near Leeds) we have highly finished Norman churches conceived upon purely English lines with narrow chancel arches and square east ends. And after the 13th cent. our A., both in planning and in detail, had assumed a purely insular character.

Early Norman A. can best be studied at St. Albans where the material is plastered brickwork, in the transepts at Winchester, and in the Tower of London. These buildings are severely plain, but were probably once elaborately painted, and some of this decoration has been preserved at St. Albans.

Stout circular columns, or, as at St. Albans, rectangular piers, carry square-edged round arches. Aisles and crypts are vaulted in concrete without any diagonal ribs, the larger churches have galleries above the aisles and clerestories carrying flat wooden ceilings.

In the Tower of London the chapel nave has a stone tunnel-vault, but this is quite a small building.

Twelfth cent. Norman work is of richer character, the arches are moulded instead of square-edged, the columns are generally clustered, the walls ornamented with arcading, the doorways and often the windows enriched with zigzag mouldings, grotesque carvings and small columns, the latest Norman ornament, especially in the case of foliated capitals, being often of refined execution. Peterborough, Norwich and Durham Cathedrals, Tewkesbury Abbey, Melbourne Church, and St. Bartholomew's, Smithfield, are

mainly of late Norman work, and Ifley is about our best specimen of a late Norman village church.

The aisle vaults at Peterborough and Gloucester have diagonal projecting ribs, and this constitutes

4. Early Vaulting.

an innovation upon the old Roman method of building vaults, but the Durham masons advanced a step further in planning a complete system of vaults over the central avenue of their cathedral with flying buttresses underneath the timber roofs of the triforia. These Durham vaults are of pointed form, the pointed arch having come into pretty general use by the middle of the 12th cent. in positions where great strength was required.

Three groups of buildings illustrate the transition from Norman to Early Gothic A. in

5. The Transition.

England: (1) the Cistercian abbeys of the north, especially Fountains and Kirkstall; (2) the Benedictine churches of Glastonbury and Worcester (west end, 1180), the college of St. Cross Winchester and Wells Cathedral; (3) Canterbury and Rochester Quires, and the Presbytery at Chichester.

The first two groups show the native evolution of Gothic. Canterbury, the parent building of the southern group, was rebuilt (1175-1184) by William of Sens, a Frenchman. The central part of Wells cathedral may be taken as the best and completest example of the English Transition. Built between 1174 and 1191, the church was cruciform with aisles to all four limbs, and a square east end with a low procession path beyond the sacrum. The capitals are square or octagonal and carved in a bold and free manner, the windows are low broad lancets, and, although the whole church was designed for vaulting and has flying buttresses under the triforium roofs like those at Durham, the construction is very much heavier and simpler than that of contemporary French churches. Indeed the English never fully accepted the French Gothic method of building in which the walls were regarded as mere panels in a framework of piers, vaults and buttresses. The English churches, moreover, are longer and lower in proportion than the French, and, although far less cleverly constructed and less imposing internally, they possess the compensating advantages of internal mystery and beauty of external outline.

The local mannerisms of transitional work are well marked. Take, for instance, the form of the main pillars. The Yorkshire examples

6. Local Types.

are all clusters of equal-sized shafts, and are built up in coursed masonry. The Wells piers are also built in courses, but are short and sturdy, divided into groups of small shafts arranged in threes. Similar piers are used at Llandaff, Lichfield, Abbey Dore, and Christchurch, Dublin. On the other hand, although in contemporary French work the piers generally take the form of plain round columns or solid clusters built in courses, and though Canterbury quire is a French design, we find in this work and in its imitations at Rochester and Chichester a type of pier in which detached marble shafts are used round a plain core of coursed freestone, and this fashion in the 13th cent. spread over the greater part of England, from Durham nine altars to the front of Wells.

Our earliest example of pure Gothic work is the quire of Lincoln, built between 1192 and 1200. The building is highly

7. Lincoln Quire. finished and vaulted throughout, with flying buttresses above the triforium roofs, a feature first used in this country at Canterbury. Marble shafting is also profusely used in the Lincoln work, which in this respect recalls the south country transitional work, although the carvings and mouldings differ from anything at Canterbury or in contemporary French work. The capitals, instead of being square, are round; the foliage consists of stalky conventional scrollwork; the mouldings are deeply cut and frequently enriched with dogtooth ornament; the window arches are sharply pointed.

The Lincoln style was followed in most of the secular cathedrals of the 13th cent., and also in the Benedictine abbeys, for example in the presbytery of Ely, the quire of Worcester, and the transept of York. It is also found in the parish churches of West Walton (Norfolk), and in a modified form at Hythe (Kent). A plainer version of the style, with moulded instead of carved capitals, was used at Salisbury and Westminster, while the Cistercian abbeys of Yorkshire and those of Netley and Tintern are in a severer manner, with little or no use of marble shafting.

Many Norman parish churches had their chancels rebuilt at this period, and these, in spite of later alterations, often retain their original proportions. Sometimes, as at Havant, these chancels are vaulted, but more often they have waggon-shaped wooden roofs. The parish churches of this date, of which the best examples are in Northants., generally have plain round, octagonal, or clustered columns, and roofs continued in one great slope across nave and aisles. There is a very complete 13th cent. village church at South Hayling, which, though badly restored, retains its original wooden roofs and porch.

The east ends of our larger 13th cent. churches are of two types. In the South and West counties they have low rectangular ambulatories

9. East Ends. and Lady Chapels, as at Salisbury, Chester and St. Albans. In the North and Eastern counties high square east ends are the rule, as at Ely and Southwell. Lincoln originally had an apse. Westminster, too, is an exception to the English rule: here the plan, construction and proportions are borrowed from French work, the details, except in the window tracery, being purely English.

Westminster was begun in 1245, at which period the Decorated style of Gothic was coming into general use. This is characterised by broad mullioned windows with tracery composed at first entirely of circles and other

10. The Decorated Style. simple geometric figures, afterwards of flowing forms. The carving now becomes very naturalistic in treatment and the use of detached marble shafts is discontinued. Occasionally, buildings of this period are planned with much fancy and originality, as the octagonal lantern at Ely and the Lady Chapel at Wells.

Exeter Cathedral, Lincoln Presbytery, York Nave, and Selby Quire are all 14th cent. work. True to provincial tradition, Exeter terminates in low eastern chapels, while the northern quires have high flat eastern walls. Decorated work is rich and dignified in effect, although actually less costly to execute than the Early English style. Spacious and imposing parish churches were built in towns like Hull and Beverley, with light pillars and arches, ample clerestories, and flat timber roofs. Of "Decorated" village churches, Stone (in Kent), Pattingham (near Hull), Bilton and Dunchurch (near Rugby), Heckington (Lincs.), and North Mimms (Herts.) are good examples. The central tower of Lincoln, the spires of Salisbury and St. Mary's, Oxford, and several other of our best steeples are of the same period.

After the Black Death the Perpendicular style, first used at Gloucester, came into general use in England. In window traceries, the vertical line became

11. Perpendicular Architecture. predominant, and the architectural detail became simpler of execution than before, but a rich effect was often produced by spreading ornament over a whole building. The eastern part of Gloucester and York Cathedrals and of Christchurch Priory and the naves of Winchester and Canterbury are perhaps our grandest perpendicular buildings, but the style is seen at its best in Wykeham's colleges at Winchester and Oxford, in the great parish churches of Somerset and the Norfolk Marshland, and in domestic buildings.

Provincial peculiarities are well marked in the Perpendicular period, the Cornish churches, for instance, forming a very distinct group by themselves with their parallel coved roofs, unbroken by chancel arches or clerestories, their rude granite traceries, and their Celtic wood-carvings. The grand steeples at Boston, Coventry, Canterbury, Gloucester, Taunton, and Magdalen College are all of "Perpendicular" style, so are our finest timber roofs, screens and stall-work, and excellent glass of the period remains at York, Fairfield and elsewhere.

English vaulting developed upon lines of its own from the very outset. Broadly speaking, our vaults

12. English Vaults. are characterised by the number and closeness of their ribs, and by the general use of a longitudinal ridge rib.

These singularities appear in the 13th cent. vaults at Lincoln, Ely and Westminster.

In the 14th cent. work at Tewkesbury, Wells and Gloucester, the vaults are a close network of ribs arranged in intricate patterns with small intervening panels, and in the later "fan vaults" at King's College, Henry VII's Chapel and elsewhere, the ribs assume a trumpet-shaped form like a palm-tree in each bay of the building, and sometimes, as at Windsor and Westminster, are finished with pendants. Often these so-called fan vaults are not constructed of ribs supporting panels, but are built in continuous courses of masonry merely carved on the underside into panel-like forms.

The royal chapels at Cambridge, Westminster and Windsor are the latest expressions of English Gothic A., but the style lingered on in a modified form until the time of Charles II. St. Katherine Cree Church, London, and some of the Oxford and Cambridge chapels illustrate

this Renaissance or semi-Gothic style; but after the fire of London the influence of Wren brought Italian A. into general use.

**13.
Renaissance
and Later
Buildings.**

Wren is seen at his best in the city churches, solidly built, handsomely furnished, and planned with the utmost fancy and originality. Wren's tradition was carried on worthily by Hawksmoor and Gibbs, but the Italian style soon became degenerate in the Georgian age and was superseded by a bastard imitation of Greek A., which produced few churches worthy of note except the destroyed Hanover Chapel and St. Pancras Church. This style in its turn gave way before a revival of Gothic forms, to which we owe many poor buildings and a few very fine ones, and, barring some occasional experiments in imitating Byzantine and other exotic forms of A., the vernacular manner of present day church building is based upon English Gothic work. [Cp. W. M. Wright in *DECH.*—R6. CHARLES A. NICHOLSON.

ARCHIVES (PAROCHIAL), CARE OF.—Registers, churchwardens' accounts, and other parish papers—the value of these cannot easily be stated. The older ones are often full of historical interest, and the legal value of Parochial Registers earlier than 1837 is incalculable.

Parish Registers were first ordered to be kept in 1538. Royal Injunctions in 1597, and canon 70 in 1604 ordered existing paper registers to be copied into parchment books. Most of our earliest Register-books date from this time. The Ordinance of 1644 ordered the Parish Minister to record in a vellum book the birth-date as well as that of the Bap. of each child. From 1653 to 1660 the books were to be kept by a lay parochial "Register," elected at a public parish meeting. In 1660 the books and duty of keeping them came back to the clergy, though sometimes the "Register" continued to act. The legal year was made to begin on Jan. 1 instead of March 25 in 1752. Lord Hardwicke's Marriage Act (in force from 25 Mar., 1754) ordered the marriage entries to follow a prescribed form. Rose's Act ordered that from Jan. 1, 1813, separate books (by King's Printer) should be used for Bapts. and Burials, as well as for Marriages. Finally, the Registration Act (in force from July 1, 1837) ordered duplicate Marriage Registers, and copies to be sent quarterly to the Civil Registrar.

A Select Parliamentary Committee in 1833 found that many Registers were in a deplorable condition. A Treasury Committee reported in 1902 that matters had greatly improved. But further improvement is still possible. Churchwardens were originally joined with incumbent as custodians of Registers. They still are responsible for their safety during the voidance of a benefice. But Rose's Act (sect. 5, still unrepealed) made the incumbent sole custodian, and ordered that Registers should "be by him safely and securely kept in a dry, well-painted iron chest . . . constantly kept locked in some dry, safe and secure place within the usual place of residence of such rector . . . or in the parish church." This involves the use of a *fireproof* safe and a dry room. Registers should be plainly

marked with the name of their parish. For want of this precaution many Registers have been lost. An Inventory of all Parish Records should be kept securely fastened in the safe, and revised from time to time. Old Registers needing re-binding should be entrusted only to an expert binder; *the margins should not be cut*. All Registers earlier than 1837 should be printed, the surest way of preserving their valuable contents.

Current Registers require legible writing, good unfading ink, and no blotting paper.

The incumbent must allow searches to be made of any Register at all reasonable times on payment of one shilling for a search of one year, and sixpence for every additional year, and of two shillings and sixpence for every entry certified under his hand as a true copy. *He must be present, either personally or by a trustworthy deputy, when search is being made*. For want of this "precaution" Registers have sometimes been interpolated, mutilated, or purloined.—R5. W. A. WICKHAM.

ARTICLES OF RELIGION, THE THIRTY-NINE.—The Articles of the Church of England

are a 16th cent. document and **1. 16th Century Confessions.** can only be understood aright when read in the light of contemporary history. The 16th cent. was an age of Confessions or Articles. These arose out of the necessities of the Reformation. The movement for reform met with strenuous opposition, and in the interests of that movement it was found expedient to draw up Confessions, in which were set forth in carefully balanced language the views of the Reformers upon the matters, both doctrinal and practical, which had formed the chief subjects of controversy. These Confessions were put forth in rapid succession by all the principal Reforming Bodies, including the Church of England itself, and were met by a counter-manifesto in the shape of "the Canons and Decrees" of the Council of Trent.

The first of these documents was put forth by the *Lutherans* in 1530, and is called the Confession of *Augsburg*. It is thus called, because it was presented by the Princes and States who favoured the new movement to the Imperial Diet of Augsburg, which had been summoned by the Emperor Charles V, with the object of restoring peace and unity to the Church and the Empire. It was drawn up by Melancthon and contained twenty-eight Articles, the first twenty-one being on doctrinal questions, and the last seven on ecclesiastical abuses.

The **AUGSBURG CONFESSION** was soon followed by others put forth by the Lutherans themselves and by other Christian Bodies. This process may be set forth in the table on next page.

The table does not profess to be complete; various subordinate Confessions are omitted. The *Württemberg* Confession was a revised and

	Lutheran.	Reformed.	Anglican.	Roman.
1530 1534 1536	Augsburg	(a) Before Calvin Tetrapolitana Basiliensis Helvetica I (Calvin's "Institutes," 1st ed. 1536, enlarged 1539, final ed. 1559)	The Ten Articles	
1537			"The Institution of a Christian Man"	
1538			(Thirteen Articles in MS.)	
1539			The Six Articles	
1543			"The necessary Erudition for any Christian man"	(Council of Trent, sat 1545-7, 1551-3)
1552	Württemberg	(b) After Calvin	The Forty-two Articles	
1553		Gallicana	(Eleven Articles)	
1559		Belgica		
1562			The Thirty-eight Articles	(C. of Trent, 1562-3)
1563				
1564				Canons and Decrees of the Council of Trent (as finally published)
1566 1571		Helvetica II	The Thirty-nine Articles	

enlarged edition of the Confession of Augsburg. It was used by Archbishop Parker in his revision of the English Articles published in 1563. The Canons and Decrees of the Council of Trent were made known from time to time as they were passed, but were authoritatively set forth as a whole, in accordance with a Papal Bull, in 1564. (See CALVINISTS, LUTHERANS, ROMISH DOCTRINE.)

We have seen that the Thirty-nine Arts. are not an isolated phenomenon, but are the outcome of a common need, which pressed upon all sections of the Christian Church. But the consideration of the third column of the table given above brings out a second point of no less importance, viz.: that these Arts. have behind them thirty-five years of effort after doctrinal exposition within the Church of England itself.

The process begins in the reign of Henry VIII. Between 1532 and 1536 by a series of Acts of Parliament and of resolutions of Convocation the authority of the Pope of Rome was "extirpated" and that of the King substituted for it. One of the first acts of the King in the exercise of his new authority was the issue of (a) *The Ten Articles* of 1536. The need of some such action was felt on all hands. The Lower House of Convocation drew up a list of errors then publicly preached under sixty-seven heads. Thomas Cromwell assured the Upper House that "the King studieth day and night to set a quietness in the Church, and he cannot rest until all such controversies be fully debated and ended. . . ." "His special desire is to set a stay for the unlearned people, whose consciences are in doubt what they may believe." The Bishops were at one with the King and with the Lower House in feeling that something must be done, but what that something was to be was a matter not easily settled. As a matter of fact the Bishops were themselves divided into two nearly equal parties. One party, led by Abp.

Cranmer, was in favour of considerable changes, both in doctrine and ceremony; the other, led by Gardiner, Bp. of Winchester, was content with the repudiation of papal authority and desired to go no further. On one point, however, both were agreed, viz., that the "pestiferous" errors of the Anabaptists must be condemned (see ANABAPTISTS). Eventually ten "Articles to establish Christian quietness and unity amongst us and to avoid contentious opinions," in the composition of which the King had a hand, were agreed upon and published. Five were on doctrine (The Rule of Faith, the Sacraments of Baptism, of Penance, and of the Altar, Justification); five on ceremonies (Images, honouring of Saints, praying to Saints, Rites generally, Purgatory). These Arts. were transitional and conservative, condemning the grosser abuses both on the Roman and on the Anabaptist side, but retaining much that was afterwards abandoned. (See for these Arts. Hardwick's *History of the Articles*, App. I.)

