

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

1. In Earlier Times. 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.

our country chs., and it is preferable, while keeping the size of the organ within reasonable bounds, to supplement it on great festivals with such competent instrumentalists as the parish can produce, and thus afford those whose singing powers, maybe, are limited, the opportunity of rendering their meed of praise with strings and pipe.—Q3.

FRANCIS W. GALPIN.

BANGOR USE.—See USE, § 16.

BANNERS.—The use of B., ensigns, standards, flags, etc., has come down from early times.

They were originally introduced for military purposes. The *vexillum* and *labarum* of the Romans consisted of a square piece of cloth fixed to a cross bar at the top of a spear. So, on through the cents., in one form or another, the use of B. has been continuous. The Church adopted their use in her functions, and B., "banner-staves," "banner-cloths," "streamers," are mentioned in inventories among the ornaments of our churches. They were carried in processions and were also set up in churches.

The processions referred to are those on Ash-Wednesday and Maundy Thursday, when a hair-cloth banner took the place of the processional cross; on Palm Sunday and on Corpus Christi; on Rogation Days, with the special B. of the lion and the dragon; and on Ascension Day. The devices on B. were various, e.g., coats of arms, figures of saints, badges, and texts.

"Flags" are known to have been used on certain days, e.g., the Dedication Festival, on church towers.

B. were also used at the funerals of important personages. At the funeral of Bp. Cosin, in April, 1671, "banner-rolls" were borne on each side of the hearse, also the "great banner." The same are recorded as having been carried at Bishop Trelawney's funeral in 1721. The "great banner" is again mentioned in the account of the funeral of the Duke of Marlborough in 1722.

B. are set up in the chapels of orders of Knighthood over the stalls of the Knights with their coats of arms upon them. Well-known examples of this custom are to be seen in the chapels of St. George, Windsor, of Henry VII in Westminster Abbey, and of St. Michael and St. George in St. Paul's Cathedral, where the B. are those of the Knights of the Garter, of the Bath, and of St. Michael and St. George respectively.

It is well to remember with regard to B. that what is of more importance than all else is the design, and to get this the right person should

3. Importance of the Design. be resorted to, that is, one who understands the art and will not produce what is pretentious and showy.—R4.

H. D. MACNAMARA.

BANNS.—Canon 62 on this subject is confirmed by Statute. By 4 George IV, c. 76, s. 2 (the present Marriage Act), it is enacted that

"All banns of matrimony shall be published in an audible manner in the parish ch. or in some public chapel in which chapel Banns of matrimony may now or may hereafter be lawfully published of or belonging to such parish or chapelry wherein the persons to be married shall dwell according to the form of words prescribed by the rubrick prefixed to the office of matrimony in the book of Common Prayer upon three *Sundays* preceding the solemnisation of

marriage during the time of morning service or of evening service (if there shall be no morning service in such church or chapel upon the *Sunday* upon which such banns shall be so published) immediately after the second lesson; and whensoever it shall happen that the persons to be married shall dwell in divers parishes or chapelries the banns shall in like manner be published in the ch. or in any such chapel as aforesaid belonging to such parish or chapelry wherein each of the said persons shall dwell; and all other the rules prescribed by the said rubrick concerning the publication of banns and the solemnisation of matrimony and not hereby altered shall be duly observed; and that in all cases where banns shall have been published the marriage shall be solemnised in one of the parish churches or chapels where such banns shall have been published and in no other place whatsoever."

It will be observed that "Sundays" only are named in the Act as in the Latin version of canon 62, and publication on any "holy-day" will not now suffice. By s. 6 of the same Act Banns must be published from a Book provided by the Churchwardens and each publication signed by the Officiating Clergyman.

By s. 7 no Clergyman is obliged to publish banns unless a written notice stating the particulars mentioned in the section, e.g., full names and houses of abode and time "dwelt inhabited or lodged" in such houses respectively, shall be delivered to him at least seven days beforehand. In practice this notice is generally waived, but it is obvious proper inquiry should be made where practicable as to residence. No doubt in populous parishes the making of inquiries is attended with great difficulty, nevertheless any Clergyman who married all persons representing themselves to be his Parishioners when in fact they were not resident in his Parish without taking any steps to test the truth of their statements would render himself liable at least to ecclesiastical censure.

There is a conflict of opinion as to the proper place in the service in ch. at which Banns

2. Rule as to Publication. should be published. The rubric as altered at the last review says

"immediately before the Sentences for the Offertory," the Marriage Act states "after the second lesson," and about the year 1809 the rubric was altered by the Curators of the Press at Oxford with the object of bringing it into conformity with the supposed meaning of the Act of Parliament, but apparently without lawful authority. Inasmuch as sect. 2 set out above (re-enacting sect. 1 of the first Marriage Act) contains no indication of any intention to alter the direction of the rubric as to the time for publication of Banns at morning service, but on the contrary enforces the provisions of the rubric so far as they are not expressly altered, it is thought that the proper time for publication at morning service is immediately before the Offertory Sentences and that the words "immediately after the second lesson" refer only to Evening Prayer. Plainly, the spirit and object of the rubric is to secure publication to a full congregation, and it may be that publication after the Nicene Creed when

Morning Prayer has been read including the two lessons is good. But publication at an ordinary early Communion Service, as is sometimes the case, is of doubtful validity.

The words "dwell inhabited or lodged" have never received judicial interpretation,

but in the opinion of Sir R. Phillimore (1861) they would be "satisfied by a lodging taken for 15 days in which the persons taking it occasionally sleep and reside—and that they would not be satisfied by the mere hiring of the lodgings without any residence therein"; and he also says, "I do not believe the true intent of the law was to enforce more than 15 days' *bona fide* residence in a parish in which the parties did not usually reside. If they usually dwell therein, 15 days' residence before the banns are published I hold to be unnecessary—the object is to give persons legally interested in preventing the marriage a certain amount of notice that it is about to be contracted." A false description of residence has been held to impose upon the Clergyman, if the fact be known to him, the duty of not proceeding with the marriage ceremony.

1. *Where parties dwell in Different Parishes.* Banns must be published in each. On no account should a Clergyman proceed unless the certificate required by the rubric be forthcoming and apparently in order. No form of certificate is prescribed, but the following is sufficient: "I hereby Certify that the banns of marriage between A.B., Bachelor, of the Parish of Liverpool in the County of Lancaster, and C.D., Spinster, of the Parish of Walton on the Hill in the same County, were duly published in the Parish Ch. of St. Peter, Liverpool, on three several Sundays namely March 6th, 13th and 20th, 1910, and no objection was declared.

"Dated this 21st day of March, 1910. J.A.K., Rector of Liverpool."

2. *How Banns may be forbidden.* Banns may be forbidden or objected to in any manner whether openly and publicly or by communication directly to the Clergyman. The Clergyman must inquire into what is alleged and satisfy himself if the objection be valid or otherwise, and act accordingly. A public objection by parent or guardian renders the publication void.

3. *As to Names to be used.* The native and original name in full of the parties ought to be used, but, if the original name be not the name of repute, the latter should be used—in other words, the names the parents or guardians, relations and friends, are best acquainted with.

4. *Time.* Marriage can only be solemnised within three calendar months after complete publication.—*ma.* T. H. ARDEN.

BAPTISM.—The doctrine of B., as held in the Ch. of Eng., is to be found in the 27th Art. and the Cat., with which should

be compared the language of the three BAPTISMAL OFFICES. B. is one of two "Sacraments of the Gospel." For those general features which it has in common with HC see SACRAMENT. In this art. it will be taken for granted that the above-mentioned art. has been read, and

attention will be concentrated upon those features which are peculiar to Baptism.

The definition of B. in Art. 27 should also be carefully noted (see text under ARTICLES OF RELIGION). How was this statement arrived at?

The doctrine presupposes a precedent usage. It is evident from the NT that the practice of receiving new-comers by B. prevailed in the Ch. universally from the days of Pentecost onwards (Acts 2:38-41 Jerusalem, 8:12-16 Samaria, 8:36 Judæa, 9:18 Damascus, 10:47, 48 Cæsarea, 16:15, 33 Philippi, 18:8 Corinth, 19:5 Ephesus). This practice was not peculiar to Christianity, and, in order to understand it, it is necessary to inquire into the historical antecedents of Christian Baptism.

In the art. SACRAMENT lustrations and initiatory rites, prevailing among many nations and in connection with various religious mysteries, have been referred to. Interesting as they are, they do not throw much light upon the actual evolution of B. in the Christian Ch. The Ch. arose out of the bosom of Judaism, and the customs of the Jews are historically the true antecedents of the Christian custom.

(a) Ceremonial washings were enjoined in the Levitical Law (Lev. 11:28, 40, 13:58, 14:8 f., 52, 15:5, 8, etc.; Numb. 19:7, 8, 10, 17-19). The word βαπτίζω was used of these washings in NT times (Mk. 7:4 RVm., Lk. 11:38, Heb. 9:10). It was used not only of washings of the hands, but also of cups and pots and brazen vessels.—(b) The prophets foretold a Divine cleansing from sin in the days of the Messianic kingdom, e.g., Ezek. 36:25.—(c) It became the custom among the Jews long before St. John's time to receive proselytes into the Jewish Ch. by B. (see Schürer, *Hist. of Jewish People*, ii. 2:323; Edersheim, *Life and Times of J. the Messiah*, 2:747).—(d) "The Baptism of John." St. John Baptist dealt with the Jew, as the Jew dealt with the Gentile proselyte. Although a son of Abraham, he needed cleansing ere he could enter the kingdom of God. St. John was a prophet and herald of Messiah and, as such, he summoned to "the B. (1) of repentance (2) unto remission of sins" (Mark 1:4), i.e., (1) of preparation for the coming of Messiah, (2) of promise of the great Divine Cleansing.—(e) Our Lord's disciples (acc. to St. John 3:22 and 4:1, 2) baptised in the early days of our Lord's ministry. This seems to be a continuation of St. John's method and it was apparently afterwards abandoned. It is not mentioned at all in the Synoptic Gospels even in instructions to the twelve (Mark 6:7ff.; cp. Lk. 10).

To sum up this section, the word "baptise" had a clear meaning and the practice was a well-known one, before Christian B. was instituted.

Our Lord's Commission to baptise is to be found in Mt. 28:19 (cp. Mk. 16:16, but see RVm. to ver. 9; Lk. and Jn. are silent).

(a) The integrity of the text was called in question by F. C. Conybeare in the *Hibbert Journal*, No. 1, on the ground that Eusebius, when quoting Mt. 28:19, either omits altogether the clause "baptising . . . Holy Ghost" or (seventeen times) quotes it in the form

2. Primitive Practice.

3. Historical Antecedents.

4. Instituted by Christ.

"make disciples of all the nations in my name." Chase (*JTS* 6 24) replied that (i) theological writers in all ages omit in quotations clauses irrelevant to their immediate purpose; (ii) the Western Text was fond of assimilation of parallel passages, and Eus. may have used such a text or invented the reading himself (see Westcott, *Canon*, p. xxx, on Chrysostom's quotations); (iii) Eus. thrice explicitly quotes clearly or alludes to the clause "baptising . . . Ghost," where they are relevant to the argument; (iv) the Church habitually exercised reticence with regard to such specifically Christian doctrines as B. and the Trinity (cp. Chrys. on *St. Matt.*, etc.).

(b) The wording of the clause and its relation to the main structure of the verse require attention. "*Make disciples*": this is the main "commission"—a Missionary Commission. The word "disciple" is used frequently in Gospels and Acts (not found in OT, Eps. or Rev.) to express the relationship to Jesus of his first followers. How Jesus "made disciples" we may see from the Gospels. For the Apostolic practice, see Lk. 24 47, Acts 14 21.—"*Baptising them*." The order was: (i) preaching; (ii) belief, acceptance of the message as true; (iii) baptism, which symbolised cleansing and initiated into the society of the disciples.—"*In*" or "*into the name*." Chase (*ib.* 6 24), following Westcott, urges the importance of translating "*into*." Our Lord is not prescribing the use of a formula, but revealing the spiritual significance of the rite (viz., incorporation into God as revealed in His Triune Nature). J. Armitage Robinson (*JTS* 7 26) urges reasons for taking the clause rather as a solemn authorisation to act "*in*" the Divine name. The ancient versions all read it in this way.

Our assurance that Christian B. is based upon our Lord's own authority is not, however, based solely upon one text. The universal practice of B. in the Ch. from the beginning seems most intelligible on the supposition that it had the Master's authority. The passages quoted in § 2 should be carefully studied from this point of view.

Acts not only records the universal practice of B., but here and there we come across phrases which throw light upon the meaning

5. NT Teaching. of B., such as 2 38, "unto the remission of your sins, and ye shall receive"; 22 16, "arise and be baptised and wash away thy sins, calling on his name."—The Eps. of *St. James*, *St. Jude* and *2 Peter* do not mention B.—There is one reference to B. in *1 Peter*. It occurs in a passage which is difficult, because the figure is involved and the construction complicated. The water of the Flood, through which the family of Noah was safely brought, suggests the water of B., but that which saves is "not the putting away of the filth of the flesh, but the inquiry (or appeal) of (or for) a good conscience toward God" (*1 Pet.* 3 21 RVm.).—*The Ep. to the Hebrews* refers to B. in 6 1, 2, where "the teaching of Bs." may mean teaching as to the distinction between Christian and earlier Bs., and probably also in 6 4, 5 (or to the laying on of hands). The phrase in 10 2, "our body washed with pure water," may be a reference to B., the outward washing embodying and guaranteeing the inward sprinkling.—*St. Paul* provides us with a larger body of doctrinal statements. "As many of you as were baptised into Christ did put on Christ" (*Gal.* 3 27), "we were baptised into His death" (*Rom.* 6 3, 4), and "buried with him in baptism, wherein ye were also raised with him through faith" (*Col.* 2 12). "were all baptised in one Spirit

into one body" (*1 Cor.* 12 13, *Eph.* 4 5), "cleansed by the washing (or laver) of the water, conditioned by an utterance" (*Eph.* 5 26), "saved through the washing (or laver) of new birth and renewal of the Holy Ghost" (*Tit.* 3 5).—There is no direct reference to Christian B. in the *Apocalypse* or in the Gospel or Epistles of *St. John*. The words of John 3 5, "born of water and the spirit," read in their historical situation must refer primarily to the B. of preparation (see *1 26*, *31*, *33* and *3 22-26*, *4 1*, *2*). Verse 5 is intended to explain ver. 3, and refers to two things which Nicodemus might be expected to know: (a) John's B.; (b) the Messianic B. in the Spirit, which St. John had foretold. We may now apply the words to Christian B., but we cannot deduce from them a doctrine with regard to Christian B., which would not hold good of the earlier B.—*1 John* 5 6-8 must similarly refer to actual events in our Lord's earthly life (note aor. part.), i.e., most naturally His B. and His Death. There may be a reference to the incident recorded in *Jn.* 19 34, and possibly also to the sacramental symbols, as testifying to Christ's continuous power to cleanse and to redeem. Note also the contrast drawn between the B. of John and that of Jesus, the one in water, the other in the Holy Spirit (*Mt.* 3 11, *Mk.* 1 8, *Lk.* 3 16, *Jo.* 1 33, *Acts* 1 5, 11 16, 19 3-6; cp. *1 Cor.* 12 13); the analogy of B. unto Moses in the Cloud and in the Sea (*1 Cor.* 10 1, 2); the baptism for the dead at Corinth (*1 Cor.* 15 29); and the B. of suffering (*Mk.* 10 39, *Lk.* 12 50).

In weighing the NT references to B. we must note (1) the connection in which they occur and the proportional place which B. occupies in the doctrinal scheme of the writers, (2) the absence of reference to B. where according to some doctrinal schemes we should have expected to find it. If we observe the NT proportion, we shall approach the doctrine of the Sacraments of grace through the doctrine of grace, and not *vice versa*.

Adults only are explicitly mentioned in the NT as the subjects of B., and the absence of any explicit command to baptise infants and of any explicit record of the B. of Infants has been interpreted by many as showing that the practice of Infant B. was not apostolic. There is, however, a good deal which points in the opposite direction.

(a) The argument from silence is precarious. The keeping of Sunday instead of Saturday and the presence of women at the HC are neither of them explicitly commanded in the NT. It may in fact be interpreted in favour of Infant B. on the ground that Jews, who were accustomed to the admission of their male infants into the Old Covenant by Circumcision, would expect a similar admission into the New Covenant by B. The children of proselytes were thus admitted into the Jewish Ch. If the children had been excluded from membership in the Christian Ch. there would have arisen strong protests on the part of Jewish believers.—(b) The analogies with circumcision (*Rom.* 4 11-13, *Gal.* 3 6-29) and with the passing through the Red Sea (*1 Cor.* 10 2), note "were all baptised") point in the same direction.—(c) The words of *St. Peter* in *Acts* 2 38, 39 seem to mean actual children and not merely posterity, and th

households recorded as baptised (Acts 16 15, 16 33, 1 Cor. 1 16) may well have included infants.

Passing to the Post-Apostolic Ch. we find the *Didache* (§ 7), an ancient Ch. Manual written about the end of the 1st cent., laying down rules for the instruction and preparation by fasting of candidates for B., which clearly refer to adults; and Justin Martyr (I *Apol.* 61), about A.D. 155, gives an account of the administration of B., in which he speaks of the baptised as those "who are fully persuaded that what we have taught them is in accordance with the truth and who have devoted themselves to a Christian life." Probably the B. of converts in that missionary age so overshadowed that of infants that these two writers thought it sufficient to deal with the former only (cp. Reports of Missionary Societies to-day). Irenæus (*Adv. Haer.*, ii. 22 4), about A.D. 180, uses language which clearly points to the prevalence of Infant B. in his day, while Tertullian's plea (*De Bapt.* 18) for delay until years of discretion *ipso facto* implies that in his day (about A.D. 200) the B. of infants was the rule. In the 4th cent. it is possible to cite what appears at first sight to be instances of Christian parents delaying the B. of their children, but in each case (with the exception of Gregory Naz.) the father seems to have been a heathen at the time of the child's birth. St. Augustine (*De Bapt. con. Donat.* 4 23) bears witness that in his day (about A.D. 400) Infant B. was "that which the whole Church practises, and which has not been instituted by Councils but was ever in use," so that it "is very reasonably believed to be no other than a thing delivered by authority of the Apostles." From St. Augustine's days onwards, the B. of Infants has been the rule of every section of the Christian Ch. with the exception of the Baptists and the Plymouth Brethren. The position of the Ch. of Eng. is set forth with studied moderation in the last sentence of Art. 27.

(a) The word βαπτίζω primarily meant "immerse," but in the Greek version of the OT, and therefore in the NT, it was used in a technical religious sense of an act of ceremonial cleansing

(see § 3 a above). Hand-washing was by pouring water over the hands, not by immersion. B. "in the Holy Spirit" was by outpouring (Acts 2 17, 18, 33; 10 44, 45; and see 1 Cor. 10 2).

(b) B. in a river (Mk. 1 5, etc.) might be by immersion, or by pouring upon the head while standing in the water (as seen in early Catacomb paintings). The house of the jailor at Philippi is not likely to have contained a bath or tank permitting of total immersion (Acts 16 33).

(c) St. Paul twice speaks of B. as a burial and resurrection with Christ. The idea of cleansing is, however, the primary NT idea of the significance of B., and that of a mystical death and resurrection, although strikingly illustrated by immersion, is secondary and does not demand literal immersion in water as essential to the validity or regularity of the rite.

The *Didache* (*l.c.*) speaks of B. in running water, if possible, or in other water, cold or warm, or by pouring water thrice upon the head. In Cyprian's time (about 250) B. by pouring or sprinkling was given only to the sick, but is defended by him (*Ep.* 69 12-16) as under the circumstances perfectly adequate.

Immersion of infants was the rule until the 13th cent. in the Church of the West, and in England it remained the rule until towards the end of the 16th cent., although Affusion was allowed "if the Child be weak." (See Rubric, and BAPTISMAL OFFICES, § 19.) In the 17th cent. the Baptists began by using affusion, but in 1642 the practice of immersion was introduced amongst them and it speedily became the rule. All other Western Christian bodies in the present day, who baptise at all, use sprinkling or affusion (pouring over the head).

B. in the NT is said to be "into the name of the Father and of the Son and of the Holy Ghost" (Mt. 28 19), but more often "in the name of Jesus Christ" (Acts 2 38, 10 48), "into Christ" (Gal. 3 27; cp. Rom. 6 3), or "into the name of the Lord Jesus" (Acts 8 16, 19 5). These phrases may however be intended, not to give us any form of words used at the moment of B., but merely to declare that it was Christian B. (and see § 4 b above).

The *Didache* enjoins B. "in (or "into") the name of the F. and of the S. and of the H.Gh.," and Justin Martyr and Tertullian (*De Bapt.* 13) speak of a similar usage but in varying language. But Stephen, Bp. of Rome, successfully contends, against Cyprian, that those who have been baptised simply "into the name of Christ" do not need to be rebaptised, and Ambrose takes the same line. This seems to point to a double tradition in the Ch.; at any rate the question of the formula was not regarded as of first-rate importance.

The NT nowhere lays down or suggests that Ordination was a necessary qualification for the proper performance of the rite.

9. The Administrator. The words in the *Didache*, "baptise ye thus," seems as general as directions to fast or pray. Ignatius (*ad Smyrn.* 8 2) insists that B. shall not be administered without the authority of the bp., but, like Justin Martyr a few years later, lays down no rule as to who shall administer it. Tertullian (*De Bapt.* 17) says that ordinarily the officers of the Church only should baptise, but, when they cannot be obtained, laymen may baptise. (See ORDERS, HOLY, § 14; and LAY-BAPTISM.)

The teaching of the Ch. of Eng. on B. is found in its simplest form in the Ch. Cat. (cp.

10. Church Doctrine. Art. 27). B. is one of two Sacraments of the Gospel. A Sacrament has two parts, one outward, one inward. The outward visible *sign* or *form* in B. is "Water, wherein the person is baptised in the Name of the Father and of the Son and of the Holy Ghost" (see § 8). The inward and spiritual *grace* is "a death unto sin and a new birth unto

righteousness: for . . . we are hereby made the children of grace." So far all Church teachers are agreed. Disagreement unfortunately arises over the question: What is the relation between the two parts? Agreed that to every baptised person Regeneration is "formally" or "sacramentally" given, (a) Is it in every case actually received? (b) Is it always received at the moment of administration of the rite? In the discussion of these points the preliminary question arises: What is Regeneration? For this last point, see REGENERATION.

Here we can only say that in the NT, while the word "Regeneration" only occurs once of spiritual regeneration (Tit. 3 5), the thing itself is described in a number of ways, all of which convey the idea of a new birth issuing in a new life, e.g., begotten again (1 Peter 1 3, 23), begotten of God (1 Jn. 3 9, etc.), children of God, sons of God, begotten of the Spirit (Jn. 3 5-8), new creation, newness of life. The same meaning prevails in the usage of the Fathers, the Schoolmen, and the Church Catechism as above. For other and secondary uses of the word, see § 11 (last part) and § 12.

The only hope of disentangling these knotty questions is to take the cases of (a) adults and (b) infants separately.

The Cat., Pt. II, Q. 6, takes the case of adults first, and we shall do well to adopt the same order. The first point is: (a) Is

11. Baptismal Regeneration: in every case actually received? We note at the outset (a) **Adults.** that there are conditions attached to the donation, "conditions precedent" to the enjoyment of the gift. "What is required of persons to be baptised? Repentance . . . and Faith. . . ." What then happens, if the baptised person be not penitent and believing at the moment of administration? B. is an initiatory rite and cannot be repeated. Has such a person lost for ever the grace of Regeneration owing to his lack of receptivity at the moment? The answer of the Ch. from the first has been: No. He has received the Sacrament of the Grace, and has thus received a title to the Grace of the Sacrament upon fulfilling the conditions. He is introduced into a covenanted state. He has "the baptismal character." The liberal rule of admission into the Early Ch. is only intelligible on such a supposition. Grace could not thus be tied to one particular moment. The Ch. has therefore always held that the "*Fictus*" (i.e., the person who receives the rite of B. in a state of unworthiness) has the inward grace *conditionally* made over to him, and that this becomes actually his as soon as he repents and believes. The "title" which he received at B. holds good throughout life. The same rule was applied to those who lapsed into sin and to those who were baptised in schism and heresy.

Cp. Waterland 4 443. (1) ". . . God never fails as to His part . . ." (2) The Holy Spirit is in some sense offered to all that receive Christian B. . . . (3) The Holy Spirit . . . consecrates the persons

(baptised) in an outward and relative sense . . . , which consecration is for ever binding (4) Even the unworthy are by their B. put into a Christian state. . . . Therefore . . . they must be supposed to have pardon and grace and gospel privileges conditionally made over to them, though not yet actually applied by reason of their disqualifications. If they do repent . . . then that conditional grant, suspended as it were before with respect to any saving effects, begins at length to take place effectually. . . ." See Mozley, *Review of the Baptismal Controversy*, pt. I, chap. 3.

The answer, therefore, as to the first point is: Regeneration, in the sense of an actual death unto sin and a new birth unto righteousness, is really received in the case of an Adult if, and when, and only when, the conditions upon which the "title" is given in the rite of B. are actually fulfilled.

When we pass on to the second point and ask, (b) Is Regeneration always received at the moment of administration of the rite, we see that we have already partially answered that question. In the case of the *Fictus*, Regeneration in the full sense does not pass to the unworthy recipient of the Sacrament. It is "suspended" for the time being. But what about the penitent believing adult; does not he receive Regeneration at the moment of administration? Well, does he? Does not many a catechumen in heathen lands to-day show every sign of having "passed from death unto life" before the hour of his B. arrives?

By a series of steps Ch. theologians arrived at the "*obsignatory* theory," and decided that the believing Adult was regenerate before B., though this did not relieve him from the obligation to receive the outward seal of the Sacrament. (i) It was recognised that an unbaptised catechumen dying a martyr's death must have received the "res sacramenti," "the thing signified" (so Cyprian; and Aug., c. *Don.* 4 29). (ii) But a catechumen dying unbaptised might have the spirit of a martyr, though his death might be due to accident not to martyrdom: must not he too be recognised as having received regeneration? Ambrose answered: Yes. Finally, (iii) it was realised that on the same principle all faithful catechumens possessed the grace of regeneration before B. Tert. and Aug. in an incidental way admit this, and the Schoolmen adopt it methodically. Peter Lombard treats it as universally recognised (4 4, 6, 7). "B.," he says, in the case of a believing adult, "is the Sacrament of the Thing which has preceded, i.e., of the remission of sins given before through faith. . . . Do not wonder that sometimes the Thing precedes, when sometimes it follows long after."

But how then are we to understand the language of the Office of B. for such as are of riper years, which like that of all ancient Offices implies that the person baptised is unregenerate up to the moment of B., and regenerate immediately after? The answer is, that the historical doctrine of the Ch. upon the subject of B. proves that this PB language is the recognised language of ceremonial, and does not imply a doctrine

to that effect. The rite of B. is the ceremonial counterpart of the spiritual fact of a new birth, and its language is framed accordingly. As having received the Sacrament or sign of regeneration all the baptised may be said to be "sacramentally" regenerate; they are then formally incorporated into Christ's body, the Ch.; but the actual inward new birth "may be granted before, in, or after B." (see Mozley, *ib.*, pt. I, c. 9).