(b) *The Institution of a Christian Man*, issued in the following year (1537), and generally known as "The Bishops' Book," consists of an Exposition of the Creed, the seven Sacraments, the ten Commandments, the Paternoster, Ave Maria, Justification and Purgatory. It was written on the same lines as the Ten Articles, and it virtually superseded them. Neither of these documents, however, contributes anything directly to the language of the Thirty-nine Articles.

(c) In 1538 Henry VIII was negotiating an alliance with "the princes of the Augsburg Confession." As the latter laid down the condition that he must approve the doctrine of the Confession, the King arranged a conference of Lutheran and Anglican theologians in England. The Articles of the Augsburg Confession were taken as a basis and eventually *thirteen articles* on doctrine were drawn up, a MS. copy of which exists at Lambeth Palace. On the reformation of abuses, however, agreement was less easy,

the King and the reactionary party holding out strenuously for the mediæval rites, and the Conference broke up without accomplishing the purpose for which it had been called. The thirteen Arts. were never published, but a careful study of them shows that here, for the first time in an Anglican document, language is used which reappears in our present Articles. It has always been known that the compilers of our Articles drew largely from certain of the Arts. of the Confession of Augsburg, but we now know further that the material thus drawn from the Lutheran Confession was derived from it through the medium of the Thirteen Arts. (See Hardwick, App. II and p. 61; and art. LUTHERANS.)

(d) The turn of political events and the influence of the reactionary party led in 1539 to the enactment by Parliament of *The Six Articles* ("the whip withe sixe stringes"), and in 1543 to the issue of a revision of "The Bishops' Book," under the title of *The necessary erudition for any Christian Man* ("The King's Book"), with the authority of Convocation and with a preface by the King. Both these were reactionary and they had no influence upon our present Articles.

In the last year of the young King, Edward VI (1553), were published *The Forty-two Articles*.

They were not intended to cover the whole range of Christian doctrine, but, like other contemporary Confessions, to treat certain points then in dispute, and to set forth the Church of England doctrine in opposition to (a) the Mediævalists and (b) the Anabaptists. Fourteen are clearly directed against Rome, twenty-three have in view Anabaptist errors.

They were drawn up by Cranmer, revised by the six chaplains of the King and again by Cranmer, and issued in May, 1553, with the title "Articles agreed on by the Bishops and other learned men in the Synod at London . . . for the avoiding of controversy . . . in certain matters of religion." The *Reformatio Legum Ecclesiasticarum*, an attempt to form a revised English code of Canon Law, was being prepared at the same time as these Articles. It was never promulgated, but the language is often identical with that of the Thirty-nine Arts., and valuable light is thus often shed by the *Ref. Leg. Eccl.* upon the exact reference and meaning of the Arts.

Under Queen Mary the Articles were involved in the general sweeping away of all that savoured of doctrinal reformation.

With the accession of Queen Elizabeth the Church of England once more lifted up her head.

To meet the immediate need Archbishop Parker set forth in 1559 or 1560 *Eleven Articles* (Hardwick, App. IV). Both in form and matter they differed widely from the earlier Articles, and dealt only with fundamental principles and practices of the English Church. But this was avowedly only provisional, and in 1563

Archbishop Parker presented to Convocation a set of thirty-nine Articles. These the bishops revised and signed (see Parker MSS. at Corpus Christi College, Cambridge). The Queen made one addition (the first clause of Art. 20) and one omission (Art. 29) before publication, and we may therefore call these Arts. *The Thirty-eight Articles* of 1563. In these Arts. we find that the Forty-two Arts. of 1553 have been subjected to a very thorough and even drastic revision. Archbishop Parker *added* four Arts., and *enlarged* ten; he *omitted* seven, and *curtailed* seven; and he *re-wrote* five and altered four. Several additions were made from the Confession of Württemberg (see Arts. 2, 5, 6, 10, 11, 12, 20). By these changes the Arts. were made more complete, Arts. against the Anabaptists which were no longer needed were omitted, and the fidelity of the Church of England to the primitive Catholic faith and her protests against certain doctrines and practices of the Church of Rome were made more clear and definite.

In 1570 Pope Pius V openly published his Bull of deposition of Queen Elizabeth and the mass of Romanists forthwith withdrew from the national worship. This was met in the next year by the passing in Parliament of various Acts, of which one required subscription to all the doctrinal Articles of 1563 from (a) all clergy not ordained according to the form in the PBs of Edward VI or Queen Elizabeth, and (b) all future incumbents on admission to their several cures.

In view of this action of Parliament the bishops revised the Arts., making sundry emendations and restoring the Twenty-ninth Art., and passed a canon, which laid down that these Arts. should be signed henceforth by all candidates for Holy Orders. Here at last in 1571 we find in their present form *The Thirty-nine Articles*. They received the Royal sanction, were printed and published in Latin and English, and subscription to them in their entirety was forthwith required of all licensed preachers and all benefited clergy. Although this latter requirement was not covered by the Act of 1571, it was enforced by the Queen's commissioners, and subscription has as a matter of fact always been made since 1571 to the Arts. as finally revised in that year. Various attempts were made under Puritan auspices to revise the Arts. in a Calvinistic direction, but in every case without success.

The Royal Declaration, prefixed to the Arts. in the PB, was drawn up in all probability by Archbishop Laud and was issued by Charles I in an attempt to allay the disputes then raging between Calvinists and Arminians.

The form of subscription has varied at different times. Prior to 1865 the form generally used was: "I, A.B., do willingly and
6. Subscription, from my heart subscribe to the Thirty-nine Arts. . . . and to the three Arts. in the Thirty-sixth Canon, and to all things therein contained." The present form is:

"I assent to the Thirty-nine Arts. and to the Book of Common Prayer and of ordering of Bishops, Priests and Deacons. I believe the doctrine of the Church of England as therein set forth to be agreeable to the Word of God: and, in public prayer and administration of the Sacraments, I will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority."

How is this "assent" to be understood? A careful study of the Articles and the PB reveals the fact that Anglican Theology moves along certain definite and distinctive lines (see esp. Arts. 6, 11, 19, 20, 23, 25, 29, 31, 36). These lines of doctrine distinguish it from Romanism on the one hand and from the extreme forms of Protestantism on the other. Subscription to the Articles should imply loyalty to these distinctive principles. It is not compatible with adherence to those opposing principles and practices which are distinctive of Rome on the one hand or of Anabaptism on the other. But within its own lines there is scope for a genuine evolution of Anglican theology in the light of present-day knowledge.

Theology is a living science. The immense progress made in other departments of thought in the 19th century could not fail to show itself also in Theology. Biblical Criticism and Natural Science have thrown new light upon the problems of Theology. Men think in new categories, and it is inevitable that the definitions and propositions of the 16th century should be inadequate to express the best theological thought of our own day. But it is one thing to recognise the need for re-statement and quite another to put forth any re-statement which would command universal assent. This may be possible some day. When that day comes, let the task be taken in hand in humble dependence upon the guidance of the Spirit of God. Meantime subscription to the Arts. must be regarded as made, subject to such qualifications as are necessitated by the new light thrown upon certain doctrines in recent times.

The Arts. may be divided into five groups: (i) the doctrine of God (including that of the Person of Jesus Christ) (1-5); (ii) the Rule of Faith—(a) the Scriptures, (b) the Creeds (6-8); (iii) the doctrine of Salvation, as it affects the individual (9-18); (iv) the same in relation to the Church, her ministry and Sacraments (19-31); (v) miscellaneous—Church discipline, etc. (32-39).

The Arts. are given below, as finally settled in 1571. The dates which immediately follow the text give first the date of composition and then dates of subsequent revision, preceded by signs which show the nature of the change, if any, made at such dates (= means "no change," + means "addition," - means "omission"). Reference numbers in the text to notes below are repeated at the beginning and end of the phrase whenever it consists of more than one or two words, e.g. in Art. 2, ²begotten . . . Father.³ Abbreviations: C. of A. for Confession of Augsburg; C. of W. for Confession of Württemberg.

ARTICULI
RELIGIONIS.1. *De Fide in Sacrosanctam Trinitatem.*

Unus est vivus et verus¹ Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis, Creator et Conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ, tres sunt Personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus Sanctus.

Text (1538) 1553 = 1563 = 1571. Against Anabaptists.

¹ The words in italics come from the Confession of Augsburg through the 13 Arts. of 1538.

2. ¹*De Verbo, sive Filio Dei, qui verus homo factus est.*

² *Filius, qui est Verbum Patris,*

³ ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis³; *in utero beatæ Virginis, ex illius substantia naturam humanam assumpsit;*

ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate Personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus et verus homo,

qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

Text (1538) 1553 + 1563 = 1571. Against Anabaptists.

¹ Title 1553 = 1563, Verbum Dei verum hominem esse factum: That the Worde or Sonne of God was made a very man.

² The words in italics come from the C. of A. (Art. 3) through the 13 Arts. (Art. 3).

³ Added in 1563 from the C. of Württemberg.

⁴ 1553, for all sinne of manne, bothe original and actual.

3. *De Descensu Christi ad Inferos.*

Quem ad modum Christus pro nobis mortuus est, et sepultus, ita est etiam credendus ad Inferos descendisse.²

Text (1538) 1553 - 1563 = 1571.

¹ Words in italics from C. of A. through the 13 Arts. (Art. 3).

² The following clause followed in 1553 but was omitted in 1563.

ARTICLES OF
RELIGION.1. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. ¹*Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father,

² begotten from everlasting of the Father, the very and eternal God, of one substance with the Father,³ took Man's nature in the womb of the blessed Virgin, of her substance:

so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man: who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice,⁴ not only for original guilt, but also for all actual sins of men.

3. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.²

Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

For the bodie laie in the Sepulchre untill the resurrection: but his Ghoste departing from him was with the Ghostes that were in prison or in Helle and did preache to the same, as the place of S. Peter dooth testifie.

4. *De Resurrectione Christi.*

Christus vere a mortuis resurrexit, suumque corpus, cum carne, ossibus, omnibusque ad integritatem humanam naturam pertinentibus recepit:

cum quibus in *caelum ascendit* ibique residet, quoad, extremo die, ad iudicandos homines reversurus sit.

4. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

Text 1553 + 1563 + 1571. Against Anabaptists.

¹ Title 1553 and 1563, Resurrectio Christi: The Resurrection of Christe.

² The word and a half in italics is also found in Art. 3 of the 13 Arts. and of the C. of A.

³ "All" was added in 1563 in the English Edition. Some modern texts read "omnes" in the corresponding place in the Latin text, but it is not in the editions of 1553 or 1563, nor in that of 1571, by John Daye.

5. *De Spiritu Sancto.*

Spiritus Sanctus, a Patre et Filio procedens ejusdem est cum Patre et Filio essentialis, majestatis et gloriæ, verus ac æternus Deus.

5. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

Text 1563 = 1571. Against Anabaptists and to render the Arts. more complete. The wording is taken practically verbatim from the C. of W.

6. *De divinis Scripturis, quod sufficient ad salutem.*

² Scriptura sacra continet omnia quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, ³, ⁴ non sit a quoquam exigendum ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

⁶ *Sacræ Scripturæ nomine eos canonicos libros Veteris et Novi Testamenti intelligimus, de quorum auctoritate in Ecclesia nunquam dubitatum est.*

De nominibus et numero librorum sacræ canonicæ Scripturæ Veteris Testamenti.

Genesis
Exodus
Leviticus
Numeri

6. *Of the Sufficiency of the Holy Scriptures for salvation.*

² Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, ³, ⁴ is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation.

⁶ In the name of holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis
Exodus
Leviticus
Numbers

Of the Names and Number of the Canonical Books—contd.

<i>Deuteron</i>	<i>Deuteronomy</i>
<i>Josua</i>	<i>Joshua</i>
<i>Judicum</i>	<i>Judges</i>
<i>Ruth</i>	<i>Ruth</i>
<i>Prior liber Samuelis</i>	<i>The First Book of Samuel</i>
<i>Secundus liber Samuelis</i>	<i>The Second Book of Samuel</i>
<i>Prior liber Regum</i>	<i>The First Book of Kings</i>
<i>Secundus liber Regum</i>	<i>The Second Book of Kings</i>
<i>Prior liber Paralipomenon</i>	<i>The First Book of Chronicles</i>
<i>Secundus liber Paralipomenon</i>	<i>The Second Book of Chronicles</i>
<i>Primus liber Esdræ</i>	<i>The First Book of Esdras</i>
<i>Secundus liber Esdræ</i>	<i>The Second Book of Esdras</i>
<i>Liber Hester</i>	<i>The Book of Esther</i>
<i>Psalmi</i>	<i>The Book of Job</i>
<i>Proverbia</i>	<i>The Psalms</i>
<i>Ecclesiastes, vel Concionator</i>	<i>The Proverbs</i>
<i>Cantica Salomonis</i>	<i>Ecclesiastes or Preacher</i>
	<i>Cantica, or Songs of Solomon</i>
<i>Quatuor Prophetæ Majores</i>	<i>Four Prophets the greater</i>
<i>Duodecim Prophetæ Minores</i>	<i>Twelve Prophets the less</i>

Alios autem libros (ut ait Hieronymus⁷) legit quidem Ecclesia, ad exemplam vitæ, et formandos mores: illos tamen ad dogmata confirmanda non adhibet; ut sunt.

And the other Books (as Hierome saith⁷) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

³ <i>Tertius liber Esdræ</i>	⁸ <i>The Third Book of Esdras</i>
⁴ <i>Quartus liber Esdræ</i>	⁹ <i>The Fourth Book of Esdras</i>
<i>Liber Tobia</i>	<i>The Book of Tobias</i>
<i>Liber Judith</i>	<i>The Book of Judith</i>
⁵ <i>Reliquum libri Hester</i>	¹⁰ <i>The rest of the Book of Esther</i>
<i>Liber Sapientia</i>	<i>The Book of Wisdom</i>
<i>Liber Jesu, filii Sirach</i>	<i>Jesus the Son of Sirach</i>
⁶ <i>Baruch propheta</i>	¹¹ <i>Baruch the Prophet</i>
⁷ <i>Canticum trium Puerorum</i>	¹² <i>The Song of the Three Children</i>
⁸ <i>Historia Susannæ</i>	¹³ <i>The Story of Susanna</i>
⁹ <i>De Bel et Dracone</i>	¹⁴ <i>Of Bel and the Dragon</i>
¹⁰ <i>Oratio Manasses</i>	¹⁵ <i>The Prayer of Manasses</i>
<i>Prior liber Machabæorum</i>	<i>The First Book of Maccabees</i>
<i>Secundus liber Machabæorum</i>	<i>The Second Book of Maccabees</i>

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canoniceis.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

Text 1553 + 1563 + 1571. Asserts a cardinal doctrine of the Church against (1) Anabaptists

("Antibook religionists"), (2) Roman views on Canon and tradition.

¹ Title, 1553 and 1563: Divina Scripturæ doctrina sufficit ad salutem.

The doctrine of holie Scripture is sufficient to salvation.

² First par. 1553, alt. 1563.

³ There followed here in 1553 the following words, which were omitted in 1563:

Licet interdum a fidelibus, ut plium et conducibile ad ordinem et decorum admittatur, attamen

Although it be somtime received of the faithful as Godlie and profitable for an ordre and comelnesse: Yeat

⁴ 1553: A quoquam non exigendum est, ut (etc., as 1563).

No manne ought to bee constrained to beleve it as an article of faith or repute it requisite to the necessitie of Salvation.

⁵ There is no authority for the "or" found in some modern texts. One English version of 1563 and a Parker MS. of 1571 read "as"; cp. the Latin.

⁶ The second and following pars. were added in 1563, the list of apocryphal books being completed in 1571 (see note⁸). The words in italics are taken from the C. of W.

⁷ In his Preface in *Libros Salomonis*.

⁸ The titles in the Art. are mainly taken from the Vulgate, in which Ezra and Neh. are called the 1st and 2nd books of Esdras. Consequently the Apocryphal books are enumerated as 3rd and 4th. The titles in our English Bibles are taken from the Hebrew. Consequently Ezra and Neh. are called by these names and the Apocryphal books are called 1st and 2nd.

⁹ The names of these books were added in 1571.

7. ¹ De Veteri Testamento.

7. ¹ Of the Old Testament.

² Testamentum Vetus Novo contrarium non est,³

² The Old Testament is not contrary to the New²:

quandoquidem, tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita.

for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.⁴

Quare⁵ male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt.⁴

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth;

Quanquam Lex a Deo data per Mosen (quoad cærimonias et ritus) Christianos non astringat, neque Civilia ejus præcepta in aliqua republica necessario recipi debeant;

nilominus tamen ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus.⁵

yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.⁵

Text 1553 ± 1563 = 1571. Arts. 6 and 19 of 1553 were combined by Archbp. Parker into one. Against two opposite Anabaptist errors.

¹ Title, 1553: Vetus Testamentum non est rejiciendum.

The olde Testament is not to be refused.

^{2,3} 1553, Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum sed retinendum.

The olde Testament is not to bee put awaie as though it were contrarie to the newe, but to be kept still.

³ 1553, Quare non sunt audiendi. The Eng. text remains as in 1553.