(c) The preceding discussion will have sufficiently shown that Regeneration in its primary meaning, as defined in the Ch. Cat., can, in the case of adults, be actually enjoyed only by *penitent believers*, although in a secondary sense, by a common usage, "all that are baptised may be called by man regenerate . . . as having received the Sacrament of regeneration, and thus being *sacramentally* regenerate" (Goode, *Effects of Infant B.*, p. 22). See SACRAMENT, § 9.

In the case of infants, as in the case of adults, we have to answer the same two questions:

(a) Is Regeneration in every case received? (b) Is it in every case received at the time of administration? These questions we cannot answer until we have dealt with three preliminary points. (1) We saw that in the case of adults there were "conditions precedent" to the reception of the inward grace and therefore of the complete Sacrament, viz., repentance and faith. Are these conditions set aside in the case of infants? The answer of our Ch. is clear. "Why then are Infants baptised when by reason of their tender age they cannot perform them? Because they promise them both (*i.e.*, both repentance and faith) by their sureties; which promise, when they come to age, themselves are bound to perform." The performance then is essential to the reception in the full sense of the grace of the Sacrament. The conditions are postponed, not over-ridden. (2) Many persons, baptised in infancy, show no signs to the day of their death of any new life, such as would follow a real "death unto sin and new birth unto righteousness." Many others do not appear to enter into newness of life until many years after their reception of the outward rite. Our theory of Baptismal Regeneration must be such as will do equal justice to the teaching of Scripture and to the facts of experience. (3) Scripture cannot directly decide these questions, because it "only explicitly mentions such conditions as adults can fulfil" (Mozley, *Baptismal Controversy*, p. 22 f.). The bearing of its teaching on Infant B. must therefore be a matter of inference, not of direct statement.

Let us now attack these questions (a) and (b) as given above. In the Baptismal Office, the priest, after the B. and reception into the Ch., uses these words (added in 1552): "Seeing now . . . that this Child is regenerate and grafted into the body of Christ's Ch., let us give thanks . . . and . . . make our prayer that this child may

lead the rest of his life according to this beginning." All the clergy of the Ch. of Eng. use these words, but the exact meaning of the words is a matter of dispute.

The following five explanations have been given.

(i) "This child is regenerate." This is true, in the full sense of actual new birth, of all baptised infants *unconditionally* (so the *Roman Schoolmen*). But, to square this with actual facts, they watered regeneration down to mean "infused good habits implanted by divine grace," and went on to contradict their own definition of a habit as "a quality of the mind not easily removable, by which one acts easily and pleasurably" by laying down that these "infused good habits" only acted when set in motion either by man's will assisted by special grace or by special and sovereign grace alone, and that these habits were frequently so hindered by concupiscence that they never acted at all. This theory is artificial and false. Habits which never act are not habits at all. In modern days the same theory seems implied when it is taught that in B. a "germ" of eternal life is in every case implanted, though it may never afterwards come to fruition. This phraseology is borrowed from biology. It seems to suggest a semi-materialistic, almost physical, embodiment of life which is alien to the spiritual reality. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and the two births take place after the laws of the respective spheres, flesh and spirit, to which they belong.

(ii) "This child is regenerate." Yes, all baptised infants are "*sacramentally*" regenerate as having received the sacrament of regeneration, but "really and truly" only when and if they are baptised with the Holy Ghost (so Mayer's *Catechism*, published under Laud's primacy, etc., quoted in Mozley, *ib.*, pt. I, chap. 11, pp. 172-3). Such a use, as we have already seen (see SACRAMENT, § 9), is common among the Fathers and the Reformers, and it is legitimate so long as it is plain that the regeneration of all baptised infants is meant in this secondary sense, and not in the full scriptural sense of actual new birth showing itself necessarily in a new life. Even an infant born dead may be said to be "born," but regeneration in its full sense means "born alive" (see Dimock, *The Doctrine of the Sacraments*, note v).

(iii) "This child is regenerate." Yes, but a distinction must be made between regeneration and renovation. Regeneration is a *change of state*, whereby the baptised is introduced into the sphere of grace, into new spiritual surroundings. This is true of all infants. Renovation, on the other hand, is that inner change of heart wrought within by the operation of the Spirit of God (see Harold Browne, *On the Articles*, p. 615, and quotation from Waterland in note). Using regeneration in this eccles. sense, Bp. Wilberforce speaks of "the regenerate man, who will not be converted, as the most fearful spectacle of

13. Varied Interpretations.

obstinate rebellion" possible (*Addresses to candidates for Ordination*, pp. 45-46).

(iv) "This child is regenerate." Yes, regenerate in the full sense of the word, *if elect* (so the Calvinists). "Baptism," says Calvin, "is God's ordinary instrument to change and regenerate us." "We deny that infants cannot be regenerated" (*i.e.*, in the full sense of the word) "by the power of God. . . . It is true that faith and repentance are not yet formed in them, but they have implanted in them, by the secret operation of the Spirit, the latent seed of both" (*Institutes* 4 14, 12, 16, 18-20). This seminal faith and repentance, according to the Calvinist, is indefectible and is given only to elect infants. But he cannot tell who have this "prevenient" grace. Some certainly are regenerate, and he therefore proceeds on the hypothesis for the time being that the child baptised is elect and therefore regenerate.

(v) "This child is regenerate." Yes, we can say this in the full sense, *by anticipation*, on the supposition that the answers made by the sponsors will be made good by the child, when it has come to years of discretion. The title is now given. The grace is conditionally made over to the child. We trust that the child will by fulfilment of the conditions actually appropriate the grace thus given. The child is, therefore, spoken of as regenerate by anticipation and hypothesis. He is potentially, but not actually, such, until signs of spiritual life are manifested.

Augustine seems to hold this view (*De Bapt. con. Donat.* 4 24): "As in Isaac, who was circumcised the eighth day, the seal of the righteousness went before, and (as he was a follower of his father's faith) the righteousness itself . . . came after: so in infants baptised the sacrament of regeneration goes before, and (if they put in practice the Christian religion) conversion of the heart, the mystery (*i.e.*, sacrament) "whereof went before in their body, comes after" (cp. Ussher, *Body of Divinity*: "The righteousness of Christ and all the promises of grace were in my B. estated upon me and sealed up unto me on God's part: but then I come to have the profit and benefit of them, when I come to understand what grant God in B. hath sealed unto me, and actually to lay hold upon it by faith"—see whole passage quoted in Goode's *Effects of Infant B.*, pp. 316-7).

It will be seen that these different ways of understanding an apparently straightforward statement may be divided into two groups according as they lay stress on the word "is" or the word "regenerate."

14. Criticism of Interpretations.

1. Those who insist that *every* baptised infant "is" regenerate unconditionally do so at the expense of the word "regenerate," which they are compelled by the logic of the facts to water down until regeneration means (i) an infusion of good habits which do not necessarily act, or (ii) the reception of the sacrament of

regeneration, or (iii) the introduction into new spiritual surroundings.

2. Those who feel that they cannot thus empty the word "regeneration" of its full scriptural sense as a new birth, ushering in a new life, are compelled in like manner to qualify the word "is" and to say that, while it is either (iv) true at the time of those infants who have already seminal faith, or (v) true, by anticipation, of those who will hereafter appropriate the sacramental donation, it is not true of all. There are conditions attached which all do not and will not fulfil, and therefore the statement must be taken as one of charitable presupposition. The sponsors have spoken "in the name of" the child, and the statement *assumes* that the sponsors truly represent the child. These two lines of explanation can each of them claim to be in accordance with recognised linguistic usage. On the one hand, such words as "Christian," "saint," "elect," etc., have both a lower and a higher sense (cp. St. Paul in Rom. 2 28, 29: "He is *not* a Jew who is one outwardly . . . but he is a Jew who is one inwardly"), and therefore we may use "regeneration" in the lower sense, if we carefully make clear that it is in that sense that we use it.

On the other hand, the language of supposition is a recognised use of language, pervading ordinary literature, the Scriptures and the PB (cp. the language of the Burial Service and of the office of Adult Baptism), and those who wish to be true to the scriptural definition of the inward grace as given in the Cat. will prefer to resort to this line of explanation (Mozley, *ib.*, pt. II, cc. 2-5, esp. 4). It will now be seen that the answers to questions (a) and (b) above depend upon which of the definitions of regeneration we accept. Every infant at the moment of B. receives regeneration as defined in par. 1, (ii) and iii), but not regeneration in its full scriptural sense as defined in par. 2. The danger of statements using the word "regeneration" in one of the senses of group 1 is that they may be (and often are) understood in one of the senses of group 2, and the impression conveyed that all baptised persons, although they have never fulfilled the conditions of repentance and faith, are necessarily and in the fullest sense "born again." That danger is avoided by treating the case of infants as subject to the same laws as the case of adults, the only difference being that in the case of infants the fulfilment of the conditions is postponed until "they come to age."

There are a few phrases which require brief elucidation. (1) *In Article* 27. (a) "A sign of profession." Zwinglians and Anabaptists would go thus far. Cp.

15. Supplementary Notes.

(b) "A sign of regeneration." Art. 25 calls Sacrs. "effectual signs"; "regeneration" is defined by the addition "or new birth"—(c) "Whereby," *i.e.*, by which sign (Latin *per quod*); "instrument" here = a grafting tool; "rightly" (Latin *recte*) = worthily. B. is effectual in all who receive "rightly."—(d)

"The promises . . . are visibly signed and sealed." Cp. the observatory view (as in Ussher, quoted § 13).—(e) "Forgiveness," "adoption": the two Baptismal gifts, as in the Confirmation Service: "who hast vouchsafed to regenerate . . . and hast given unto them forgiveness of all their sins."—(f) "By the Holy Ghost" may be connected with either the words that precede or the words that follow, but the former seems preferable.—(g) "Faith is confirmed and grace increased," *i.e.*, in the typical case of the believing adult. In those who have been baptised in infancy the same result follows believing retrospect.

(2) *In the Catechism, Pt. I.* The Catechism presumes that every child who uses it "in the spiritual condition in which a Christian child ought to be." The same child who says, "Wherein I was made a member of Christ . . ." says also, "By God's help so I will (believe and do, as promised). And I heartily thank our heavenly Father . . . and I pray unto God. . . ." And again, "I learn to believe in . . . God the Holy Ghost, who sanctifieth me and all the elect people of God." Those who remember what "elect" meant at the time when the Cat. was compiled and who notice the present tense, "sanctifieth," will realise that the last quoted answer must have been understood hypothetically, and that the answer first quoted must equally have been understood at that time either in the "hypothetical" or the "sacramental" sense, § 142 (iv), (v), or 141 (ii), (iii). Apart from their historical setting the words are of course susceptible of other meanings. The Questions and Answers in Part II have been sufficiently dealt with in § 14.

(3) *In the Baptismal Services.* In the 2nd Pr. in Bapt., the words "remission of his sins by spiritual regeneration," imply that the whole service has an anticipatory character. The infant cannot yet have committed "sins," but B. certifies forgiveness of "sins" to the baptised on repentance and faith.

Other doctrinal phrases have been sufficiently dealt with in §§ 11 and 12.

Arts. in *Hastings' Dict. of the Bible, Enc. Brit.*, and esp. the *Enc. of Religion and Ethics* (Bartlet, Lake and Wood); Hooker, *Ecc. Pol.* 558-66; Mozley, *Review of Baptismal Controversy*; Dimock, *Doctrine of the Sacraments*—F. W. Robertson, *Sermons* 4 and 5 (2nd series); Darwell Stone, *Holy Baptism*; W. Wall, *History of Infant Baptism*.—*id.*

J. BATTERSBY HARFORD.

BAPTISM, LAY.—See LAY BAPTISM.

BAPTISM, PREPARATION FOR.—See PREPARATION.

BAPTISMAL OFFICES.

- I. THE THREE BAPTISMAL OFFICES, § 1.
- II. PRELIMINARY, § 2-5.
- III. HISTORY AND SOURCES OF BAPT.¹, § 6-24.
- IV. HISTORY AND SOURCES OF BAPT.², § 25-31.
- V. HISTORY AND SOURCES OF BAPT.³, § 32, 33.
- VI. PRACTICAL HINTS, § 34-37.
- VII. COMPARATIVE TABLE, § 38.
- VIII. BIBLIOGRAPHY, § 39.

I. THE THREE BAPTISMAL OFFICES. There are three Bapt. Offices in the PB, entitled respectively:

1. The Three Baptismal Offices. (1) "The Ministration of Publick Baptism of Infants, to be used in the Church" (Bapt.¹);

(2) "The Ministration of Private Baptism of Children in houses" (Bapt.²);

(3) "The Ministration of Baptism to such as are of riper years, and are able to answer for themselves" (Bapt.³).

Bapt.³ was drawn up in 1662. Up to that date the same office had served for the Bapt. of children and of adults. Bapt.² is merely an adaptation of Bapt.¹ for cases of necessity, and, as far as may be, follows on its lines. Thus Bapt.¹ is the proper PB representative of the Bapt. Offices of the early and mediæval churches, and hence it will form the main subject of the present article.

II. PRELIMINARY. In the *Sar. Manual* the Bapt. Service was divided into three parts, all

of which might be, and sometimes were, used at separate times:

2. The Three Divisions of the Service. (a) *The Order for Making a Catechumen*, said at the church door;

(b) *The Blessing of the Font*, used only on Easter and Whitsun Evens, and whenever the water needed to be changed;

(γ) *The Rite of Baptising*.

These distinctions were retained in the PB of 1549, though the special names for the various parts were omitted. In 1552 and ever since all three parts are still represented, though the distinctions have been removed. The service now forms one harmonious whole, said at the Font and at the same time.

The problem which faced the compilers of the Bapt. Offices of 1549 was a comparatively

simple one. Bapt. was not a subject of much controversy at that time, and it would not be easy to find

much doctrinal difference between the teaching of the *Sar. Bapt. rite* and that of the PB. The principles which guided the Reformers in this part of their work were three: (i) turning the service into English; (ii) simplifying it by omitting the less important and less edifying ceremonies; (iii) making the *earlier* part of the service more appropriate to the circumstances of the time. Most of the *Sar. formulæ* and prs. in this part had reference to a course of pre-baptismal teaching and preparation. They were highly appropriate while heathenism was still rampant, but had ceased to be suitable in a Christian country where practically all were baptised in infancy.

Much of the Bapt. Offices of the PB of 1549 was composed by the compilers. This is especially the case with the Exhortations. But still more was derived from pre-existing sources. These

sources were four: (a) the *Bible*; (b) the *Sar. Manual*, which contained the Bapt. services; (c) various *German Reformed Offices*, more especially HERMANN'S CONSULTATION, published in 1543 and translated into Latin in 1545 (it is from this Latin translation that we quote below); (d) some *Gallican rite*, probably the *Mozarabic*, the only one then in print.

The influence of (b) is visible all through the

Bapt. Offices of 1549, and in particular it is practically the only source of (γ). (c) is the main source of (α). (d) is used in the Blessing of the Font (β) only. Thus we see the influence of the German books chiefly in the less important parts of the rite. The more solemn parts follow the ancient forms.

As is well known, the PB of 1549 was considerably altered in 1552, mainly through the influence of Bucer. In the Bapt.

5. Alterations in 1552.

Offices he objected to the following particulars: (1) the earlier part of the service being said at the church-door; (2) the Exorcism; (3) the white Vesture; (4) the Unction; (5) the Blessing of the Water; (6) the Sign of the Cross on the child's forehead and breast, and the words which accompanied it because addressed to the child; (7) the addressing of the Questions to the child instead of the godparents (Bucer wished them to take some such shape as this: "Will you for your parts take diligence that this infant when he grows up, etc. ?"); (8) certain expressions in the first two prayers—"by the Bapt. of thy well-beloved Son Jesus Christ thou didst sanctify the flood Jordan and all other waters to this mystical washing away of sin," "they coming to thy holy Bapt." The first five of these were accordingly omitted, and partial concessions were, as we shall see, made in (6) and (7). But the expressions in (8) were retained; and in 1662 (5), the Blessing of the Water, was re-introduced. Otherwise the service remains in all its main features the same as in 1552.

III. HISTORY AND SOURCES OF BAPT.¹ The Office begins with three Rubrics. The first of these comes from the PB of 1549, in which it was preceded by a notice (omitted in 1662) to the effect that in the old time Bapt. was publicly administered at Easter and Whitsuntide only. The idea of bringing Bapt. into greater prominence by ministering it chiefly on Sundays and holy-days is probably derived from Hermann. In practice this Rubric is seldom carried out, Bapt. usually forming a separate service, and taking place in presence of the relations and friends only. There are no doubt difficulties in the way of obeying the Rubric. But the spiritual loss is great, as the teaching contained in the Bapt. service is too often forgotten or ignored. It is an excellent plan to have Public Bapts. on certain fixed days, e.g., Easter Even, Whitsun Even, and the Eve of the Epiphany, the days commonly appointed for that rite in the early Church.

The second Rubric which regulates the number of godparents was added in 1662, but probably represents earlier custom. By the 29th canon of 1604 parents are forbidden to stand as sponsors to their children, and no one is allowed to be a godparent until he has first received HC. (The former part of this canon was repealed informally by Convocation in 1865.) On the other hand, in the Irish and Amer. PB's parents are expressly allowed to be sponsors, and a canon of the Scotch Episcopal Church (canon 34 of 1876) gives the same permission. These authorities likewise allow fewer than three sponsors in cases of necessity.

The third Rubric is derived with some alterations from the PB of 1549, the main point of difference being the direction that the Font is *then to be filled*

with pure water. In the 1549 book the water needed to be changed only once a month.

The question as to whether the child has been already baptised or not comes from the Sar., and is intended to guard against the possibility of a sacrilegious repetition of Bapt. (see RE-BAPTISM). It is followed by the first Exh., one phrase in which ("all men are conceived and born in sin") is taken from Hermann, while the rest was drawn up in 1549. The object of this Exh. is to point out (from John 3 5) the necessity of Bapt., and to ask the prs. of the congregation for the child.

The Pr. following is based on 1 Peter 3 20, 21 and 1 Cor. 10 1, 2, and was in all probability originally composed by Luther. The translation

8. 1st Prayer. of 1549 was re-modelled and improved in 1552. "Pater omnipotens Deus, qui olim impium mundum horribili judicio tuo per diluvium perdidisti, et solam familiam pii Noe, octo tantum animas, pro ineffabili misericordia tua conservasti, et qui obduratum Aegyptiorum Regem Pharaonem cum omnibus copiis et virtute ejus bellica submersisti in Mari Rubro, populumque tuum Israeliticum siccis pedibus transire fecisti, et in his lavacrum regenerationis sacrum baptismam adumbrare voluisti; praeterea baptisate Filii tui Christi Jesu Jordanem et caeteras aquas ad sanctam demersionem atque ablutioem peccatorum consecrasti: rogamus te pro immensa misericordia tua infantem hunc propitius respice, veram illi fidem et Spiritum sanctum tuum dona, ut per hoc sacrosanctum diluvium in eo submergatur et pereat quicquid ex Adamo sordium contraxit, ut ex impiorum numero segregatus, in sancta ecclesiae tuae arca tutus servari possit et nomen tuum alacri et ferventi spiritu semper confiteri et sanctificare et regno tuo constanti fiducia et certa spe inservire, quo tandem cum piis omnibus promissionem aeternae vitae assequatur per Jesum Christum Dominum nostrum" (Hermann).

This Pr. was followed in 1549 by the Sign of the Cross made on the child's forehead and breast with an appropriate form of words, but these were removed in 1552 (with some modifications) to a later point in the service (see below § 23).

Next comes the Pr., "Almighty and immortal God, etc." This Pr. (based on Matt. 7 7, 8) has remained unaltered since 1549 and is 9. 2nd Prayer. translated from Sar. It is found in *Greg.*, but does not occur in *Gel.*:

"Deus, immortale praesidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te invoco super hunc famulum tuum N. qui, baptismi tui donum petens, aeternam consequi gratiam spirituali regeneratione desiderat. Accipe eum, Domine: et quia dignatus es dicere, Petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis, petenti praemium porrigite, et januam pande pulsanti: ut aeternam coelestis lavacri benedictionem consecutus, promissa tui muneri regna percipiat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus per omnia saecula saeculorum" (Sar.).

It will be noticed that in the original this Pr. is addressed to our Lord, but in the English to God the Father.

Here in 1549 came the EXORCISM, omitted in 1552. Next follows the Bapt. Gospel, the purpose of which is to take away all doubts as to the lawfulness of Infant Bapt. Just as the foregoing prayers are the modern representatives of the prayers said over Catechumens in the early Church, so the Gospel is the modern representative of the doctrinal and

7. Preliminary Question and 1st Exhortation.

10. The Baptismal Gospel.

moral teaching given to them. Very naturally, the subject is Christ blessing little children. But while in the Sar. this was taken from Matt. (19 13-15), in the PB it is taken from Mark (10 13-16). The reason for the change is obvious. Mark's account is so much fuller and more appropriate than Matthew's. Here again the Reformers followed German authorities, the passage from Mark occurring in Hermann.

The Gospel is followed by a second Exh. in which the priest enlarges on its teaching and applies it to the present infant. This Exh. owes the following clauses to Hermann: "commanded the children to be brought unto him," "doubt ye not therefore, but earnestly believe that . . . he

11. 2nd Exhortation and Prayer following.

will embrace him with the arms of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom," "nothing doubting but that he favourably allowed this charitable work of ours in bringing this infant." The remainder was composed in 1549. It then led up to the recitation (from the Sar.) of the Lord's Pr. and the Creed, a relic of the *Reddito Symboli*, the solemn public repetition of the Creed by the Catechumens before Bapt. This was omitted in 1552, and the Exh. was thus immediately followed by the Pr. "Almighty and everlasting God, heavenly Father, etc.," which is partly a thanksgiving to God for having called his people to a state of grace, and partly an intercession for the infant. Like a former Pr. it was composed by Luther, and is taken from Hermann:

"Omnipotens et aeternae Deus, Pater coelestis, gratias agimus tibi aeternae, quod ad hanc agnitionem gratiae tuae et fidei erga te nos vocare dignatus es. Auge et confirma hanc fidem in nobis perpetuo. Da huic infanti Spiritum Sanctum tuum quo regeneretur et haeres fiat aeternae salutis quam ecclesiae tuae sanctae, pueris simul et senibus, propter Christum ex gratia et misericordia tua promissisti, per Dominum nostrum Jesum Christum qui tecum vivit et regnat nunc et in perpetuum."

The wording of the Exh. at its close has given rise to the idea (embodied in a rubric of the Irish PB) that the above Pr. was intended to be said by the people together with the priest. That this is not so is shown by the fact that the Pr. is not divided into paragraphed sentences, as all prayers intended for joint repetition (e.g., the General Conf.) are, and by the *Amen* at the end being printed in italics.

In 1549 the priest was then directed to take the child by the right hand and bring him to the Font. This ceremony (from the Sar.) ended the first part of the Office, and was of course omitted in 1552, when the whole service was directed to be said at the Font.

The more solemn part of the service now begins with an address to the godparents leading up to the

Answers they are to make in the child's name. The latter part of the address is the work of the compilers of 1549, but the former is derived from Hermann:

"Dilecti in Christo, hesterno die gratia Dei audivimus quam immensa et ineffabilis misericordia in baptismo exhibetur. Satanæ et mundo renunciatistis, fidem Christi estis confessi et obedientiam Christo et ecclesiae promissistis, et petiistis a Deo Patre, ut propter Filium suum Dominum nostrum Jesum Christum infantes hos eripiat e regno tenebrarum et constituat in regno Filii sui dilecti. Horum meminisse vos oportet, et non dubitare nos haec omnia quae petimus certo esse accepturos, si credimus."

We now come to the Bapt. Questions. Bapt. involves a covenant between God and man. Man

promises faith and obedience—a belief in the Christian religion, and a life in accordance with God's commandments. God on his part covenants that, if man keeps his promises, he shall obtain everlasting life. The promises are expressed in the Answers made to the priest's Questions, and the custom of expressing them bef.

13. The Baptismal Questions and Answers.

Bapt. in this manner, by Question and Answer, is very old—probably as old as Christianity itself. It was of immemorial antiquity in Tertullian's days, c. 210 (*De Cor. Mil.* 3), and is possibly referred to by St. Peter when he speaks, in connection with Bapt., of "the interrogation (*ἑρεσάρημα*) of a good conscience towards God" (1 Pet. 3 21 RV). Originally, the Questions and Answers were made twice—once in the presence of the Church—and a second time immediately before the actual Bapt. (Tertullian, *l.c.*). In the case of an infant, the Answers are made on his behalf by the GODPARENTS, a custom likewise mentioned by Tertullian (*De Bapt.* 18). The Questions and Answers are four in number: (a) the Renunciation of the Devil, the World and the Flesh; (b) the Confession of Faith; (c) the Desire for Bapt.; (d) the Promise to keep God's Commandments. (d) was added in 1662, the other three being based, though with considerable modifications, on the Sar. (a) and (b) require special mention.

(a) The Renunciation is of primitive antiquity, being mentioned by Tertullian, *De Spect.* 4, *De Cor.*

14. The Renunciation.

Mil. 3 (in the latter place as an immemorial custom even then); by Origen, *Exhort. Mart.* 17; and by Cyprian, *Ep.* 13 (6) 5, *De Laps.* 8. Its form, according to Tertullian, was to renounce "the devil, his pomp and his angels." The Sar. is very similar: "Dost thou renounce Satan? And all his works? And all his pomps? (Abrenuntias Sathanæ? Et omnibus operibus ejus? Et omnibus pompis ejus?"). The addition of "the world" is first found in Cyprian (*l.c.*). It appears also in the Gallican rites, from which, either directly or through Hermann's influence, it has found its way into the PB. The mention of "the flesh" is due to the compilers of 1549.

(b) The Bapt. Confession of Faith follows the Renunciation, and is likewise of immemorial antiquity. It is mentioned by Irenaeus, c. 185, *Contra Haeres.* 1, 9 4; Tertullian, *De Spect.* 4; Cyprian, *Ep.* 70 2; and, if the textus receptus may be trusted,

15. The Confession of Faith.

Acts 8 37. (This verse, whether genuine or not, was found in some copies of Acts before the end of the 2nd cent., as we learn from Irenaeus, *Contra Haeres.* iii. 12 8.) The PB form differs from that in the Sar. in two respects. (1) In the Sar. it is divided into three questions, each with its answer. So too in 1549. But in 1552 all was thrown into one question. (2) In the PB the whole Ap. Creed is given. The form was shorter in the Sar., though the use of the whole Creed in this place was not unknown in mediaeval England (*Missal of Robert of Jumièges*, p. 99, *HBS*). Some of the German books contain the whole Creed, e.g., the *Brandenburg Nürnberg Kirchen Ordnung* of 1533,¹ though not Hermann. And from them it may have come into the PB. (With regard to the peculiarities in the version of the Creed here see APOSTLES' CREED, § 4, 6.) The Amer. PB, with questionable wisdom, compresses all into one sentence: "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?"

We now come to the Blessing of the Water. This again is a custom of great antiquity, being mentioned by Tertullian, *De Bapt.* 4, and Cyprian, *Ep.* 70 1. In

¹ I owe this fact to the kindness of the late Bp. Dowden.

the PB of 1549 it might be used (as in the Sar.) as a separate Office, and it then consisted of two Colls., with eight short petitions between them. In 1552 the first Coll. was omitted, and the short petitions (reduced in number to four) with the second Coll. (based on John 19 34, Matt. 28 19) were made an integral part of Public Bapt.; but everything directly referring to the Blessing of the Water was left out. In 1662 however, the Blessing was restored, the words "sanctify this water to the mystical washing away of sin" being added. We append, from the *Mozarabic*, the original Latin of the four short petitions, and from the Sar. *Benedictio Fontis* a passage reproduced in the Coll. following.

"Sepeliatur hic ille Adam vetus, resurgat novus. Moriatur hic omne quod carnis est, resurgat omne quod est Spiritus. . . . Quicumque hic renuntiant Diabolo, da eis triumphare de mundo. . . . Quicumque hic tuus esse cooperit, tuus esse non desinat; ut per ministerium nostrum tibi consecratus, aeternis ad te virtutibus, aeternis praemiis consecratur: per misericordiam ipsius Dei nostri qui est benedictus et vivit et omnia regit in saecula saeculorum" (*Moz.*).

"Qui te una cum sanguine delatore suo produxit: et discipulis suis jussit ut credentes baptizarentur in te dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti" (*Sar.*).

The Blessing of the Water is immediately followed by the naming and baptising of the child. The custom of giving the name at Bapt., which thus becomes the Christian name, has been for centuries universal. But, though of great antiquity, it can hardly be considered primitive. In the Sar. the name was mentioned several times during the service, but in 1549 thrice only—at the signing with the cross, at the Renunciation, and at the actual Bapt. The PB of 1552 retained only the last of these, thus bringing out prominently the *baptismal* character of the name. (See NAME, CHRISTIAN.)

The form of Bapt. need not detain us long. The language of the NT (*e.g.*, Acts 8 16) has caused some to believe that at first Bapt. was sometimes, at any rate, administered in the name of the Lord Jesus only. But the mention of all three Persons of the Trinity (based on our Lord's words as recorded in Matt. 28 19) has been universal since at least the beginning of the 2nd century. It is found in *Didache* 7 (early 2nd cent.); Justin Martyr, *c.* 155, 1 *Apol.* 61; Tertullian, *De Bapt.* 13; to say nothing of a host of later writers and service-books.

We must however say something about the manner of baptising. The PB of 1549 has this curious rubric: "The Priest shall take the child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side: Second, the left side: The third time dipping the face toward the font: so it be discreetly and warily done."

18. The Blessing of the Water.

17. The Naming of the Child.

18. The Baptismal Formula.

19. The Manner of Baptising.

This, though differently worded, comes practically to the same thing as the corresponding rubric in the Sar., which prescribes dipping, first with the child's face turned northwards and his head eastwards, then with his face southwards, and finally with his face downwards. Then in 1549 comes the alternative rubric: "If the child be weak, it shall suffice to pour water upon it." That, too, was allowed by the Sar. In 1552 the rubric was simplified:—"Naming the child," he "shall dip it in the water. . . . And if the child be weak, it shall suffice to pour water upon it." So the rubric has remained ever since, except that in 1662 the caution was inserted that IMMERSION is to be used "if they shall certify that the child may well endure it." But AFFUSION is prescribed "if they certify that the child is weak." As a matter of fact, immersion was the ordinary use in England till towards the end of the reign of Queen Elizabeth. Then affusion, which had always been practised in cases of sickness, came to be customary. The wording of the rubric, and the size of the old Fonts in this country (large enough to immerse an infant), are memorials of the original rite.

Under present circumstances, if the child be brought to church fully clothed, the minister has a right to assume, without actually putting the question, that the child is too weak to endure immersion.

With regard to the antiquity of Bapt. by affusion, we find it allowed in cases of necessity by the *Didache* 7 ("pour water thrice on the head in the name of the Father, etc."), and by Cyprian, *Ep.* 69 (76) 12. As an example of

20. Antiquity of Baptism by Affusion.

its actual use we may adduce Novatian, a leading presbyter of the Church of Rome, who had been baptised (before 250) in this manner (Eusebius, *H.E.* vi. 43 14). Then, too, in the ancient pictures of the Bapt. of Christ to be found in the Catacombs and on the walls of Baptistries, some dating from the 4th cent. if not earlier, immersion is never represented. Our Lord is always depicted standing in the water, and St. John pouring water on his head. Into the NT meaning of the word βαπτίζω we cannot now enter. Suffice it to say that in one place at least (1 Cor. 10 2) it cannot possibly mean "immerse."

We have now to speak of Threefold Immersion or Affusion. This, in ordinary cases, was prescribed by the Sar. and the PB of 1549, and is of enormous antiquity. It is mentioned by Tertullian, *De Cor. Mil.* 3, among customs which even in his days (*c.* 210) reached back beyond the memory of man. And, as we have seen, it is, in the case of affusion, commanded still earlier in the *Didache* (7). Hence it must date back almost, if not quite, to the Apostles' days. In the 6th cent. the practice of a single immersion began in the Spanish Church and was confirmed by the 4th Council of Toledo (A.D. 633). Of course both methods of baptising are equally valid, but there is much greater

21. Threefold Immersion or Affusion.

1 In view of statements made in certain quarters, it may be well to point out that the testimony in favour of this verse as it stands in the TR (omitting slight and unimportant variations) is simply overwhelming, and that there is practically no evidence to the contrary.

authority in favour of the threefold use. And, though since 1552 this is not commanded, there is nothing in the rubrics of the PB to forbid it.

For Infant Bapt. in general see art. BAPTISM, § 6, 12, 13. The only point which needs to be mentioned here is the very strong evidence as to the practice of Infant Bapt. in early days. The NT thrice makes mention of the Bapt. of

22. Antiquity of Infant Baptism.

households (Acts 16 15, 16 33, 1 Cor. 1 16), and the following 2nd and 3rd cent. writers speak of Infant Bapt.: Irenaeus, *Contra Haeres.* ii. 22 4; Tertullian, *De Bapt.* 18; Origen, *In Levit.* 8 3, *Hom. in Luc.* 14; Cyprian, *Ep.* 64 (59). There is also the case of Polycarp, who at his martyrdom, being still in full vigour, had been a Christian (and therefore baptised) for 86 years (*Martyr. Polycarp* 9). Since his martyrdom took place in the year 155 (see Lightfoot, *Apostolic Fathers*, Part II, 1 629 ff.), he must have been baptised as an infant or very young child about the year 70.

In the PB of 1549 the Bapt. was immediately followed by the putting on of the CHRISOM or white baptismal vesture, and by Unction (see CHRISM),

23. The Sign of the Cross.

each accompanied by an appropriate form of words. Both these ceremonies are of great antiquity, but were omitted in 1552, as we have seen, through the influence of Bucer.

The gap left by their omission was filled up by the public reception of the newly baptised child into Christ's flock, accompanied by the SIGN OF THE CROSS made on its forehead. This had occurred at an earlier point of the service in 1549 and also in the Sar. There is early testimony to the sign of the Cross in both places. For its use on Catechumens bef. Bapt. we may take the instance of Augustine (c. 360—*Confessions* 1 11). For its use immediately aft. Bapt. we have 2nd cent. evidence (Tertullian, *De Resurr. Carn.* 8). The PB formula which accompanies the signation contains reminiscences of both Sar. and Hermann, but is mainly the work of the compilers of 1549 and 1552. In the 17th cent. the Puritans were most anxious to have the sign of the Cross removed from the PB. To answer their objections canon 30 of 1604 was drawn up, giving reasons for its retention (see SIGN OF CROSS, § 4). And in 1662 the rubric referring to this canon was inserted at the end of Bapt.¹ This rubric is omitted in the Amer. PB, but in the Irish PB it is considerably amplified, and the canon referred to is printed in full at the end of the Irish canons. The Amer. PB allows the omission of the sign of the Cross, if those who present the child so desire, "although the church knoweth no worthy cause of scruple concerning the same."

All that follows, consisting of Thanksgiving for the regeneration of the child, down to the Exh. to the Godparents (with the exception, of course, of the Lord's Pr.) is the work of the revisers of 1552, who also moved the Lord's Pr. from an earlier point in the service to its present position. The Exh. to the Godparents enforcing their duties with regard to the child was composed in 1549, and has remained practically the same ever since. The substance of the concluding Exh. was in 1549 expressed as a rubric, and was brought into its present shape in 1662. In the Amer. PB it has been greatly improved by the omission of the words "in the vulgar tongue."

The Office ends with two rubrics, the former of which (asserting the salvation of baptised infants who die before committing actual sin) is taken from

an earlier rubric which from 1549 to 1662 immediately preceded the Cat. The latter of the two has been already discussed (see § 23).

IV. HISTORY AND SOURCES OF BAPT.² Bapt.² ("The Ministration of Private Baptism of Children in Houses") consists of two parts: (A) Private Bapt., with its special Rules; (B) Office of

25. Private Baptism (Bapt.²).

Public Reception into the Church of those who have been privately baptised. (A) and (B) are in some parts at least of England (e.g., Lancashire) popularly distinguished by the names of *Baptism* and *Chrisming*.

Private Bapt. in case of necessity is a custom of great antiquity. Probably the earliest recorded instance is that of Novatian—before A.D. 250 (Eusebius, *HE.* vi, 43 14)—though still earlier we have mention of Bapts. taking place in prisons (*ib.* vi. 5 6).

(A) The preliminary Rubrics of Bapt.², directed against delay of Bapt. and against Bapt. at home except in cases of great necessity, remain almost the same as in 1549, and have their counter-

26. Private Baptism in 1549.

parts in the Sar. *Manual*. But the succeeding Rubrics ran as follows from 1549 to 1604: "And when great need shall compel them so to do, that then they minister it" (*i.e.*, private Bapt.) "on this fashion. First, let them that be present call upon God for his grace and say the Lord's Pr., if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words: *N. I baptise thee in the name of the Father and of the Son and of the Holy Ghost. Amen.* And let them no doubt, but that the child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again in the church." The substance of this is to be found in the rubrics of the Sar. *Manual*. But the direction to "call upon God for his grace, and say the Lord's Pr." is from Hermann.

The sanction thus given to Bapt. by laymen and women, though traditional in England, as may be

27. Alterations made in 1604.

seen by the Sar., was disliked by the Puritans and others including King James I, through whose influence it was withdrawn in 1604, and express permission to baptise was confined to "lawful ministers." In 1662 the directions for the minister to say as many as possible of the Colls. from Bapt.¹ bef. baptising the child, and the Pr. of Thanksgiving aft., were added. (For further information *re* the Minister of Bapt. see LAY-BAPTISM.)

(B) The second part of Bapt.² contains the Office to be used when a child privately baptised is brought to be publicly received into the Church.

28. Examination into Validity of Baptism.

From 1549 to 1604 it began with six questions intended to ascertain whether the child had been validly baptised or not. The Sar. directed a similar examination to take place, but *before* the child was brought to the church. It provided, however, no form of questions, and the compilers of 1549 to some extent followed Hermann. In 1604 five of the six questions were still retained, in spite of the fact that no one but a lawful minister was now authorised to baptise. The last of the five was omitted in 1662.

The validity of the Bapt. being duly ascertained, the service proceeds. Naturally, it is modelled on the

29. Office of Reception into the Church.

Public Bapt. Office, and the older English use (Langton's *Constitutions*) directed the priest to say only those parts of it which *followed* the actual Bapt. The later use (Sar. *Manual*) required the repetition of everything except the

actual Bapt. and the two Questions immediately preceding it. The PB of 1549 steers a middle course between the two. The Office in it consists of:—Certification (from Hermann); Gospel (from Mark); Exh. following (from Bapt.¹ with slight necessary variations); Lord's Pr.; Creed; Questions (as in Bapt.¹ with necessary omission of last two); putting on of the Chrim (with formula from Bapt.¹); Pr. of Thanksgiving (adapted from 3rd Pr. in Bapt.¹); and the final Exhs. to the godparents. The omission of the Exorcism (so inappropriate, not to say profane, after the child has been baptised) is a great improvement on the Sar.; but it is not clear why the Unction (prescribed in Bapt.¹) is also omitted.

In 1552 the Office was altered by the omission of the Creed (?) and of the Chrim with its accompanying formula. The Questions addressed to the godparents now began "Dost thou, *in the name of this child*, etc."—an expression not adopted in

30. History of the Office since 1549.

Bapt.¹ till 1662, and then (in both Bapt.¹ and Bapt.²) in the first Question only.

In 1662 the following changes were made. (a) What had hitherto been the final Thanksgiving was transferred to the same place as in Bapt.¹ (b) The Question "Wilt thou then obediently keep, etc.," was added (as likewise in Bapt.¹). (c) The concluding part of the Office was conformed to Bapt.¹, the sign of the Cross (with accompanying words), the short Exh. and Pr. of Thanksgiving following being added in their respective places. (d) Curiously enough, the last Exh. to the godparents was omitted—a mistake rectified in both Irish and Amer. PBs. The latter somewhat modifies also the language of the opening Certification.

Bapt.² has retained one or two early features which have been altered in Bapt.¹, e.g., the position of the Lord's Pr. and of the naming of the child.

Bapt.² concludes with a direction as to what is to be done if the priest cannot find out whether the child has been validly baptised or not.

31. Hypothetical Baptism.

In this case the whole of Bapt.¹ is to be used, but at the actual baptising the following form is to be said: "If thou art not already baptised, N. I baptise thee in the name of the Father and of the Son and of the Holy Ghost. Amen." This (taken in substance from the Sar.) is done to ensure the child's Bapt. and at the same time to avoid the possibility of a sacrilegious repetition of the Sacrament. Bapt. performed in this manner is commonly termed *Hypothetical* (or *Conditional*) *Baptism*. The first known mention of it occurs in the 8th century and is made by Boniface, Archbishop of Mainz. The earlier custom was to baptise *unconditionally* in cases of doubt—so 7th eanon of the sixth Council of Carthage (early 5th cent.), and 84th canon of the Council in Trullo (691).

V. HISTORY AND SOURCES OF BAPT.² In the Middle Ages and down to the 17th cent. no need was felt of an Office for the Bapt. of Adults.

32. Office for Baptism of Adults (Bapt.²).

Every one in England had been baptised in infancy, and the Church of England had not, since Anglo-Saxon days, been a missionary Church. But in the 17th cent. things were changed. Early in the 16th cent. Anabaptism had arisen in Germany, and later on it had spread to England. Its adherents (commonly called BAPTISTS in this country) rejected Infant Bapt., and consequently, in 1662, England contained a number of unbaptised adults. Further, Colonies (then called Plantations) had been formed, and in this way Christianity had begun to affect a number of native races. Hence the Pref. to the PB (drawn up in 1662) explains the necessity for the

compilation of Bapt.² as due on the one hand to "the growth of Anabaptism," and on the other to the necessity of providing an Office "for the baptising of natives in our Plantations and others converted to the Faith."

The structure of Bapt.² follows the lines of Bapt.¹ In particular the prayers are practically the same with the exception of the last¹

33. Structure of Bapt.²

which is taken from Bapt.² The first rubric however prescribes a course of instruction and preparation which is impossible in the case of infants; the Exhs., though occasionally coinciding with those in Bapt.¹, are usually different; the Gospel is John 3 1-8 (Christ and Nicodemus); the candidate answers the Questions himself, the godparents being merely witnesses; and the priest is directed to take him by the right hand and place him conveniently by the Font bef. the actual Bapt. Finally, one of the two concluding rubrics points out the expediency of the newly-baptised being confirmed as soon as possible.

VI. PRACTICAL HINTS. (a) According to the rubric the Font is "to be filled with pure water."

34. Practical Hints before the Service.

This rubric forbids the indecent custom, common to a generation or two ago and still not altogether obsolete, of having a basin in the Font and putting the water into the basin.

Further, there is to be not merely a little water at the bottom of the Font; it is "to be filled." When the Font is decorated for Festivals (a custom more honoured in the breach than the observance), no flower-pot or anything else should be allowed *inside* it, and any decoration intended for the top should be placed on the Font-cover, so that it may easily be removed before a Bapt. In addition, the side of the Font (usually the West) on which the priest stands should be left entirely without decoration.

(b) In arranging the Bapt. party, the godparents should be placed together, a little apart from the rest, and the godmother who holds the child should stand next to the priest on his left.

(c) Notwithstanding the rubric, if there be only one child to be baptised, it is well, for the avoiding of mistakes, for the priest to inquire privately before the service whether the child be a boy or a girl.

(d) During the service all persons in church should face the Font. Not to do so is to show disrespect to the Sacrament of Baptism.

35. Hints during the Earlier Part of the Service.

(e) There is no direction for the congregation to *kneel* during the first two Prs., and it is more convenient for all to *stand*. The rubric bef. the Gospel is designed simply to ensure all standing while it is being read.

(f) The custom which prevails in some churches for the congregation to repeat the third Pr. with the priest rests apparently on a misunderstanding (see § 11).

(g) In ascertaining the child's name, the priest should take care that he has the Christian name only, and not the surname also.

36. Hints with regard to the Act of Baptism.

(h) With regard to Immersion or Affusion, see § 19.

(i) In taking the child the priest should carefully place it on his left arm with its face upwards and its head pointing to his left. Unless it is held in this position, it cannot be baptised in a seemly and reverent manner. In the case, which occasionally happens, of the Bapt. of a child two or three years old, it is well for the parents or friends to assist the priest in holding it.

(k) It must be carefully noted that the custom of

¹ In the Amer. PB this, too, is taken from Bapt.¹

sprinkling the water on the child's head is a breach of the rubrics, which prescribe either dipping or pouring. It has done much harm to the Church of England, and has been the cause of many leaving her communion either for the Baptists, or for the Church of Rome. There is probably nothing which has been of so much use to the latter body in this country as the custom in question, for it has given a handle to the casting of doubts on the validity of English Baptisms. The priest should *fill* the baptismal SHELLE, or, if there be no shell, the hollow of his right hand, with water and pour it thrice or once (see § 21) on the child's forehead. While he is pouring, he of course pronounces the sacramental words: "I baptise thee, etc."

(l) It is the English custom, and in accordance with early Christian precedent, for the sign of the Cross to be made with the thumb, and not the forefinger. Before handing the child back to the godmother, it is well to wipe its head with a clean napkin provided for that purpose.

37. Hints after the Act of Baptism.

(m) With regard to the question as to whether the words "*all kneeling*" include the Priest, see POSITION AND POSTURE OF MINISTER AND PEOPLE, § 4.

(n) Immediately aft. the conclusion of the service, the plug in the Font should be lifted and the water allowed to drain out. If there be no plug, the Font should be emptied by means of a siphon.

VII. COMPARATIVE TABLE OF RITES OF BAPTISM AND CONFIRMATION. (This Table gives the general outlines. Many minor points, particularly in the Sarum, have been omitted for the sake of brevity. In the first column all details given in italics can be traced back to the 2nd cent. at latest; the rest are as old at least as the 4th cent. The details are numbered in the Sarum; the numbers in the other columns point out parallels. The 8th cent. Roman rite will be found in the first column of the similar Table in Procter and Frere. It must be remembered that in the Sarum and the PB of 1549 the earlier part of the service, down to the bringing of the child into church, was said at the church door, and that the Blessing of the Water took place only when the water in the Font was changed, and usually apart from an actual Baptism.)

EARLY CHURCH.	SARUM.	PB OF 1549.	PB OF 1662.
	1. Inquiry as to baptism and name.	1. Inquiry as to baptism.	1. Inquiry as to baptism (= 1549).
		First Exhortation (to people).	First Exhortation (= 1549).
2. Sign of Cross.	2. Sign of Cross (on forehead and breast).	3. First Prayer.	3. First Prayer (= 1549, nearly).
3. Prayers for Catechumens.	3. Prayers (three in number).	2. Sign of Cross (on forehead and breast), with naming.	
4. Giving of Salt (in West only).	4. Giving of Salt.	5. Second Prayer (= <i>Deus, immortale praesidium</i>).	5. Second Prayer (= 1549).
5, 6. Exorcisms.	5. Prayers and Exorcisms (each three in number, the 2nd Pr. being <i>Deus, immortale praesidium</i>).	6. Exorcism.	
	6. Final Exorcism.	7. Gospel (Mark 10 13-16).	7. Gospel (= 1549).
7. <i>Instructions</i> .	7. Gospel (Matt. 19 13-15).	Second Exhortation (to people).	Second Exhortation (= 1549, nearly).
8. Ephphatha (in West only).	8. Ephphatha.	9. Lord's Prayer.	
	9. Lord's Prayer.	11. Creed.	
	10. Hail Mary.	Third Prayer.	Third Prayer (= 1549).
11. Repetition of Creed (Redditio Symboli).	11. Creed.	13. Child brought into church.	
	12. Sign of Cross (on hand).		
	13. Child brought into church.		
14. <i>Blessing of the Water</i> .	14. Blessing of the Water, comprising:	14. Blessing of the Water, comprising:	
	(a) Litany.	(c) Prayer of Blessing.	
	(b) Collect.	(e) Eight short Petitions.	
	(c) Solemn Blessing (in form of Eucharistic Preface).	(f) Collect (for such as shall be baptised).	
	(d) Pouring of Oil and Chrism into the Water.	Third Exhortation (to Godparents).	Third Exhortation (= 1549).
15. <i>Renunciation of Satan</i> (and, in some churches, of World. The Renunciation was twice made, once in Church, a second time immediately before Baptism).	15. Threefold Renunciation of Satan.	15. Threefold Renunciation of devil, world and flesh (with naming).	15. Renunciation (= 1549, but single, not threefold).

EARLY CHURCH.

SARUM.

PB OF 1549.

PB OF 1662.

16. Unction (with ex-
orcised Oil).

16. Unction (with Oil).

17. *Confession of Faith.*

17. Threefold Confes-
sion of Faith.

17. Threefold Confes-
sion of Faith.

17. Confession of Faith
(= 1549, but single, not
threefold).

18. Desire for Bap-
tism.

18. Desire for Bap-
tism.

18. Desire for Baptism
(= 1549, in substance).
Promise to keep Com-
mandments.

14. (e) Four short
Petitions (selected from
the eight of 1549).

14. (c, f) Collect for such
as shall be baptised (= 1549, but with Blessing
of Water added).

19. Naming of child.
20. Baptism (by Im-
mersion, or by Affusion,
with Formula, *I baptise,*
etc.= 1549, except that
Immersion not ordered
to be threefold).

2, 21. Sign of Cross (= 1549, but on forehead
only).

20. *Baptism (by three-
fold Immersion, or by
threefold Affusion, with
Formula "... in the
name, etc.")*.

19. Naming of child.
20. Baptism (by three-
fold Immersion, with
Formula, *Et ego baptizo te
in nomine, etc.*).

19. Naming of child.
20. Baptism (by three-
fold Immersion, or by
Affusion, with Formula,
*I baptise thee in the
name, etc.*).

21, 28. *Uction* (with
Chrism).

21. Unction (with
Chrism—in form of
Cross).

22. Putting on of the
Chrism.

Preface to

9. Lord's Prayer.

Post - Baptismal
Thanksgiving.

Fourth Exhortation
(= 1549).

24. Final Directions
(= 1549, nearly).

21, 28. *Sign of Cross.*
22. White garments.

22. Putting on of the
Chrism.

21. Unction.

23. Delivery of the
Taper.

Fourth Exhortation
(to Godparents).

24. Final Directions.

24. Final Directions.
25. Final Gospel (or
Gospels).

CONFIRMATION.

CONFIRMATION.
Questions asked from
Catechism.

CONFIRMATION.
Preface.

Renewal of Baptismal
Vows.

26. Versicles.

26. Versicles (= Sa-
rum).

26. Versicles (= 1549,
nearly).

27. *Prayer for Holy
Ghost.*

27. *Prayer for Holy
Ghost (Omnipotens, sem-
piternus Deus).*

27. *Prayer for Holy
Ghost (= Omnipotens,
sempiternus Deus).*

27. *Prayer for Holy
Ghost (= 1549, nearly).*

Laying on of the Hand.

28. Sign of Cross and
Uction (with Chrism,
and Formula, *Consigno
te N. signo crucis, et con-
firmo te chrismate salutis;
in nomine, etc.*).

28. Sign of Cross, and
Laying on of Hand (with
Formula, *N. I sign thee
with the sign of the cross,
and lay my hand upon
thee; in the name, etc.*).

Laying on of Hand
(with Formula,
Defend, O Lord, etc.).

Lord's Prayer.

The Milk and Honey
(possibly not till after
First Communion).

29. Post-Confirmation
Collect.

29. Post-Confirmation
Collect.

29. Post-Confirmation
Collect (= 1549).

Collect (= 2nd of the
Six after HC).

30. Blessing.

30. Blessing.

30. Blessing (= 1549).

31. *First Communion.*

31. *First Communion.*

31. *First Communion.*

31. *First Communion.*

VIII. BIBLIOGRAPHY. (A) *Service Books*.—*Euchologion* (Goar's ed. best), for the Greek rite; *Rituale Romanum*, for the present Roman rite; *Gelasian Sacramentary* (Clarendon Press), bk. I, for the 8th cent. Roman rite; Martene, *De Antiq. Eccles. Rit.* i, r and iv, 24, gives a large collection of Western Bapt. formulæ; Daniel, *Codex Liturgicus* 1 171-196, gives a smaller do.; Maskell, *Monumenta Ritualia* 1 1-32, for the Sarum rite; Daniel, *Codex Liturgicus* 2 183-270, for the German Post-Reformation forms; *First PB of Edward VI compared with successive revisions* (Parker, 1877) exhibits conveniently the Bapt. Offices in the various PB's; Fallow, *The Bapt. Offices Illustrated* (Oxford, 1838), gives the text of the PB sources. (B) *Ancient Authorities*.—Justin Martyr, *i Apol.* 61; Tertullian, *De Bapt.*; Cyprian, *Eps.* 64 (59), 69 (76), 70, 71, 72, 73, 74, 75; *Acts* of 7th Council of Carthage; *De Rebaptismate* (3rd cent.); Cyril Jer., *Catechetical and Mystagogic Lectures*; *Peregrinatio Silvæ*; also the early *Ordines*.—*Didache*, *Canons of Hippolytus*, *Egyptian Church Order*, *Testament of our Lord, Apostol. Constitutions*; and Sarapion's *Sacramentary*. (C) *Modern Writers*.—Bingham, *Antiquities*, bk. xi; Augusti, *Christ. Archæol.*, vol. 7; Binterim, *Denkwürdigkeiten* 1 r; Duchesne, *Christian Worship*, c. 9; Stone, *Holy Baptism*; Maclean, *Early Christian Worship*, p. 59 ff., gives a popular account of the early Bapt. rites. (D) *Arts in Dictionaries*.—art. *Baptism* in *DCA*, *Hastings' DB*, *Dict. of Christ and Gospels*, and *Encyclopæd. Biblic.*; *Encyclopæd. of Religion and Ethics*, art. *Baptism (early Christian)*; Cabrol, *DAC*, arts. *Baptême*, *Baptême de Jésus*, *Baptistère*.—J. W. TYRER.