⁴ Art. 7 of 1553 ended here. The rest of the Art. in the Latin

text follows very closely the 1st par. of Art. 19 of 1553. The Eng. version of the same par. of Art. 19 ran as follows: The Lawe which was geven of God by Moses, although it binde not Christian menne, as concerning the Ceremonies and Rites of the same: Neither is it required that the Civile Preceptes and Ordres of it shoulde of necessitie be received in any commune weale: Yet no manne (bee he never so perfecte a Christian) is exempte and lose from the Obedience of those Commandmentes, which are called Moral.

⁵ Art. 19 of 1553 continued as follows:

Quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, et spiritum perpetuo jactant, a quo sibi quæ predicant suggeri aserunt, quanquam cum sacris literis apertissime pugnent.

Wherefore thei are not to be harkened unto who affirme that holie Scripture is geven onlie to the weake, and do boaste themselves continually of the spirit, of whom (thei sal) thei have learned soche things as thei teache, although the same be most evidently repugnant to the holie Scripture.

8. ¹ De tribus Symbolis.

8. Of the Three Creeds.

Symbola tria, Nicænum, Athanasii, et quod vulgo² Apostolorum appellatur, omnino recipienda sunt,³ et credenda³; nam firmissimis⁴ Scripturarum testimoniis probari possunt.

The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received³ and believed³: for they may be proved by most certain warrants of holie Scripture.

Text 1553 + 1563 = 1571. Asserts the Catholic character of the English Reformation.

¹ Title, 1553 and 1563, Symbola tria: The three Creeds.

² 1553 and 1563, Apostolicum.

^{3,3} Added in 1563.

⁴ 1553 had here "divinarum."

9. ¹ De Peccato Originali.

9. Of Original or Birth-sin.

Peccatum originis non est (ut fabulantur Pelagiani)² in imitatione Adami situm sed est vitium, et depravatio naturæ, cujuslibet hominis ex Adamo³ naturaliter propagati;

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk²;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam;

qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat;

whereby man is very far gone from⁴ original righteousness,⁴ and is of his own nature⁵ inclined to evil, so that the flesh⁶ lusteth always contrary to the spirit;

unde, in unoquoque nascentium, iram Dei, atque damnationem meretur.

and therefore in every person born into this world, it deserveth God's wrath and damnation.

Manet etiam in renatis hæc naturæ depravatio; qua fit ut affectus carnis (Græce Φρόνημα σαρκός, quod alii sapientiam, alii sensum, alii affectum, alii studium⁷ carnis interpretantur) legis Dei non subjiatur.

And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek Φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God.

Et quamquam renatis et credentibus nulla, propter Christum, est ondemnatio, peccati tamen

And although there is no condemnation for them that believe and are baptised, yet the

in sese rationem habere concupiscentiam, fatetur Apostolus.

Apostle doth confess, that concupiscentie and lust hath of itself the nature of sin.

Text 1553 - 1563 = 1571 (Eng. alt.). Against both Roman and Anabaptist views.

¹ Title 1553 and 1563, *Peccatum originale*.

² In 1553 the words followed:

Et hodie Anabaptistæ repetunt. Which also the Anabaptistæ doe now a daies renew.

³ The words in italics are found in "the 13 Arts." (Art. 2) of 1538.

⁴ 1553 and 1563: his former righteousness, which he had at his creation.

⁵ 1553 and 1563: given.

⁶ 1553 and 1563: desireth.

⁷ Carnis added in 1571.

10. De Libero Arbitrio.

¹Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus et bonis operibus, ad fidem, et invocationem Dei convertere ac præparare non possit.

Quare, ¹ absque gratia Dei (quæ per Christum est) nos præveniente, ² ut velimus, et cooperante, dum volumus, ad pietatis opera faciendâ, quæ Deo grata sint, et accepta, nihil valemus. ³ ⁵

Text 1553 + 1563 = 1571. Against Pelagian views (Anabaptist and Roman).

¹ 1.1 Added in 1563, the words in italics being taken verbatim from the C. of W.

² Cp. Aug., *De gratia et libero arbitrio* 17, "sine illo vel operante ut velimus vel co-operante cum volumus ad bonæ pietatis opera nihil valemus."

³ 1553 and 1563 in.

⁴ Added in 1563.

⁵ In 1553 followed the then Art. 20, *De gratia: Of grace*, which ran as follows:

Gratia Christi, seu Spiritus sanctus qui per eundem datur, cor lapideum aufert, et dat cor carneum. Atque licet ex nolentibus quæ recta sunt volentes faciat et ex volentibus prava nolentes reddat voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

This was omitted in 1563.

11. De Hominis Justificatione.

¹ Tantum ² propter meritum Domini ac Servatoris nostri, Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur.

Quare, sola fide nos justificari doctrina est

10. Of Free-Will.

¹ The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God:

Wherefore ¹ we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working ² with us, when we have that ³ good will. ⁵

The grace of Christ or the holle Ghost by him given dothe take awale the stonie harte, and geveth an harte of fleshe. And although those that have no will to good things he maketh them to will, and those that would evil things he maketh them not to wille the same: Yet nevertheless he enforceth not the will. And therefore no man when he sinneth can excuse himself as not worthy to be blamed or condemned by alleging that he sinned unwillingly or by compulsion.

11. Of the Justification of Man.

¹ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings:

Wherefore, that we are justified by Faith only

saluberrima, ac consolationis plenissima, ut in Homilia de Justificatione Hominis fusiuse explicatur.

is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the³ Homily of Justification.

Text (1553) 1563 = 1571. Asserts one of the cardinal Reformation doctrines as against the Roman teaching (see art. JUSTIFICATION).

¹ The present text dates from 1563. The Art. in 1553 ran as follows (the words in italics are retained in the present text):

Justificatio ex sola fide Jesu Christi, eo sensu quo in Homilia de justificatione explicatur, est certissima et saluberrima Christianorum doctrina.

Justification by onely faith in Jesus Christ in that sence as it is declared in the homilie of Justification is a most certain and wholesome doctrine for Christian meinne.

² The words in italics in the present text come from the C.'s of A. and W. C. of A.: "... non possunt justificari coram Deo propter viribus, meritis aut operibus, sed ... propter Christum, per fidem." "Non propter nostra merita, sed propter Christum" (Arts. 4 and 5). C. of W.: "Homo ... reputatur coram eo justus propter solum filium Dei Dominum nostrum Jesum Christum, per fidem."

³ i.e. the 3rd Homily: "of Salvation"; cp. the two following "of the true and lively faith" and "of good works."

12. De Bonis Operibus.

¹ Bona opera, quæ sunt fructus fidei, et ² justificatos sequuntur, quanquam peccata nostra expiare, et divini judicii severitatem ferre non possunt;

Deo tamen grata sunt, et accepta in Christo; atque ex vera et viva fide necessario profuunt,

ut plane ex illis æque fides viva cognosci possit, atque arbor ex fructu judicari.

Text 1563 = 1571 (see SANCTIFICATION). Against Roman teaching.

¹ The words in italics are taken from the C. of W.

² "Justificatos sequuntur" from St. Aug., *de fide, et operibus*, cap. 14.

13. ¹ De Operibus ante² Justificationem.

Opera quæ sunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut ³ multi vocant) ⁴ de congruo merentur.

Immo, cum non sint facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus

12. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment;

yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

13. ¹ Of Works before² Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ,

neither do they make men meet to receive grace, or (as the³ School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Text 1553 = 1563 = 1571. Against the scholastic theory of merit.

¹ Title, 1553 and 1563, Opera ante justificationem: Works before justification.

² In text of Art. the phrase is "ante gratiam Christi," etc., "before the grace of Christ," etc.

³ Multi, but Eng. school-authors.

⁴ A servant may be said to deserve his wages "de condigno"; but to deserve support in sickness or old age "de congruo"; (Hey.).

14. ¹ De Operibus Supererogationis.

Opera, quæ² supererogationis appellant, non possunt sine arrogantia et impietate prædicari.

Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere quam deberent;

eum aperte Christus dicat:⁴ Cum feceritis omnia, quæcunque præcepta sunt vobis, dicite, Servi inutiles sumus.

Text 1553 = 1563 (alt.) = 1571. Against mediæval teaching.

¹ Title, 1553 and 1563, Opera supererogationis: Woorkes of supererogation.

² From "super" and "erogare"—payment over and above:—cp. Vulg., Lk. 10 35.

³ 1553, "iniquity."

⁴ Luke 17 to.

15. ¹ De Christo, qui solus est sine Peccato.

Christus, in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo² prorsus³ erat immunis, tum in carne, tum in spiritu. Venit, ut Agnus absque macula, qui mundi peccata, per immolationem sui semel factam, tolleret; et peccatum (ut inquit Joannes) in eo non erat: sed nos reliqui, etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes. Et, si dixerimus, quia peccatum non habemus, nos ipsos seducimus; et veritas in nobis non est.

Text 1553 = 1563 = 1571. Against Anabaptists.

¹ Title, 1553, 1563, and John Daye's edition in 1571: Nemo præter Christum No man is without sinne, est sine peccato. but Christe alone.

² prorsus=clearly, i.e., completely, thoroughly.

14. ¹ Of Works of Supererogation.

Voluntary Works besides, over and above God's Commandments, which they call Works of² Supererogation, cannot be taught without arrogance and impiety:

for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required:

whereas Christ saith plainly,⁴ When ye have done all that are commanded to you, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was² clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptised, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. ¹ De Peccato post Baptismum.

Non omne peccatum mortale, post baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum, et irremissibile.

Proinde lapsa a Baptismo in peccata locus poenitentiae non est negandus.

Post acceptum Spiritum Sanctum, possumus a gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere:

ideoque illi damnandi sunt, qui se, quamvis hic vivant, amplius non posse peccare affirmant, aut vere resipiscantibus² veniæ locum denegant.

Text 1553, 1563 (alt.), 1571 (alt.). Against Anabaptist errors (cp. C. of A., Art. 12).

¹ Title, 1553:

De peccato in spiritum sanctum.

1563 De lapsis post Baptismum.

^{2,3} 1553, place for penitentes; 1563, place for penitence.

³ 1553 and 1563, poenitentiae locum; 1553, place for penitentes; 1563=1571, place of forgiveness.

⁴ 1553 and 1563, and "and amend their lives."

16. ¹ Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable.

Wherefore the² grant of repentance³ is not to be denied to such as fall into sin after Baptism.

After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives.

And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the³ place of forgiveness to such as truly repent.⁴

17. De Prædeterminatione, et Electione.

Prædeterminatio ad vitam est æternum Dei propositum, quo, ante facta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos, quos² in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta), per Christum, ad æternam salutem adducere.

Unde, qui tam præclaro Dei beneficio sunt donati, illi, Spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur: vocationi per gratiam parent; justificantur gratis: adoptantur in filios Dei: unigeniti ejus Filii Jesu Christi imagini efficiuntur conformes: in bonis operibus sancte ambulat; et demum, ex Dei misericordia, pertingunt ad sempiternam felicitatem.

Quemadmodum prædeterminationis et electionis nostræ in Christo pia

17. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his¹ counsel secret to us, to deliver from curse and damnation those whom he hath chosen² in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

Wherefore,³ they which be endued with so excellent a benefit of God³ be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election

consideratio, dulcis, suavis, et ineffabilis consolationis plena est, vere piis, et his qui sentiunt in se vim Spiritus Christi, facta carnis, et membra quæ adhuc sunt super terram, mortificamentum, animumque ad cælestia et superna rapientem;

tum quia fidem nostram, de æterna salute consequendam per Christum, plurimum stabilis, atque confirmat, tum quia amorem nostrum in Deum vehementer accendit;

ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem.

Deinde⁴ promissiones divinas sic amplecti oportet, ut nobis in sacris literis⁵ generaliter positæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus diserte revelatam.

Text 1553 ± 1563.

¹ 1553, owne judgemente.

² In Christo, "in Christ," added 1563.

³ 1553 and 1563, soche as have so excellent a benefite of God given unto them.

⁴ 1553 :

Licet prædestinationis decreta sunt nobis ignota, tamen,

Omitted 1563.

⁵ "Generally" = universally, i.e., as applying to the whole "genus humanum" — cp. Art. 7, "Everlasting life is offered to mankind (humano generi est proposita)"; Catechism, Two sacraments "as generally necessary to salvation."

18. ¹ *De speranda æterna salute tantum in Nomine Christi.*

Sunt et illi anathematizandi, qui dicere audent unumquemque, in lege aut secta quam profitetur, esse servandum, modo juxta illam, et lumen naturæ, accurate vixerit,

cum sacræ literæ tantum Jesu Christi Nomen

in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things,

as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God :

So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore,⁴ we must receive God's promises in such wise, as they be⁵ generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

"Although the Decrees of predestination are unknown unto us, yeat."

18. ¹ *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accused that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the Light of Nature.

For holy Scripture doth set out unto us only the

prædicent, in quo salvos fieri homines oporteat.²

Text 1553 = 1563 = 1571. Against certain Anabaptists. The position of the heathen is not dealt with in this Art.

¹ Title, 1553 and 1563 :

Tantum in nomine Christi speranda est æterna salus.

² 1553. There followed here Omnes obligantur ad moralia legis præcepta servanda.

In 1563 this Art. was omitted here and part of it incorporated in Art. 7 (see Art. 7, notes 4 and 5).

19. *De Ecclesia.*

¹ Ecclesie Christi visibilis est cætus fidelium, in quo Verbum Dei purum prædicatur,

et Sacramenta, quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandria, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda, et cærimoniarum ritus, verum in iis etiam quæ credenda sunt.

Text (Latin) 1553 = 1563 = 1571. Against Roman and Sectarian views of the Church.

¹ Cp. C. of A., Art. 7: est autem Ecclesia congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta.

² 1563, "and manner of ceremonies" added.

³ 1571, "their" (1553 and 1563) omitted.

20. *De Ecclesie Auctoritate.*

¹ Habet Ecclesie ritus statuendi jus, et in fidei controversiis auctoritatem; quamvis¹ Ecclesie non licet quidquam instituire, quod Verbo Dei scripto adversetur; nec unum scripturæ locum sic exponere potest, ut alteri contradicat.

Quare, licet Ecclesia sit divinorum librorum testis et conservatrix; attamen, ut adversus eos nihil decernere, ita, præter illos, nihil credendum de necessitate salutis debet obtrudere.

Text 1553 + 1563 = 1571. Affirms (a) the legislative power of the Church with regard to Rites (b) the judicial authority with regard to doctrine

Name of Jesus Christ, whereby men must be saved.²

Wee must truste to obtaine eternal salvation onely by the name of Christe.

All men are bounde to kepe the moral commaundments of the Lawe.

In 1563 this Art. was omitted here and part of it incorporated in Art. 7 (see Art. 7, notes 4 and 5).

19. *Of the Church.*

¹ The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached,

and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living² and manner of Ceremonies, but also in matters of³ Faith.

20. *Of the Authority of the Church.*

¹ The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith :

And yet¹ it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another.

Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

and (c) relation of Church to Holy Writ, as against (a) Extremists, (B) Romanists.

¹ The first clause first appears in the Latin edition of 1563, printed and published by Wolfe under the direct authority of the Queen. Probably inserted by the Queen herself, as it is not in the Parker MS, signed by the Bishops in Convocation. However, the Art. as it now stands was ratified by Convocation in 1571, as was proved at Archbp. Laud's Trial in 1645. The wording was probably suggested by the C. of W.: *De Ecclesia, "hæc ecclesia habeat jus iudicandi de omnibus doctrinis."*

21. De Auctoritate Conciliorum Generalium.

Generalia concilia, sine jussu et voluntate Principum, congregari non possunt; et, ubi convenerint, quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad Deum pertinent;

ideoque, quæ ab illis constituuntur ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

Text 1553 - 1563 = 1571. The Council of Trent, called together by the Pope alone and consisting only of bishops of the Roman obedience, was now sitting.

¹ 1553, insert here "not onely in worldlie matters but also"; omitted 1563.

22. De Purgatorio.

Doctrina ¹Romanensium de purgatorio, de indulgentiis, de veneratione et adoratione, tum imaginum, tum reliquiarum, necnon de invocatione Sanctorum, res est futillis, inaniter conficta; et nullis Scripturarum testimoniiis innitur: immo Verbo Dei contradicit.

Text 1553, 1563 (alt.) = 1571.

¹ 1553, Scholasticorum: "Of Scholeaucthoures"; altered 1563.

² 1553, "feigned"; altered 1563.

23. In De Vocatione Ministrorum.

Non licet cuiquam sumere sibi munus ¹publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obetunda legitime vocatus et missus.

Atque illos legitime vocatos et missos existimare debemus, qui per

21. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred,¹ even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The ¹Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly ²invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same.

And those we ought to judge lawfully called and sent, which be chosen,

homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia co-optati fuerint, et adsciti in hoc opus.

Text 1553 = 1563 = 1571. Against the Anabaptists.

¹ Title, 1553 and 1563, Nemo in ecclesia ministret nisi vocatus: No man maie minister in the Congregation, except he be called; altered 1571.