BAPTISTERY.—In the earliest ages of the Ch., there was no special place set apart for Bapt. It was customary to baptise wherever water could be found (Acts 8 36; Tertullian, *De Bapt.* 4). But, owing to the prevailing practice of IMMERSION, it soon became necessary to have a building specially devoted to that purpose. Probably the oldest existing *Baptistery* (as such a building is called) is in the Catacomb of Pontianus at Rome. From the 4th cent. onwards, Bs. were built in each city near the cathedral ch. The earliest ch. of which we have any detailed description, that at Tyre erected by Bp. Paulinus c. 315, possessed such a B. (Eusebius, *HE*, x. 4 45). Many Bs., some dating from at least the 5th cent., still exist in Italy. They are almost invariably circular or octagonal, and contain a large font in the centre, sunk two or three steps below the floor of the B., so as to allow total or partial immersion. As examples, we may mention the Bs. at Florence, Pisa, and Ravenna, and the Lateran B. at Rome.

Bs. of the foregoing type were not unknown in Eng. bef. the Norman Conquest. But for many cents. it has been usual to place the FONT, not in a B., but in the body of the ch.; and this position is assumed in the rubrics of the PB, which imply that Bapt. will normally take place in the face of the congregation during MEP. The font generally stands at the west end of the ch., near the main door, and this is its best position, as signifying that Bapt. is the

Sacr. of entrance into the Ch. In modern chs. an attempt is sometimes made to revive Bs. by putting the font into a separate chapel in order to ensure reverential treatment for it. It is difficult to see any objection to this, provided the font be plainly visible from the main body of the ch. (For further information, see arts. *Baptistery* in *DCA*, and *Baptistère* in Cabrol's *DAC*).—R6 J. W. TYRER.

BAPTISTS.—The Particular Baptists were the last stage in the evolution of Protestant, Puritan, Separatist. Henry Jacob was silenced for nonconformity in 1604; in twelve years he founded a Separatist Church, many of whose members became convinced twenty years later that Bapt. was not for infants but for professed believers; by 1642 several churches had adopted this principle and had also restricted themselves to the legal practice of Bapt. by immersion only. Confounded popularly with the continental Anabaptists of a century earlier, they published in 1644 a strongly Calvinist confession which repudiated anarchist views. On the Long Parliament and the Assembly of Divines they were not represented; but about twenty incumbents adopted Baptist views and yet held benefices in Cromwell's time, five even being on the boards of Tryers for the ministry. No attempt was made to influence the revision of the PB in 1662, and it is not likely that the Office for the Ministration of Bapt. to such as are of Riper Years was provided to conciliate them. Their fundamental principle, that a church must be composed solely of those who make profession of their faith, however well it agrees with Art. 19, is irreconcilable with the idea of a National Church. In 1689 a revision of the Westminster Confession was adopted by a large assembly. Retaining the general Calvinistic features, it contemplates no organisation beyond a local congregation, whose members are "saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ." "The officers appointed by Christ to be chosen and set apart by the Church . . . are bishops or elders, and deacons." To each church the Lord Jesus Christ "hath given all that power and authority which is in any way needful for their carrying on that order in worship and discipline, which He hath instituted for them to observe." From this conviction, that worship is in some respects divinely prescribed, follows the insistence on the Bapt. of believers only; and immersion is adhered to because of the Lord's command and apostolic precedent, in accord with the principle of Art. 20 that it is not lawful for the Church to ordain anything that is contrary to God's Word written.

In America about five million communicants are gathered in 47,000 churches which adhere generally to these tenets. In England most B. have studied Scripture to further purpose, and disuse the epithet "Particular," believing heartily that all men can be saved; thus,

430,000 British Baptists emphasise such principles as: "The Lord Jesus Christ, our God and Saviour, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures; and each Church has liberty to interpret and administer His Laws. It is the duty of every disciple to bear personal witness to the Gospel of Jesus Christ, and to take part in the evangelisation of the world."

Baptist churches are found in nearly every country of Europe, those in Russia apparently outnumbering the British. Mission work began in 1789, and is maintained in many parts of China, Japan, the Philippines, Ceylon and India, with South, West and Central Africa. In 1905 was founded the Baptist World Alliance, representing about 6,700,000 members or communicants. Habitual worshippers number perhaps twenty millions.

There is another group of B. which also originated in the 17th cent., and still remains utterly distinct. The General B. were founded in 1609 by John Smith, Fellow of Christ's College, Cambridge. They had an order of diocesan bishops, called Messengers, and insisted on Confirmation by the laying on of hands. With the Continental Anabaptists they agreed that Atonement was for all men. From Oxford came an impulse resulting in a general adoption of Unitarian views by 1800. The Assembly to-day, though of historic interest, represents only about thirty congregations.

[The above art. is written from the standpoint of the Baptists. For the Church of England standpoint, see arts. BAPTISM, CHRISTIAN RELIGION, and CHURCH.—A1. W. T. WHITLEY.

BARNABAS, ST.—See FESTIVAL, § 32; SAINTS' DAYS (RATIONALE), § 12.

BARTHOLOMEW, ST.—See FESTIVAL, § 36; SAINTS' DAYS (RATIONALE), § 16.

BASILICA.—The secular Roman B. was a late development of the ancient forum, a hall of assembly for the citizens where all kinds of business might be transacted, possessing a partially enclosed semicircular tribune used as a law court. A superficial resemblance to these basilicæ caused the term to be applied to the early Christian churches of the Roman empire.

The essential features of such churches are the APSE surrounded with the seats of the bishop and clergy, the ALTAR in the middle of the apse furnished with its veils and canopy, the NAVE for the faithful, and an open PORCH or courtyard for the catechumens. Later developments added an enclosed CHOIR in front of the altar, on either side of which were the ambores or lecterns for gospel and epistle. The earliest basilican altars were built above the actual graves of saints.

Later on, a CRYPT containing relics was usually provided beneath the altar.

A basilican church, being essentially a place for the solemn public celebration of the Eucharist, was not planned to contain side altars or even a font, detached baptisteries being generally provided for the latter purpose; the larger basilicæ, however, generally had AISLES and sometimes a TRANSEPT also.—R6.

C. A. NICHOLSON.

BASON.—According to the PBs. of 1549 and 1552 the "devotions of the people" at the

Offertory were to be placed in the "poor men's box." But according to the Scottish PB of 1637, followed herein by the revisers of 1662, they were to be received "in a (decent) bason . . . provided . . . for that purpose," which the Priest was then to set "upon the holy Table." Since this introduction of Offertory-Basons in the 17th cent., they have generally been made of metal, most commonly of brass, but sometimes of silver. During the earlier part of the service, the B. should stand on the Credence (or on the holy Table, if it be a silver one); while in use the inside should be covered with a piece of cloth or some other soft substance, so as to avoid unseemly noise; and, when it has been placed, with the offerings in it, on the holy Table, it should not be removed until the end of the service.—R3.

J. W. TYRER.

BEADLE.—A B. is, or was, "an inferior parish officer appointed by the vestry to keep order in church, punish petty offenders, and act as the servitor or messenger of the parish generally" (NED).—A3. G. HARFORD.

BEARD.—In earliest Christian times the beard was worn by clergy and laics alike, and in the case of the former this has been the rule in the East. From the beginning of the Middle Ages in the West the beard has generally been shaved, exceptions being permitted.—re. V. STALEY.

BELFRY.—(i) A bell-tower or campanile; (ii) the bell-chamber, in which bells are hung; (iii) (now most commonly) the

1. Name. ringing-chamber or, where bells are rung from the ground level, the part of the church floor below the tower where the ringers stand. The word has no etymological connection with "bell," being a corruption (about 15th cent.) of mediæval Latin *berrefridus*; Old Eng. *barfray*, *berfrefrey*; Old Germ. *berrefrit*, *berchfrit*; originally = a movable tower or pent-house for attacking fortifications, then any watch or guard-tower, and then more especially a bell-tower.

For the fittings of a bell-chamber, see art. BELLS. Those of a ringing-chamber should be a few chairs or benches with backs; a locker or

2. Fittings. cupboard for keeping tools, spare ropes, a lantern, etc.; some simple washing appliances with a looking-glass, coat and hat pegs; and a notice-board for notices, rules, etc. The floor should be covered with matting or linoleum, and at each ringer's feet there should be a soft mat on which the bight of the rope may fall in ringing. The walls should be plastered and distempered, to be neat and clean, and the ceiling plastered, not boarded. For lighting, a central suspended light for lamp or gas is best, high enough not to dazzle the eyes of the ringers.

Belfry rules are often a difficulty. Where ringers are volunteers, it is not easy to enforce many rules other than the unwritten laws of

3. Rules. courtesy, sobriety and good behaviour. Where they are paid, some system of fines may check the two common faults of irregularity and unpunctuality. Better than all rules is the frequent presence of the clergy. Their personal influence is the best guarantee for order and harmony. The law gives to an incumbent absolute control over the tower; and if he is a man of tact—above all, if he is a ringer himself—he is master of the situation. (*A Model Code of Rules*, issued by the Central

Council of Church Bell Ringers, price 3d., is published by Bemrose & Son, 4 Snow Hill).—R6.

T. L. PAPILLON.

BELLS.—Of all the adjuncts of a parish ch. least, as a rule, is known about, and least interest taken in, the church

1. History of Bells. Yet, to say nothing of their intrinsic value (£500—£1,000 for a ring of eight B.), they are often as historically interesting as

associations connected with them.

any part of the ch., and their connection with English life since the Norman Conquest touches its ecclesiastical, national, municipal, and parochial life at many points. The *Curfew* (*couvre-feu*) was a note of conquest under the first two Norman kings. The B. of monasteries or cathedrals sounding the HOURS of prayer, or those of parish churches reminding people of the *Ave Maria* to be said daily, of Mattins and Evensong, or of the solemn Mass for the dead, expressed the faith and religious life of the Middle Ages. The common bell of the municipality, in days of struggle for civil liberty, told of political and commercial emancipation: and, as time went on, church B. became associated with many details of ordinary life. The *chime*, or *peal*, summoning men to worship God in their parish church; the *passing-bell* calling them to pray for some departing soul; the *death-knell* telling that all was over; the weird echoes of a *muffled peal* at a funeral; or the joyful *wedding bells*—these enlisted, and still enlist, the sympathy of all for the weal or woe of their neighbours. The *market-bell* regulated hours of business; the *gleaning-bell* ensured a fair start for all in the gleaning field; the *fire-bell* summoned help against a common danger; the *vestry-bell* called the inhabitants of town or village to settle the affairs of their community; and, before the days of steam and electricity, the first news of victory on sea or land was brought by the sound of the Bells. Some of the old customs here referred to have died or are dying out, but the B. still have their part in national as well as in Church life; and the revival of *change-ringing* in the latter half of the 19th cent. has directed fresh attention to their proper uses and the care necessary for their preservation.

B. once hung, or rehung, by a competent bell-hanger (no local blacksmith or ironmonger should

2. Care of Bells.

be allowed to touch them) require very little attention to keep them in order; but that little is imperative, though too often neglected from sheer ignorance on the part of ch. authorities. The B. are generally difficult of access; the sexton or steeple-keeper, unless he is a keen ringer and personally interested in their ringable condition, does not take the trouble to inspect them; the churchwardens are only too glad not to have to spend money on repairs; and so matters go on, till at last it becomes necessary to spend far more than would have been needed, had defects been looked into and remedied at once. Nowhere is it more true than in the case of church B. that "a stitch in time saves nine." The B. and their fittings should, as a rule, be overhauled once in five years by a competent bell-hanger, and necessary repairs attended to *at once*. All openings from the

bell-chamber to the outer air should be protected by wire netting of $\frac{1}{4}$ inch mesh, to exclude birds; no dirt or rubbish should be allowed to accumulate on the floor, or on the timbers of the bell-frame; and generally, everything should be kept in a manner befitting the place where valuable machinery is erected. Special care should be taken to prevent B. becoming cracked, which is generally due to carelessness. If the clapper, by striking always in the same place, wears too deep a hole, the bell should be *quarter-turned*, so as to bring the clapper into contact with a fresh part of the rim or *sound-bow*. Chiming hammers or clock hammers, if carelessly fixed or if their gear gets out of order, will sometimes crack a bell: and innumerable B. have been cracked by the mischievous practice of *clocking*, i.e., chiming by a rope hitched round the clapper. This saves the trouble of moving the bell itself, but it should be sternly forbidden by clergy and churchwardens, and a sexton or steeple-keeper who persists in it after due warning deserves dismissal. A bell properly hung and fairly used will never crack; but once cracked, the only remedy is to take it down and re-cast it—a great and preventable expense.

The first and most essential use of church B. is to summon people to ch. This can, no doubt,

3. Use of Bells.

be done by one bell, or by a *ting-tang* of two or three, as well as by a peal of six or eight or ten B.; and now that clocks and watches are so common, it is sometimes argued that church B. are unnecessary. But the sound of "the church-going bell," or of the tuneful peal, has deep and time-honoured associations for English Churchmen, and the day has not yet come when B. can be dispensed with as a useless adjunct to our churches. The revival of *change-ringing*, which is the scientific use of B., standing to ordinary *round-ringing* as the performance of a master organist to the exercises of a learner, has led not only to better care of B., but to an increase in their number, and to marked improvement in the character and conduct of ringers. Wherever there are five B. or more in a church tower, some effort should be made to encourage *change-ringing*; the difficulty of which is much exaggerated because so little is known about it. But, where it is found difficult or impossible to keep up a band of change-ringers, a *chiming apparatus* (the *Ellacombe* for choice) can be installed at no great expense (from £1 to £2 per bell), and can be worked by one man. The effect is pleasing, though it falls far short of the sound of B. properly rung: but it is preferable to a jangle of two or three B., and obviates the risk of destructive *clocking*. *Tubular* B., sometimes advertised as a cheap substitute, cannot be recommended; nor can hemi-spherical gongs. Such quasi-bells are seldom audible beyond the immediate neighbourhood of the tower; nor is their tone comparable with that of even a light ring of ordinary bells. Where space or lack of funds precludes a ring of five B. or more, it is better to be content with a single bell of good tone.

The best number of B. in a church tower is eight, both for musical effect and for scientific *change-ringing*. The cost of such a ring, including frame and fittings, varies with the weight and current

price of metal required, the [cost of transport, the condition of the church tower, etc.; and only an approximate estimate can be given—at least £600 for a ring of eight B. with a tenor of 16-18 cwt. Five is the lowest number on which any change-ringing is practicable, but, as this number admits only 120 changes without repetition, the addition of a sixth bell, enabling 720 changes to be rung in about 25 minutes, is very desirable in the interest both of ringers and parishioners. On ten or twelve B. change-ringing is more difficult and complicated, and it is harder to keep up a band of competent ringers.

Inscriptions upon church B. are an interesting branch of bell-lore, to which only brief allusion is possible. Such works as North's

5. Inscriptions on Bells. *English Bells and Bell Lore* (Leek, 1888), and *Monographs on the church B. of different counties, e.g., Suffolk* by Dr. Raven (Jarrold, 1890), Warwickshire by Messrs. Tilley & Walters (Cornish, Birmingham, 1910), may be consulted for further information. The oldest B. have usually no inscription, or a very short one giving the name of the bell, or its dedication to one of the archangels (Gabriel, Michael, Raphael), the Virgin Mary, the Holy Trinity, or some saint in the calendar; or the name of the founder. "Johannes," "Ave Maria," "Vocor Petrus," "Ricardus de Wimbish me fecit," are specimens of such early bell inscriptions. Then came rhyming (*leonine*) hexameters in monkish Latin, e.g., "Protege virgo pia quos convoco Sancta Maria," "Missi de celis habeo nomen Gabriellis," "In multis annis resonet campana Johannis."

Later, in the 17th cent., we find moral or religious maxims substituted for the invocation of saints on mediæval B., e.g., "Benedictum est nomen Domini," "Soli Deo gloria," "Praise not thyself"; or on tenor B., with reference to their use for the *passing bell* or at funerals, "Defunctos ploro, vivos voco, funera claudio," "I to the church the living call, And to the grave do summon all."

With the substitution of English for mediæval Latin begins a deterioration in the quality of bell-inscriptions, which are apt to degenerate into mere doggerel, e.g., "I was made in hopes to ring At the crowning of our King"; or at best uninteresting platitude, as may be verified from any list of inscriptions supplied by modern bell-founders. A notable exception is the inscription on "Great Paul" of London (said to have been suggested by Canon Liddon)—"Vae mihi si non evangelisavero." "Great (more correctly, "Mighty") Tom" of Oxford, recast in 1612 and 1680, now bears a commonplace Latin inscription recording the date with names of the reigning Sovereign, Bishop, Dean and Treasurer, in place of the original monkish Latin verse, "In Thomae laude resono Bim bom sine fraude," which might well have been preserved.

The musical harmony of a ring of church B. depends partly upon the quality of the metal, partly upon the

6. Harmony of Bells. B. being in tune with each other. A good bell, fairly struck, should give out three distinct notes—a *fundamental*

or *tonic* note; the octave above or *nominal*; and the octave below or *hum note*, which is the general tone of the whole mass of metal. The practice of founders, in turning a ring or series of B., has been to take one set of notes (in England usually the *nominals*), and put these into tune, ignoring the others. But in recent years the practical application of scientific research has resulted in mechanical improvements whereby the largest B. can be tuned into harmony not merely with each other, but with themselves. It is now recognised that first of all the *fundamental*

note of each bell must be brought into true octave with its *nominal* (the *hum-note* being also in tune with the others), and then the whole series of B., thus rectified, can be put in tune with each other. "Great Paul" in St. Paul's Cathedral and the great bell of Beverley Minster are examples of large B. put into as perfect tune as possible; and, with the improved machinery now used by leading bell-founders, this should be the case with all new bells.

Bell metal is a mixture of copper and tin in certain proportions—generally about 4 to 1, but each foundry has its traditional recipe. **7. Bell Metal.** The popular notion that a mixture of silver adds purity to the tone has little foundation, and perhaps arose from a practice in mediæval times of throwing coins or silver ornaments into the molten metal while a bell was being cast, with prs. for a successful result.

The literature of B. and bell-ringing consists chiefly of scattered treatises or pamphlets upon the B. of particular counties or districts, or upon

8. Literature. The science and art of change-ringing. A convenient summary of available information may be found in the *Encyclopædia Britannica* (9th ed.), arts. *Bell* and *Campanology* (vol. xxvi), and, in the 10th ed. now published (1911), arts. *Bell* and *Carillon*. A series of arts. on *Church Bells and Bell-Ringing*, which appeared in *The Guardian*, were republished by that journal in pamphlet form. The Central Council of Church Bell-Ringers has published (G. Allen & Sons, 44 Rathbone Place, Oxford St., W., 4d.) an excellent report upon the preservation and repair of B., frames and fittings, which should be in the hands of all church authorities responsible for the care of church Bells.—R3. T. L. PAPILLON.

BENEDICITE.—The Cant. B. (the *TE DEUM* being strictly a *hymn*) is the only one in the PB

drawn from a source not fully canonical: it forms part of the

1. Origin and Nature. LXX additions to the book of Daniel, along with the Stories of Susanna and Bel and the Dragon, which are also included in the Vulg., Syriac and Arabic versions, but in the English are related to the APOCRYPHA. It is a hymn of praise put into the mouths of the Three Children as they stand unconsumed in the furnace. Rabbinic references make it clear the deliverance of the Three had struck Jewish imagination, with the result that considerable additions of the nature of *Midrash* grew up round it; the song and preceding prs., together with the above stories, seem to have been incorporated into a longer Aramaic (or possibly Hebrew) recension of the book of Daniel, from which the LXX translation was made.

The song has been called "an expansion of Ps. 148," a Ps. which it closely resembles in its general plan. The invitation to praise which is its simple theme is worked out in great detail; first the heavenly powers are invoked (vv. 1-5), then the heavenly bodies and atmospheric phenomena (vv. 6-17), then the earth and sea (vv. 18-22), then living creatures (vv. 23-25), and finally man (vv. 26-32), progressing from humanity in general, through the Chosen Race and its inner circle of devout souls, up to the Three whose wonderful deliverance is supposed to have called forth the outburst of rejoicing.

The liturgical use of the B. (*Benedictio Trinum*

Puerorum is an earlier title) can scarcely be treated without reference to the preceding pr., often used in combination with it, but in separation known as the *Benedictus es*.

2. Liturgical Use.

(a) *Early References.* Rufinus (*Apol.* ii, c. 400) says that "omnis ecclesia per orbem terrarum" sings the B.; it appears separately in the collection of Cants. following the Pss. in Cod. A (5th cent.), and, combined with the *Benedictus es*, in the 6th cent. African list of Verecundus; and it was used at Lauds in the monastery of Abbot Nilus on Mt. Sinai. Evidence for its early use is also seen in the fact that it is found in Eastern and Western liturgies alike; and also possibly in the frequency of the representation of the Three Children in the catacombs, many of the subjects common there being apparently suggested by liturgical references.

(b) *Definite Use.* (i) *In the Mass.* The 4th Council of Toledo (633), mentioning the neglect of the Cant. on Sundays and the commemoration of martyrs (an earlier use), decreed for the Churches of Spain and Gaul that it was to be said at every Mass (aft. the *propheta* and bef. the Epistle). This general use was afterwards restricted to special days, Christmas and Easter Eves; while on the first Sun. in Lent and on Easter Day an abbreviated combination of the *Benedictus es* and the *Benedicite* was sung. A slightly different use prevailed in the Gallican Church, in which, according to St. Germanus and the *Lectionary of Luxeuil*, it was used between the Epistle and the Gospel. In the Roman rite it was sung on the Saturdays of Embertide.

(ii) *In the Daily Offices.* The Greek Church uses this Cant. at Lauds (*ὄρθρος*) daily. In the Roman use it is sung at Lauds on Sundays and Festivals; in the Ambrosian, combined with the *Benedictus es*, on Sundays only; and in the Mozarabic on Sundays and Festivals and daily through Lent; according to the *Bangor Antiphonary*, it was used at Mattins on Saturdays and Sundays, and apparently also on Festivals.

The position of the B. as an alternative to Te D. at MP is probably accounted for by the fact that Mattins ended with the

3. Position in the PB. Te D., while Lauds began with Pss. and this Cant. In 1549 it was ordered to be used instead of the Te D. during Lent, an arrangement suggested possibly by the Mozarabic use: this direction disappeared in 1552, when Pss. were added as alternatives to the NT Cants., apparently for the sake of uniformity.¹

(C. J. Ball, *Speaker's Commentary on the Apocrypha*;

¹ [The still frequent custom of using B. in Lent (and sometimes also in Adv.) is deprecated by Bp. Dowden, under Te DEUM, §3. Sept. Sun. and 21st aft. Trin. seem obvious occasions for its selection. If it were also sung ordinarily on the 5th Sun. in the month, and on the Sun. set apart for Harvest Thanksgiving, its fitness to mark the seasons would be duly utilised.—G. H.]. [On the other hand, the use of the B. in Lent has the three following advantages. (1) It allows the observance of the good old rule, not to sing Te DEUM during Lent. (2) The B. is especially appropriate to early spring. (3) The renewed use of the Te DEUM, after a six weeks' interval, is a great addition to the joyful character of the Easter services.—J. W. T.]

Cabrol, *DAC*, art. *Benedicite*; Duchesne, *Christian Worship*, c. 7; *DCA*, art. *Benedicite*.—Dz.

M. LINTON SMITH.

BENEDICTION, or BLESSING.—By a B. in the liturgical sense of the word is meant the invoking of God's blessing on some person or thing. A distinction is sometimes drawn between B. on the one hand, and Dedication or Consecration on the other, the latter implying a permanent setting apart to the service of God, which is not of necessity implied in the former. In the present art. no distinction is drawn between the two.

The B. of things is a custom of great antiquity in the Christian Church. Basil (c. 370) says:

"We bless the water of baptism and the oil of unction" (*On the Holy*

Things. *Ghost* 27 66—a passage in which he is giving a list of Church customs so old in his days that they were believed to have been of apostolic origin). In the Middle Ages nothing from a church down to the smallest article of clerical dress was used in the service of God until it had received a blessing.

There were, besides, other Bs. recurring periodically on certain fixed days. Of these we may mention, in the East, the Blessing of the Waters on the Epiphany, and of the Holy Chrism on Maundy Thursday.

Among the more important in the West are the Blessing of Holy Water every Sunday before Mass, the Blessing of Candles on the Purification of B.V. Mary, of Ashes on the first day of Lent, of Palms, etc., on Palm Sunday, of the Holy Oils on Maundy Thursday, of the Paschal Taper and the Font on Easter Even, and again of the Font on Whitsun Even.

The only Bs. of things to be found in the PB are the blessing of the bread and wine in the Pr. of Consecr. (see COMMUNION, HOLY, § 10) and that of the water in the BAPTISMAL OFFICES, though some others, such as the CONSECRATION of Churches and Churchyards, have always been and are still in use in the Church of England. There is a tendency in the present day to revive the custom of blessing things, and forms, more or less suitable, may be found in *The Priest's Prayer Book* and similar compilations.

Under the head of B. of Persons we must distinguish between the special benedictive services by which men are dedicated to some office or position (see arts.

3. Benediction of Persons. BAPTISM, CONFIRMATION, MARRIAGE SERVICE, ORDINAL, INSTITUTION, CORONATION, etc.), and ordinary Benedictions. It is of the latter that we treat here. Many prayers are in their purpose and meaning benedictive. But to constitute a B. proper, three things are necessary.

(a) The person who gives it must possess authority. "Without any dispute the less is blessed of the better" (Heb. 7 7 RV). In liturgical use this is carried out by putting Bs. in the mouth of a bishop, if present, or, in his absence, of a priest (see Clemens Alex., *Pædagog.* iii. 11 63; *Apost. Constit.* 8 28). (b) The recipients of the blessing must be addressed

directly in the second person. (c) The blessing must be couched in the imperative or optative mood.

Many such Bs. are to be found in the Bible, e.g., in the OT, Gen. 28 3-4, Num. 6 24-26, and, in the NT, 1 Cor. 16 23, 11 Cor. 13 14. The natural liturgical position of a B. of this kind is at the end of a service, or of some special part of a service. That was the case among the Jews (Ecclus. 50 19-20), and in the early Church (see Conclusions of St. Paul's Epistles).

There are twelve Bs. proper in the PB: (1) Absol. in HC, (2) first half of Absol. in VS, (3) and (4) first half of Words of Administration in PB. Benedictions of Elements in HC, (5) and (6) in the Marriage Service, (7) and (8) in Offices of Ordering Priests and Consecrating Bishops immediately after questions addressed to Ordinands, (9) and (10) at end of VS, (11) first half of final Blessing in HC, (12) second half of final Blessing in HC, repeated (with slight variations) at end of Confirmation Service. (See further, respective arts.) All of these except (10) occurred in PB of 1549, and have remained the same ever since except for minor changes. (10) was introduced in 1662. (1), (2), (3), (4), (5) and (6) are based on Sarum forms. This is possibly the case with (7) and (8) also. (9), (10) and (11) are taken from Scripture:—(9) from Ps. 61 3, Phil. 2 10 and Acts 4 12; (10) from Num. 6 24-26; (11) from Phil. 4 7. (12) is the mediæval episcopal or abbatial blessing, "Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, super vos descendat et maneat semper" (*Westminster Missal, HBS, 2 572*). The Amer. PB contains a thirteenth B. occurring in Office of Institution of Ministers, and taken from Heb. 13 20-21.

Besides these formal Bs. there are in the PB one or two quasi-Benedictions, as at end of MP and EP, and of Communion Office. These differ from Bs. proper in the use of the first person instead of the second, owing to the speaker being likewise included among those who are to receive the blessing.

It is natural for the priest who pronounces a blessing to stand in token of authority with his face towards the recipients, and for them to kneel. And this is usually ordered, explicitly or implicitly, in the rubrics of the PB. Two other acts of ritual are often associated with Benediction:

(a) The lifting up of the hand. This has Scriptural sanction (Lev. 9 22, Luke 24 50). (b) The sign of the cross. This was constantly used in mediæval Bs., and is of considerable antiquity, as we see from James of Edessa's letter to Thomas the presbyter (c. 700—Brightman's *Eastern Liturgies*, p. 493). In the PB of 1549 it was retained in the Blessings of the Marriage Service, but was omitted in 1552. According to the Lincoln Judgment it is not now lawful, at any rate in the Bs. of the Communion Office.

DCA, art. *Benedictions*; Cabrol, DAC, arts. *Bénédiction, Bénédiction Episcopales, Bénir (Manière de)*; Martene, *De Antiq. Eccles. Rit.*, Bk. 2.

6. Literature. *De Sacris Benedictionibus*; Mediæval Benedictionals, e.g., *Benedictional of Abp. Robert (HBS)*.—B2. J. W. TYRER.

BENEDICTUS.—The Song of Zacharias (Luke 1 68-79) falls into two main divisions:

1. **Biblical Meaning.** *Vv.* 68-75, celebrating the fulfilment of God's promises, and *vv.* 76-79, foretelling the child's work.

In the former division are three strophes: (1) *Vv.*

68, 69: The acknowledgment of Israel's present redemption, springing from David's line. (2) *Vv.* 70-72: The correspondence between this redemption and God's promises made of old, manifesting His faithfulness in the remembrance of a covenant of mercy. (3) *Vv.* 73-75: The purpose of this redemption to give freedom for a pure and righteous worship.

The second division falls into two strophes: (1) *Vv.* 76, 77: The child's future work as the Lord's forerunner and the preacher of His salvation to Israel. (2) *Vv.* 78, 79: The cause of that salvation in the merciful heart of God, which brings light and peace.

The priestly tone of this canticle appears in the references to ransom (*v.* 68), covenant (*v.* 72), worship (*v.* 75), and forgiveness (*v.* 77, the earliest NT reference).

It is redolent of the OT (cp. Plummer, *Luke*, p. 39) and at first sight scarcely seems to go beyond it; its salvation is from external foes, is not brought about by suffering, and is not extended to the Gentiles—characteristics which mark it as primitive; yet it rises above contemporary writings (e.g., the *Psalms of Solomon*) and the OT, in the absence of exultation over defeated foes, and in its belief that salvation, not merely external, *has* come, to set men free for a pure worship by the forgiveness of sins.

(a) *Early References.* Combined with the *Magnificat*, it formed one of the nine chief canticles of the Church, and occurs

2. **Liturgical Use.** in the collection following the Pss. in Cod. A.; it is included in Verecundus' 6th cent. African list, and Sophronius (prob. patriarch of Jerusalem, 7th cent.) says that the Church used along with the Psalms *ἕσπερα τῆς νέας χρίστος*.

(b) *Definite Use.* (1) In the Mass: in the Gallican rite, and probably the Ambrosian, it was sung (under the name "prophetia") before the Collect, a position given it by the Mozarabic rite on the Sunday before the Nativity of St. John B., and probably on Easter Day. In all these cases it was gradually superseded under the influence of the Roman rite by the *Gloria in excelsis*. (2) In the Daily Offices: in the Eastern Church it is frequently used as a morning hymn; in the West it was the opening hymn at Lauds in the Ambrosian use, in the *Bangor Antiphonary*, and on certain feasts in the Mozarabic rite also. In the rule of St. Benedict it formed the *climax* of Lauds, a position, possibly due to him, which it also occupies in the Roman use.

The compression of the Daily Offices at the Reformation made Lauds the middle of the three services (Mattins, Lauds, and

3. **Position in the PB.** Prime) out of which the new Matins was composed; yet the position of the B. is scarcely less dignified in the modern than in the mediæval use; for it is (1) the climax of the morning act of praise, (2) the thankful acknowledgment of the fulfilment of God's promises in the NT from which the second lesson has just been read.

- T. D. Bernard, *Songs of the Holy Nativity*, and *Comment. in loc.*; Cabrol, *DAC*, art. 4. **Bibliography.** *Cantiques Évangéliques*; Bäumer, *Geschichte des Breviers*.—D2.

M. LINTON SMITH.

BENEDICTUS QUI VENIT.—The ancient termination of the *SANCTUS* in the HC Office: now sometimes sung as a separate anthem at its close. The words in general use are "Blessed is he that cometh in the Name of the Lord; Hosanna in the highest": the latter half being already represented by the "Glory be to thee, O Lord most High" of the *Sanctus*. In the PB of 1549 the *Sanctus* ran as follows: "Holy, holy, holy, Lorde God of Hostes: heauen and earth are full of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee, O Lorde in the highest." It was altered to its present form in 1552.—H2.

MAURICE F. BELL.

BENEFACTION.—"The bestowal of money for a charitable purpose; a grant, gift, bounty, endowment" (*NED*).—A6. G. HARFORD.

BENEFACTORS, COMMEMORATION OF.—The earliest post-Reformation form of this service (held periodically in the Universities and the several Colleges of Oxford and Cambridge) is given in *Haddon's Latin PB*, published in 1560 with Queen Elizabeth's authority (see *VERSIONS OF THE PB*, *OLDER*, § 3). It is as follows:—(a) Lord's Pr.; (b) Pss. 144, 145, 146; (c) Lesson (Ecclus. 44); (d) Sermon, in honour of Founders, etc.; (e) *Benedictus*; (f) 2 Versicles and Responses; (g) special Coll. The general run of the above form has usually been followed in later times; but the Commemoration Service frequently begins with the Lesson (Ecclus. 44 1-15) followed by the Sermon; *Te Deum* is substituted for *Benedictus*, and Pss. 148, 149, 150 for the three in Haddon.—S9.

J. W. TYRER.

BENEFICE.—A B. is a perpetual right, arising out of some spiritual office, to certain fruits of a temporal nature, such right being inalienable (Barbosa, *Jur. Eccles. Univ.* 2 4). In other words, the B. is the right to enjoy the temporalities with which a spiritual office is endowed. The holder of the B. cannot be deprived of it except by process of law on the ground of either crime, neglect, or incapacity. B.'s are of two kinds, those having cure of souls, and those which have no such duty attached to them. The first kind are either Rectories, Vicarages, or Perpetual Curacies. Anciently all B.'s with cure of Souls were Rectories. *RECTOR* is the normal title of the person who holds the office of parish priest. When the practice arose of granting rights of Patronage to monasteries, the Rectory was also granted, so that the monastic body was under no obligation to present a Clerk to be the Parish Priest. The Benefice was then termed a "regular" Benefice (others were called "secular"), because the members of the monastic body were styled regulars, as being bound to follow a certain rule of life. In such cases the parish might be served either by the monks themselves or, as

was generally the case, by a Priest permanently appointed and paid by them. In most instances the grant of the Rectory was conditional on the appointment of such a Priest. If the endowment consisted of an allocation of a certain portion of the tithes, the Priest was called the *Vicarius*—VICAR—as being the deputy of the monastic body. A B. was thus created of an inferior grade; the monastery held the B. called the Rectory, the parish priest had the B. called the Vicarage. In some cases a Vicar was not appointed, but a Priest was licensed by the Bp. on the nomination of the monastery as a PERPETUAL CURATE, a fixed payment being assigned to him. This arrangement created a third form of B. with cure of Souls. The spiritual rights of a Vicar and of a Perpetual Curate are the same. They differ as regards temporals, a Vicar but not a Perpetual Curate being a Corporation sole; a Rector or Vicar enters on his office by *INSITUATION* and on his Benefice by *INDUCTION*; a Perpetual Curate is simply licensed to his office and thereby acquires a right to his fixed emoluments. Perpetual Curates are now called titular Vicars.

A B. without cure of Souls is the right to the endowments and temporalities of the office of a Dean of a Cath. or Collegiate Ch., or of the holder of a Canonry or of an Archdeaconry. In the case of a Canon the B. is properly called a prebend. In respect to his office he is a Canon, in respect to his Benefice he is a Prebendary. An honorary Canonry is not a B. The holding of a B. involves on the incumbent the performance of certain duties and the discharge of certain obligations as defined by the nature of the particular office to which the B. is annexed. The right of the incumbent to the fruits of the B. depends upon his fulfilment of those duties and obligations. The person holding a B. is called the *INCUMBENT* of it. The term "Benefice," according to Barbosa, first occurs in canon 42 of the Council of Mayence, 813, but the wording of this canon seems to indicate that it was by that time usually employed. The principle of apportionment of the goods of the Ch. to the holders of certain offices had previously been acted on by Councils at Agde and Orleans. That as already stated is the essential idea of B. in its eccles. sense. [For ANNUAL CHARGES on, and ANNUAL VALUE of, a Benefice, see special arts.]—TA. E. G. WOOD.

BEQUEST.—"That which is bequeathed; a legacy" (*NED*). Welcome as a B. is, it is sometimes forgotten that a **BENEFACTION** escapes the serious curtailment of legacy duties.—A6. G. HARFORD.

BIBLE IN THE PB.—Nothing in the PB is more striking than its copious and frequent use of the Bible; even the casual reader cannot help noticing this.

We find passages of Scripture, sometimes longer, sometimes shorter, introduced into the PB services in different ways and for different purposes. They occur as: (a) *SENTENCES* (MEP, HC, Burial); (b) *VERICLES* and Responses (MEP, Lit., Confirm., Marriage, VS, Churching, Commin.); (c) *PSALMS* (MEP, Marriage, VS, Burial, Churching, Commin.);

(d) CANTICLES and Hymns (*Benedicite, Benedictus, Magnificat, Nunc Dimittis, Sanctus*); (e) Lectons (MEP, HC, Bapt., Marriage, Burial, Ord.); (f) BENEDICTIONS (MEP, Lit., HC, VS, Burial, Commn.); (g) Prayers (Lord's Pr., *Kyrie*); (h) Rules of Conduct (10 Comms.); (i) Forms of Sacraments and Sacramentals (Bapt., HC, Ord.^{2, 3}). Put together, these probably occupy about half the time taken up by the PB services as used in an ordinary parish church.

But this is by no means all. Those parts of the PB which are not direct quotations from the Bible are simply saturated with Bible words, Bible expressions, and Bible ideas. We might illustrate this from every service of the Ch., but, for brevity, we will take as an example only one, the Communion.

The Commn. opens with an Exh. which though full of Bible thoughts, contains only two clear echoes of Bible words: "that their souls might be saved in the day of the Lord" (1 Cor. 5:5); "others . . . might be the more afraid to offend" (1 Tim. 5:20). But the Sentences which it introduces are, as we are expressly told, taken from the Bible, esp. from Deut. 27. The long Exh. which follows has a continuous chain of thought running through it, and reads like the composition of a single mind; yet it is almost entirely a mosaic of texts made up in the most wonderful way from different parts of Scripture (Ps. 119:21, Matt. 3:8, 10, Heb. 10:31, Ps. 11:7, Is. 26:21, Mal. 3:2, Matt. 3:12, 1 Thess. 5:2, 3, Rom. 2:5, 4, Prov. 1:28-30, Matt. 25:10, Matt. 25:41, II Cor. 6:2, John 9:4, 12:36, Matt. 25:30, Rom. 2:4, Joel 2:12, Is. 1:18, Ezek. 18:30-32, I John 2:1, 2, Is. 53:5, Ps. 119:3, Matt. 11:29, 30, Gal. 3:13, Matt. 25:41, 33, 34). The Psalm, *Gloria*, Lesser Lit., Lord's Pr., and *Preces* are (with the exception of the *Gloria*) taken *verbatim* (or nearly so) from various parts of the Bible. The *Preces* are followed by two Colls., and a Pr. for pardon said by the people aft. the Minister. The first of these, though full of Scriptural thought, has little in the way of coincidence with the actual language of Scripture. It is otherwise, however, with the other two, as the following instances will show: "hast compassion upon all men and hatest nothing that thou hast made" (Wisdom 11:23, 24); "wouldest not the death of a sinner, but that he should rather turn from his sin and be saved" (Ezek. 33:11); "to thee only it appertaineth to forgive sins" (Mark 2:7); "spare us, therefore, good Lord, spare thy people" (Joel 2:17); "thy people whom thou hast redeemed" (Deut. 21:8); "enter not into judgment with thy servants" (Ps. 143:2); "make haste to help us" (Ps. 70:1); "turn thou us, O good Lord, and so shall we be turned" (Jer. 31:18); "turn to thee in weeping, fasting and praying" (Joel 2:12); "thou art a merciful God, full of compassion, long-suffering" (Ps. 86:15); "in thy wrath thinkest upon mercy" (Hab. 3:2); "spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion" (Joel 2:17); "after the multitude of thy mercies" (Ps. 51:1). The final Benediction comes from Num. 6:24, 26.

In 1549 the *Great Bible* (published in 1539) was the authorised Version, and from it were of necessity taken all the passages of Scripture contained in the First PB. Convocation in 1571 gave its sanction to the use of the *Bishops' Bible*—

3. Versions Employed.

a sanction which could only be followed publicly in the Lessons of MEP, as all other selections from Scripture formed part of the *text* of the PB. When the so-called *Authorised Version* came out in 1611, it soon succeeded, by its evident superiority, in taking the place of the *Bishops' Bible*; and in the revision of 1662 it was adopted for all *Lectons* printed in full in the PB (HC, Bapt., Marriage, Burial, Ord.), and for the introductory *SENTENCES* of MEP and the Burial Office. The text of the *Pss.*, *Cants.*, *Lord's Pr.*, *Comms.*, etc., however, remained unchanged: in some cases, because the wording was so familiar that it could not well be altered; in others, because the old Version was felt to be smoother and better fitted for singing. The present use of the AV for the Lessons of MEP appears to rest on no authority of Convocation, King, or Parliament, but only on custom; and hence some have considered it lawful to read the Lessons from the *Revised Version*.

(For further information as to the use of the Bible in the PB, see *The Liturgy compared with the Bible*, by H. I. Bailey, 1848, SPCK.; for a criticism of the PB text of the *Pss.*, see *PSALTER*, § 3, 4; and for the doctrinal side of the subject, see *SCRIPTURE.*)
—B5. J. W. TYRER.

BIBLIOGRAPHY OF THE PB.

- I. VERNACULAR SERVICES PRIOR TO THE FIRST PB OF EDWARD VI, § 1, 2.
- II. THE TWO PBS OF EDWARD VI, § 3-6.
- III. THE PBS OF 1559 AND 1604, § 7-9.
- IV. THE PB OF 1662, § 10.
- V. THE PB IN IRELAND, § 11.
- VI. THE PB IN SCOTLAND, § 12.
- VII. THE PB IN AMERICA, § 13.
- VIII. THE STATE SERVICES, § 14.
- IX. WORKS OF REFERENCE, § 15.

I. The first step towards the provision of liturgical services in the vernacular was the publication of the *English Litany* in 1544. This was issued with the title, "An exhortation unto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in every church afore processions. Also a Letanie with suffrages to be said or song in the time of the said processions." The Colophon runs, "Imprinted at London in Flete-Strete by Thomas Berthelet printer to the kinges highnes, the XXVII. day of May, the yere of our Lorde. M.D. XLIII." (Processions here mean simply prayers of a supplicatory character, not necessarily said in procession.) On the 11th of June King Henry VIII issued a letter to Abp. Cranmer enforcing the use of this form (*Private Prayers, Qu. Elizabeth*, Parker Society, 1851, pp. 564-576).

Meanwhile Cranmer and certain other Bps. had been at work in the revision of the service books. Various drafts were prepared, but nothing further took place till Edward VI came to the throne. In his first year it was decided that Communion should henceforth be

2. "The Order of the Communion."

administered in both kinds, and, to carry this out, a Form had to be provided. This Form was "The Ordre of the Communion": "Imprinted at London, the eyght daie of Marche, in the second yere of the reigne of our souereigne lorde Kyng Edward the VI: By Richard Grafton printer to his moste royall Maiestie. In the yere of our lorde. MDXLVIII." *The Order of the Communion* has been reprinted many times; the earliest reprint was in Hamon L'Estrange's *Alliance of Divine Offices* (1659), and the last and best that by H. A. Wilson (*HBS*, vol. 34), with critical notes and a comparison of the variations in the editions. The book appeared in two forms, quarto and octavo. The former appears to have been set up four times, and part of it, at any rate, a fifth time; the latter was probably a "pirated" edition from one of Grafton's impressions. Other reprints are:—Bishop Sparrow's *Collections of Articles, etc.* (1661); Wilkins' *Concilia Magnae Britanniae et Hiberniae* (4 vols., 1737); Cardwell's *Two Liturgies of Edward VI* (1838); the edition of L'Estrange's work in the Library of Anglo-Catholic Theology (1846); *Liturgies of K. Edward VI* (Parker Society, 1844); *BCP Illustrated* by W. K. Clay (1841); *the Surplice* (vol. 1, part 1, 1846); *First Prayer Book of Edward VI* by H. B. Walton (1869 and 1883); and Maskell's *Ancient Liturgy of the Church of England* (1882). For further information, see the *HBS* reprint, p. xxvii; on p. xxvi a list of all known copies of the original editions is given; it also contains contemporary Latin and German Versions, the former of which is by Aless.

II. But this was only an instalment of more sweeping changes, and in the next year a complete English PB was issued. This was the *First Prayer Book of Edward the Sixth*, published with the title, "The booke of the common prayer and administracion of the Sacramentes, and other rites and ceremonies of the Church: after the use of the Church of England. Londini in officina Edouardi Whitchurche. Cum privilegio ad imprimendum solum. Anno Do. 1549. Mense Martii." This date is further defined by the colophon as March 7th. In this edition the Litany was omitted from the table of contents, but was inserted without foliation between Holy Communion and Baptism. (In later editions this was corrected.) No Psalter was supplied, but a table at the beginning showed the order in which the Pss. were to be said through the month. The Ordinal formed no part of this book. The First PB of Edward VI has been frequently reprinted:—by L'Estrange (*ut supra*); by the Parker Society (*Liturgies of K. Edward VI*); in the Library of Liturgiology and Ecclesiology (vol. 2); and elsewhere.

The reformed Ordinal was published by Grafton in March 1549 (really 1550, as the year then began on March 25th). It is reprinted by the Parker Society in *Liturgies of K. Edward VI*.

As the First PB was without a Psalter, the Pss. had to be sung from some other book. They might be said from the *Great English Bible*, or from special books, specimens of which have survived. In July 1548 a translation was issued of the Pss., Canticles at Lauds and other offices, and the *Quincunque Vult*, together with the Litany. In this book the Psalter is numbered according to the Vulgate, and the Canticles and *Quincunque vult* are in a translation different from that of the First PB. It was printed by Roger Car for Anthoni Smyth, and the only surviving copy is in the British Museum (C. 25, b. 2).

In August 1549 was published an edition of the First PB, which is called *The Clerk's Book*. As its name suggests, it is a book adapted for the use of clerks in churches. The contents are:—I and II, The distribution of the Psalter; III, The Calendar; IV, Mattins and Evensong; V, The Litany; VI, "All that shall apperteigne to the Clerkes to saie or syng at the ministracion of the Communion and when there is no Communion. At Matrimonie. The visitacion of the Sicke. At Buriall of the dedde. At the Purificacion of women. And the first daie of Lent"; VII, The Psalter. All the contents are founded on the First PB of Edward VI. Only one copy is known to exist; it is in the British Museum (C. 36, d. 1). A reprint by Dr. Wickham Legg forms the 25th vol. of the *HBS's* publications. In Durham University Library is a book the press mark of which is *Routh Collection*, XVII E. 28 (2). It consists of the first five parts of *The Clerk's Book*, with the Introits, Collects and certain other Prs. from the First PB. These books dealt with the words of the service.

But if the services were to be sung, as the rubrics enjoin, books would be required with the words to be sung fitted to music. This was done for the First PB by John Merbecke, who prepared "*The Book of Common Prayer Noted*," containing "so muche of the Order of Common Prayer as is to be song in Churches." It was published by Grafton in 1550, and included Mattins, Evensong, Communion Service and Burial of the Dead, with a special Mass for the funeral; the Litany was omitted. A reprint was published by Pickering in 1844.

In 1552 appeared the *Second PB* of Edward VI. In August two editions were printed by

Grafton; two also came from the press of Whytchurche. The editions of the Second PB contain the Ordinal; hitherto it had been published separately.

III. In 1558 an unauthorised *Litany* was published, based on Henry VIII's Primer of 1545 or on Edward VI's Primer of 1547, not on that in the PB (Parker Society, *Liturgical Services*, *Qu. Elizabeth*; cp. Maskell, *Mon. Rit.*, vol. 2, p. 98, note 74). In 1559, "The Letanye, used in the Quenes Maiesties Chappel, according to the tenor of the Proclamation," was published by Rychard Juge (the Proclamation is that of Dec. 27th, 1558). For the existing copies of these, see *Lit. Serv. Eliz.*, *ut supra*, pp. x-xii. In 1559 were published the *Elizabethan PB* and the *Ordinal*.

Although an Act of Parliament had laid down that the Second PB of Edward VI was to be followed, with certain alterations, yet the

4. The Clerk's Book of 1549.

5. Merbecke's "BCP. Noted."

6. The Second PB.

7. The Elizabethan PB, etc.

printed texts show a good many additional variations, not only at the beginning of Elizabeth's reign, but right through it (cp. *Parker Society ed.*, pp. xii-xv). Two of the most important of these were the changes in the Calendar and in the tables of Lessons. The former was revised in 1561, in accordance with a letter addressed to the Ecclesiastical Commissioners by the Queen on Jan. 22nd in that year. Fifty-seven BLACK-LETTER Festivals were added, so that the Calendar assumed almost its present appearance.¹

During Elizabeth's reign something was done for the musical parts of the service. In 1560 appeared "*Certain notes set forth in foure and three parts to be song,*" and in 1565 "*Morning and Evening Prayer and Communion, set forth in foure partes to be song in Churches.*"

The Puritans thoroughly disliked the PB, and all through Elizabeth's reign they made use, as far as they could, of special editions embodying their views in various ways. The Calendar came out as early as 1576 (Lewis's *History of Translations of the Bible*), the PB in 1578. Editions continued to be published till 1616, *i.e.*, as long as the Geneva Version of the Bible was printed, to which every scriptural quotation had been adjusted. After 1589, however, these books were brought much nearer to the authorised PB. It is remarkable that they were always printed by the houses which had the privilege of printing the PB. After 1616 copies continue to appear for about twenty-five years, which show much dislike to the word *priest*, and often change it to *minister*.

In 1604, early in the reign of James I, a Conference was held with the Puritans at Hampton Court. After the Conference a small committee was appointed to make alterations in the PB.

Accordingly the name of Eneuruch was inserted in the Calendar, some new Prs. were added, and a number of changes made in the rubrics and lessons. These alterations are alluded to and authorised by canon 80 of 1604.

The 1636 edition of the PB is important, as it was the basis for the work of the revision of 1662. A facsimile, with the alterations of the revisers, was published by Pickering in 1844.

IV. The return of Charles II, the Savoy Conference, and the revision of the PB by Convocation, are not the province of this article. The result was that on the 20th of December, 1661,

the MS. of the *Revised BCP* was adopted and subscribed in Convocation by the Clergy of both Houses and both Provinces. The Bill, by which this book was annexed to the Act of Uniformity, was passed by both Houses of Parliament, and received the Royal Assent on May 19th, 1662. The 1636 PB was the basis of the revision, and about 600 alterations were made. On March 8th, 1662, Mr. Sancroft was appointed by Convocation to superintend the printing, with Mr. Scattergood and Mr. Dillingham to correct the press. Certain printed

¹ The PB first appeared in Welsh in 1567 (translation by W. Salesbury and Bp. Richard Davies).

copies, having been examined and carefully corrected by Commissioners appointed for the purpose, were certified by them, and exemplified under the Great Seal. These are the "*Sealed Books,*" which were sent to all cathedral and collegiate churches and other places to be preserved as standard PBs. The PB of 1662 includes the Ordinal.¹

The "*Book Annexed*" to the Caroline Act of Uniformity was lost from 1819 to 1867. In the latter year it was discovered after a diligent search by Dean Stanley. A facsimile of it was published in 1891, and a verbatim and literatim copy in 1892, with collations.

Since the revision of 1662, there has been little change. In 1871, however, a new *Lexiconary* was brought out, and the PB altered accordingly.

V. The First PB of Edward VI was not introduced into Ireland till 1551, being first used in Christ Church Cathedral, Dublin, on Easter Sunday (March 29th) in that year, and in the same year an edition was published for use in that country.

The Second PB never had any authorisation in Ireland, though it was doubtless used in the English circles. The Elizabethan PB was forced on Ireland by an Act of the Irish Parliament (January 1560), permission being given to use Latin where English was not understood, and for that purpose Haddon's version was probably employed.² The PB in the Irish language was brought out in 1608, the translator being William Daniel, Abp. of Tuam. The PB of 1662, which had been accepted by the Irish Convocations in the same year, was annexed, as in England, to an Irish Act of Uniformity in 1666. The Irish Church was united to the Ch. of England in 1800, and thenceforward, till the Disestablishment and Disendowment of the Irish Ch. in 1869, the two Churches had a common PB. In 1877, after the Disestablishment, a Revised *Irish PB* was issued.

[For further information with regard to this latter book, see art. IRELAND, PRAYER BOOK HISTORY IN.]

VI. The First *Scottish PB* was published in the reign of Charles I, its title being "*The Booke of Common Prayer, and Administration of the Sacraments. And other parts of divine Service for the use of the Church of Scotland.*" Edinburgh, Printed by Robert Young, Printer to the King's most Excellent majestie MDCXXXVII." It was reprinted in 1712 by James Watson (Edinburgh), and the Communion Office from it in 1723 by Bishop Gadderer (or Rattray, as is supposed) and in 1724 by Ruddiman (Edinburgh). Many subsequent editions of the Communion Office were published, with sundry variations, every Bp. putting out a text prepared according to his liking. None of these, however, until Skinner's in 1800, contained the name of the editor; the attributions therefore are conjectural. The first re-fashioned edition was that of 1735, followed by others in 1743 and 1752. In 1755 an edition with still further alterations came out; and in 1764 the edition (Drummond, Edinburgh) which has been the basis of all subsequent ones, and which is usually known as *The Scottish Communion Office*. The only later editions which need to be mentioned here are Bp. Abernethy-Drummond's

¹ The Act of Uniformity of 1662 ordered that the Bps. of Hereford, St. David's, St. Asaph, Bangor, and Llandaff, should have the PB translated into Welsh bef. May 1st, 1665.* The first edition of this translation accordingly appeared (from the press of Edward fowkes) in 1664.