² The words in italics have come from the 14th Art. of the C. of A. through the 13 Arts. of 1538.

24. De loquendo in Ecclesia lingua quam populus intelligit.

Lingua populo non intellecta publicas in Ecclesia preces peragere, aut Sacramenta administrare, Verbo Dei, et primitivæ Ecclesiæ consuetudini, plane repugnat.

Text 1553, 1563 (alt.) = 1571. Against the mediæval practice.

¹ Title, 1553 and 1563: Agendum est in Ecclesia lingua quæ sit populo nota.

² The present form of the Art. was substituted in 1563 for the earlier form of 1553, which ran as follows:

Decentissimum est et verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

25. De Sacramentis.

¹ ² Sacramenta, ³ a Christo instituta, non tantum sunt notæ professionis Christianorum,

sed certa quedam potius testimonia, et efficacia signa gratiæ atque bonæ in nos voluntatis Dei,

per quæ invisibiliter ipse in nos operatur, nos tramque fidem in se non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus, et Cena Domini.

Quinque illa, vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt,

and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

Text 1553, 1563 (alt.) = 1571. Against the mediæval practice.

¹ Title, 1553 and 1563: Menne must speake in the Congregation in soche tounge, as the people understandeth.

² It is most semelle, and most agreeable, to the worde of God, that in the congregation nothing be openlie readde, or spoken, in a tongue unknown to the people, the whiche thinge S. Paule didde forbidde, except some were present that should declare the same.

25. Of the Sacraments.

¹ Sacraments ordained of Christ be not only badges or tokens of Christian men's profession,

but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel,

ut quæ partim a prava Apostolorum imitatione profuxerunt, partim vitæ status sunt, in Scripturis quidem probati;

sed Sacramentorum eandem cum Baptismo et Cena Domini rationem non habentes,⁴ ut quæ signum aliquod visibile, seu cæremoniam, a Deo institutam, non habeant.

Sacramenta non in hoc instituta sunt a Christo, ut spectarentur, aut circumferrentur, sed ut rite illis uteremur;

et, in his duntaxat qui digne percipiunt, salutarem habent effectum.⁵ Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Text 1553 ± 1563 - 1571. In distinction from both Anabaptist and Roman views and practices, the Church of England position is set forth.

¹ The order and contents of the Art. were considerably altered in 1563. In 1553 the Art. ran as follows:

(a) Dominus noster Jesus Christus sacramentis numero paucissimis, observatu facilissimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus et Cena Domini (this is from St. Aug., *Ep.* 54);

(b) the present 4th paragraph, with a passage omitted in 1563 (see note⁵); (c) the present 1st paragraph. In 1563 (a) was omitted, (b) was shortened and put last, (c) was put in the forefront, and two new paragraphs were placed between (c) and (b).

² The words in italics come from Art. 9 of the 13 Arts. of 1538, and this drew largely from Art. 13 of the C. of A.

³ 1553, "per verbum Dei"; 1563, "a Christo." 1563, inserted here "quomodo nec Pœnitentia"; omitted 1571.

⁵ In 1553 these words were read here:

Idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est et sacris literis ignota, sic parit sensum minime pium sed admodum superstitiosum. (See SACRAMENT, § 7.)

26. ¹ *De vi Institutionum Divinarum, quod eam non tollat malitia Ministrorum.*

² *Quamvis, in Ecclesia visibili, bonis mali semper sint admixti, atque interdum ministerio Verbi et Sacramentorum administrationi præsent:*

tamen, cum non suo, sed Christi Nomine agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet,

being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.

And in such only as worthily receive the same they have a wholesome effect or operation²; but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

Our Lord Jesus Christ hath knitte together a companie of neue people with Sacramentes, moste fewe in nombre, moste easie to be kepte, moste excellent in significatione, as is Baptisme and the Lordes Supper;

And yet not that of the woork wrought, as some men speake, whiche worde, as it is straunge and unknown to holle Scripture: so it engendreth no godlie, but a very superstitious sene.

26. ¹ *Of the Unworthiness of the Ministers, which hinder not the effect of the Sacrament.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments,

yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and

cum in Verbo Dei audiendo, tum in Sacramentis percipiendis.

Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt;

quæ, propter institutionem Christi et promissionem efficaciam sunt, licet per malos administrantur.

Ad Ecclesiam tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem, justo convicti iudicio, deponantur.

Text 1553 + 1563 + 1571. Asserts, against an Anabaptist view, that Sacraments are effectual although ministered by evil men.

¹ Title, 1553 = 1563: Ministrorum malitia non tollit efficaciam Institutionum divinarum.

² The words in italics come from Art. 5 of the 13 Arts. of 1538, which is in its turn based upon Art. 8 of the C. of A.

³ 1553, "eos"; 1563, "malos ministros." ⁴ 1553 = 1563, "soche"; 1571, "evil ministers."

27. De Baptismo.

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur;

sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur;

promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum Sanctum, visibiliter obsignantur, fides confirmatur, et vi divinæ invocationis gratia augetur.

² Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.³

Text 1553 + 1563 = 1571. States the teaching of the Church in view of Anabaptist teachings.

¹ "By the Holy Ghost" added in 1563.

² The words in italics seem to be taken from the C. of A.,

authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments.

Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

The wickednesse of the Ministeres doeth not take awaie the effectuall operation of Goddes ordinances

27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from other that be not christened,

but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church;

the promises of the forgiveness of sin, and of our adoption to be the sons of God¹ by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.²

³ The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.³

Art. 5, which says that "per verbum et sacramenta, tanquam per instrumenta, donatur Spiritus Sanctus."

3.3 1553:

Mos Ecclesiæ baptizandi parvulos et laudandus et omnino in Ecclesia retinendus.

Altered 1563.

28. De Cena Domini.

Cena Domini non est tantum signum mutæ benevolentiæ Christianorum inter sese; verum potius est Sacramentum nostræ, per mortem Christi, redemptionis.

Atque adeo, rite, digne et cum fide sumentibus, Panis, quem frangimus, est communicatio Corporis Christi; similiter Poculum benedictionis est communicatio Sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur; ¹Sacramenti naturam evertit, ¹ et multarum superstitionum dedit occasionem.

²Corpus Christi datur, accipitur, et manducatur, in Cena, tantum cœlesti et spirituali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Cena fides est.

Sacramentum Eucharistiæ, ex institutione Christi, non servabatur, circumferebatur, elevabatur, nec adorabatur.

Text 1553 \mp 1563 = 1571. Sets forth the teaching of the Church and Roman error.

¹⁻¹ Added in 1563.

² This par. was substituted in 1563 for that of 1553, which ran as follows:

Quum naturæ humanæ veritas requirat, ut unius ejusdemque hominis corpus in multis locis simul esse non possit, sed in uno aliquo et definito loco esse oporteat, ideo Christi corpus, in multis et diversis locis, eodem tempore, præsens esse non potest.

Et quoniam, ut tradunt sacra litera, Christus in Cœlum fuit sublatus, et ibi usque ad finem seculi est permansurus, non debet quisquam fideliem carnem ejus et sanguinis Realem et Corporalem (ut loquuntur

The custome of the Church to christen yonge children is to be commended, and in any wise to be retained in the Church.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, ¹ overthroweth the nature of a Sacrament, ¹ and hath given occasion to many superstitions.

²The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

in view of Anabaptist

Forasmuch as the truth of mannes nature requireth that the body of one and the self-same manne cannot be at one time in diverse places, but must needs be in some one certaine place: Therefore the bodie of Christe cannot be presente at one time in many and diverse places.

And because (as holie Scripture dooth teache) Christ was taken up into heaven, and there shall continue unto the ende of the world, a faithful man ought not, either to beleve or openlie to confesse the reall and bodilie

præsentiam in Eucharistia vel credere vel profiteri.

29. De Manducatione Corporis Christi, et impios illud non manducare.

Impii, et fide viva destituti, licet carnaliter et visibiliter (ut Augustinus loquitur¹) Corporis et Sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur.

Sed potius tantæ rei Sacramentum, seu symbolum, ad judicium sibi manducant et bibunt.

Text (1563 MSS.) 1571. Asserts that the thing signified can only be received by the faithful and repudiates the Roman theory. This Art. is found in the Parker MS. signed by him, Jan. 29, 1563, and in two English MSS. of the same date, but it is not in the printed edition of 1563, and was probably omitted by the authority of the Queen for conciliatory reasons. It was reintroduced at the revision of 1571 after the schism with Rome had become complete.

¹ In Joann. Tract. 26 r8.

30. De utraque Specie.

Calix Domini laicis non est denegandus;

utraque enim pars Domini Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

Text 1563 = 1571. Repudiates the Roman practice.

31. De unica Christi Oblatione in Cruce perfecta.

Oblatio Christi, semel facta, perfecta est redemptionis, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus.

Neque præter illam unicam, est ulla alia pro peccatis expiatio; unde Missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ aut culpæ, pro vivis et defunctis, ⁵ blasphemia figmentosa sunt, et perniciosæ imposturæ.

Text 1553, 1563 (alt.), 1571 (alt.). Asserts the uniqueness and sufficiency of the one oblation of Christ and repudiates "the sacrifices of masses."

¹⁻¹ Title, 1553, "perfect . . . made."

presence (as thei terme it) of Christes fleshe and bloude, in the Sacramente of the Lordes Supper.

29. Of the Wicked which do not eat the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith¹) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ;

but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Text (1563 MSS.) 1571. Asserts that the thing signified can only be received by the faithful and repudiates the Roman theory. This Art. is found in the Parker MS. signed by him, Jan. 29, 1563, and in two English MSS. of the same date, but it is not in the printed edition of 1563, and was probably omitted by the authority of the Queen for conciliatory reasons. It was reintroduced at the revision of 1571 after the schism with Rome had become complete.

30. Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people;

for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Repudiates the Roman

31. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ ²once made is the perfect redemption, ³ propitiation, and satisfaction, for all the sins of the whole world, both original and actual;

and there is none other satisfaction for sin, but that alone.

Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or ⁴ guilt, were ⁵ blasphemous fables, and dangerous deceits.

² 1553 and 1563, "made ones for ever."
³ 1553 and 1563, "the pacifying of Goddes displeasure."
⁴ 1553, "sinne."
⁵ 1553, "figmenta," "forged fables;" 1563, "blasphema"
 added in Latin; 1571, "blasphemous fables."

32. ¹ *De Conjugio Sacerdotum.*

¹ Episcopis, presbyteris, et diaconis, nullo mandato divino præceptum est, ut aut cœlibatum voveant, aut a matrimonio absteineant. Licet igitur etiam illis, ut ceteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrato matrimonium contrahere.

Text 1553, re-written 1563 = 1571. Asserts the liberty of the clergy and repudiates the Roman rule of celibacy.

¹ Title, 1553, Cœlibatus ex verbo Dei præcipitur nemini: The state of single life is commanded to no man by the worde of God; altered 1563.

² 1553, the text of the Article was as follows:

Episcopis, Presbyteris et Diaconis non est mandatum ut cœlibatum voveant: nequa jure divino coguntur matrimonio abstinere.

32. ¹ *Of the Marriage of Priests.*

² Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. ¹ *De Excommunicatis vitandis.*

Qui per publicam Ecclesie denuntiationem rite ab unitate Ecclesie præcisus est, et excommunicatus, is ab universa fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio judicis competentis) habendus est tanquam ethnicus et publicanus.

Text 1553 = 1563 = 1571. Asserts the right of the Church to exercise discipline.

¹ Title, 1553 and 1563: Excommunicati vitandi sunt.

33. ¹ *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Excommunicate persones are to be avoided.

34. ¹ *De Traditionibus Ecclesiasticis.*

² Traditiones atque cœremonias easdem non omnino necessariam esse ubique, aut prorsus consimiles. Nam et variae semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra Verbum Dei instituat.

34. ¹ *Of the Traditiones of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word.

Traditiones et cœremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio, volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesie, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut ceteri timeant, arguendus est.

⁴ Quælibet Ecclesia particularis, sive nationalis, auctoritatem habet instituendi, mutandi, aut abrogandi cœremonias, aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

Text 1553 + 1563 = 1571. Asserts (1) the right of the national church, as against the Romanists, to make changes, (2) the duty of loyalty to the Church on the part of all her members.

¹ Title, 1553 and 1563, Traditiones ecclesiasticæ: Traditions of the Church.

² The words in italics come from Art. 5, *De ecclesia*, of the 13 Arts. of 1538.

³ "Temporum," "times," added in 1563.

⁴ The last par. was added in 1563. Cp. a set of 24 Arts. in Latin drawn up by Parker in 1559 (see Hardwick, p. 118, note 4).

35. ¹ *De Homiliis.*

² Tomus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior tomus Homiliarum, quæ editæ sunt tempore Edvardi sexti; itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse judicavimus.

² DE NOMINIBUS HOMILIARUM.

Of the right Use of the Church Against peril of Idolatry Of repairing and keeping clean of Churches

Of good Works: first of Fasting

Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

⁴ Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. ¹ *Of Homilies.*

² The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. *Of the right Use of the Church*
2. *Against peril of Idolatry*
3. *Of repairing and keeping clean of Churches*
4. *Of good Works: first of Fasting*

OF THE NAMES OF THE HOMILIES—*contd.*

- Against Gluttony and Drunkenness*
- Against Excess of Apparel*
- Of Prayer*
- Of the Place and Time of Prayer*
- That Common Prayers and Sacraments ought to be ministered in a known Tongue.*
- Of the reverend Estimation of God's Word.*
- Of Alms-doing*
- Of the Nativity of Christ*
- Of the Passion of Christ*
- Of the Resurrection of Christ*
- Of the worthy receiving of the Sacrament of the Body and Blood of Christ*
- Of the Gifts of the Holy Ghost*
- For the Rogation-days*
- Of the State of Matrimony*
- Of Repentance*
- Against Idleness*
- Against Rebellion*

- 5. *Against Gluttony and Drunkenness*
- 6. *Against Excess of Apparel*
- 7. *Of Prayer*
- 8. *Of the Place and Time of Prayer*
- 9. *That Common Prayers and Sacraments ought to be ministered in a known Tongue.*
- 10. *Of the reverend Estimation of God's Word*
- 11. *Of Alms-doing*
- 12. *Of the Nativity of Christ*
- 13. *Of the Passion of Christ*
- 14. *Of the Resurrection of Christ*
- 15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ*
- 16. *Of the Gifts of the Holy Ghost*
- 17. *For the Rogation-days*
- 18. *Of the State of Matrimony*
- 19. *Of Repentance*
- 20. *Against Idleness*
- 21. *Against Rebellion*

Text (1553), re-written 1563 + 1571. Makes provision for the instruction of the people in sound doctrine.

¹ Title, 1553, Homiliae, Homilies; 1563, Catalogus Homiliarum.

² 1553, the Text ran as follows:

Homiliae nuper Ecclesiae Anglicanae per injunctiones regias traditae atque commendatae, pia sunt atque salutare, doctrinamque ab omnibus amplectendam continent: quare populo diligenter, expedito, clareque recitanda sunt.

Thomelies of late geven, and set out by the kinges authoritie, be godlie and wholesome, containing doctrine to be received of all menne, and therefore are to be readde to the people diligentlie, distinctlie and plainlie.

³ 1563, Catalogus Homiliarum. Titles given in Latin.

⁴ Added in 1571 (the homily having just been issued).

36. ¹ *De Episcoporum et Ministrorum Consecratione.*

Libellus de Consecratione Archiepiscoporum et Episcoporum, et de Ordinatione Presbyterorum et Diaconorum, editus nuper temporibus *Edwardi VI* et auctoritate Parlamenti illis ipis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet; et nihil habet, quod, ex se, sit aut superstitiosum, aut impium.

36. ¹ *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering:

neither hath it any thing, that of itself is superstitious and ungodly.

And therefore whosoever

ritus illius libri consecrati aut ordinati sunt, ab anno secundo praedicti regis *Edwardi*, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur,

rite, ordine, atque legitime, statuimus esse, et fore, consecratos et ordinatos.

Text (1553), re-written 1563 = 1571. Asserts the validity of Anglican Orders against (1) extreme Reformers, (2) Romanists.

¹ Title, 1553, De Libro Practionum et caeremoniarum Ecclesiae Anglicanae: Of the booke of Praiers and Ceremonies of the Church of Englande.

² The text in 1553 ran as follows:

Liber qui nuperrime auctoritate Regis et Parlamenti Ecclesiae Anglicanae traditus est, continens modum et formam orandi, et sacramenta administrandi in Ecclesia Anglicana: similiter et libellus eadem auctoritate editus de ordinatione ministrorum Ecclesiae, quoad doctrinae veritatem, pii sunt et salutari doctrinae Evangelii in nullo repugnant sed congruunt et eandem non parum promovent et illustrant, atque ideo ab omnibus Ecclesiae Anglicanae fidelibus membris, et maxime a ministris verbi cum omni promptitudine animorum et gratiarum actione, recipiendi, approbandi et populo Dei commendandi sunt.

are consecrate] or ordered according to the Rites of that Book, since the second year of the fore-named King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites;

we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

The booke whiche of very late time was given to the Church of Englande by the Kinges auctoritie, and the Parlamente, containing the maner and fourme of prayng and ministring the Sacramentes in the Church of Englande, likewise also the booke of ording Ministers of the Church, set forth by the forsaid auctoritie are godlie and in no pointe repugnant to the holosome doctrine of the Gospel but agreeable thereunto, furthering and beautifying the same not a litle, and therefore of all faithful membres of the Church of Englande, and chiefe of the ministers of the Worde, thei ought to be received and allowed with all readinesse of minde and thankesgeving, and to be commended to the people of God.

37. *De Civilibus Magistratibus.*

¹ Regia Majestas in hoc Angliae regno, ac ceteris ejus dominiis, summam habet potestatem, ad quam omnium statuum hujus regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis, suprema gubernatio pertinet: et nulli externa jurisdictione est subiecta, nec esse debet.

37. *Of the Civil Magistrates.*

¹ The King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

² Cum Regiae Majestati summam gubernationem tribuimus (quibus titulis intelligimus, animos quorundam calumniatorum offendi),

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended;

non damus Regibus nostris aut Verbi Dei, aut Sacramentorum, administrationem; quod etiam Injunctiones, ab *Elizabetha Regina* nostra

we give not to our Princes the ministring either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set

nuper editæ, apertissime testantur :

sed eam tantum prærogativam, quam in sacris Scripturis, a Deo ipso, omnibus piis Principibus videmus semper fuisse attributam; hoc est, ut omnes status atque ordines, fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive Civiles, in officio contineant; et contumaces ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.³

Leges civiles possunt Christianos, propter capitalia et gravia crimina, morte punire.

Christianis licet et ex mandato magistratus arma portare, et iusta bella administrare.

Text 1553 ꝛ 1563 = 1571. Asserts Royal as opposed to Papal supremacy.

¹ 1553, the first par. ran as follows :

Rex Angliæ est supremum caput in terris, post Christum, Ecclesiæ Anglicanæ et Hibernicæ.

² 1563 and 1571, "the Queen's majesty," and so throughout.

³ The 2nd par. added in 1563.

⁴ Here followed in 1553 the following :

Magistratus civilis est a Deo ordinatus atque probatus, quamobrem illi, non solum propter iram, sed etiam propter conscientiam, obediendum est.

forth by Elizabeth our Queen doth most plainly testify ;

but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of Rome hath no jurisdiction in this Realm of England.³

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

The King of England is supreme head in earth, nexte under Christe, of the Church of England and Irelande.

"the Queen's majesty," and so throughout. The civile Magistrate is ordered and allowed of God: wherefore we must obeie him, not only for feare of punishment, but also for conscience sake.

38. ¹ De illicita Bonorum Communicatione.

Facultates et bona Christianorum non sunt communia, quoad jus et possessionem, ut quidam Anabaptistæ falso jactant.

Debet tamen quisque, de his quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

Text 1553 = 1563 = 1571. Against Anabaptists.

¹ Title, 1553 and 1563:

Christianorum bona non sunt communia.

Christien mennes gooddes are not commune.

39. ¹ De Jurejurando.

Quemadmodum juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo

39. ¹ Of a Christian man's Oath.

As we confess that vain and rash Swearing is forbidden Christian

ejus Jacobo, Christianis hominibus interdictum esse fatemur :

ita Christianorum Religionem minime prohibere censemus, quin, jubente magistratu, in causa fidei et caritatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio, et veritate.²

Text 1553 = 1563 = 1571. Against the Anabaptists.

¹ Title, 1553 and 1563, Licet Christianis jurare :

Christien menne maie take an Othe.

² Four Arts. followed in 1553, which were omitted in 1563:—viz. 39. The Resurrection of the dead is not yeat brought to passe. 40. The soules of them that departe this life doe neither die with the bodies nor sleep idlie. 41. Hereticks called Millenaril. 42. All men shall not bee saved at the length.

CONFIRMATIO ARTICULORUM.

THE RATIFICATION.

Hic liber antedictorum Articulorum jam denuo approbatus est, per assensum et consensum Serenissimæ Reginæ Elizabethæ, Domine nostræ, Dei gratia, Angliæ, Franciæ, et Hiberniæ Reginæ, defensoris fidei, etc., retinendus, et per totum Regnum Angliæ exsequendus. Qui Articuli lecti sunt, et denuo confirmati, subscriptione D. Archiepiscopi et Episcoporum superioris domus, et totius Cleri inferioris domus, in Convocatione, Anno Domini, MDLXXI.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady Elizabeth, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, etc. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

—U4.

J. BATTERSBY HARFORD.

ARTS AND CRAFTS.—There can be no doubt that a spirit of understanding the worth of an old parish ch. as enshrining the life of bygone generations and the spirit of the times past is now abroad. Men who find their old houses of pr. in need of repair do not now set about restoration, but attempt to conserve the old. Very slowly too the ch. furniture shop, as a kind of forlorn hope of the decorators of new ch. buildings, is giving way to the idea that ch. furnishings are not so much to be matters of catalogue and contract as matters of careful thought, and, if possible, should be the work of local hands, or hands at any rate with personal feeling for the beauty of God's house in the particular place where it has been built. In many parts of the country nowadays, the carving of some part of the interior of a ch. is the work of a carving class in the village. The village smith is called upon for a bit of iron-work here, the village

stone-mason for the shaping of altar steps or font there, the frontal is embroidered by some lady of the parish. All this is as it ought to be; but how has it come about?

It has come about because of a revival of interest in the forms and spirit of mediæval architecture which began to take place at the end of the 18th cent., but did not become active till near the middle of last century. The Tractarian movement, though in the first place it was an ecclesiastical revival dealing with religious theory and Ch. doctrines, soon began to concern itself with the externals of religion. The æsthetics of public worship were revolutionised; mediæval usage became the recognised standard of taste, and as an effect of this the study of the art and architecture of the Middle Ages was not only largely increased, but also lost much of the character of dilettantism it had possessed as long as no practical result was expected from it. Placed on a more scientific basis by architects, it spread amongst the clergy and educated classes of the community in ever-widening circles until an interest in Gothic art became a popular form of refined enjoyment. In the year 1846, the Ecclesiological Society was formed out of the Cambridge Camden Society; it had as its objects the study of all matters relating to ch. architecture, ritual, music, wall-paintings, and in short whatever might be held to contribute to the greater dignity and beauty of churches. Other archaeological societies with kindred aims were founded in many places, and this influence rapidly spread and gathered strength. The interest in mediæval art was thus brought out of the theoretic stage.

The result of this was a desire to rescue from dilapidation and decay a large number of parish chs. But zeal outran knowledge. Nothing would serve but to bring back the buildings to perfect completeness, and the restorer instead of the repairer was let loose, to the destruction of much of the real life and vitality of the buildings. Men were content with modern copies of what they believed the original builders had intended, and vital and most valuable records of the past gave way to modern reproductions that were often of little value. These restorers were academic in their knowledge, and often prejudiced in favour of this or that particular style of Gothic. They forgot that these village chs. were records of the life of workmen whose conditions made the buildings what they were, and who had left behind only the stones to tell us of that life. As William Morris put it in his address to the Society for the Protection of Ancient Buildings in 1884:—"We know the beauty of the weathered and time-worn surface of an ancient building, and have all of us felt the grief of seeing this surface disappear under the hands of a 'restorer.' But though we all feel this deeply enough, some of us perhaps may be puzzled to explain to the outside world the full value of this ancient surface. It is not

merely that it is in itself picturesque and beautiful, though that is a great deal; neither is it only that there is a sentiment attaching to the very face which the original builders gave their work, but dimly conscious all the while of the many generations which should gaze on it; it is only a part of its value that the stones are felt to be, as Mr. Ruskin beautifully puts it, speaking of some historic French building, now probably changed into an academic model of its real self, that they are felt to be 'the very stones which the eyes of St. Louis saw lifted into their places.' That sentiment is much, but it is not all; nay, it is but a part of the especial value to which I wish to-day to call your attention, which value briefly is, that the untouched surface of ancient architecture bears witness to the development of man's ideas, to the continuity of history, and, so doing, affords never-ceasing instruction, nay education, to the passing generations, not only telling us what were the aspirations of men passed away, but also what we may hope for in the time to come."

It is thus that Morris preached and we must plead for letting well alone. For not only do

3. Repair, not Restoration.

we feel that the surface of an ancient building, the handling of the old handicraftsman, is so invaluable to us, but we also feel that the work done under the conditions in which the old handicraftsman lived cannot be done now, and that any attempt to reproduce it must result in a lifeless imitation, and at the same time destroy for us the charm of art and the historic memorial of bygone times. "No man," adds Morris, "and no body of men, however learned they may be in ancient art, whatever skill in design or love of beauty they may have, can persuade or bribe or force our workmen of to-day to do their work in the same way as the workmen of King Edward I did theirs." If only the restorers of our cathedrals and chs. during the last sixty years had realised this, we should have had our cathedrals and chs. put into sound repair, kept stable and durable, but we should not have had to mourn the irreparable harm done to them as records of life, and thought, feeling, and history, of bygone generations of men.

If it be asked what are the differences between those who desire the restoration of our ancient buildings and those who desire their conservation, we can but reply as Mr. Thackeray Turner replied in his valuable *Introduction* to the *Notes* on the repairs of ancient buildings issued by his Society:—"The restorer professes to be able to bring an ancient building back to its original condition and appearance by faithfully and minutely reproducing all that has been lost and destroyed, and by making the new work resemble the old as nearly as possible. Now we know that the result of putting this doctrine into effect has been to rob the majority of our ancient chs. of their true expression, and to make some of them caricatures of

the old inspiration. They resemble pictures which have been repainted and improved until the beautiful evidences of age and the power of the master's hand have been almost obliterated." It is not too much to say that the restorer is a forger, and the cleverer the restoration the cleverer the forgery. And to forge demoralises, just as to oblige a man to go on making copies he does not understand demoralises the workman.

But the chief reason against this craze for restoration is one William Morris, by his careful survey of the conditions of a workman's life throughout the Middle Ages to the present day, showed clearly enough, viz. :—that the essential and joy-producing fact of a real artistic work is the personal touch of the warm hand and warm heart of the workman. This personal touch is the outcome of the spirit of the age the workman lives in, and is conditioned by his manner of life and his surroundings. The qualities and influences that made a good workman in the 13th and 14th cents. have passed away, and, till they return, the good work of that time, with its power to impress us and inform our spirits, cannot return either. If we are asked why we cannot possibly reproduce the work of the Middle Ages, we answer that the workers did their work not knowing many of them that they were artists, but having real joy in their work, and real power and freedom to express themselves and their individualities in it by the work of their hands. They understood as craftsmen what they were about. They worked not so much for pay as for love of the work and for the glory of God and the praise of their fellowmen. They worked with tools that have been superseded by machinery; they left the impression of their minds each day upon the work of their hands. But things have altered. The workman paid by contract, as the builder is paid by contract, knows nothing of the joy of putting his own soul into wood or stone, but works blindly to pattern by the piece as the architect supplies him the working drawings. It does not matter to him if the work is base or noble, beautiful or ugly. All he has to do is to get through a certain amount of work in a given time, and get his pay at the week end. We cannot then under such altered conditions reproduce mediæval originality. What we can do is to see that what is repairable or conservable of the old work should be carefully put into repair, and for any new addition that is to be made we must face the altered conditions of life and labour and leave to after generations as vital a record as may be of our own times.

And to the conserving of old buildings without restoration a very powerful adjunct has of late been introduced by using, as has been done at Winchester Cathedral, at the ch. of Holy Trinity in Hull, and on the towers and walls of Chester, the grouting machine. By means of this machine, without touching the outside skin or wall coating, there can be blown under

hydraulic pressure into the wall, which is so decayed in its interior as to be about to fall, a jet or jets of fine Portland cement of the consistency of cream, which percolates through the mass, and when it sets turns the whole fabric into a solid monolith of stone. If certain conditions of cleaning the wall stones by hydraulic pressure of water are first observed, this method, so far as the report of one of our ablest engineers goes, has never been known to fail.

But why should we so care to preserve the beauty of our old parish chs.—why should we

4. Office of Beauty in Religion.

care to have beautiful chs. at all? The answer is that the instinctive love of the beautiful in man given to us by God is conjoined with the gift of his own nature to us that makes us desire to create the beautiful, and to offer it to him who is the fountain-head of "all things bright and beautiful." Thus, men desiring to praise God feel that they can best do this by giving of their best to him in praise of the Creator. David's desire to build a temple at Jerusalem exceeding magnificent, notwithstanding that "God. . . dwelleth not in temples made with hands," and that the "heaven of heavens cannot contain" him, is linked on to the desire of Pheidias and Praxiteles when the Parthenon rose in honour of the goddess on the Athenian hill. And the desire of the merchants of Liverpool who are building their cathedral embodies one thought, to give the most beautiful things they can imagine or achieve as the works of their hands to the glory and praise of the Divine and the help of the people. It does not need to be a sacred building, that is, a building for worship, that embodies this thought. The building for the Rylands Library at Manchester, as much as the building of the chapel for the Order of the Knights of the Thistle at St. Giles', Edinburgh, is the outcome of the same desire, praise to God and the service of men.

Where the gift of the Parthenon to the people differed from the gift of the ch. of St. Pudenziana at Rome in the 4th cent., and of the Baptistery and Sant' Apollinare Nuovo at Ravenna in the 5th cent., was, that in the one the work of a slave class had reared the building at the inspiration of a master architect mind and at the cost of the leisured classes with the idea not only of honouring the goddess but of winning great glory for the city; while in the case of the chs. and those glorious mosaics of St. Pudenziana at Rome, the Baptistery and Sant' Apollinare Nuovo at Ravenna, the workers, still probably in the condition of slaves to wealthy masters, worked at a building in which they felt, as one in Christ, they had a common interest, and whose glory should not be for the municipality but for the great invisible Lord Christ, whose they were and whom they worshipped as brothers one of another. The whole idea of that early decoration was to show the Lord in glory, and to honour the saintly lives of those who being recalled to mind might inspire the worshippers to follow in their steps.

The liturgical, doctrinal and allusive combination which began in the Catacombs was carried right through to the Middle Ages with a distinctly didactic purpose. This was sometimes mysterious and symbolic, while sometimes mere representation of facts in the life and death of the Lord predominated; but the idea of a Gospel message to the heart of the worshipper was never absent.

The old saying of Quintilian that "pictures are the books of those who cannot read" was really the foundation of the decoration of all the chs. from the 5th cent. onward. The movement begun by St. Nilus, of making the walls of a ch. a kind of picture Bible, gained impetus from St. Gregory the Great in the 6th cent., and his recommendation that "paintings in chs. should be used that the illiterate might behold upon the walls what they were unable to read in a book" was the basis for this decoration of chs. right up to and on through the mediæval period. The colour scheme led up to the east end and was subordinated to the glories of Paradise that were thereon depicted. It was not till the 10th cent. that the western wall was decorated, and then it was generally utilised for display of the Last Judgment and the terrors of Hell. It is to be noted that in all the early mosaics the Christ is not represented as suffering but as triumphant.

It was left for painters of the 12th and 13th cents. to depict the agonies of the Christ and to magnify the horrors of Hell. The fact was that, as religion became unhealthy, pictures became unhealthy, too. And it was not till the revival of a truer teaching by the mystics in Germany and by St. Francis of Assisi in Italy, not till Meister Wilhelm and Giotto were inspired by God to help their time, that the decorative pictures and carvings in the chs. became again healthy in tone and tender and human and true. I do not forget that Orcagna could paint, as he did in the Campo Santo at Pisa, an impressive scene of the Last Judgment that offends against no canon of taste, but I am bound to remember that Luca Signorelli at Orvieto, by his depicting of the physical torture of the damned, makes one wish that he had never been commanded to paint the subject and carry out the wishes of a hierarchy who honestly enough believed that men could be scared to Heaven by fear of Hell, though they could not be led thither by love.

One of the great helps to the decoration of chs., the building and beautifying of the houses of God throughout Europe, was the fact that the monastic life from the first, for all its austerities and sometimes for all its Puritanism, as in the case of the reformed Benedictine orders beginning with the Cluniacs of the 10th cent., insisted on using its hands. Bede tells us that in the Celtic monastery at Bangor near Chester two thousand inmates lived by the work of their hands. St. Bernard in the 12th cent.

5. The Teaching Power of Art.

provided that artisans who entered the order were to continue working at their crafts, and one historian of the same period, Ordericus Vitalis, tells us that, when the founder of a certain monastery bade all who joined it continue the practice of their arts, "there gathered about him freely craftsmen both in wood and iron, carvers and goldsmiths, painters and stonemasons, and others skilled in all manner of cunning work." Anyone who has visited the cells of San Marco at Florence knows how the monastic life as shown us by the hands of Fra Angelico realises the need of art and the naturalness of its demand upon the lives of men. "The mediæval artist's work," as has been well said, "exalted the practice of the crafts that produce beautiful things as not only a function of human nature, but a law of the universe at large."