² See VERSIONS OF THE PB (OLDER), § 3.

(Moir, Edinburgh, 1796) and Bp. Torry's (in his *BCP*. . . according to the use of the Church of Scotland, Lendrum, Edinburgh, 1849). From 1723 to 1844 the editions of the Scottish Communion Office began with the Exhortation "Dearly beloved in the Lord" and the Offertory, the earlier part of the Service being left out; and from 1844 to 1906 the Commandments were printed as in the English PB. In 1889 a revised Scottish Communion Office was proposed by the Bps. to the Provincial Synod, but it was not adopted. (For further information, see Dowden, *Annotated Scottish Communion Office*, 1884, and P. A. Lempriere, *The Scottish Communion Offices*, etc., 1909; both works are published by Grant & Son, Edinburgh.)

VII. In the American colonies and in the United States up to 1786 the English PB was used. On April 1st in that year the "Proposed Book"

13.
The PB in America.

appeared without authority, but never came into general use. Meanwhile Bp. Seabury put forth for his diocese a Communion Office almost identical with the Scottish Office of 1764. At the end of 1789 an authorised American recension of the PB was issued, and the *American Ordinal* appeared in 1792. Of the many editions of this American PB the most noteworthy is that of 1845, by Dr. Thomas Winthrop Coit, called the *Standard*. In 1877 alterations were made in the *Lectionary*; other changes were introduced in 1886, 1889 and 1892; and in the last-named year the General Convention ordered a *Standard of the Revised PB* to be printed and replicas to be sent to the various dioceses, to important libraries, and to churches in communion with the American Church. The greatest care was taken with the *Standard*; all future editions were ordered to be compared with it, and all ordinary editions above 24mo. size were to keep uniform pagination.

VIII. The *State Services*, as they are called, are not properly part of the PB, but are annexed to it by authority of the Crown, Convocation, or Parliament, or some combination

14.
The "State Services."

of these authorities. (A) Several forms of service have, at various times, been issued for the *King's* (or *Queen's Accession*). These (till 1901) rested on Royal authority only. The Elizabethan form is given in *Lit. Serv. Qu. Eliz.* (Parker Society), pp. 548 ff. After a period of disuse the service was revived by James II, and a new form provided. This was altered in Anne's reign, and again at the accession of George I. On Nov. 9th, 1901, a Royal Warrant gave authority to the form now printed in the PB; this had been drawn up by Convocation. (B) The commemoration of *Gunpowder Treason* was ordered by the authority of an Act of Parliament (3 Jac. I, cap. 1), and a form compiled by the Bps. received Royal authority in 1606. This, with alterations by Bp. Cosin, was adopted by Convocation on April 26th, 1662, and attached to the PB by a Royal Proclamation, May 2nd, 1662. Another Royal proclamation in William III's reign (Oct. 18th, 1690) authorised the use of an altered service for the day. (C) The *Death of King Charles* on Jan. 30th, 1649, was commemorated by a service which had the authority of Parliament, Convocation and the Crown. Alterations were made in it in James II's reign and authorised by him on Dec. 23rd, 1685. (D) The *Restoration Service* (May 29th) had a similar history to the last.¹

¹ Other forms of Prayer were issued from time to time and attached to the PB, e.g., a *Commemoration of the Great Fire of London* (in some Oxford PBs between 1681 and 1683); *Touching for the King's Evil* (in some editions from 1707 to 1732, and in Parsell's Latin PB). This latter also contains a *Form for the holding of Convocation*, as does likewise Bagster's *Liturgia Anglicana Polyglotta* (1825).

The last three services were abolished by Royal Warrant, Jan 17th, 1859, and thenceforth ceased to be attached to the PB. They do not appear in the *Book Annexed* or the *Sealed Books*.

One small change in the PB, which takes place from time to time, must be mentioned here—the alteration of the names of the Sovereign and Royal Family. This was authorised by the Act of Uniformity of 1662.

IX. It will, of course, be understood that only the principal editions of the PB have been given in this article, the number of editions being simply innumerable, as will be seen by the fact that the Catalogue of them in the British Museum extends to 421 pages; but the variations are in most cases very slight. For further information the following works may be consulted:—(1) *Anglo-Catholic Theology, Library* (of containing the works of L'Estrange, Cosin, etc.); (2) Blunt, J. H., *Annotated BCP* (revised ed., 1895); (3) *Book Annexed, Facsimile of Original MS. of BCP* (Eyre & Spottiswoode, C. J. Clay, 1891); (4) Cardwell, E., *Synodalia, Documentary Annals, History of Conferences*; (5) Hall, P., *Reliquiae Liturgicae* (1847), *Fragmenta Liturgica* (1848); (6) Keeling, W., *Liturgiae Britannicae* (1851); (7) Maskell, W., *Monumenta Rituali Ecclesiae Anglicanae* (1847); (8) Parker Society publications; (9) Pickering, *Facsimiles* of various PBs; (10) Procter and Frere, *New History of the BCP*; (11) Pullan, L., *History of BCP* (1900); (12) Stephens, A. J., *The BCP with Notes* (3 vols., 1849); (13) Blakeney, R. P., *The BCP*, 1870.

[For the various Versions of the PB in different languages, see arts. VERSIONS OF THE PB (MODERN), VERSIONS OF THE PB (OLDER), WELSH VERSION OF THE PB.]—B2.

T. THOMPSON.

BIDDING PRAYER.—This is the form of prayer which all preachers are directed by the 55th canon (1604) to use before their sermons. It has its origin in an extremely ancient method of devotion. Mgr. Duchesne, in his *Origin and Evolution of Christian Worship* (c. 4), says that in the early Christian Ch. public pr. was offered in three different ways; there were *Eucharistic* prs., *Litany* prs., and *Collective* prs. He describes Collective pr. as follows: The President of the congregation invited the faithful to pray to God, sometimes using a general formula of invitation and sometimes specifying the objects for which they were to pray. They then prayed in silence for a time, after which the President collected or summed up their devotions in a pr. called *Collectio*, and they associated themselves with him by the response *Amen*. As this method of devotion was of a somewhat informal character there are not many specimens of it preserved. The following, however, taken from the solemn prayers of Good Friday (Muratori, *Lit. Rom. Vet.* 1 560), may serve as an example.

"Let us pray, dearly beloved, first for the holy Church of God, that our God and Lord would vouchsafe to grant to her peace and unity and protection throughout the whole world, subduing under her principalities and powers, and that he would grant unto us that living a peaceable and quiet life we may glorify God the Father Almighty. Let us pray!" *The Deacon proclaims*: "Let us bow the knee!" *Again he says*: "Rise up!" "Almighty and Eternal God, who hast revealed Thy glory in Christ

to all nations, preserve the works of Thy mercy, that Thy Church spread throughout the whole world may persevere with stedfast faith in the confession of Thy name: through the same Christ our Lord. Amen."

The words "Let us pray," which occur so frequently in the various Forms of Service of the Western Ch., are probably the relics of a longer invitation to prayer in which various objects of prayer were specified. Bidding Prs. continued to be used in mediæval times. Ivo Carnotensis, who flourished about A.D. 1080, cites a canon of a Council of Orleans to this effect: "It is fitting that on Sundays and Holy-days, after the Sermon at Mass, the Priest should admonish the people to pour forth their prayers to the Lord all together for their manifold needs, according to the apostolic institution; for the king and the bishops and the rulers of the churches, for peace, for (deliverance from) pestilence, for those who in the parish lie upon the bed of sickness, for those who have recently died; for each of which particular objects of prayer let the people silently say the Lord's Prayer. And let the Priest add prayers suitable for the several matters for which he has bidden prayer. After which let the holy oblation be offered." In the *Procestonal* of Sarum and in the *Manual* of York similar prayers are to be found, which are directed to be said on all Sundays throughout the year.

These prs. may perhaps have passed from France into England. They were at first intended, as appears by the canon quoted above, to follow the sermon, but in the period preceding the Reformation, when there were few clergy qualified to preach, they were often used without any sermon. This was called in England the *bidding of the bedes*, the word *bede* meaning a prayer. A Form of *bidding the common prayers* is given in the Injunctions of Edward VI (1547), and also in the Injunctions of Elizabeth (1559). The Form now used is that enjoined by canon 55 (1604). It is as follows.

The Form of a Prayer to be used by all Preachers before their Sermons. Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland and Ireland: and herein I require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord James, King of England, Scotland, France and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well Ecclesiastical as Temporal: ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates: ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well-governing

of his people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God, that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer.—x2. LUCIUS SMITH.

BIGAMY.—By the law of England (9 Geo. IV, c. 31) bigamous persons are guilty of felony; but this does not apply "to any person marrying a second time whose husband or wife shall have been continually absent from such person for the space of seven years then last past, and shall not have been known by such person to be living within that time." This exemption from the guilt of felony does not give the person any right to demand Marriage of the Church, and, before any such Marriage is solemnised, the circumstances should amount to moral certainty of the death of the first partner. In the event of his or her return after the second Marriage, such second Marriage is null and void, civilly and ecclesiastically.—ma. O. D. WATKINS.

BIRETTA.—A stiffened four-cornered cap, worn by ecclesiastics and others abroad. There is no authority for wearing the foreign biretta in the case of the English clergy or laymen, either in church or out of it, canon 74 of 1604 prescribing "the square cap" as the outdoor head-covering of the clergy, and canon 18 forbidding the covering of the head in church except in case of infirmity. For discussion of this point, see Staley, *Studies in Ceremonial*, c. 11. (See CAP.)—r3. V. STALEY.

BIRTH, VIRGIN.—See VIRGIN BIRTH.

BISHOP.—See DIOCESAN BISHOP.

BISSEXTILE.—See CALENDAR, § 2.

BLACK-LETTER DAYS.—The Calendar of the PB contains two classes of commemorations, commonly known as the Major and 1. Preliminary. The Minor Holy-Days. The latter are frequently described as Black-Letter Days, to distinguish them from Red-Letter Days: these designations are due to the colour of the ink used in writing or printing the Calendar. In the original MS. of the PB, known as the *Book Annexed*, and also in the *Sealed Books*, this colour-distinction is marked to the eye. A further distinction is indicated in regard to the two classes of commemorations named: the Red-Letter Days are "to be observed in the Church of England through the year," and a liturgical Proper (Lessons, Collect, Epistle and Gospel) is provided for each occasion; whilst, on the other hand, no directions whatever are given, or special liturgical features appointed, in regard to observance of the BL. Days or Minor Holy-Days. It is of this latter group of commemorations of the Calendar of the English PB that this article treats.

In the First PB of Edw. VI, issued 1549, no BL. Holy-Days are found. In K. Edward's Second Book of 1552, as also in the PB of Q.

Elizabeth of 1559, there were but four such commemorations—April 23, St. George; August 1, Lammas; August 10, St. Lawrence; November 23, St. Clement.

2. PB History. The reason for these four additions is at present unknown. In 1561 a Commission was appointed by the Queen to reconsider the arrangements of the Lectionary, and incidentally the commemorations contained in the Calendar (Cardwell, *Doc. Annals*, 55: ex Reg. Parker, 1, fol. 215a; see also *Parker Correspondence*, Parker Soc., 94 and 95). As a result of this Commission, a revised Calendar was issued in 1561, the great feature of which was the appearance therein of all the BL. commemorations, or Minor Holy-Days, found in our present Calendar of 1662, with three exceptions, namely, (1) September 7, St. Evurtius, introduced into the Calendar of the PB of 1604; and (2) May 27, Ven. Bede; (3) June 17, St. Alban; both the latter first appearing in the Calendar of the PB of 1662. It is clear that the source of the BL. commemorations of the present Calendar is, with the three exceptions just named, the New Calendar of the PB of 1561; which, in turn, was almost certainly compiled from the Calendars of the Sarum Missal and Breviary (see Staley, *The Liturgical Year* 37-40, 50b, ff.; Warren, in *Hierurgia Anglic.*, new ed., Delamore Press, 1904, 3 250 ff.). The sole addition of St. Enurchus, properly "Evurtius," to the Calendar in 1604 is a strange problem: in all probability the name of this obscure Gallican bishop, with no connection with England, was added in order to mark the birthday of Q. Elizabeth as a holiday in the succeeding reign, without any intention of honouring the memory of the saint chosen (see Staley, *Liturgical Studies*, *St. Enurchus—a Liturgical Problem*, Longmans, 5 58 ff.). The persons responsible for this solitary and strange addition in 1604 appear to have taken the commemoration from the Calendar of the *Preces Privatae* of 1564, where the misspelling "Enurchus" for Evurtius occurs—the entry "Enurchi epi." opposite September 7, being literally translated and abbreviated in 1604 "Enurchus Bish." It is to be noted that the Cambridge University Press has recently corrected the misspelling to "Evurtius Bishop" in current copies of the PB. In the Calendar of the *Preces Privatae* of 1564, Ven. Bede is commemorated on May 27, and St. Alban on June 17, an unusual date, but deliberately chosen in 1662 (see Lord Aldenham, *St. Alban's Day* . . . in *Trans. St. Paul's Eccles. Soc.* 4 32 ff.); and it seems highly probable that the revisers in adding these two commemorations to the Calendar in 1662 derived them from that source also: all three additions (in 1604 and 1662) are identical as to dates of the months, and one as to misspelling and abbreviation. Thus, the origin of the 67 BL. commemorations of the Calendar of the PB of 1662 is satisfactorily accounted for. The addition of King Charles the Martyr in 1662 is not referred to above, since it appeared as a

Red-Letter commemoration. (See STATE HOLY-DAYS.)

Another possible connection of the Calendar of 1662 with that of 1564 is suggested by the commemoration of St. Cyprian of Carthage on an unusual date, September 26. In the Sar. Calendars this saint is commemorated with St. Cornelius on September 14. Tracing back the Calendar of 1662 through that of the PB of 1604, the St. Cyprian commemorated in the latter on September 26 appears to be, not the Archbp. of Carthage, but St. Cyprian of Antioch, who conjointly with St. Justina occurs on September 26 in the Calendar of the *Preces Privatae* of 1564, as also in the Sar. Calendars. To the simple entry "Sept. 26, Cyprian" of the Calendar of the PB of 1604, there was added in that of 1662 the description "Ar. B. of Carth. & M." By this means a transfer of the commemoration of Cyprian of Antioch to that of his namesake Cyprian of Carthage appears to have been effected, the date of the former name being inaccurately retained. This confusion between the two Cyprians is of early origin (see J. W. Legg, *Notes on the day assigned to St. Cyprian of Carthage*, in *Trans. of St. Paul's Eccles. Soc.* 4 47 ff.).

The theory of Nicholls (*Comment on the Book of Common Prayer*, Lond., 1710, January, *sub Lucian*), and Wheatly (*A Rational Illustration*

3. Purpose. of the *Book of Common Prayer*, Lond., 1840, i 2 54), that the Minor Holy

Days were inserted in the Calendar merely for the sake of local associations and from secular considerations, apart from the loftier idea of honouring the memories of saintly persons and commemorating other events of religious significance, is contradicted by the action of the revisers in 1662; for none of the reasons given by these two writers apply to Ven. Bede or St. Alban, deliberately introduced by the said revisers; and the same may be said likewise of certain other of the minor commemorations. O *Sapientia*, December 16, affords another proof in the same direction—the entry being purely by way of a liturgical note. The true estimate of the motives which prompted the restoration and retention of the BL. Days is probably to be found in the answer which the bishops in the year 1662 made to the Puritans, who desired that these days should be excluded from the Calendar: "The other names are left in the Calendar, not that they should be so kept as holy-days, but they are useful for the preservation of their memories, and for other reasons, as for leases, law-days, etc." (Cardwell, *Hist. of Conferences* 306, 341r).

It is to Bishop Cosin that we owe certain large additions, by way of explanation and description of the Minor Holy-Days, which were made

4. PB Descriptions. to the Calendar in 1662. To his

Collection of Private Devotions or Hours of Prayer, which first appeared 1627, and which was very frequently reprinted in following years, is prefixed a Calendar in which descriptions of BL. saints are given; and it was from Cosin's Calendar that, at the last revision in 1662, his descriptions were bodily transferred to the Calendar as we now have it. The addition of these descriptions affords first-rate evidence on a large scale of intention in the retention and enrichment of the Minor Holy Days in 1662. In the Calendar of Cosin's *Devotions* there are three cases of confusion of identity of saints of similar names: (a) the Valentine commemorated on February 14 as "a Priest of Rome and Mart." is not the Bishop of the Sar. Missal and our present PB (see Eeles, *Which St. Valentine is commemorated in the PB Calendar?* in *Trans. St. Paul's Eccles. Soc.* 5 158); (b) the Cyprian commemorated in the Calendar

of the PB of 1604 on September 26 is apparently the Cyprian who, together with Justina, is commemorated on that day in the Sar. Books and the Calendar of the *Preces Privatae* of 1564, as referred to above; in the Calendar of Cosin's *Devotions* Cyprian of Carthage is specified as the saint intended; (c) Dionysius the Areopagite, October 9, St. Paul's distinguished Athenian convert, is confused with St. Denys, Bishop of Paris, who lived 200 years later. In the twelfth cent. Abelard evoked a storm of indignation among the monks of St. Denys in Paris by pointing out the confusion of identity and chronology then prevailing in regard to their patron saint. In the Calendar of 1662 it is the Areopagite and not the Bishop of Paris who is commemorated.

The following is a complete list of the sixty-seven minor commemorations of the Calendar of the PB. The dates given are those of the deaths of saints, or of the events commemorated. In some cases doubt exists concerning identity, in other cases as to places and dates, any discussion of which space forbids. In such cases the generally received opinion is stated. For fuller information see Staley, *The Liturgical Year 137-156*; also *The Minor Holy-Days*.

(Abbreviations: *abb.*, abbot; *abp.*, archbishop; *bp.*, bishop; *conf.*, confessor; *deac.*, deacon; *doct.*, doctor; *k.*, king; *mart.*, martyr; *pr.*, priest; *trans.*, translation or removal of relics; *virg.*, virgin.)

JANUARY.

8. Lucian, pr., mart. at Nicomedia, c. 311.
13. Hilary, conf., bp. of Poitiers, 368.
18. Prisca, virg., mart. at Rome, 270.
20. Fabian, bp. of Rome, mart., 250.
21. Agnes, virg., mart. at Rome, 304.
22. Vincent, deac., mart. at Valencia, 304.

FEBRUARY.

3. Blasius, bp. of Sebaste, mart., 316.
5. Agatha, virg., mart. in Sicily, 251.
14. Valentine, bp., mart. at Rome, 270.

MARCH.

1. David, bp. of Menevia, patron saint of Wales, c. 600.
2. Chad, or Cedde, bp. of Lichfield, 672.
7. Perpetua, matron, mart. with Felicitas at Carthage, 203.
12. Gregory the Great, bp. of Rome, 604.
18. Edward, k. of West Saxons, mart., 978.
21. Benedict, abb., founder of Benedictine Order, 543.

APRIL.

3. Richard, bp. of Chichester, 1253.
4. Ambrose, bp. of Milan, 397.
19. Alphege, abp. of Canterbury, mart., 1012.
23. George, later patron saint of England, 303.

MAY.

3. Invention (Finding) of the Cross, 326.
6. St. John Evan., before the Latin Gate, c. 95.
19. Dunstan, abp. of Canterbury, 988.
26. Augustine, abp. of Canterbury, 604.
27. Ven. Bede, pr., historian, 735.

JUNE.

1. Nicomede, pr., mart. at Rome, c. 90.
2. Boniface, bp. of Mentz, mart., 775.
17. Alban, first mart. of Britain at Verulam, 304.
20. Edward, k. of W. Saxons, mart., trans. of, 980.

JULY.

2. Visitation of B.V. Mary to Elizabeth.
4. Martin, bp., conf., trans. of, c. 470.
15. Swithun, bp. of Winchester, trans. of, 971.
20. Margaret, virg., mart. at Antioch, c. 278.
22. Mary Magdalene.
26. Anne, mother of B.V. Mary.

AUGUST.

1. Lammas, or St. Peter's Chains.
6. Transfiguration of our Lord.
7. Name of Jesus.
10. Laurence, archdeacon of Rome, mart., 258.
28. Augustine, conf., doct., bp. of Hippo, 430.
29. St. John Bapt., beheading of.

SEPTEMBER

1. Giles, abb., conf., of France, 725.
7. Evurtius, bp. of Orleans, 340.
8. Nativity of B.V. Mary.
14. Holy Cross Day (Exaltation of the Cross), 335.
17. Lambert, bp. of Maestricht, mart., 709.
26. Cyprian, abp. of Carthage, mart., 258.
30. Jerome, pr., doct., 420.

OCTOBER.

1. Remigius, bp. of Rheims, c. 530.
6. Faith, virg., mart. at Agen, c. 290.
9. Denys the Areopagite, St. Paul's convert.
13. Edward the Confessor, k., trans. of, 1163: formerly patron saint of England.
17. Etheldreda, virg., queen, abbess of Ely, 679.
25. Crispin, mart. with Crispinian at Soissons, 285.

NOVEMBER.

6. Leonard, conf., abb. of Noblac near Limoges, 559.
11. Martin, conf., bp. of Tours, evangeliser of Gaul, 397.
13. Britius or Brice, bp. of Tours, successor of Martin, 444.
15. Machutus or Malo, bp. of Aleth in Brittany, 564.
17. Hugh, bp. of Lincoln, 1200.
20. Edmund, last k. of E. Anglia, mart., 870.
22. Cecilia, virg., mart. at Rome, c. 230.
23. Clement I, bp. of Rome, mart., St. Paul's fellow-worker, c. 100.
25. Catherine, virg., mart. at Alexandria, c. 307.

DECEMBER.

6. Nicholas, bp. of Myra in Lycia, 342.
8. Conception of B.V. Mary.
13. Lucy, virg., mart. in Sicily, c. 303.
16. O Sapientia, beginning of the Greater Antiphons sung Dec. 16-23.
31. Silvester, bp. of Rome, 335.

—c7.

V. STALEY.

BLACK RUBRIC.—The name given to the Declaration on kneeling at the reception of the Sacrament often printed in inverted commas and ordinary black type after the rubrics at the end of HC, but separated from them by a line. It is not properly a rubric because it gives no direction, but only an explanation of a practice elsewhere enjoined. It is, as the quotation-marks suggest, substantially a citation. Originally published with a preamble by royal authority, but without the sanction of the Act of Uniformity, as an addition to the PB of 1552, being found in most, though not all, extant copies, it was removed without comment, probably on the ground of its illegality, from the printed Prayer Books of Elizabeth's reign from 1559 onwards. Strangely enough, it was left to the Convocations of 1661 to reintroduce it, this time as a substantial part of the PB, though the trend of changes then made is generally in the opposite direction. Its presence is one of the few clear concessions to the objections of Presbyterians at the Savoy Conference. But there is a significant alteration of phrase, the words "real and essential presence" (1552) being exchanged for "corporal presence" (1662). Though the adjectives, applied as they are to "Christ's natural Flesh and Blood," are identical in meaning, there is no doubt that in the age succeeding the controversies of the Reformation

when scholastic terminology was forgotten, the use of the words "real and essential" would have been misconstrued, as they would be to-day, into a denial of the true and spiritual presence of Christ in the holy Sacrament. The word "corporal" was therefore adopted, so as still further to emphasise the materialism of the phrase "Christ's natural Flesh." (See further, **TRANSUBSTANTIATION**).—**HD.**
J. G. SIMPSON.

BLESSING.—See **BENEDICTION**.

BODIES, REMOVAL OF.—The removal of bodies for the purpose of re-interment is exclusively of eccles. cognisance and is authorised by **FACULTY** issued in the name and under the seal of the Chancellor of the Diocese. In addition, if the removal be from consecrated ground to unconsecrated ground, the consent or licence of the Home Secretary is also necessary. The Faculty is usually granted *ex parte* upon a Petition (verified by *affidavit*) setting out the necessary facts and particulars and reasons why the removal is desired. The grant of a Faculty is in the discretion of the Court, and each case is considered with reference to its attendant circumstances. Application should be made in the first instance to the Diocesan Registrar. The Court Fees are £5 5s. In the case of interments in public graves in Cemeteries it is believed smaller fees are accepted if application be made for removal to a private grave in the same Cemetery, provided that not more than six months have elapsed since the interment, and the removal involves no interference with any subsequent interment in the same grave.—**OA.** T. H. ARDEN.

BODY.—The word **B.** occurs frequently in the **PB**, both in its ordinary sense, and in various derived meanings. The grouping of

1. PB Usage. the material and spiritual sides of man's complex nature under the phrase 'B. and soul,' in distinction from God who is 'without B.' Art. 1, is very common (see **RTUAL**, G25, 60, H18 2^d 4^s, M8^s, 08; cp. 'souls and bodies' H3^s, K4, 'as well for the B. as the soul' D14, 'soul shall depart from the B.' N8, 'adversities . . . to the B. and evil thoughts . . . hurt the soul' G22, making 13 occurrences). Similar phrases are 'hearts and bodies' H4^s, 'hearts and all our members' G9, 'reasoning soul and flesh is one man' QV.37. (a) All these instances imply the *distinct coexistence* of B. and soul within the unity of man's earthly being. (b) They further imply a *belief* in the fatherly care of the Creator for the bodies of His children, whom He will specially remember when 'afflicted in mind, body or estate' P18, and an *obligation* to take proper care of the B. (c) Death ends this close association, for then the 'soul shall depart from the B.' N8, and accordingly at burial 'earth is cast upon the B.' which is then committed 'to the ground' 05 (or 'to the deep' S6). (d) But 'the sure and certain hope' is held fast of 'the resurrection of the dead' K2^s, when 'all men shall rise again with their bodies' QV.40, and when Christ 'shall change our vile B. that it may be like unto his glorious B.' 05. (e) Meanwhile it is each Christian's duty 'to keep (his) B. in temperance soberness and chastity' K3, and 'to use such abstinence that the flesh (may be) subdued to the spirit' G21. The due discipline and direction of the B. is recognised repeatedly as a duty (e.g., H4^s). (f) The use of the B. in *worship* falls under the 2nd Commandment, and is involved in all the rubrical directions as to kneeling (e.g., 'meekly kneeling upon your knees' H2^s), standing, etc., for ministers and people to observe. The same principle is involved in the husband's promise to 'worship' his

wife 'with (his) body.' (g) Christ's '*natural body*' was unfeignedly real, for He 'abhorred not the Virgin's womb,' when He 'came to visit us in great humility' C1, but vouchsafed to 'take our nature ('our flesh' G26) upon him' G5, and 'was presented in the temple in substance of our flesh' G69. In this B. 'He was crucified, dead, and buried' K2^s, and, when He 'rose again from the dead' K2^d, He 'took again his B.' Art. 4, now become His 'glorious B.' 05, 'and the natural B. and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural B. to be at one time in more places than one' H6. (h) *Metaphorically*, the Ch. 'is his B.' T2^d, His 'mystical B., which is the blessed company of all faithful people' H3^d, G66, and is 'governed and sanctified' by the Spirit of God G28², 'every member' of it (cp. K1^s) having 'his vocation and ministry,' and all being bound to 'keep themselves undefiled members of Christ's B. M2¹. (i) *Sacramentally* and spiritually 'the B. and Blood of Christ' ('the HC' N7, or 'the Sacrament of the B. and Blood' H1^s, N9^s, Art. 29, 'his most blessed' H2^s, 'most precious B. and Blood' H3^d) 'are verily and indeed taken and received by the faithful in the Lord's Supper' K5¹⁰ (cp. Arts. 28, 29); and profane receivers are 'guilty of the B. and Blood of Christ,' 'not considering the Lord's B.' H2¹. 'The Bread' (given to communicants with the words 'The B. of our Lord Jesus Christ which was given for thee . . . H2⁹') 'is a partaking of the B. of Christ,' Art. 28 (cp. I Cor. 10 16).