The monkish craftsmen of the 11th cent. and the Gothic masons and carvers of the 13th cent. offered all they could make or do on the altar of Christian service. Theirs was the gift of beauty to the Creator of all beauty—a grateful rendering back of the boon so lavishly bestowed, the gift of skill and care to the inventive brain and cunning hand. Life without art appeared to those men impossible, and herein lies the great gulf that divides them from us; and the fact that we are content to worship in unlovely buildings, or at most to fill them with cheap upholstery and machine-made fittings, is not the result of a Puritan revolt against Romish doctrines, but arises from the fact that with us artistic work and artistic decoration are a kind of extra, a sort of varnish that rich men can pay for, and are not felt to be an inevitable and necessary part of the worshippers' lives.

We are enabled to know from the writings of an 11th cent. Ruskin, a certain German Benedictine monk, Theophilus, who was a practical craftsman in metal and wood and stone, and who expounded his views of art and artistic culture and practice in a treatise of three books entitled *Schedula Diversarum Artium*, something of the spirit to which we owe the art movement which culminated in the glories of the Gothic cathedral and the masterly perfection of mediæval workmanship. "Man," says he, "was made in the image of God, in the similitude of the Divine Artist who fashioned the world, and he is bound to make his resemblance to the Divine as real and effective as he can." Knowledge of art "is not the private possession of any one individual, but is a trust from God which the skilled person holds for the benefit of his fellows." For which reason, Theophilus declares he is ready to offer to all who desire humbly to learn, as freely as he has himself received it, all the gift of the Divine grace—this gift being the knowledge of the technical processes of the arts which he then goes on to unfold. He urges the artist "to believe that the Spirit of God has filled his heart, and will direct him by the seven gifts of the Holy Ghost."

No more effective *apologia* for the cultivation of art has appeared till Ruskin's day than the assertion of the monk Theophilus, that the love of what is beautiful is part of human nature and that the creation of what is beautiful is part of the law of the universe at large. Look at creation, he says. "It is the work of an artist, who has made all things

6. Monks often Artists.

beautiful in their season. He has gifted you, too, with a portion of His own nature, has formed you an artist, and you are bound in service to Him to exercise your creative power and make the most of your affinity with what is beautiful. In the name of religion take up the brush and tongs and mallet, and spare not cost nor labour till the House of God that you build shall shine like the very fields of Paradise." He is urging that an abbey ch. ought in its beauty to be a match, as it were, to the beauty of the universe. "The ch.," he says, "is to be so decorated on ceiling and walls as to present the appearance of the Heavenly Garden. It will seem to be blooming with all kinds of flowers, and green with leaves and grass like the celestial fields where the blessed ones receive their crowns. The ceiling will be flowered like an embroidered robe, the wall resemble a garden, the windows send in a flood of variously coloured light." Nor will the fabric alone be decorated. The fittings and apparatus, including all the vessels for the service of the sanctuary, will be as beautiful as can be made. Theophilus is so preoccupied with his desire for beauty in decoration that his treatise speaks little about art as representative. Notwithstanding, upon the walls will be displayed, he suggests, the passion of the Lord, touching the heart of the worshipper, or the suffering of the saints will be movingly depicted. If the joys of Heaven are displayed at one end of the building, and at the other the torments of the regions of the lost, he hopes that the spectator will take cheer from the thought of good actions and be terrified at the remembrance of his sins.

Those of us who have visited the French cathedrals of Chartres, or Amiens, or Rheims, will see that Theophilus' conception of Christian art was realised with completeness and splendour in the French Gothic cathedral in the age of St. Louis, and, though we can have little conception to-day of the glory of the interiors glancing with golden colour and hung with gorgeous eastern stuffs, as St. Louis would see them, we know enough from the decorative sculpture that still remains to us in these cathedrals, or in such effigies in stone or bronze as were achieved by English craftsmen in the 14th cent.—the *Queen Eleanor* at Westminster Abbey, and *King Edward II* at Gloucester—that the idea which underlay all the magnificent work of the best mediæval time was not so much to be purely representative, as by its dignity and beauty to bring before our minds the noblest forms and the most spiritual conception of earthly beauty that could be imagined. It would be true to say that at the best time the representative element in art work was always subordinate to direct artistic expression.

We sometimes think that the destruction of the artistic beauty of our places of worship was a necessary part of the Reformation. The facts are against us. The vandalism that in Switzerland in Luther's time swept the Swiss chs. bare of their pictures, and in Great Britain under the title "monuments of superstition" ruthlessly destroyed artistic treasures of indescribable beauty and perfect innocence, had little or nothing to do with the art feeling of the time. The mere fact that the beauty of this art had been in the service of Rome was enough to make it *anathema*. And, though it was certain that to the Presbyterian and the Independent whatever of art was embodied in priestly vestments or altar ornament would be

anathema, and a too literal interpretation of such a saying of Christ as "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down," tended to a very narrow view of the dignity and service of art, on the other hand it is to be noticed that in Holland a national art of scriptural pictures was the immediate sequel to the adoption in that country of the principles of the Reformation. No one who has studied the paintings of Rembrandt, his pictures on religious themes from both the OT and NT, or his *Christ and Mary Magdalene* at Brunswick, or his *Christ at Emmaus* in the Louvre, or the *Return of the Prodigal Son* at St. Petersburg, or his *Christ Healing the Sick*, can help feeling that Protestantism *quâ* Protestantism was not against religious art, and that it was possible, and is possible still, for a great painter to treat the person and the acts of Christ "in a spirit as far removed from mysticism on the one side as from rationalism on the other" in such a way as that the divine majesty of Christ may be as convincingly apparent as his humanity.

Doubtless with Protestantism there has come a change over the minds of men in the matter of what is and what is not healthy religious art. The "liturgical, doctrinal or allusive compositions," which began in the Catacombs and flourished in the form of pictures of the Last Things in the later mediæval period, have ceased largely to have didactic or religious significance, and are looked upon to-day chiefly of value as the embodiment of poetic thought and interpretation. Notwithstanding, we find enshrined in the pictures in St. Paul's by the late G. F. Watts that which will always appeal to the imaginative side of man and not seem out of place in our chs. Devotional pictures such as Fra Angelico painted, and in which the great Christian virtues of humility, purity and devotion are inculcated, will always speak to the hearts of men; and, though it is very unlikely with the fear upon us of Mariolatry that we should ever welcome to our chs. the great devotional pictures of the early schools of religious art in Italy, it is a distinct loss to us that the pictures expressing the special temper of humility and dependence, and revealing to us innocence and love and the spirit of service embodied in Virgin Mother and in saint and angel, which help us in our homes should be banished from our houses of prayer. Nevertheless, we are bound to remember that these paintings belong to a time whose range of religious idea and whose atmosphere has passed away perhaps for ever.

When we come to a third series of paintings, the historical representations of the life of Christ or of OT or NT scenes, we feel that here the Ch. of our day might specially find help and helpers. In Post-Reformation as surely as in Pre-Reformation times, to bring home, with convincing force to the spectator, the personality, the significance of the acts of

8. The Reformation and Art.

9. Art in our present Churches.

Christ, the deeds of OT heroes and NT saints, is surely part and parcel of the duty of Ch. teaching. Our continually increasing interest in the facts of the past and our desire to bring before the worshippers the actualities of the scenes with which the Gospel narrative was connected demand this. And, whilst, of course, a great artist cannot do this without so secularising or modernising the scene as to rob it of its air of remoteness from the ordinary world, it is more possible for the painter of to-day, with the knowledge of history at his command, to present to us the Christ and his disciples or the heroes of Hebrew history as they were seen and known upon earth than probably has been possible at any other time. What can be done in this direction has been shown to us by the members of the Pre-Raphaelite school, Millais, Rossetti, and Holman Hunt. Anyone who enters St. Paul's and watches the crowds pause before Holman Hunt's great replica of the *Light of the World* must feel that the Ch. of our time, if it would only make an appeal for such help as the artists of our time might give, would find in such pictorial representations of OT and NT scenes a handmaid to the religious teaching of our day.

Meanwhile it is for us to do what we can, to urge upon other people to look upon a ch. interior as having a message for the souls of the worshippers. A restful sense of quiet harmony of colouring should prevail throughout; whatever of ornament is attempted should have thought in its making and be hand-worked rather than machine-made. Efforts should be made to enlist the handicraft of the neighbourhood in any decorative work. Instead of being content with some costly gift of an altar frontal from a London shop, it should be our aim to show that an altar frontal of great artistic beauty can be made of simple material in our own village. In many parts of England we now have our wood-carving classes. The work of our young men might very well be called forth under proper supervision and design to give richness to some portion of ch. furniture. One thing we must avoid, and that is sham. To plaster the walls of a ch. and to rule lines in the plaster to make it look like blocks of stone ought to be no more possible than the pasting of transparent pictures upon the glass to make pretence of stained-glass windows. But those who have the care of our ch.'s may very well be called upon to provide that whatever is of beauty in them should be visible. I have seen glorious glass in an East End window hidden or the design entirely marred by the determination of a Vicar in charge to erect a reredos against it. I have seen altar candlesticks so placed upon a re-table as entirely to destroy the effect of a fresco by a leading artist of our time and to make the whole decoration appear ridiculous.

Nor will it be out of place to urge the clergy to preserve very carefully whatever possessions of artistic merit or historic handicraft their chs. contain. Not only here, but in America,

men are always on the look-out to obtain for museums or for their own collections such valuables. On more than one occasion I have heard of clergymen, urged by pressing need of funds for some parochial purpose, seriously considering an offer for the purchase of a precious Elizabethan Chalice. A real love of handicraft and a reverence for the work of former ages would, of course, make any consideration of such a money bribe impossible. Nor are words too strong to condemn the thoughtlessness that would for present gain entirely put out of court the deed and faith of the donors of past times.

Whilst we do what we can to add to the beauty and the dignity of the interior of a ch., we are also bound to see that our churchyards are properly cared for. As matters are now, for want of this proper care, our graveyards are filled with costly monuments of stone that vie with one another in vulgarity and ugliness. No one with any sense of the beauty of line or carving, or knowledge of proportion, can help being offended as they pass through these machine-made monstrosities, for which the illustrated catalogue of the monument maker is chiefly responsible. Side by side with these, in place of living flowers, one sees grotesque floral wreaths of glass or pottery beneath glass shades that not only disfigure the churchyard but destroy the grass upon which they are laid. It ought to be possible to teach, and have the teaching accepted, that we only dishonour our friends by putting up to their memories anything that is either vulgar in suggestion or ugly in shape. Further, so far as possible, the stones used should be stones of the countryside. Thus, for example, it is neither common sense nor artistic to put up staring white marble which is perishable (for it is only glorified chalk) in a Cumberland or Westmoreland churchyard, whose hills would provide material for tombstones that are harmonious in colour with the countryside, and are in texture everlasting—for the Borrådale slate never weathers, and a thousand years hence any lettering or carving upon it will be as clear as to-day. Nor can we too often insist that the clump of snowdrops, or daffodils, or primroses, or hyacinths, or a climbing rose, or a rose bush with its yearly gift of beauty of new life, is infinitely more honourable to the dead, and more touching as a memorial from the hand of those who plant it, than the lifeless sham flowers beneath their glass globes.

The best that we can give ought to be given to church and churchyard, if God who gave us the sense of beauty to be used to his praise is to be rightly honoured.—R4.

H. D. RAWNSLEY.

ASCENSION DAY.—See FESTIVAL, § 21; ASCENSION-TIDE (RATIONALE), § 1.

ASCENSION-TIDE, RATIONALE OF SERVICES FOR.

The Ascension of Christ is the climax and completion of His Resurrection. He could not be holden of death, and He could not be withheld from His place unto the Father: when He was risen from the dead this was His message to the Apostles, "I ascend unto my Father and your Father, and to my God and

1.
Ascension
Day.

your God." He tarried upon earth for forty days for definite purposes—to give proof of the Resurrection, and in the light of that victory to instruct His apostles concerning the Church. The *Epistle* (Acts 1 1-11) and *Gospel* (Mark 16 14-20) for Ascension Day tell us simply of the Ascension itself: in both narratives we have the command of the Lord as He is about to be received out of sight. He lays upon His Church the duty of converting the world. The *Proper Psalms* of this day give praise to God for the exaltation of Christ into the Heavens. The *OT Lessons* (MP, Dan. 7 9-14; EP, 11 Kings 2 1-15) gather from prophecy and history the promise and type of Christ's Ascension and dominion. In the *NT Lessons* (MP, Luke 24 44-53; EP, Heb. 4) again we have the narrative of the Ascension, and then the consequent exhortation, "Let us labour therefore to enter into that rest," "Let us hold fast our profession," "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The Ascension of our Lord is the assurance of our future place in glory: where He is, there we shall also be.

The nine days that follow Ascension Day and bring us to Whitsunday are called days of

2.
Sunday
after.

Expectation. As our Lord on Olivet bade His Apostles tarry in Jerusalem till they should receive the Holy Ghost, so when we reach

this period of the year we are called to follow our Lord in heart and mind into the Heavens, and then to desire earnestly, and confidently expect, the outpouring of the Holy Ghost. The ministry of the Holy Ghost in the soul is the application to the personal life of the powers and influences of Jesus Christ. In the *Epistle* (1 Peter 4 7-11) for the Sunday after Ascension Day, St. Peter enjoins that the spiritual gift of every man should be so occupied and exercised as to glorify God. The *OT Lessons* (MP, Deut. 30; EP, Deut. 34 or Josh. 1) promise mercy to the penitent, and show us that the choice of good or evil lies within our power: by the right use of will we may claim life. It is not God that condemns or forgets any man: the gift of God is offered to our capacity to receive it: the Comforter will dwell in all hearts that have been opened to the love of the Redeemer (*Gospel* John 15 26-16 4). It is necessary that we learn that the upward look of the expectant soul is away from the things of this world; it is a rejection of all that would divert the heart or will from God. We must be one with the Psalmist, "I will direct my prayer unto God and will look up."—G36.

J. WAKEFORD.

ASCETICISM.—A. is a word employed in two senses. In the broader sense it means "the theory . . . of the means . . . by which a complete conformity with the Divine will may be attained" (*Cent. Dic.*) In this sense it is "nothing else

than an enlightened method adopted in the observance of the law of God through all the various degrees of service, from the obedience of the ordinary believer to the absorbing devotion of the greatest saint" (*Cath. Encyc.*, s.v.). Thus, A. is contrasted with **FASTING** as a principle is with a practice. A. is ethical and has to do with the moral virtues, fasting is a practice adopted among others as a means in the effort to attain perfection. Moreover, A. as a principle is permanent and constant, fasting is temporary and occasional. The use of the word in this sense is found in the Fathers. Clemens Alex. calls Christianity an *ἀσκησις*, so, too, Lucian the Martyr is termed a great *ἀσκητής* (*Syn. Scr. Sacr.*). Cyril of Jerusalem gives this name to persons frequent and earnest in pr., while in Cyril of Alexandria *ἀσκησις* is synonymous with self-denial (*In Joan.* 13 35). Thus, A. in its broader sense is practised by all who through desire to follow more perfectly the way of God, or for the sake of the extension of the Kingdom, practise self-control whether by fasting or abstaining from alcohol or certain forms of entertainment, or by perseverance in pr. and devotional exercises.

More properly, however, the word designates a special withdrawal from the world in order to

cultivate a higher degree of sanctity

2. In Narrower Sense. (see Lecky, *Europ. Morals* 1 136), and the adoption of austere practices, such as celibacy, insufficiency of food, warmth, sleep, etc.

Such withdrawal was practised in other systems than the Christian, as e.g., by the Ebionites, Buddhists. It became common in Christianity after about 150, when the Church was largely influenced by the Gnostic idea of the inherent evilness of matter. The *Apostolic Canons*, however, strongly oppose this sentiment as a ground for Asceticism.

The result was the growth of Monasticism, which tended to an individualistic cult of soul development. In the 4th cent. the coenobitic life became popular, and such communities were called *ἀσκητήρια* (Socrates, *HE* 4 23).

In its narrower sense A. "rests upon a two-fold morality, one expressed in precepts of universal obligation for the multitude, and one expressed in counsels of perfection intended only for those more advanced in holiness" (*DCA*, s.v.), leading to two doctrines, (1) of distinction between ordinary and advanced Christians, which is foreign to the NT (see Gwatkin, *Early Ch. Hist.* 1 244 f.), and (2) that the passions are to be extirpated rather than controlled. It is self-control that is aimed at in fasting (see *Homily* on Fasting, pt. 1). Undoubtedly A. in its more rigid sense is often adopted as productive of merit, while the Church of England in the Homily quoted states that to fast "with this persuasion . . . that our fasting and our good works can make us perfect and just men . . . is a devilish persuasion." Fasting, in a word, differs from A. as a practice from a principle, as what is occasional differs from what is constant, and as a means of promoting

self-control, prayerfulness and penitence; from a method of acquiring merit or perfection.—K3⁷.