This breadth of **PB** usage may best be considered under two heads, (i) **Body and Soul**, (ii) **The Body of Christ**.

I. BODY AND SOUL.

It is one of the most familiar facts of which we are conscious that our nature is made up of two elements, body and soul.

2. Body and Soul Distinct. We should probably find it difficult to set down, even in language which would satisfy ourselves, what precisely body is, and what soul, and how the one is related to the other. But no subtlety of reasoning will persuade plain people that these two words do not correspond to two distinct, though not independent, realities. We have seen that the frank recognition of the coexistence of the two is a characteristic feature of the **PB** (see § 1a), with its sacramental and ceremonial system.

Yet this seeming obvious fact of the real coexistence of soul and body is just what some of the leading men of science in the last cent. set themselves to deny and to disprove. It was thought to be within the power of Biology to prove that soul is but a name, and that the body is all; that love, joy, grief, anger, the sense of beauty, the enjoyment of sweet music, were but physical thrills in the grey pulp of the brain. If Huxley and Tyndall stopped short of the extreme of positiveness, their disciples had no such scruples, and could point to Haeckel as their leader. And, now that Haeckel's work is filtering down to the masses through 6d. editions, it is important to point out that the biologists of the 20th cent. have learned humility. Anyone of course may wantonly deny the distinct existence of the soul. But he will no longer easily find a biologist of repute who will assert that his science disproves the separate reality of the soul. Over and above the forces of physics and chemistry, there is in the human body a mysterious energy of life which at every point has to be allowed for. It cannot be weighed or measured, it refuses to submit itself to the laws which matter obeys. But

it is there all the same (cp. Bergson, *Creative Evolution*, Eng. tr., 1911).

The soul is not of yesterday or to-day or to-morrow, but can range freely in memory over the years of the past, and indeed, through the memory of the race, stored in books and other monuments, can visit in thought many a bygone age. So in imagination it can project itself into the future, and picture not only all manner of scenes in which its own personal wishes or fears may be realised, but can call up visions of the social life and political conditions of the coming centuries. The soul is not of here or there, but can cross sea and land in an instant and bring together in one view England and Australia. The body is a thing of the one moment and the single place. It belongs to the now and the here, and must borrow its then and its there, its past and future, from its mysterious inhabitant, the soul.

But, though sober inquirers no longer offer to explain away the soul, they are able to show the amazingly close relations between soul and body; they can unfold to us the utter dependence, in our present state of being, of the spiritual upon the material. For good and for ill we have to live our soul-life in and through a frail, mortal, corruptible instrument of flesh. In a mistaken view of what is spiritual we may ignore the body. It will have its revenge. We sometimes usefully call the B. the servant of the soul. It is however a servant that cannot be dismissed. We all know what influence an old and trusted servant may have. We have seen instances where the master has not dared to interfere with the man, nor the mistress to withstand the wilfulness of the maid. When we indulge the body we are educating the servant into the position of the master. When we neglect the B. we are preparing for ourselves the day when the servant will not have strength or skill to execute the will of the master.

3. Their Interdependence. He then lives most perfectly the life of the spirit who at every point takes due account of the B., who makes best provision for nourishing and training and disciplining the B., who abandons all pretence of dispensing with the services of the fleshly part and prudently adapts all his plans and arrangements to the natural limits of the B. (cp. § 1b). Perhaps we have not yet outgrown the exaggerated stress on the independence of the soul of which Christian teachers have in the past been guilty. And it is something of a scandal that any Christian should regard his health and bodily development as a mere private matter, as if he might play tricks with health and feel no shame, or that at best he need only consider the care of the B. as called for in order to the support of a family and the maintenance of earning capacity. All the time we owe our whole selves to God. We are not of course responsible for what we cannot help. Our Bs. are in part inherited, and only in part made what they are by our voluntary action. But whatever be our bodily inheritance the same duty rests upon us all, that we should not only take care of it, but improve it to the utmost of our power.

4. Care of the Body. The part of it which is particularly concerned in consciousness is what is called the cortex, a layer of grey nerve-matter, varying from $\frac{1}{8}$ to $\frac{1}{4}$ th of an inch in thickness, which spreads over the surface of the brain, following the outline of its curves and furrows. While we as yet know comparatively little about it, we know enough to judge that it is built up of $1\frac{1}{2}$ million cells, that each of these nerve-cells is built up of several 100 or 1,000 million particles of nerve plasma, that each of these particles contains some 1,500 atoms, that each of these atoms contains from one to 32 thousand electrons, which fly about within the inconceivably tiny atom at a speed of from 10 to 90 thousand miles a second.

This is a valuable element in the modern English absorption in out-of-door pursuits. In playing a game or practising some sport in the fresh air, a man is gaining the mastery over his body, he is getting it into good condition. And it may be noted by the way that in the process, though often unconsciously, he is acquiring all sorts of good qualities. Another side of this revived care of the body shows itself in our hospitals and medical schools. There we have the care of disease, the restoration of health, in view. But there, too, the sense of the importance of the body is the prime motive. (See further, UNCTION.)

There is, however, a growing tendency to regard the B. as an end in itself. It is a consequence of the attention paid to the care of the B. in health and disease that a grave danger exists to-day of the overvaluing of the B. The due corrective is supplied by the remembrance that "Jesus increased in wisdom and stature, and in favour with God and man." The development of the B. of the Incarnate Son of God was part of a single process. At each stage of bodily growth He needed and He acquired a fresh endowment of holy wisdom, the art by which He could employ those growing powers so as to win Him favour with God and man. Here is the Christian's model, and the scientific investigation of the material means by which the soul unfolds its life in union with the B. not only makes more intelligible the process by which our Lord became obedient to law for man, but supplies a new justification for the ritual system of the PB.

5. The Body Overvalued. Science can help us to realise the long process by which God prepared a B. for His child, man, and built up cell by cell within the bony casket of the skull that amazing instrument of thought and feeling which we call the brain.

6. Function of the Brain. The part of it which is particularly concerned in consciousness is what is called the cortex—what is its purpose? That we may learn to dig and polish diamonds, to manage the lightning, and ride upon the wind? Man is the erect animal. He holds up his head as the rightful lord of creation. But while he does no more than rule the creatures, he is not yet fully man. He has not become what he was made to be.

"O come let us worship and fall down, and kneel before the Lord our maker." That is the one all-inclusive call of the Bible and the PB. We come into the house of God, not to learn this duty (the learning is supposed to have

learn this duty (the learning is supposed to have

learn this duty (the learning is supposed to have

been done beforehand), but to practise obedience to it. Never was this moulding of the soul into a habit of reverence more necessary than at the present day. But without some frame of devout habit, in private or in public, and best in both, the soul will never take that mould of reverence without which man is not fully man. How is this frame of habit to be formed? From Genesis we learn that God made man in His own image and breathed into his nostrils the breath of life. From the science of yesterday we learn something of the nature and the laws of that instrument of rational life, the brain. It is by a sound instinct that, in the PB, B. and soul are so often closely coupled together: twelve or more instances may be noted. It is the central mystery of creation that "the reasonable soul and flesh is one man." And it is part of that mystery that, if the special organ of the soul, the brain, be deficient at birth or injured after birth, the soul-life is stunted, crippled, or extinguished. So much is generally known and remembered. But it is not so generally understood that a soul which has at its disposal an active and healthy brain will only enjoy those life-powers which it has developed by the proper use of the brain. So much can be learnt at once by a familiar illustration from common experience.

A concert hall is packed to hear the music of the great composers. Why do the listeners enjoy it? Because they have educated the brain by practice in listening to music. Who enjoy it most? Those who know the music best, and have studied it most closely; and those most of all who have by singing or playing the music made it part of themselves. Who enjoy it least? That minority of people who acknowledge themselves to be unmusical, but who come often or came just for once with friends, because it is the fashion to go to this particular series of concerts, or to profess an interest in classical music. Are these really unmusical? It may without rashness be said that with scarcely an exception they are not. But they have never by attention and practice cultivated the nerve cells of their brain to grasp and convey to the soul the magic and the mystery of music. Sound and noise they hear. But melody awakens no answering thrill, and the pulses beat no quicker in response to the most exquisite harmonies.

He then will never be fully capable of the supreme soul-reaction of *religious reverence* who does not from youth to age progressively develop his brain to respond to the supreme fact of the ever-present Being of God. Here is part of the scientific basis of the practice of prayer. Real prayer in any of its forms includes the opening of the delicate nervous fabric of the brain to impressions that link up the soul with God. New tracks of association between common duties and the unseen Helper are made, or old paths deepened, as we pray definitely for grace to carry us through our appointed tasks. New bridges of escape from dangerous places of emotional stress are built up out of those microscopic nerve-cells just spoken of, as we kneel

before God and journey in anticipation past the quicksands and quagmires of temptation that may meet us in the near future. There is nothing secular or merely moral and prudential in these suggestions. We are but following out the clue which God's great Book of the World has put into our hands. The light by which we use it comes from the Word of God.

So the association of ourselves with one another in public worship, as members of one

9. Use of Public Worship. Divine family and household, when it is rightly used, trains us, through the brain as the organ of the soul, to live in the world as not wholly of it, and to use the world as not abusing it. The externals of worship, appealing as they do to the bodily senses, may powerfully reinforce this effect of association. (See RITUAL, 2-5, and CEREMONIAL.) And though the dangers, never fully avoided, of formalism and hypocrisy have provoked reactions (as of Quakers and ascetics), the systematic enlistment of the B. as a direct instrument for the expression and development of religion in the soul has been an unvarying mark of Catholic Christianity (cp. § 1 f).

Nothing need be added here on the *moral discipline* and direction of the B. to what will be found elsewhere. (See CHASTITY, DISCIPLINE, FLESH, TEMPERANCE.) So, too, the *transformation* of the corruptible B. is considered sufficiently under LIFE, DEATH, RESURRECTION.

II. THE BODY OF CHRIST.

This great religious term is used in three distinct senses, corresponding to the defining words—*natural, mystical, sacramental*. It will be proper, before considering the derived uses of the term—the B. of Christ—to say something about its primary sense. Four facts are here singled out for attention, and from the last an inference is drawn as to purpose. (For the PB usage see § 1 g.)

1. It is a fact, if we may trust the 1st and 3rd Gospels and the Creeds, that the natural B. of Christ, though through His birth from the Virgin Mary truly in the line of human descent, was yet in a unique sense a new creation, the result of a special Divine intervention, by which the phenomenon, not uncommon in lower forms of life, of parthenogenesis or birth from a single parent, was also employed by the Creator in order to bring about a new beginning for the human race. (See further, VIRGIN BIRTH.)

2. It is a fact that the natural B. of Christ was during His earthly life subject to the ordinary limitations under which our bodies lie. He lay an infant in His mother's arms, grew in stature, was hungry, thirsty, and weary, felt pain, and finally suffered the agony of a cruel death. His natural B. was no imaginary husk within which the Divine was concealed, no mere appearance of a body—put on to deceive the devil, or the hostile Jews—as the Docetists in their exaggerated reverence supposed.

3. It is a fact, if the whole NT and all the Creeds and Fathers may be trusted, that, after Christ had laid aside His natural B. in death, He rose again on the third day from the dead, and appeared to His disciples in a body which was like and yet unlike that which He had formerly indwelt, and which St. Paul in Philippians 3:21 calls "the B. of His glory" in

contrast to "the B. of our humiliation." There is evidence, which has been generally accepted in the Ch. as sufficient, that this "first fruits from the dead," this "spiritual body," again to borrow St. Paul's words, was the body that died, but which had not merely been reanimated, but reconstructed and transformed to become the fit vehicle of the resurrection life. (See further, RESURRECTION.) But it is on the *fact*, and not on the *manner*, of our Lord's Resurrection that the Church's faith is built.

4. A fourth fact of observation may be added, that the natural B. of Christ was the visible instrument by which He brought Himself near to men, and entered into fellowship with those who would receive Him. The statement of purpose arises directly out of this fact, viz., that it was for this very end that the Son of God assumed a human body. He desired to bring Himself near to men, and to enter into fellowship with them. But how short was the time and how limited the area within which this purpose was realised through the instrumentality of His natural B. ! For two or three years at most, within or just outside the little country of Palestine, those holy feet trod the earth, those kind hands brought healing and sight to sufferers, those tender lips spoke words of grace and truth, those pure eyes searched the souls of men. And then this instrument was at the Ascension finally withdrawn from immediate relationship to the world, if the unique appearance to St. Paul on the road to Damascus be excepted.

The explanation of this strange piece of providential ordering may be found in the simultaneous emergence of a second instrument of grace which could be termed the B. of Christ, the Ch., His MYSTICAL B. The Second Adam came to be the centre of a new humanity. That His purpose might be realised He must acquire an instrument by which He could bring Himself near to all men everywhere, and so enter into fellowship with those of every race and language and country under heaven, a fellowship to embrace succeeding generations to the end of time. For work of this universal scope, this eternal range, His natural B. was obviously unsuitable. But, on the other hand, it had been both indispensable and sufficient for the lesser task of enlisting a company of disciples and training its leaders, so that it might be the nucleus of His mystical B., the Ch. Twice over this phrase occurs in the PB, in the Coll. for All SS. and the Th. aft. HC, and the idea constantly recurs in the Cat. and elsewhere (cp. § 14). Identity of use and purpose then at once gives a reason why the term "B. of Christ" should be applied as a designation to the Ch. For it is matter of history that Christ has been and is entirely dependent on His Ch. as the one instrument by which He can bring Himself near to men, and enter into fellowship with them. And from the fact of this use it is safe to infer the Divine purpose. When the conviction, at present but rarely grasped, has become generally realised, that to each of the baptised as a member of the

B. belongs his share of the privilege and responsibility of fulfilling the *purpose* of its Founder and Head, Ch. extension and world evangelisation will become manageable tasks.

We must now ask whether we may properly argue from the fact that the Ch. is called the

B. of Christ to any sure conclusions as to the nature or constitution of the Church.

Going back to the human B., we observe that it is a fitting image of the Ch., because it is an ordered whole, in which one member, the head, is supreme over the rest, while the members are so knit together that each has some function to perform or service to render which benefits the rest, while, if one member suffer, all suffer with it; and the whole expresses a characteristic form of life. On the other hand, in the B. it is only the parts least highly charged with life, the hair and the teeth, which can be severed from the body without crumbling into corruption.¹ But in the Ch. it is the members which have least of the characteristic life of the B. in them (the useless, the ignorant, the inconsistent), who are most likely to lose that life, if they are isolated from the B.; witness the practical paganism of many colonial districts where emigrants from so-called Christian lands have settled. And it is the members who have most of the true life of the B. in them (the earnest, the instructed, the whole-hearted), who can stand practically alone; witness our heroic pioneer missionaries labouring long years alone without visible fruit. The members of the Ch. are in fact separate selves, which, after once being nurtured by the Society to spiritual maturity, have a large measure of relative independence. But the main limbs and organs of the natural body cease to live, and go to corruption, if severed from the living whole of which they are to the last inseparable and dependent parts.

It follows from this that the B. has unity in space, marked out by a defined assemblage of interdependent parts, so closely knit together that no doubt can exist as to what B. any member is a part of. Of the Ch. as a society of selves, a B. of persons, no such locally organised unity can be asserted. And the modern RC. claim that the mystical B. of Christ shall have one world-wide centralised government is seen to be ill-based when inferred from the term, the B. of Christ.

Again, the more specialised organs of the B. are by their very structure limited to their peculiar function, and, if they cannot perform this function, no other member can replace them. If the sight goes, the finger tips may grow more sensitive, but that only means that they perform more perfectly their own function of feeling, not that they take on the office of seeing.² But in the Ch. there is no sharp line between those who hold special offices and the rest. It is true we are careful to preserve inviolate the threefold ministry, but we do not pretend that a clergyman and a layman are differently constituted beings, and when a bp. dies there is no lack of men adequately qualified to be consecrated without delay as his successor.

¹ How like these are to artificial products we see at once when we reflect on the success which attends the labours of the wig-maker and the mechanical dentist.

² The only biological parallels are among lower orders of life, as when a crab grows a new claw, or a snake a new skin.

Those then who base the distinction of orders in the ministry upon the general principle of Ch. authority, exercised with due regard to historic order and considered policy, are on firmer ground than those who rest these distinctions on a parallelism, which experience does not confirm, with such specialised organs of the B. as the eye and the ear. We have now seen how real is the analogy between the Christian Ch. and the human B., while we have also noted the need for caution in pressing the image beyond what is safe or fitting.

It remains to connect the two senses in which the B. of Christ may be spoken of, indicated

by the words *natural* and *mystical*, with the third application of the same expression to the Sacrament of the Lord's Supper.

13. The Sacramental B. of Christ.

Here in particular it is important to observe the rule of interpretation that, when a term is borrowed from another connection of thought for use in some fresh relation to persons or things, no inference must be drawn from any aspect of the term which has no clear and obvious parallel in the new connection. This is the rule we have been following already. The Ch. is Christ's B., yes, just in so far as the term B. can find a true and clear analogy in a society of persons like the Church.

So the Eucharistic bread, blessed and broken with due observance of the Lord's words and acts of institution, is said by St. Paul to be the communion or communication of the B. of Christ, who indeed Himself said as He brake the loaf, "This is my B." Once more we go back to the primary sense, the natural B. of Christ. It was, we saw, the visible instrument which He took in order to bring Himself near to men, and so to enter into fellowship with them. The consecrated bread is no ordered whole of members, no organism expressing a characteristic life, no assemblage of interdependent parts. But Christian faith has ever seen in it that supreme symbolic instrument, historically appointed, by which our glorified Lord still brings Himself near to men, and admits them to fellowship with Himself.

But there are two distinctions to be noted.

(1) In the Euch. Christ draws near only to His own. The wicked do not, cannot,

14. Two Distinctions.

"discern the Lord's B." here. (2) He makes the bread His B. sacramentally, but it is in separation from, though in association with, the wine which He at the same time makes His Blood. The B. of Christ in the Sacrament has not therefore so wide a range of association as the other two senses of it have. It is indeed the means by which, together with His Blood, He admits His members to fellowship with Him as their Risen and Glorified Head, but the present union and communion is at each Euch. rooted afresh in the historically accomplished but eternally valid sacrifice upon the Cross. That moment is re-enacted at each celebration of the HC, when His B., deserted by friends, gibbeted by foes, reduced in all appearance to utter helplessness to bless or heal, had actually achieved the

crowning manifestation of Love Incarnate. So, in the Words of Administration, it is His B. "which was given," and His Blood "which was shed," which are the saving Gifts offered to those who worthily receive the Sacrament.

It is not the purpose of this art. to trace out the ramifications of theory developed by those who (whether Roman Catholics, Lutherans, or English Churchmen) have, in the interests of faith and reverence, attempted to define more precisely the manner or degree of identification with the B. of Christ in heaven which it is lawful or necessary to claim for the sacramental elements. For, though the Ch. of Eng. has only rejected one of these theories (TRANSUBSTANTIATION), she has committed herself to none of them. But it is necessary to point out that she has decisively transcended the opposite view (held by some Zwinglians, but probably not by Zwingle), that the Lord's Supper is a mere contrivance of men, deriving all its efficacy from the faith they bring to it. Not only in Arts., Catechism, and Exhs., but in the words and ceremonies of the Order of HC, she has asserted plainly the objective reality of the Divine Gifts of the B. and Blood of Christ in the Sacrament.

The intimate connection between the three senses of the B. of Christ will now be clear. In His Natural B. our Lord became Incarnate, revealed the Father, lived the perfect life, and offered the all-prevailing Sacrifice. After manifesting that B. in its glorified state to chosen witnesses to whom He had in the state of humiliation brought Himself near in an intimate fellowship, He by the quickening Breath of the outpoured Spirit constituted the society of His disciples His Mystical B., through which He would henceforth bring Himself near to the generations and races of mankind and so enlarge the circle of His life-bringing fellowship. And, lest this Mystical B. should grow weak through the spending of its powers, or decay through the working of the seeds of corruption yet lodged in its members, He provided two safeguards. First, He guided the apostles and evangelists to furnish in the Gospel of His birth, life, death, and resurrection, a pure and lively *image of His Person*. Secondly, He established one sacrament of union in which He reveals the *power of His Presence* incorporating fresh members into His B., and another sacrament of communion in which the same *power of His Presence* is perpetually manifested afresh as He becomes known to them in the breaking of bread, and makes them partakers of His holiness.—K2³, K2⁴, Hd.

G. HARFORD.

BOOK-REST.—In some old churches a stone lectern still remains on the north chancel wall. But at least as early as the 13th cent. the same purpose was served by a cushion (sometimes one at each end) or small desk placed upon the Holy Table. The cushion, represented by mediæval artists as small and square, was of rich material, and still obtains in some churches. More generally, it has been superseded by the small desk.—R3.

S. REDMAN.

BOOKS, CARE OF.—From the early Christian centuries the Book of the Gospels was treated with extreme reverence. In

1. Service-Books. mediæval times Service-Books were comparatively few, the officiants being expected to know the greater part of the services by heart. But they were often beautiful, with clear pen-work and delicate brilliant illumination within, and with costly and jewelled covers. This old tradition survived the Reformation. In 1654 Evelyn was shown at York Minster the Bible and PB, "covered with crimson velvet and richly embossed with silvergilt," and preserved with jealous care in hope of brighter times.

The Service-Books should be the best the parish can afford, and they should be well cared for, as a sign of reverence for their sacred contents and use. If they are found to be dirty, torn, or neglected, an impression of slovenliness and irreverence is created, which it is not easy to shake off. It is difficult to believe that the minister will say the service with due reverence from a book which is evidently treated with indifference. Service-Books should be strongly, and, if possible, beautifully bound. Bindings should be protected by a cloth (as sometimes in mediæval times and even earlier) from hard oak or brass desks, which often injure them. They should be periodically rubbed with the preparation given below. Care should be taken that the strip of wood or brass, which supports the Lectern Bible, is wide enough to keep the book quite straight when closed. Books which have become dirty or torn should either be replaced by new ones, or else be sent to a competent bookbinder for restoration.

Bingham tells us that libraries were anciently attached to churches. Not a few post-Reformation Church Libraries still exist in England, e.g., Bassingbourne, Bath Abbey, Cartmel, Bridgnorth St. Mary, Castleton, Grantham, etc., etc. There are also many single "chained" books, such as the *Holy Bible*, *Homilies*, Jewell's *Apology*, Erasmus' *Paraphrases*, etc. Some of these books are of considerable value from the book-collector's point of view, though for actual use they have, for the most part, been superseded by modern books or editions. They should, nevertheless, be carefully preserved as "a sacred trust . . . a portion of the national history." The foes of such books are damp, dirt, dust, heat especially gas fumes, vermin including that now *rarus vermis* the book-worm, overtight packing, fire and water, and thieves of various sorts. All leather bindings are liable to decay. There is no protection like constant careful use in a well-warmed and ventilated place. But all such books ought annually to be treated with a preservative such as this: paraffin wax (one part), castor oil (two parts), melted together. Work a little of this into a piece of flannel, and rub the books well with it, especially the back and joints. Then rub with the hand, and finally with a clean, soft cloth. A glass case is no protection against damp, but rather makes matters worse. Old bindings which need repair should be sent only to a binder well accustomed to such work.—R3. W. A. WICKHAM.

BOOKS, LITURGICAL.—I. PRE-REFORMATION SERVICE-BOOKS. When the Church services

were celebrated in Latin, each parish church in England was required by authority to be furnished with LB. for their due performance. The number of such books as specified by some authorities (viz., in 1287 and 1433) was as many as 11 or 12; but the number of separate volumes requisite could either be enlarged further, or else it could be reduced to seven or eight by the combination of one or two books into one volume, as we now have church services with lessons, and PBs with hymns.

Each incumbent usually found his own BREVIARY, but the parishioners were expected to provide: (a) An *Antiphoner*, a *Collect-book* (with *capitula*, or "little chapters"), also the *Hymnary*, *Legenda*, *Ordinale* (or *PIE*), and *Psalter* inclusive of the *Venitæ*—for the Divine service of Evensong, Mattins and other HOURS said or sung in the choir. (b) For the service of the Mass, or sacrament of the altar, a *Grail* (*Graduale*), a *MISSAL*, and a *TROPER*. (c) For christening and occasional services, a *MANUALE*. (d) For processions in the church or churchyard, etc., a *Processionale* would be needful; but this was often considered as an integral part of the *Manuale* already mentioned, and authorities accordingly did not specify it by name.

The *Breviary* (as its name implies) and the *Mass-book*, or *Missale plerarium*, were themselves, from about cents. 11-13 when they came into being, composite books, or combinations of what in earlier ages had been written in several distinct rolls or *codices* for the specific use of each person or ministrant taking his distinctive part in the common rites of the Church. Thus the singers had their music-book for Mass (the *graduale*) and the *troper* also; and in the same—or in a separate—volume they had their special *antiphoner* of words and music for their part at Evensong and other divine offices of the canonical hours. The subdeacon had his *epistolare*, and the deacon his gospel-book (*evangelarium* or *textus evangelii*), for reading the Epistle or the holy Gospel of the day, respectively. The readers at Mattins had in early times a variety of books, the *bibliotheca* (a marked Bible), the *passionarius* or *passionale*, and the *legendarius* (for lives and deaths of martyrs and confessors respectively), and the *homiliarius* and *sermologus* for portions of homilies and sermons selected for ecclesiastical lessons. These five were in due course combined into one book—the *Legenda*, which, although it was occasionally printed to meet the requirements of large churches and the more stately services in quires and places where they sang, was (along with the words and sometimes also the music of the *antiphoner*, together with contents of *psalter*, *hymnal*, and *collect book*, *calendar*, and the appropriate sections of the *ordinale* to serve as rubrics, and the *pie*) most frequently combined and rearranged in the *breviary-noted* (i.e., with music), or other great breviary-books, sometimes called "*couchers*" or "*higgars*," because they lay open like a "ledger" on the music desk or eagle for the rulers of the choir. The smaller Brevs. or *portiforia* (properly so-called, though this name was sometimes used indifferently for the more unwieldy volumes) naturally contained the same combination of the entire service of the Hours, because they were to serve as the "portos" (French *portehors*) which the priest or clerk could carry from

place to place to fulfil his *pensum* in the daily duty of reciting the offices of the Church prescribed for the canonical hours.

Similarly, whereas for the altar service the priest in earlier cents. had been provided with a *Sacramentary*, containing the celebrant's prs. not only in the "Liturgy" or Euch. service, "but also such as the principal officiant would use in Bapt., Ordination, etc." (W. H. Frere, in Procter's *Hist. of C. Prayer*, p. 6, ed. 1901), with little or nothing in the shape of a rubric; afterwards, when the less dignified Low Mass had come in (as it had done about the 9th cent.), and the priest, with merely a clerk to "serve" and answer, became practically made responsible for the entire performance of the sacred rite and Euch. action, *Missals* were provided in which (along with the Ordinary, Prefaces and Canon, now furnished with rubrics from an *ordinale* or *ordo* and a modicum of music for *Kyrie, Credo, Preface, Sanctus* and *Agnus*) there were included not only the various Colls. ("secreta," orisons or "orations," and post-commons or *post-communiones*) which were already found in the old-fashioned Sacramentary, but also in full the words of the Antiphon *ad introitum* (INTROIT), Responds, GRAIL, ALLELUIA, VERSES, SEQUENCE, *Offertorium, Communio*, etc., from the music-books (*graduale* and *troper*), out of which the chief celebrant, when there were singers, had required to be furnished with the cues at most. The reading-books (*epistolare*, etc.) likewise supplied their contribution of prophetic Lections, Epistles and Gospels to the *Missale plenarium*; so that the Mass-book or *Missal*, as fully developed, contained all that the parish priest needed as he stood at the altar to say Mass (H. B. Swete, *Services and Service-Books*, Camb., 1896, p. 105).

II. POST - REFORMATION SERVICE - BOOKS.

When the service-book in English appeared, in 1549, it was commended (in its Preface) to the economical instinct of churchwardens and others in the following passage (which was in time discarded by revisers in 1662): "The Curates shall need none other books for their public service, but this book" (of Common Prayer, etc.) "and the Bible: By the means whereof the people shall not be at so great charge for books, as in time past they have been." Nevertheless *Psalters* in English continued to be required. A more compendious *Clerk's Book*, for making responses, appeared in 1549. The *Order of Matrimony* was issued separately about 1550. The *Litany and the Suffrages*, in a separate form, as well as the old order of liturgical *Epistles and Gospels* in English in one volume, had preceded the PB of 1549. Besides the reprints in 1549 of *Matthew's Bible* by W. Hyll and T. Reynolds in October, with its "table of Epistles and Gospels after Salisbury use," and by J. Daye and W. Seres, with Edmund Becke's notes, and an edition of Taverner's version in 5 vols. 12°, also printed by Daye & Seres, there was an edition of the *Great Bible* printed by E. Whitchurch, Dec. 29, 1549, which supplied the Pss. and Lessons then required; also a table to find Epistles and Gospels for the new Communion Book. *The Forme and Manner of Making and Consecrating of Archbishoppes, Bishoppes, Priestes and Deacons*, followed in March, 1549-50.

3. Post-Reformation Service-Books.

As, at a later date, Bp. Cosin and other divines felt the need of a fuller *Pontifical*, so Cranmer was conscious that an English *Hymnal*

4. Hymn-books.

was still a *desideratum*. English prose in his day had reached a season of maturity not then so far attained by English prosody and psalmody. We may be thankful that hymnody was allowed to develop gradually, and that we are not by any Act of Uniformity bound to the use of translations, or other hymns or Pss. in metre, made to order 360 years ago.

K. Henry VIII and Cranmer tried their hands at religious verse, and the old king's groom of the robes, T. Sternhold, with his *Psalms in metre* found favour with Prince Edward; but neither of them lived to see Sternhold's work, as supplemented by J. Hopkins and others, brought out in the full collection of 1561, presented, as it was, to Q. Elizabeth, and bound up with PB, Bible, Homilies and "Godly Prayers" (Julian, *Dict. Hymnol.*, 1892, pp. 859, 1539), and approved, for public as well as private use, by the Archbishops and the Bp. of London, censor and dean of the college of bishops of the southern province. In 1696, when taste had changed, "*A New Version of the Psalms of David fitted to the Tunes used in the Church*" by Nahum Tate, chaplain in ordinary, and Nic. Brady (poet laureate) was allowed by the King in council, and in 1698 the Bp. of London added his formal approval or licence, with an expression of good wishes. In 1703 a supplement was allowed by Order in Council; seven hymns (for Christmas, etc.) were added in 1782, and five more about 1808.

Dr. Julian, in tracing the rise and development of English Hymnody from the time of the Wesleys, shows that about 1829-40, among numerous private ventures, several hymnals appeared under some sort of episcopal recognition. In 1859 a trial copy of *Hymns Ancient and Modern* indicated the gathering force which a committee could apply to restore in some measure an element of divine service which authority had not been equal to supplying. The introduction first of metrical versions of the Pss. and subsequently of hymns in English has materially protracted the order of Mattins and Evensong and has modified also that of HC.

That the *Anthem* should follow the three Collects "in Quires and places where they sing" (Cathedrals,

5. Anthem-books.

Collegiate Churches, and Royal Chapels) was directed by the rubric in 1662. Pepys heard one at Whitehall somewhat earlier (Aug. 12 and Oct. 7, 1660, and see *Diary*, Feb. 23-24, 1661), and such anthems had in fact been in use from Elizabethan times (*Machyn's Diary*, and Strype, *s.a.* 1560). No book of anthems for general use has been prescribed except what was included in J. Day (Q. Elizabeth's Printer's "*Certain Notes in 5 Parts*" (1560, Tallis), after the Injunctions of 1559 (No. 49; Gee and Hardy, p. 435) had permitted "an hymn or such like song . . . in the beginning or in the end of Common Prayers." For "*An Anthem or prayer for the preservation of the Church, the Queen's Majesty, and the Realm, to be sung after evening prayer at all times*" (1578), see *Liturgical Services*, Q. Eliz., Parker Soc., p. 560. Other collections of anthems ("full," "verse," etc.) have simply the authority of Dean and Chapter or some local Ordinary with "peculiar jurisdiction."

The 1st *Book of Homilies* was issued in July, 1547, and contained in thirty portions twelve sermons by Cranmer, Ridley, Latimer, T. Becon, J. Harpsfield, R. Taverner, etc. The 2nd *Tome* is attributed mainly to Bp. Jewel and contains twenty-one homilies in forty-five portions. It was printed in 1562 and issued in 1563 (cp. 35th Art. of Religion).

6. Other Books.

Convenient books containing such parts or sections of the PB as the *Litany*, *Confirmation and Catechism*, *Visitation and Communion of the Sick*, *Burial of Dead*, etc., have been frequently printed, some of them with notes and instructions, but without special authority. An *Altar Book* (an edition in 1715) and a Book of the ministrations of *Holy Baptism* with some other *Occasional Offices* of the Church according to the Use of the Church of England (e.g., 1836, SPCK.) have been issued and re-issued from time to time.

The *Accession Service*, 1576, etc.; *Fifth of November* (Powder Plot), 1606; *K. Charles the Martyr*, Jan. 30; and the *Restoration of Church and King*, May 29, for a long period printed annually by the King's printers, were at length appended to copies of the PB, along with the 39 *Articles of Religion* (1562, revised 1571, with Royal Declaration 1628).

Forms or Orders of Prayer for Days of general public Humiliation, Thanksgiving, etc., had been frequently issued in mediæval times by archbishops and bishops at the direction of Royal authority (cp. e.g., *Grandisson Register*, Exeter, ed. Hingeston-Randolph, 2 1158, s.a. 1355). In later times such forms in English have been prepared by the archbishops and issued to the bishops by the Bp. of London, and to the parishes in accordance with an Order in Council. More than forty *occasional forms*, c. 1560-1601, have been described or reprinted by the Parker Society, *Liturgical Services*, Q. Eliz., 1847, and Camb. Univ., 1876.

A service at the *Healing or Touching* for the KING'S EVIL was printed in 1636, 1670, 1686, and occasionally bound up with the PB until 1719, as was a Form for the 2nd Sept., after the *Fire of London*, printed in 1681, revised in 1696, and used at St. Paul's until the STATE HOLY-DAYS were discontinued in 1859. Parsell's Latin PB (1706) also contained them, with the Latin form used at the *opening of Convocation* in 1700. *A Form for Admitting Converts from the Church of Rome* was drawn up by the Queen's command in 1714 and was revised in 1898 (Procter and Frere, p. 254). The Form of a Pr. to be used by all Preachers before their sermons (in *bidding prayers*), which had been added to the Injunctions of 1550 (Gee and Hardy, p. 440), is enjoined by the 55th canon of 1604, and various recensions of it are in occasional use. An academical service at *Commemoration of Benefactors* (with the Euch. service at a Funeral, 1549—omitted in 1552) was issued in the Latin PB of Q. Elizabeth in 1560, and is in use in certain colleges. Local Commemorations of Benefactors have been drawn up and used under the authority of the Ordinary in several cathedral churches.

It was proposed at the Restoration in 1660 to add to the order of Confirm. and the Ordination services, already existing in English and belonging to the *Pontifical*, some other forms of services reserved to the episcopal office, and in particular to provide an authorised order for the *Consecration and Reconciliation of Churches and Churchyards*. Bp. Cosin, to whom the task was committed, was prevented by age and infirmity from completing it in time. A later project, 1712 and 1714, was rendered abortive by the arbitrary silencing of Convocation. Accordingly each bishop (and notably J. Wordsworth of Sarum, 1885-1911) has continued to exercise his "liturgic right" to authorise the forms to be used in his diocese, as was done habitually by Anglican prelates in the 17th century. Dr. J. W. Legg has edited such forms of that period for *HBS* (vol. 41).—B2.
CHRISTOPHER WORDSWORTH.

BOWING.—From the very earliest times it has been the custom to bow at the name of

Jesus, Phil. 2 10 being interpreted as directing this practice. Canon 18 of 1604 orders: "When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed." The Convocation of 1661 revived this order. The custom which obtains in many churches of B. at the name of Jesus *only in the Creeds* is entirely without authority.

B. upon entering or leaving church is also a very ancient custom and is recommended in canon 7, passed by Convocation in 1640, as follows: "We heartily commend it to all good and well-affected people that they be ready to tender to the Lord their reverence and obeisance both at their coming in and going out of church, according to the most ancient custom of the primitive Church in the purest times."¹

B. towards the altar bef. and aft. receiving HC is a very common practice and one which seems to have been more or less continuous in the English Church from the Reformation to the present day. In the *Officium Eucharisticum*, written by E. Lake, chaplain to Lady Mary of York, afterwards Queen Mary, wife of William of Orange—a book of devotion dedicated to and used by Her Royal Highness, and bearing the Lambeth Imprimatur of June 13, 1677—the communicant is directed (p. 63) to "go up to the Altar and prostrate before it say"; and again, aft. Communion: "arising and making your reverence towards the Altar you depart with a glad heart and cheerful countenance." This book ran through 34 edns. and was in use as late as 1740 when the last edition was issued. In churches where the custom of B. towards the altar is practised, it should be noted that the reverence is paid not to the altar or to the cross upon it, but to Him who sanctifies the altar.

In many congregations it is customary to bow at other periods of the service, notably at the *Gloria Patri*, at the mention of the Holy Trinity, and when reference is made to our Lord's Incarnation. These are pious customs referred to in the 1st PB of Edward VI, and again in the canons of 1640, as practices which may be observed or not according to the inclination of the worshipper.²

¹ "Whereas the Church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence, both at their coming in and going out of the said churches, chancels or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion Table, the east, or church, or anything therein contained in so doing, or to perform the said gesture in the celebration of the Holy Eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in the mystical elements, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or omission of this rite we desire that the rule of charity prescribed by the apostle may be observed, which is that they which use this rite, despise not them who use it not; and that they who use it not, condemn not those that use it." (See further, CANONS.)

² There is, however, no sanction for the usages noted in the last two paragraphs in any Anglican formulary now clearly authoritative.]

The practice of B. to the cross by the ministers and servers at the altar when passing and re-passing has no primitive sanction and is not warranted by custom. What is incorrectly known as "genuflexion"—the custom of dropping upon one knee—is absolutely without authority in the Church of England and without precedent in the ancient church.—R2.

J. O. COOP.

BOX FOR BREAD.—A B., usually of pewter or silver, for carrying the sacramental bread to the Church.—R3.

S. REDMAN.

BRAWLING.—The offence of creating a disturbance in a consecrated building or on consecrated ground was by ecclesiastical law punished by penance, *pro salute anime*, and this power was recognised by the Common Law.

In the case of B. by words, the courts christian were empowered by Stat. 5 and 6 Edw. VI, c. 4, to suspend a lay offender *ab ingressu ecclesie*, and a cleric from eccles. functions. In the case of blows, the offender was excommunicate *ipso facto*, *i.e.*, on the offence being proved in the eccles. courts. In 1860 this Act was repealed except as to persons in holy orders (see *Girt v. Fillingham*, Law Rep., 1901, P. 176, 183).

Interference with or disturbance of public worship in the churches and churchyards of the established church is still punishable by lay courts under Acts 1 Mar., St. 2, c. 3, 1 Eliz., c. 2, § 3, and the Toleration Act of 1688; but the general law on the point is now that of the Eccles. Courts Jurisdiction Act, 1860 (23 and 24 Vict., c. 82), which applies also to chapels of any religious denomination and to any burial ground. Any person (§ 2) guilty of riotous, violent, or indecent behaviour in any such place; or who shall "molest, let, disturb, vex, or trouble, or by any other unlawful means disquiet or misuse any preacher, etc., ministering or celebrating any sacrament or any divine service, rite, or office" is liable (on summary conviction before two justices) to fine not exceeding £5, or imprisonment not exceeding two months. Any constable or churchwarden may arrest an offender (§ 3).

A clerk in orders is subject to this Act, and after conviction may be dealt with under the *Clergy Discipline Act, 1892*. An objection publicly made to the ordination of a deacon, unless it specifies an "impediment or notable crime" within the meaning of the ordination service, was held to be B. (Law Rep., 1905, 2 KB 249).—A4.

R. J. WHITWELL.

BREAD.—See ELEMENTS, UNLEAVENED BREAD, WAFER.

BREVIARY.—The book containing the Offices for the HOURS OF PRAYER. The title originally designated a volume giving the first words only of each Ps., Antiphon, etc., so as to indicate the order of the service. In early times, when the Hours were never recited except in choir, the matter composing the office was contained in several distinct volumes—the Psalter, Antiphonary, etc. But in the 13th cent. the custom of reciting the offices privately when absent from the monastery arose among the Mendicant Orders, and was adopted by the older religious orders and the secular clergy. Hence the necessity for one book containing the whole office, to which the name of B. was transferred. In England it was also called *Portifortium* or *Porthos*. In course of time it became usual to divide the B. into two vols., for summer and winter, and eventually into four, one for each season. Originally each religious order

and even each diocese had its own B., but the Roman B., as revised by Pius V in the 16th cent., is now used throughout practically the whole Roman Communion with three notable exceptions: (1) the Milan B., tracing back its origin to the time of St. Ambrose, and differing widely from the Roman office; (2) the Monastic B. put forth by St. Benedict, used by the Benedictines, Cistercians, etc., and possessing many marked peculiarities; and (3) the Dominican B., best described as the form of the Roman office used by Canons Regular in the time of St. Dominic.—Db.

A. M. Y. BAYLAY.

BRIEFS.—See ALMS, § 1.

BURIAL.—A dead body is usually buried in the ground, but the law permits it to be disposed

of in other ways, *e.g.*, by burning, 1. **Conditions and Requirements.** provided that no nuisance is thereby caused. Cremation, however, is now regulated by Act of Parliament.

If the body be buried, it is not legally necessary that it should be buried in any particular place or with any particular ceremony. Public B. grounds are universally provided; but B. in private ground is permissible, so long as the requirements of decency are observed.

A coffin is ordinarily used, but it is not essential: it is sufficient if the body be decently covered. Coffins are generally of wood, but they may be made of iron or other material; though the payment of special fees for interment may be thereby occasioned.

Every householder, in whose house a dead body lies, is responsible for its B., unless some other person will undertake the office. Husbands are bound to provide for the B. of their dead wives, parents for the B. of their dead children, and executors for the B. of their testators; want of sufficient means may, however, be a valid excuse.

If a dead body be cast up on the shore by tidal or navigable waters and remains unclaimed, the churchwardens and overseers of the parish within the bounds of which it is found must bury it in the churchyard at the expense of the county.

The guardians of a poor law union are bound to provide for the B. of poor persons dying in their institutions; and they may bury the body of any poor person which may be within their union.

Proper funeral expenses are payable out of the property of a deceased person in priority to any other charges.

It is an offence against ecclesiastical law to remove a dead body from consecrated ground, unless a FACULTY authorising the removal be obtained. It is also a criminal offence to disinter a dead body without lawful authority; and in the general case that authority can only be conferred by the licence of the Home Secretary. If however a Faculty be obtained for the purpose, a dead body may be removed from one consecrated place of burial to another without the licence of the Home Secretary.

Apart from the Burial Laws Amendment Act, 1880, a minister of the Ch. of Eng. is not allowed to perform the B. Service according to the rites of the Ch. in any B. ground which is

unconsecrated; and, conversely, any person who is buried in consecrated ground (other than a person excluded from the right of Christian B.) must have the B. Service of the Ch. of Eng. read over his body by a duly authorised minister of the Ch.

2. Law as to Services.

To those "that die unbaptised or excommunicate or have laid violent hands upon themselves," the right of Christian B. is denied; so that the B. Service may not be read over them. It is, however, to be noted that only those are regarded as unbaptised who have not received baptism according to the form of any Christian denomination. Now, under the Act, a minister of the Ch. of Eng. is not to be subject to any censure or penalty for performing the B. Service according to the rites of the Ch. in any unconsecrated B. ground, nor for using in consecrated ground at the request of the person in charge of the B. such a shortened form of the B. Service as is prescribed or approved by the Ordinary. In the case, however, of persons excluded from Christian B., a minister of the Ch. of Eng. is still not permitted to use the full form of B. Service: he may only use the shortened form as above.

Moreover, under the same Act, when a proper notice has been given by the person in charge of the B. to the incumbent or officiating minister, a person may be buried in consecrated ground either without the performance of any religious service or with the performance of such Christian or orderly religious service as the person in charge of the B. may think fit; Christian service including every religious service used by any denomination or person professing to be Christian. And the incumbent or officiating minister so notified shall not be liable to any censure or penalty for permitting any such B. to take place.

Bravling or indecent behaviour in any B. ground is an offence punishable on summary conviction. All B.'s must be duly registered.—*oa.*

HUGH R. P. GAMON.

BURIAL SERVICE.—The Order for the Burial of the Dead, as it now stands in the PB, may be thus briefly analysed. (i)

1. Analysis of Intro. (gen., though not necessarily, in ch.): (a) Three opening Sents.—(1) Antiphon, (2) Respond from Sar. Office of the Dead, (3) Revision of 1549 text; (b) Psalms 39 and 90, one or both, (inserted 1662—Psalmody had been expelled from the 1552 office¹); (c) Lesson (1 Cor. 15²⁰⁻²⁸: part of which was the Ep. in the Sar. Daily Mass for the Dead).

(ii) *Service proper*—at the grave: (d) Opening anthem (peculiar, at funerals, to the English Ch.; from an antiphon sung at Compline during a part of Lent); (e) Committal (of the body only; of the soul also in 1549); (f) Second Anthem (same source as c, but quoted from the "Great Bible"); (g) Lesser Lit. and Lord's Pr.; (h) Prayer (altered in 1552 from two composed

¹ The words "shall be read" are by custom interpreted as not prohibiting singing where it is practicable.

in 1549); (i) Coll. (from the Order for HC which followed the Burial Service in 1549); (k) "The Grace."

The prefatory rubrics indicate: (1) the classes of persons for whom this office may *not* be used, viz., those who (a) lacking baptism are not members of the Church, (b) have been excommunicated by a competent court and die unreconciled to the Ch., (c) are suicides, *i.e.*, declared such by formal verdict of a coroner's inquest. In cases (b) and (c) the clergyman may not decide who is excommunicate, or (except for grave reasons) set aside the decision of a legally constituted jury. (2) The liberty (doubtless for sanitary reasons) of proceeding at once to the grave and there conducting the entire office.

The service itself is more one of comfort for the living than of commendation of the departed.

But, as the Occasional services of the PB are not (properly speaking) independent offices, but are all intended to be combined with HC,

it is to this latter service that we look for specific commemoration of the departed (Ch. Militant Pr. and 1st Post-Com. Pr.). It is noteworthy that one of the three forms of Memorial Service used on the B. day of King Edward VII (1910) was a Funeral Euch. with proper Coll., Ep. and Gospel (all taken from the 1549 celebration. "when there is a B. of the dead"), *i.e.*, our present "Coll.," 1 Thess. 4¹³⁻¹⁸, John 6³⁷⁻⁴⁰. The omission of specific pr. for the departed in 1552 was no doubt due to the many superstitions and practical abuses with which it had become associated; and for a similar reason, in view of the mistaken popular belief in the "missarum sacrificia" (Art. 31) as propitiatory for the dead, the Funeral Euch. ceased to be definitely ordered. At the present day there is a deepening realisation of what is connoted by the Communion of Saints which finds fair reflection in the epitaph of Bp. Barrow (1677), written by himself: "The remains of Isaac, Bishop of St. Asaph, laid in the hand of God, in the hope of a joyful resurrection through the merits of Christ alone. O ye that pass by into the house of the Lord, the house of prayer, pray for your fellow-servant that he may find mercy in the day of the Lord." (See further **DEAD, PRAYER FOR THE.**)

As far back as the time of the Venerable Bede (*HE* 4²³) it was customary in England to ring a bell

3. The Passing Bell. when a death occurred, and the 67th canon of 1604 orders that, when any person "is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party's death there shall be rung no more than one short peal, and one other before the B., and one other after the B."

The Pre-Reformation Services, compared with the present rite, are very full and rich.

(1) During the last moments of life Litanies and Pss. were recited, closing with a solemn and touching farewell in the Name of the Holy Trinity (*Commendatio Animae in Articulo*

4. Pre-Reformation Services.

Mortis). (2) After death the *Commendatio Animæ* continued, consisting of P.'s (with appropriate Antiphons) and Colls. during which the body was prepared for interment. (3) The *Officium pro Defunctis* (Evensong, Mattins and Lauds). The Evensong was commonly known as the PLACEBO and the Mattins as the DIRIGE (from the first words of their respective Antiphons at the beginning of the offices). (4) The *Requiem Mass* (so called from the first word of the Introit *Requiem æternam dona eis, Domine, et lux perpetua luceat eis*, see REQUIEM), followed by a Commendation, the body being censed and sprinkled with holy water. (5) The actual Service of B. (*Inhumatio Defuncti*), praying that the good God would vouchsafe the departed eternal rest, closed a series of offices remarkable for tender pathos and love toward the departed.

The 1549 Rites departed from the mediæval use in many respects, but had their own intrinsic characteristics. The Order of B. was much shorter and was practically a compilation from the preceding offices, consisting of: (1) A *Procession* from the church-stile to the ch. (or grave), the present three Sents. being said or sung. (2) The *Burial Service* proper: (a) Sents. "Man that is born," etc., and "In the midst," etc.; (b) Commendation of the departed soul, followed by a Pr. taken from the order of HERMANN of Cologne. (3) *Office for the Dead*: (a) Psalms 116, 139, 146; (b) Lesson, 1 Cor. 15 20-58; (c) Lesser Lit., Lord's Pr., Versicles and Responses; (d) A long Pr. evidently culled from Sar. sources. (4) The *Funeral Eucharist*: (a) Introit, Ps. 42; (b) Collect, "O Merciful God" (as in PB, but slightly expanded at the end); (c) Epistle, 1 Thess. 4 13-18; (d) Gospel, John 6 37-40.

In 1552 there came a radical change. Almost all words relating to the departed were deliberately expunged from the HC, and the B. Service was so revised as to exclude all pr. for the dead, e.g., the commendation of both soul and body became merely the committal of the body. Such a change can only be explained by the influence of Calvin's teaching. Men who denied or ignored the Intermediate State could not pray either for those who had attained to heaven, or for those beyond the efficacy of prayer. [There is however another explanation, adopted by Bp. Chavasse at the Liv. Dioc. Conf., in 1910, viz., that in 1552 the principle was deliberately adopted of not authorising in the PB, intended for public use, any doctrine or devotional practice involving doctrine which could not be proved from Scripture. The slight alteration in 1662 noted below may be taken as indicating that this view was adhered to in 1662. See further, HOPE. G.H.] But even in the Pr. "Almighty God with Whom do live," etc., there was an oblique petition for the departed in the words "that we, with *this our brother and all other*¹ departed . . . may have our perfect consummation and bliss both in body and soul."

¹ Italicised words omitted in 1662.

Pss. and Suffrages were cut out, and the earth was to be cast upon the body "by some standing by," and not by the priest as in 1549 (an old ceremony inherited in a simplified form from the Latin rite).

The American Office is practically the same as that of the present PB with the following variations.

7. The American Office. (a) There are "selections," only from the 39th and 90th Pss. (*i.e.*, they are not complete). They are specifically allowed to be sung, an alternative *not* given in our English PB. (b) In the rubric before the Lesson, American modernity prefers the word "first" to "former"; and *after* the Lesson comes a rubric "Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere supplied in this Book, may be added" (three additional Prs. are given at end of Office, one taken from the Scottish Communion Office). (c) The "Committal" is an expansion of the English form and is suitable for use at sea. (d) One or both of the concluding Prs. may be used. (e) The word "Minister" replaces "Priest" throughout the rubrics.

The Irish Office (1877) has the two following peculiarities. (a) It has an enlarged prefatory rubric: "Here it is to be noted, that the Office ensuing is not to be used

for any that die unbaptised, or excommunicate, or in whose case a verdict shall have been found of *felo de se*. But if any be brought for B. who have died unbaptised, being infants of tender age, the offspring of Christian parents, and not having been withheld from Bapt. by wilful fault or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Bapt., the Minister shall in such cases read one of the following Pss. and Lessons, or such portion of them as he shall see fit, and the four sentences at the grave, concluding with the Lord's Pr., and the Benediction at the close of the office." (b) It provides an alternative Lesson, viz. 1 Thess. 4 13-18.

For B. of the Dead at Sea, see SEA, FORMS OF PRAYER TO BE USED AT.—ob. H. E. SCOTT.

BURSE.—A square pocket or case, sometimes open on three sides, made of cardboard and covered with a rich material; introduced in the 14th cent. as a receptacle for the pall and corporas.—R3.

S. REDMAN.

CALENDAR.

1. THE CHANGE OF STYLE.
2. OLD STYLE PB TABLES.
3. THE PASCHAL FULL MOON.
4. THE GOLDEN NUMBER.
5. GOLDEN NUMBERS IN OLD-STYLE CALENDAR —EMBOLISTIC MONTHS.
6. DAY OF FULL MOON.
7. THE SUNDAY LETTER (O.S.).
8. CONSTRUCTION OF EASTER TABLES (O.S.).
9. REFORMATION OF CALENDAR.
10. CORRECTION OF SOLAR CYCLE.
11. SECOND GENERAL TABLE IN PB.
12. EASTER TABLES, 1500-1699.
13. THIRD GENERAL TABLE IN PB.
14. MODERN ROMAN SYSTEM. EPACTS.
15. MATHEMATICAL FORMULÆ.

Not only the ecclesiastical but also the civil affairs of life are regulated by the C. which