J. R. DARBYSHIRE.

ASCRPTION.—The Act of Praise with which it is usual to conclude a Sermon. The custom of concluding a Sermon with an Act of Praise is very ancient. In St. Chrysostom's time the Sermon was prefaced with the versicle and response, *V.* "Peace be with all," *R.* "And with thy Spirit," and was closed with a doxology to the Holy Trinity (see Chrysostom in *Col.* 3, 3, and conclusions of his Homilies).—X2.

LUCIUS SMITH.

ASH-WEDNESDAY.—See **LENT**, § 3; **LENT (RATIONALE)**, § 1.

ASSESSOR.—One who sits with a judge to advise him as to questions of fact and usage. The history of the subject was discussed by Abp. Benson in *Read v. Lincoln*, L.R., 14 P.D. 88. The judicial Committee of the Privy Council is not to hear any eccles. case save in the presence of three episcopal A.'s. A.'s sit with the Bp. in proceedings under the **CHURCH DISCIPLINE ACT**, 1840, § 1, and three clerical and two lay As. sit with the Chancellor under the **CLERGY DISCIPLINE ACT**, 1892, § 2, 3. For rules, see *Stat. Rules and Orders* (1904) *IV.* *Ecc. Court*, E. 61-109.—A5.

R. J. WHITWELL.

ATHANASIAN CREED.—See **QUICUNQUE VULT**.

AUGSBURG CONFESSION.—This was the first of all the Reformed Confessions of Faith, and is a universally authorised formulary in all Lutheran Churches to-day. It was drawn up by Philip Melancthon, on the basis of the Schwabach Arts., which had been compiled by Lutheran divines in 1529, after the failure of the Conference at Marburg had shown the irreconcilable differences between the Swiss and German Reformers on the subject of the Eucharist. After having been carefully revised by Luther, it was signed by all the German Protestant princes who were assembled for the Diet of Augsburg in 1530, and there read in the presence of the Emperor Charles V. It consisted of 29 Arts., which are divided into two parts, the first dealing with the cardinal doctrines of the Christian faith, and the second with ecclesiastical abuses. Its tone was most moderate, aiming at a return to the faith of the Early Fathers, while protesting strongly against the innovations of the mediæval Schoolmen on the one hand and of the sectaries on the other.

It exerted an indirect but important influence on our English Articles of Religion, for the "13 Arts.," which were published in England in 1538 as a result of a conference between English bishops and Lutheran envoys, were based almost entirely on it, and these again formed the groundwork of many of the 42 Arts. of 1553, which are so largely identical with the Elizabethan Articles now in force. Thus, the teaching contained in the recognised standard of doctrine of the English Church, with the notable exception of that on the Sacrament of the Lord's Supper, is largely based on the Lutheran Confession of Augsburg; as many as eight of our present **ARTICLES** being distinctly borrowed from it, while in some cases the phraseology is almost identical.—U4.

G. FOSTER CARTER.

AUMBRY.—A cupboard, generally on the gospel side of an altar, used to contain the altar

plate, etc., vestries being seldom provided in ancient parish churches. The aumbries sometimes found in the east walls of old chancels may have been designed to keep relics in; it is less probable that they were used for the Reservation of the Sacrament.

A few churches have tall narrow aumbries, usually in the nave, suitable to contain banner staves and the staff of the processional cross; other examples of aumbries are long and low, as if intended to hold spare altar candles.—R5.

C. A. NICHOLSON.

AUTHORITY.—One of the "notes" of Religion is A. The word of the prophet or

1. A. a Note of Religion.

preacher, the ritual formula or ceremonial act or semi-judicial utterance of the priest, the dogmas, rules and customs of churches and religious orders, the doctrines and precepts of sacred books, the shrines and temples hallowed for worship—all these variously illustrate the claim that Religion properly carries with it A. Even where no religious system exists, only an unorganised religiosity, the beliefs which it reflects exert a solemnising influence, however vague they may be or infrequent in practical effect. If we extend our idea of Religion so far as to define it as a reverential relation to a Being above ourselves, the element of A. persists up to the vanishing point of Religion itself.

In the sense in which the word has just been used, A. is that august force discerned as

2. Two kinds of Authority.

resident within the true and the good, constraining the mind and binding the conscience. It is an inner power influencing belief and action. But besides this use of the term A. (without any article), we also speak of "an authority" or "authorities," and of "authority" in a lower sense, as a general term for the influence of various external authorities. And most of the difficulties which have arisen in connection with A. have sprung from a confusion between the two kinds, or an illegitimate identification of one with the other. The two may be contrasted as inward and outward, as absolute and relative, as final and provisional, as divine and human, the first immediately recognised, the second mediately communicated.

But, before elaborating further this contrast, it is important to observe that although Religion

3. Spheres of Authority.

(and under **RELIGION** [see that art.] Morality is included as implicit religion) has a peculiar A., yet the other sides or directions of man's fourfold activity as a spiritual being are not without their appropriate foundation in A. of the higher kind. Beauty *dominates* the soul of the artist, the poet, the musician. Truth *masters* the mind of the historian and philosopher. Utility speaks to the inventor, the trader, the statesman, with an *authoritative* accent, "This works better than that." All discussions and controversies in these realms are meaningless unless the disputants possess faculties which can, after proper training and upon sufficient data, obtain the judgment of a Supreme Court of the spirit, from which there is no appeal. So Religion only has

transcendent A. because its sphere transcends the spheres of Business, Research, and Art. At the call of Duty, that is to say, a man is bound to renounce pleasure or gain, enlargement of knowledge, or aesthetic cultivation, which without such higher call would have made unhindered appeal to his will.

It may be useful next to notice that A., in the lower sense of an external regulative force, is an indispensable factor over the whole range of man's life of thought and action. Without this all-pervading atmosphere of A. civilisation would crumble to pieces in a generation. So it is in no exclusive sense that A. must be pronounced indispensable to the Christian religion. Some of its uses may be indicated.

4. Uses of External A.

1. First of all, it is *educative*. The achievements of the past can only be safeguarded by summarising them in propositions and rules which can be readily taught, or by embodying them in traditional practices and observances which can be easily imitated.

2. It also *economises effort*. We cannot all investigate everything or test it experimentally for ourselves. So we take all sorts of things on trust, on the A. of others. A. is a labour-saving device, by which we are able to *use* the results of many toilers' work. We rely on the A. of the experts.

3. It makes *co-operation* possible. If people are to work together, some basis must be settled on which they are to act. Political and business organisations are absolutely dependent on the formation of laws and institutions possessing recognised Authority.

4. It is a *uniting* influence. We have only to think what social life would be without any accepted code of manners, bearing real if undefined A., to pass to the inference that in worship, for example, some measure of uniformity required by A. will be necessary if Christian fellowship is to be a reality.

5. It is an agency for *peace*. If there be no tribunal, the A. of which is generally recognised, disputes and differences, which in their earlier stages might have been settled, will harden into party badges separating hostile camps.

6. A. is needed for *discipline*. It must needs be that offences come, but woe betide the society in which offences against morals or good order are committed with impunity, because no executive A. has sufficient power to intervene.

Something more needs to be said in order to make clear the essentially *practical* nature of all external A. It is a non-rational,

5. Non-rational not Irrational.

though by no means necessarily irrational, force. It acts as such within the personal life of the individual. He may bow to A. in advance of, or as a labour-saving substitute for, or in opposition to, his intelligent judgment upon the situation. As a learner he constrains himself by an act of will to *assume* that as true or useful which he expects he will soon prove to possess the quality of truth or utility. He frames or adopts rules, and

forms or picks up habits, which enable him to come to conclusions or take action without thinking out afresh the steps on which they were based. All he asks is that the course he follows shall *work*. We are all in this sense pragmatists over large tracts of life. Finally, the ordinary person constantly allows custom or prejudice—both forms of A.—to outweigh plain reasoning which, if the balance had not been loaded by A., would have determined the decision. We save our reasoning powers for new and important questions by confining caprice within a close network of authoritative regulations, self-made or borrowed. Then, one fine day it may be, we wake up to find ourselves prisoners.

It is even more obvious in the case of organised societies, such as a Church is, that this kind of

6. Consequent Limitations.

A. is a practical and non-rational force.¹ just because it is external, it can only affect the outside of the persons whom it affects. Fear of the stake may force a written or spoken recantation, but will not alter the heretic's views of truth. A rubric can only require the *recitation* of the *Quicumque Vult*, it cannot secure agreement. The Elizabethan bps. might enforce the wearing of the surplice, but they could not ensure approval of it; indeed, several of them were personally opposed to it on rational grounds. The fact simply is that, when a form of words has to be drawn up to express the common convictions of many, or an order of service or a ceremony or an ornament has to be sanctioned as a channel or instrument of common devotion, or some administrative or financial scheme has to be resolved upon for general adoption, or a particular style of architecture has to be chosen for a new church in which many subscribers are interested, in each and all of these cases a resort to A. is necessary. It may be a single arbitrator, or a majority of some body, or a pair of expert assessors, or the King in Council, or the bp. of the diocese, who is the deciding A., but the principle is the same. The grounds of the decision may be entirely rational, but, when the decision has been made, the appeal of external A. as such is to the will.

If, however, it is important to distinguish between the two forms of A., it is equally necessary to see that there is an intimate

7. Decay and Testing of A.

relation between the two, and to understand clearly what that relation is. That there is such a relation is proved by the decay of A., where doubt or disbelief has arisen as to whether some external A., sacred book or rite or priesthood, rests on any higher A. The Gods of Hellas are now but names, because

¹ Cp. Thorndike on *The Service of God at Religious Assemblies* (*Works* I 225), where he points out that though St. Paul gave reasons for rules about worship, yet "because it is not possible that matters of this nature should be put past contradiction and dispute by constraining reasons issuing from the mere nature of things, and yet the quiet of the Ch.—on which the edification of it dependeth—requireth that this should be out of dispute," he states (I Cor. II 16) "a general rule for the Ch. to follow, that in matters of this indifference the custom of the Ch. is to be preferred before our own reasons."

the stories about them came to be recognised as untrue and directly or indirectly immoral. Dissenters join the Ch. of Eng., not always because their religious and eccles. convictions compel the step, but not infrequently because the forms of worship sanctioned by the A. of custom or prescription in the chapel seem aesthetically unworthy, or because the denominational system does not work well in practice. The criterion of intrinsic worth, that is to say, is applied in one direction or another.

External A. is then always ostensibly based upon internal A., and in the long run can only hold its ground, if it can establish, in response to challenge, its claim to echo the inward voice. The

8. Appeal to Experience.

appeal lies to the experience of reality. After broadening the basis of judgment, and bringing the point in doubt into comparison with the most relevant data available, the question has to be asked whether it authenticates itself to the judge who sits within the soul. Only when authorities can be at suitable times and by fitting persons arraigned before the bar of Authority, can these be trusted wholesomely to influence belief and conduct. The appeal must be at suitable times. All questions cannot secure satisfactory treatment simultaneously. Problems grow ripe for solution. There is a time to rest in venerable human authority: there is a time to go behind it to the ultimate Divine Authority. So the appeal must be made by suitable persons. There are broad issues which average minds can properly judge *when* they have been sifted by trained minds of special capacity and knowledge, but not before. There must be a proper trial, and the jury must be fit.

The appeal lies to the experience of reality. And the starting-point must be the experience of reality by the individual. If we

9. Master and Disciple.

press back our thought about the rise into consciousness of any new revelation of truth or goodness, we arrive at a moment or a period in the life-experience of some elect soul, in which the vision has been vouchsafed. Abraham, Moses, Isaiah, St. Paul, St. Athanasius, St. Francis—these may serve as representative names. But what they have received, they must share. So around each gathers a group of imitators or disciples. The prophet, hero, or saint inspires the Ch., and in this way the revelation grows in certitude, and becomes lodged in history. Yet the process is essentially the same. The disciples do not see the vision till the masters depict it. But, when it has been shown them, they—if they be genuine disciples—*recognise* it sooner or later as authoritative, just as the masters did. Here, however, a risk arises. They who have been shown some constraining vision by one whom they hail as master are tempted to fall into hero-worship. They set him on a pinnacle, and take all his sayings for true, and all his counsels for right. At this point comes in the testing value of the wider Ch. Those who are not under the glamour of the master's personality and

presence, sift out the gold from the dross in the crucible of their experience, and so the best only prevails; unless, indeed, the uninspired *dicta* gain from a powerful organisation an A. for the time irresistible. It may then be long ages before the error be eliminated. Another risk arises from the necessarily imperfect *form* in which the vision is both perceived and communicated. There is no heavenly language of perfection, in which the soul can recognise and receive infallible messages from God. As the Rabbis used to say, "The law speaks with the tongue of the sons of men." The resources of an undeveloped language have to be strained to express what no one has tried to express before. The risk is obvious that the husk may be mistaken for the kernel, the necessary wrappage of illusion and defective expression for the final embodiment of a perfect vision. A long line of inspired interpreters is, accordingly, needed to rescue truth from the distorting hands of well-meaning A.; and the function of the contemporary Ch. in welcoming the convincing interpretations and rejecting the unsound is equally obvious, whether its A. be expressed by undefined acceptance or refusal, or by synodical or other pronouncement.

That successive generations of disciples shall have any confidence in going back to the original utterances of the masters is made

10. Function of Literature.

possible by the art of writing. A sacred literature is, indeed, a necessity to a religion in which revelation has become articulate. Such a literature is itself a product of A. The master or one of his disciples collects his words into a book, with the intention that they shall carry weight. An adherent gathers the memories and traditions of the community or of some well-informed individual or circle, and records them in a connected narrative, in which the being of God can be discerned through His saving deeds, and the nature and calling of man taught by pattern. So, too, those usually less immediate products of inspiration, the ordinances and rules of law-givers and administrators, and the maxims and reflections of sages, find permanent record, that their authoritative guidance may mould later lives. Presently this combined record gains A. of a general and inclusive kind for itself. The influence of tradition and the direct kindling power of *parts* of the material so preserved create a presumption that the whole is equally authoritative.

The OT is a library of sacred books which illustrates this description. It is not unique as a record of the religious experience

11. The OT.

of a people, for other races and countries have their Bibles. But even the earlier Testament of the Christian Bible is supreme and unapproachable in value, at once for its actual contents and intrinsic worth and for its providential relation to the NT. It was the concentration of the leaders of Israel on the religious life of the people which humanly determined the Divine impress left upon the surviving literature of Israel. Hellenic Art, Roman Order,

and Hebrew Religion, each represented the efflorescence of some real factor in the human spirit. The finest fruit of OT religion is by common consent found in the Psalter, which serves still as the constant vehicle of Christian devotion. Those who cannot recognise that the Hebrew psalmists have received a real revelation from God will never be persuaded about any revelation. (For some remarks on the religious value of the OT narratives, see HISTORY.) But for the Jew it was the Law which first gained regulative A. in his religious life, and which has ever since retained the supreme place in his regard.

Yet for Christians large tracts of the Law, regarded by the Jews of our Lord's time with the profoundest veneration, have lost 12. The A. of all binding A. and possess only historical and illustrative value.

The reason is that in between the two Testaments came He who spake with "A., and not as the scribes." Now the scribes were always quoting Scripture, so this contrasted A. could not be derived from the OT. Indeed, Christ's treatment of the OT was always marked by reverent freedom, the freedom being at least as noticeable as the reverence. Moreover, when challenged with the question, "By what A. doest thou these things?" he pointedly avoided naming any external A., however august, as the ground of his teaching or work. Throughout He seemed to rely on the self-evidencing nature of truth and right to authenticate His words and acts to all who had ears to hear and eyes to see. He simply said things, and they went home. His own A., even, was rather that of an unimpeachable witness than of an ultimate A. And if he used such an expression as, "But I say unto you," in contrast with, "It was said to them of old time," it is not because he meant to stifle doubt by an *ipse dixit*, but to call attention sharply to the contrast of substance. In the latest, the spiritual Gospel as it has been called *par excellence*, Christ says emphatically, "The words that I say unto you, I speak not from myself" (John 14 10); but He gives the clue to the meaning of this when He says with equal emphasis, "The words that I speak unto you, they are spirit and they are life" (John 6 63). With other leaders and teachers the words and acts which carry any peculiar A. stand out as exceptional, from a background of ordinary life carrying no special weight. But all the Gospels present to us our Lord as investing his lightest act and word with an A. which His disciples never thought of questioning after they had once accepted Him as Master; and one of the evangelists reports Him as crystallising this implicit claim in the words, "I am the way, the truth, and the life." After His Ascension this unbounded A., already recognised, found its justification in the growing fulness and clearness of the apostolic teaching as to His Person. The living, actual A. of the historical Jesus, reflected in the whole-hearted faith and devotion—in the life, that is to say—of His followers, was

found to carry with it conclusions to which it imparted its own note of certitude. There were controversies in the Apostolic Church, but there is no trace of any dispute about the supreme A. of Jesus Christ, or about the reality of that Incarnation of the Son of God which all saw behind the spiritual force of Love and Wisdom that had entered so unmistakably into their experience.

It has not been necessary to have recourse to any conception of A. differing in *kind* from that previously described in order to represent the A. of Christ. He came not to destroy, but to fulfil.

13. His A. a Climax. He preached no new God, but manifested more fully to His countrymen the God of Abraham, Isaac, and Jacob. He set up no new ideal of goodness, but disentangled the supreme principle of Love to God and man from all minor or temporary applications and embodiments of it, and He lived out the ideal in its perfection. By successive instalments of revelation (*πολυμερῶς*), and by widely differing forms of idea and institution (*πολυτρόπως*), God had long ago spoken unto the fathers of the Jewish Church by means of the awakened ears and cleansed lips of a line of elect souls (*ἐν τοῖς προφῆταις*), men of imperfect life, and of partial and intermittent vision. Now, in the apostolic days, at the culminating epoch of the whole earthly dispensation (*ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων*), He had spoken unto the faithful in the words and deeds of One who was no servant among many, but a Son without peer (*ἐν νείῳ*), the Heir of the future (*κληρονόμον πάντων*), the supreme Actor in Creation (*δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας*) and History (*φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*), the Radiance of the Divine perfection (*ἀπαύλασμα τῆς δόξης*) and the very Mould of essential Godhead (*χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*), who could make purification of sins for others (*καθαρισμὸν τῶν ἁμαρτιῶν ποιήσάμενος*, Heb. 1 1-3), because he needed none for Himself, though tempted like the rest (*πεπειρασμένον κατὰ πάντα καθ' ὁμοίότητα χωρὶς ἁμαρτίας*, Heb. 4 15). Here in compact fulness of expression we find the witness of the NT summed up.

According to this witness, with which it is hardly necessary to prove that the PB is through-

14. Function of the NT. out in explicit agreement, God gave to the world in the Person of His Incarnate Son a perfect Mediator or Expression of His Being and Will within the self-imposed limitations of His real Humanity. But, for us in the 20th cent. after Christ to be in a position to rely upon His A. to reveal God to man and to reconcile man to God, we need, in accordance with the rule stated above (§ 9), trustworthy records. This is what gives its supreme importance to the Bible. In the NT is contained very nearly all that is known of the Historical Jesus and His immediate followers. In another art. (BIBLE IN PB) something is said of the reverent dependence of the compilers and revisers of the PB upon the Bible in every

part of their work. Here it is enough to remark that the Eng. Ch. has never attempted to give or lend A. to the Bible. It has simply recognised in it the A. of Him who not only shines out in the NT as the Light and Life of the world, but, having been discovered there, can also be discerned in the OT as mysteriously active during the time of preparation.

The A. of the Bible is then undeniable and indispensable. But it has yet to be related to

15. A. of the Bible.

two other seats of A., the Church and the individual. Here, as elsewhere, mischief has resulted from pressing the different meanings of convenient terms so as to create an unreal opposition. The Bible is but a collection of extracts from the book of universal experience: it is an anthology from the endless roll of unfolding reality. Its value lies in its being a selection of what man needs most and longest to remember. The experience which it records is the experience of individuals. But these individuals made up a Church. The Bible is the Word of God in the form given to it by the individuals who received it for communication to others, and containing just those books which the Church recognised as entitled to Canonical A. Its supreme A. is not distinct in kind from the A. of the Church or the individual, but arises from real, historical causes. The OT, as a matter of fact, records the direct historical preparation for the Christ, it was used and built upon by our Lord Himself, and it was taken over as authoritative by the Christian Ch. It can therefore never be superseded. Other sacred books may be found to carry with them a certain amount of A. from the occasional value of some of their contents. But the OT has a necessary place among the authorities to which Christians turn.

It is clearer still that the NT must rank highest of all external authorities. It reflects, with a degree of fidelity very rare in literature of a similar kind, the impression made by Christ upon the eye and ear-witnesses of His acts and words. It records what the first generation of disciples reported that He said and did. But it goes further than this. Though our Lord is never described as writing, except in the dust, He made unmistakable allusion to the Spirit of God as continuing and completing His work of guidance and revelation. And the Acts, Epistles, and Apocalypse, however much they add to the Gospels in the way of application, interpretation and supplement, are for the most part obviously regarded by their authors as truly conveying teaching and testimony received from above, and are expected to be received as authoritative by the readers. The doctrines, the ethics, the ritual, and the organisation of the entire historic Christian Ch. have been based upon the assumption that the apostolic writings have this authoritative character.

16. A. of the Church.

Any exaggerated claims to A. on behalf of the Ch., as compared with Holy Scripture, are implicitly and explicitly rejected in the PB and; Arts.

“ God’s word written ” (Art. 20), so far as it has settled anything, cannot be overridden by the Church.

So Bp. Gore (*The Body of Christ*, 2nd ed., p. 224) has pointed out that “ Christ has guaranteed the permanence in the world of the grace and truth which came by Him. But He never came near to guaranteeing His Ch. against misuses of eccles. A. akin to those which rendered the scribes and Pharisees and chief priests so wholly inadequate for the fulfilment of their Divine function. Thus, when we see the authorities of the Christian Ch. at any period ignoring the real appeal to Scripture as at once the motive and the limit of their dogmatic action, we are much more than justified in appealing back behind them to that on which we all alike rest—the foundation of the apostles and prophets. And if we find cause to mistrust eccles. A. in a few instances, this tends to modify our whole attitude towards it. It comes to occupy a place in our minds—in our whole idea of religion and the Ch.—proportionate to that which it seems to occupy in the mind and teaching of Christ—that is to say, we recognise its reality and its function in the order of the Ch.; but we can never regard it as absolute and final, except when it can justify its action or utterance by the appeal behind itself to the Word of God—the record of the original apostolic teaching.”

We have already seen that this need not involve any disparagement of the *kind* of A. possessed by the Ch. It may be taken as merely a frank recognition of the overwhelming degree of A. possessed by the apostolic Ch., as:—(a) closest to the fountain head of A., Christ Himself; (b) receiving and transmitting the revelation from leaders chosen by the Master Himself; (c) exercising a unique formative influence upon the Ch. of all the ages; and (d) in a peculiar sense “ unspotted from the world.” The A. of the Ch. has still an immense range over all matters not settled in terms by Scripture. It is not however infallible in any sphere, for great historic Churches have “ erred, not only in their living and manner of ceremonies, but also in matters of Faith ” (Art. 19). Art. 34 also expressly reserves to the local Ch. (cp. RITUAL, § 6) full A. in regard to rites and ceremonies. From the reference to particular local Churches in Art. 19, it might be inferred that “ the Church ” of Art. 20, which “ hath power to decree Rites or ceremonies, and authority in Controversies of Faith,” is also the local Ch., as in Art. 34, but the point is not made clear. (See further, DOCTRINE.)

Few things are more desirable than a better understanding as to the A. of the Ch., but on few points has there been wider diversity of opinion. On the one hand, such solemn words as those of our Lord, “ As my Father hath sent me, even so send I you,” have been interpreted as lodging in the apostolic body and their successors a plenary power to define truth, control the dispensation of grace, make laws, and govern the faithful, all this being from above, with or without some more or less effective synodical system for securing the assent of the main body of the Ch. On the other hand, any little group of persons, professing and calling themselves

Christians, and meeting together in virtue of the promise to the "two or three," has been declared to possess, as a religious democracy, full autonomous A. The question is further complicated by the necessity, not peculiar by any means to "established" churches (see ESTABLISHED CH.), of relating together the State and the Ch. as co-existent authorities.

It is perhaps enough to point out :—(1) that the PB is one long assertion of A. ; (2) that as such

it is in the main the re-assertion of the A. of the Bible and of the older Ch. of which the Eng. Ch. is by unbroken continuity of life the direct heir ; (3) that its characteristic use and encouragement of learning and references to antiquity express a profound reverence for A. as garnering the experience of the past ; (4) that the actual freedom exercised in relaxing, modifying and supplementing the authoritative mediæval system in all spheres constitutes a very powerful claim of A. for the living Ch. in those groupings in which at any time it finds itself historically organised ; (5) that, large as may be the scope of matters to be settled on grounds of policy, the controlling grasp of principles is recognised as a fundamental condition of the valid exercise of A. (see, e.g., RITUAL, §§ 2-5) ; and (6) that it is judged expedient, wherever practicable, to associate together the authorities of the Ch. and the State. It may be added that, though the Eng. Ch. no longer claims to enforce her A. upon all the citizens by coercive jurisdiction, she has never formally withdrawn her assertion of that A. as a moral and spiritual force.

At this point it is necessary to call attention to certain qualifications, forgetfulness of which has caused difficulties only second,

18. Degrees of Authority.

if second, to those occasioned by confusions about the kinds of A. referred to in § 2. These qualifications relate to the degrees of A. That such degrees exist has been already implied in the general distinction drawn in § 9 between master and disciple, in the descending scale—Christ, the Bible, the later Ch.—and in the discretion exercised in the retention or rejection of different elements in the mediæval system. But the recognition of degrees must be carried further. If the express words of Christ may properly be set apart from the rest of the NT, are all His words, as they stand, of equal A. ? Can disputable deductions from enigmatic phrases have equal weight with the "first and great commandment" ? Can doubtful interpretations of parables outweigh clear unfigurative sayings ? Can single sentences bear the same weight of A. as large groups of repeated or consentient utterances ? Again, seeing that our Lord disclaimed the function of pronouncing judicial decisions, are we to suppose that His utterances about divorce were meant as legislative enactments binding those to whom His Spirit was promised ? These are important questions, to which different answers are being given. Similar questions would bring out the existence of degrees of A.,

not only between one A. and another, but within the dicta of all the other several authorities.

For the individual Christian the matter may easily appear more difficult than it is. When once it is seen to be illusory to seek for an external infallible A. (see

19. A. and the Individual.

further, KNOWLEDGE), whether book, person, or society, the foundations may seem to be shaken. But when it is remembered that in all other realms of human thought and life we get on without any such infallible A., and only find occasional inconvenience from the lack of it, when we deal with unsettled points of detail or novel problems, we are reassured. The English Churchman is in a somewhat peculiar position. On the one hand, no Ch. in Christendom has ever sheltered so wide a variety of doctrinal types. Its customary standards of ceremonial are diverse. Its members differ largely on current moral issues. On the other hand, all find in the Catholic Creeds the accepted expression of their common faith. All start from the same definition of duty to God and man. All reverence and use the Bible. All nourish their devotional life upon the PB. All carry on their work, their worship and their studies under a continual current of criticism, only partly unfriendly and injurious, which ensures that, by a wide and searching appeal to the experience of reality, the sound is being increasingly sifted out from the unsound. So the individual is well advised, who rests his soul firmly upon those great rock-foundations of faith and duty to which the Incarnate Word, the written Word, and the Spirit-bearing Ch. point with consentient witness, and to estimate other parts of the structure of his religion according to the degree of A. which they derive from the more or less clear teachings of his authorities. On minor points of belief and practice he will gladly adopt, as the basis of his thinking and acting, guidance offered him in books or sermons and instructions by men whom he has learned to know and trust. As he grows older, he will find that increasingly he believes and lives as he does, not merely or mainly because any human A. has told him, but because he has found the witness within himself. He will also probably have come to hold his judgment in suspense about many points on which he was once confident.

The PB makes reference to the A. of the Sovereign as derived from God, to the A. of Royal officers and of Parliament, and to the A. of the Ministry. The Arts. refer to the A. of the Canonical books (Art. 6), and of the Ch. (Art. 20).

For A. in matters of faith, cp. DOCTRINE, KNOWLEDGE, SCRIPTURE ; for the A. of the Ministry, see APOSTOLIC SUCCESSION and ORDERS (HOLY) ; for A. over worship, cp. RITUAL, CEREMONIAL, etc. ; and for the exercise of A., see ORDER. Hooker's EP, bk. I, is still the best older treatment of the general question. There is no standard modern work on the subject, but cp. Strong A. and the Principle of Obedience ; Headlam, A., Reason and Revelation ; Illingworth, Divine Transcendence.—v.

AVE MARIA.—See MARY, THE BLESSED VIRGIN, § 2.

BANDS.—Two small oblong pieces of white linen fastened round the neck and falling under the chin upon the breast; originally, the falling collar of olden time. In France, under K. Louis XV, they were changed to black bordered with white, and are so worn in the present day abroad as part of the outdoor dress of the secular clergy. B. are not confined to the clergy.—R3.

V. STALEY.

BANDS, CHURCH.—In the early Christian Ch. the instruments employed for accompanying the

voice were the ten-stringed *Psaltery* and the *Kithara*, a development of the lyre. For these, no doubt, the use of somewhat similar stringed instruments in the ritual of Solomon's Temple furnished sufficient precedent; but at the close of the 7th cent. the organ was adopted for eccles. purposes by Pope Vitalian, and throughout the Middle Ages was recognised by Holy Ch. as "the only instrument of musyk in proses, sequences, and ympnes," though on solemn and festal occasions the minstrels and waits were also permitted to exercise their craft, materialising, in fact, the thought of universal praise expressed in the quaint carvings of angels and musicians still to be seen on corbel, gallery, and screen.

To the Reformers of the 16th cent. such displays were naturally distasteful, and according to Queen Elizabeth's Injunctions (1559) a "modest and distinct song" was to be used in all parts of the Common Prayer, "so that the ditty may be plainly understood." To these requirements Tallis, Byrd, Bull, Gibbons, and other distinguished composers of Elizabethan and early Stuart times, conformed their music. It is interesting, however, to observe that in many of the new statutes granted to cathedral bodies by Henry VIII provision was made for payment of wind instrument players as well as of an organist. At Canterbury, for instance, two cornett¹ players and two sackbut players were appointed to support the voices of the singers. The same appears to have been the case at York, Westminster Abbey, and Durham; while payments for such instruments—as in 1595 "for the Chappell of Trinity College, Cambridge"—show that their use was not confined to cathedral purposes.

The Puritanical zeal of the Commonwealth vented itself with unrestrained fury against all such abominations, and organs as well as the humbler accompaniments of ch. music were scattered or destroyed. So thoroughly was the work carried out, that in the majority of our parochial chs. more than a cent. elapsed before instrumental music was again heard within their walls. With the cathedrals and large town chs. the case was somewhat different, and, upon the restoration of the

Anglican service, skilful organ-builders like Dallam, Loosemore, "Father" Smith, and Harris were busily employed in repairing the mischief. The old cornett was also used for a time, partly to assist the boys' voices, which were inadequately trained; but the Gay Monarch with his taste for French fashions could not appreciate the stately English music, and, in 1662, Evelyn, after attending the Chapel Royal, notes in his Diary: "Instead of the ancient, grave and solemn wind music accompanying the organ, was introduced a concert of twenty-four violins between every pause after the French fantastical light way, better suiting a tavern or a playhouse than a church. This was the first time of change, and now we no more hear the Cornett which gave life to the Organ; that instrument quite left off in which the English were so skilful." Such instrumental accompaniments were introduced into several of the cathedrals, as St. Paul's and Lichfield, and, although Purcell's anthems with short symphonies for stringed instruments were mainly written for use in the Chapel Royal, Boyce and the Ch. composers of the first part of the 18th cent. were often able to command the services elsewhere of a large orchestra as well as the organ.

In the country chs., however, no such opportunities existed. Thomas Mace, when speaking of Parochial Musick in his *Musick's Monument*

4. Country Churches.

(1676), laments the want of organs and the difficulty of procuring organists, as well as "the whining, tooting, yelling and screeking there is in many country congregations." As he does not recognise the use of any instrument to pulse or strike the psalm tune, but allots it to the vocal powers of the clerk, it is evident that the singing, such as it was, was unaccompanied, though in later times a pitch pipe was provided. The great revival in religious life during the 18th cent., due to the labours of the Wesley family, to whom we are indebted for two of our greatest Ch. organists and composers, brought singing into greater prominence, and sought to consecrate to higher purposes the musical talent of village and town. It is probably for this reason that the fiddlers, who had usually frequented the taverns, or as Christmas waits had perambulated the streets, were in the later half of that cent. placed in the West gallery of our ch's, and with their instrumental efforts sustained the harmonies of Ps. and anthem. It seems at first that stringed instruments alone were admitted, but in the early years of the 19th cent. flute, clarionet, hautboy, bassoon, and serpent had been added to their number, to be followed afterward by trombone, bass horn, ophicleide, and keyed bugle. Even the megaphone, under the name of vamp-horn, was employed in some village chs. to increase the volume of vocal sound. Detailed accounts of these bands, as they existed in South Dorset, where the last ch. band lingered till 1895, have been given in the *Musical News* (1893) and the *Antiquary* (1906) by the present writer; and Thomas Hardy's descriptions of the old players in *Under the Greenwood Tree* and *Life's Little Ironies* are well known. Toward the middle of the 19th cent. they began to be superseded at first by the barrel-organs, and then by the small organs and harmoniums which appeared to provide a more suitable accompaniment for sacred music. But there is now a tendency to over-organise

¹ The old cornett is distinct from the modern cornet.